

## MAHATMA GANDHI'S IDEOLOGY (MG)

Hind SWARAJ (1909): AN AUTHENTIC SOURCE ON MG'S IDEOLOGY

# AGAINST WESTERN CIVILIZATION'S SUPERIORITY OVER INDIAN CIVILIZATION:

# MG ARGUED THAT INDIANS ARE A NATION SINCE ANCIENT TIMES  
& ANCIENT CIVILIZATION IS SOURCE OF INDIAN NATIONALITY.

# MG REJECTED STRONG STATE LED DEMOCRACY OF WEST  
PARLIAMENTARY DEMOCRACY LEADS TO WILL OF THE POLITICAL PARTIES  
& NOT WILL OF THE PEOPLE.

# STATELESS SOCIETY & ENLIGHTENED ANARCHISM

# MG BELIEVED IN STATELESS SOCIETY & FOR HIM SWARAJ  
MEANT THAT EVERYONE SHOULD BE HIS OWN MASTER.

# INSTEAD OF LAW MADE BY A STATE, MORALITY SHOULD  
GUIDE INDIVIDUAL'S BEHAVIOR, ∴ WHEN THERE IS PERFECT  
SELF REGULATION, THERE IS NO NEED FOR EVEN A REPRESENTATIVE  
DEMOCRACY. ∴ MG BELIEVED IN ENLIGHTENED ANARCHISM,  
WHICH IS TRUE SELF RULE.

# TILL THE TIME SUCH HIGH MORALITY IS ACHIEVED, MG SUPPORTED  
PARLIAMENTARY DEMOCRACY WITH A WEAK STATE.

# MG SUPPORTED IDEA OF VILLAGE REPUBLICS AS HE SUPPORTED  
DIRECT DEMOCRACY & MUTUAL COOPERATION & SELF DEPENDENCE  
OF COMMUNITY AT GRASSROOT LEVEL.

# MG WANTED INDIANS TO REJECT WESTERN CAPITALIST ECONOMY

# THE GODLESS WESTERN CIVILIZATION IS BASED ON INDUSTRIAL  
CAPITALISM WHICH HAS SOLE CONCERN FOR PROFIT MOTIVE &  
NO CONCERN FOR MORALITY. ∴ IT IS SOURCE OF ALL  
CONFLICTS IN SOCIETY.

# INDIANS ARE THEMSELVES RESPONSIBLE FOR THEIR ENSLAVEMENT  
AS WE ADOPTED WESTERN CAPITALISM

∴ INDIANS MUST GIVE UP PROFIT MOTIVE AND GO BACK  
TO VILLAGE BASED SELF SUFFICIENT ECONOMY OF ANCIENT INDIA.

# AGAINST CLASS CONCEPT OF MARX & PRO VARNASHRAM:

# MG WAS AGAINST CONCEPT OF CLASS AS A WAY OF ORGANIZING THE SOCIETY AS IT LED TO CLASS CONFLICT

# MG WAS REPULSED BY MARXIST IDEA OF CLASS WAR

# ∴ HE FAVORED VARNASHRAM OF ANCIENT TIMES FOR ORGANIZING SOCIETY INTO VARNAS WHICH WERE NOT RIGID, NOT HEREDITARY & NOT HIERARCHICAL. FOR MG, VARNAS WERE LIKE PROFESSION BASED GROUPS OR ECONOMIC GUILDS. EACH VARNA SHOULD SPECIALIZE FOR MAXIMIZING EFFICIENCY.

# MG - "FOR ME DEMOCRACY IS SOMETHING WHICH GIVES THE WEAK, THE SAME CHANCE AS TO THE STRONG".

# LAND REDISTRIBUTION:

# MG WAS AGAINST ENDING PRIVATE PROPERTY BUT FAVORED LAND REDISTRIBUTION IN PUBLIC INTEREST.

# IDEAL WOULD BE THAT LANDLORDS THEMSELVES GIVE UP LAND IN FAVOR OF LANDLESS

# THIS WAS THE INSPIRATION OF BHODAN MOVEMENT OF VINOBHA BHAVE IN TELANGANA IN 1951.

# TRUSTEESHIP & ARBITRATION

# CAPITALIST, INSTEAD OF WORKING SOLELY FOR PROFIT MOTIVE, SHOULD ACT AS A TRUSTEE, WORKING FOR WELFARE OF WORKERS

# ARBITRATION i.e. AMICABLE DISPUTE RESOLUTION WITH HELP OF TRANSPARENT INQUIRY INTO GRIEVANCES

# FAVORED UNIVERSAL DISARMAMENT AND WAS AGAINST IDEA OF SELECTIVE DISARMAMENT OF INDIANS

# MG WAS NOT ANTI MODERN, HOWEVER CRITICIZED WESTERN MODERNITY.

## # METHOD OF SATYAGRAHA :

- # MG BELIEVED IN NON VIOLENT SATYAGRAHA i.e. EXTRA CONSTITUTIONAL non violent MASS STRUGGLE
- # HE FOCUSED ON USING RELIGION TO DEVELOP MORAL SUPERIORITY AMONG SATYAGRAHIS. IF BR WERE MILITARILY SUPERIOR, THEN SATYAGRAHIS WERE MORALLY SUPERIOR.
- # SATYAGRAHI : HATE SHOULD BE ALIEN TO HIS NATURE + LOVE THE EVIL DOER + READY TO ACCEPT SUFFERING + FEARLESS + TRUTHFUL + NON VIOLENT.

## # UTILITY :

- # UNITED MODERATES & EXTREMISTS AS FORMER GOT ATTRACTED TO NON VIOLENCE & LATTER TO MASS STRUGGLE.
  - # ALLOWED THE COMMON MAN & WOMEN TO PARTICIPATE IN FREEDOM STRUGGLE (∴ OF NON VIOLENCE)
  - # HAD POTENTIAL TO PREVENT BR REPRESSION.
- # MG WANTED CONTROLLED MASS MOVEMENT i.e. STRICT ADHERENCE BY MASSES TO THE PROGRAM DECIDED.
- # MG FOCUSED ON INCLUSIVE APPROACH ∴ WAS FULLY AWARE OF PLURAL NATURE OF INDIAN SOCIETY. E.g. POLITICAL GOAL OF SWARAJ WAS NEVER DEFINED ∴ IT MEANT DIFFERENT THING TO EACH SECