



IMPACT OF GANDHI'S IDEOLOGIES IN THE INDIAN NATIONAL MOVEMENT

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1. INTRODUCTION:

Gandhiji was a "pragmatic mystic whose philosophy of life and political agenda continue to be both an inspiration to countless and a mystery to millions of people. We will discuss in detail how the Gandhian way is an unflinching means of achieving socialism and how far it has the potentialities to meet all of the challenges of violence and injustice in the society and nations and how his idea has been the saviour of the downtrodden and the remover of all social evils, despite the fact that some western thinkers consider Gandhian means to be "a moral equivalent of war." In 1919, Mohandas Karamchand Gandhi rose to prominence in Indian politics as a potential new messiah, and from that year until 1947, he entirely ruled Indian politics. The following is an excerpt from an article that Nehru published in 1945: "Gandhi's impact is not restricted to those who agree with him or embrace him as a National leader, it extends to those also who disagree with and criticise him." Even if many people in India may disagree with him on a hundred different subjects, even though they may criticise him or even split company with him on some specific topic, when India's independence is at risk, they turn to him and look up to him as their inevitable leader".

1.1. The Emergence of Mahatma Gandhi in National Politics

The year 1919 was land mark in the history of Indian national movement. Before Gandhian era, numerous methods of national emancipation had been tried in India which included the constitutional methods, the passive resistance and the violent method but these methods did not achieve the desired goal and found unsuitable, but M.K. Gandhi placed before the nation his own method of resisting injustice, Satyagraha which he had practiced and perfected in South Africa.

2. MAHATMA GANDHI'S IDEOLOGY:

Non-violence:

Gandhi's non-violence as a tactic of India's liberation movement was not without its share of criticism; nevertheless, this was to be anticipated given that he joined the political scene shortly after the rise of radicals in the history of India's freedom struggle. To put it another way, Gandhi's nonviolence was criticized for its effectiveness in the fight for Indian independence. The use of weapons to overthrow a repressive ruler was seen to be the only lawful option to bring about a revolution. Satyagraha, Gandhi's method of non-violence and non-cooperation, was largely unknown and often regarded as untrustworthy. Gandhi, on the other hand, had a deep faith. Rather than enmity and violence, it was a religion that relied on tremendous moral fortitude, drawing its strength from fundamental human truth and honesty. He implemented these theories in South Africa and was persuaded of their efficacy.

Secularism:

The Hindu, Buddhist, and Jain traditions were all of great interest to Mahatma Gandhi. He was an enthusiastic student of Christian and Islamic texts in addition to his studies of Hinduism, Buddhism, and Jainism. Gandhi was profoundly drawn to each and every one of the world's major religions, and by gaining an in-depth familiarity with each one, he was able to effectively arrive at a holistic comprehension of religion and God. He was also troubled by the caste system, which has been followed religiously in India since the beginning of time. In particular, he was distressed by the practice of untouchability, which Gandhi considered to be the gravest of all sins due to the fact that it not only signified discrimination but also degraded a specific group of people on the basis of their line of work. He was well aware that factors such as geography, climate, and population all play a part in how the people who live in a



particular area conceptualize god. He also realized that there is no one way in which god can be understood because these factors will never be the same in every part of the world.

Satyagraha:

In order to properly describe the uprising Gandhi led in South Africa against British colonialists, he needed a name that adequately described the conflict. Not only was "passive resistance" a foreign term that Gandhi had strong reservations about, but the connotations of the term were also inadequate to highlight the aspect of truth and moral courage that Gandhi associated with nonviolent political resistance. His first perfunctory choice was "nonviolent political resistance," which he associated with "passive resistance." He need an Indian name that was capable of incorporating all of these elements of the revolution into its meaning. The neighborhood newspaper known as "Indian Opinion" held a contest and selected "Sadagraha" as the winner for its outstanding contribution to the competition. Gandhi adopted the phrase, but he renamed it "Satyagraha" to emphasize the "truth" component of what it was he was doing. The concept of "Satyagraha" was founded not only on the ideals of non-violence, but also on the religious beliefs of Jainism, Buddhism, the Upanishads, and the Bhagwatgita, in addition to the political views of Tolstoy, Ruskin, and Thoreau.

The Non-Co operation Movement:

The slaughter at Jallianwala Bagh, the imposition of martial rule in Punjab, and the Khilafat movement each ushered in a new period of activity within the Indian national movement. The behavior of the British government towards the Ottoman Empire (also known as the Turkish Empire) following the First World War infuriated the Indian Muslims. The most prominent political figures in Islam condemned the behavior of the British prime minister at the time, Lloyd George, for breaking a prior promise. The Ali Brothers and other notable Muslim leaders, including as Maulana Azad, Hakim Azmal Khan, and Harsat Mohani, came together to create a Khilafat committee. They took turns leading the group.

Shaping of Gandhian Philosophy:

Gandhi's social philosophy was developed over the course of many years via a series of ongoing "experiments with truth." In order to alleviate the plight of the Indian immigrants who were a minority in Africa, Gandhi developed and perfected his strategy of nonviolent civil disobedience known as satyagraha while living in South Africa. In 1915, once he had returned to India, he built an Ashram there. Gandhi did not start playing a prominent position in the Indian National Congress until 1919. Prior to that year, he was a very minor figure. Existential nationalism had been present in Congress. Both Yogi Sri Aurobindo and Lokmanya Tilak were advocates of nationalism, which they believed had its roots in the spiritual heritage of the country. Gandhi succeeded Tilak as leader of the Congress when Tilak handed over the reins to him. The Rowlatt Act and the Amritsar massacre both had a profound effect on the nation. The days of collaboration that moderates and liberals called for had long since passed. Now more than ever, the truth and nonviolence were the keys to successful political activity. The uneducated, defenseless, and illiterate ordinary guy was no longer afraid. The life of Gandhi was like reading an open book and doing an experiment with the truth. He was able to maintain a tremendous level of discipline and unity while leading large hordes of soldiers down the road of peril. The Satyagraha movement in South Africa, the nationwide herbals in India in 1919 and 1920, and the well-known Dandi Yatra were all firsts in the annals of human history. Gandhi stoked the passion of millions of people, fashioned heroes out of ordinary people, and inspired them to act with an astounding single-mindedness of purpose and a willingness to make sacrifices. The use of Gandhi's nonviolent approaches and strategies resulted in substantial financial gains. Not only did the people of India have a deep-seated aversion to slavery and a deep-seated passion for freedom, but the imperial rulers of India eventually came to the conclusion that the British rule in India was both immoral and unfair. Gandhi and the Congress were aware that they had the ability to incite the people to rebel against the government at any moment, which would make it impossible for the government to carry out its duties. The economic system that Gandhi established was an important component of his social dynamics and a direct consequence of his social philosophy. this constructive program's emphasis on economic development. The foundation of his educational policy was the teaching of crafts, the promotion of the use of native languages, and the establishment of a national language. The nation's superstructure was built on a solid basis thanks to the comprehensive construction programme that was implemented.

Impact of Gandhi in Indian National Movement:

In Indian political history, the years between 1920 and 1947 have come to be known as the Gandhian Era. During this time period, Gandhi was the one who had the last word on behalf of the Indian National Congress when it came to negotiating with the British government for constitutional changes and for sketching out a plan for the



national movement. The national liberation fight that was fought against the tyranny of the British was headed by Mahatma Gandhi. The fact that this conflict was resolved without resorting to violence was perhaps the most remarkable aspect about it. Gandhi's political career had its start in South Africa, when he organised a Civil Disobedience Movement to protest the mistreatment of Asian immigrants by local authorities. 1916 saw his return to India, when he immediately assumed the role of leader in the National Freedom Struggle. In August of 1920, independence warrior and congress leader Bal Gangadhar Tilak passed away, and Gandhi essentially took over as the only pilot of the ship that was the congress. Throughout the course of the First World War, Gandhi had shown unwavering support for the British (1914-1919). The conclusion of the war, however, did not bring about the independence that had been promised for India. Therefore, Gandhiji began a number of activities in an effort to convince the British to grant India its independence. Movements such as the Non-Cooperation Movement in 1920, the Civil Disobedience Movement in 1930, and the Quit India Movement are well-known examples (1942). Gandhi was a one-of-a-kind national figure because he combined within himself the roles of a prophet, a Hindu religious reformer, a social reformer, and a nationalist fighting for Indian independence. He had the message of non-violence and ahimsa for humanity, and he was able to combine all of these roles within himself. He strove for a new social order of social equality that was free of the problems of casteism and untouchability. As a patriot, he became a symbol of democracy, individual freedom, and national liberty. He desired to rid the Hindu religion of its dogmas and superstitions. There have been many different interpretations of how much of an influence Gandhi's personality had on Hindu-Muslim relations and the cohesiveness of the nation. Panderal Moon holds Gandhi responsible for the quick Hinduization of the Congress, which he claims was harmful to the movement for Indian nationalism. He states in his writing that "this Hinduizing of the national cause, which Gandhi's leadership supported and embodied, was harmful and eventually deadly to Hindu-Muslim cooperation at the more conscious level of political bargaining." [Citation needed] Not only was Mahatma Gandhi a brilliant leader, but he was also a saint and a social reformer of tremendous importance. He was virtuous, sincere, and devout in his beliefs. He advocated a life that was uncomplicated and focused on intellectual pursuits. Everyone who had any kind of interaction with him was profoundly affected by the manner in which he carried himself. He was a fierce opponent of autocratic government and was known as a champion of democratic principles. Gandhi walked both India and the rest of the world along the road of nonviolence and truth. He was of the opinion that the truth, and the truth alone, would ultimately win out. Gandhi was of the opinion that the true India resided in the country's more than five lakh villages. According to him, the true liberation of India was contingent on Swadeshi, which included the boycotting of foreign products, the use of khadi, and the support of cotton and village businesses.

Socialism - Its Semantic Nuances:

Socialism has been described in a variety of ways by various socialist philosophers; nevertheless, the one thing they all have in common is that it refers to an economic system in which land and capital are owned by the community as a whole. Socialism places an emphasis on the belief that a new social order will one day emerge that will not be based on fighting but on fraternity, not on the competitive struggle for the means of bare life but on a deliberately planned co-operation in production and distribution for the benefit of all individuals. "In a society that is dominated by capitalism and technological advancement, the primary focus of the ideology known as modern socialism is the elimination of inequality. It was around before Marx and after him at the same time. Anything that was advocated in the name of socialism before to the time of Marx is commonly referred to as utopian socialism, and anything that was explored after Marx is often referred to as revisionary socialism. Therefore, at the very least, contemporary socialism is a three-headed beast, since it incorporates elements of utopianism, Marxism, and revisionism.

Response to Quit India Movement:

The epic conflict, which also became well-known by the name of the August Revolution, was sparked by the simple yet potent demand "leave India." The ordinary people of India displayed a level of bravery and militancy that was unparalleled in the latter stage of their fight against colonial authority. In addition to this, the persecution that they were subjected to was the worst that had ever been used in an effort to suppress a liberation movement. In the month of May 1942, Gandhi published an article in the Harijan titled "Leave India in the Hand of God, or in Moderate Struggle." In May of 1942, Gandhi penned the following in an article for the Harijan newspaper: "Leave India in the hand of god, or in contemporary terminology, to anarchy."

3. CONCLUSION:

After the deaths of Gopal Krishna Gokhale and Balagangadhar Tilak, the Indian political landscape was in dire need of an effective leader for the Indian liberation struggle when Mohandas Karamchand Gandhi (1869-1948)



emerged onto the scene. He did so at a time when it was disparately required. In the annals of Indian history, the years 1920 to 1947 make up what is known as the Gandhian Era. The tragedy that occurred at Jalianwalabagh in 1919 caused him to resign his title of Kaiser-i-Hind, as it did for many other people, including Rabindranath Tagore. During the 27 years that he led the liberation movement in India, he found that the experiences he acquired and the experiments that he conducted during his time spent in South Africa came in very helpful. Truth and nonviolence were the weapons that were used. After the protest against the Montague-Chelmsford reforms and the joining of the Muslims to the Indian liberation fight over the kaliphate issue, the Non-Co-operation Movement remained a historic one headed by the Mahatma that is M.K. Gandhi. Rabindranath Tagore honoured him as the "Mahatma."

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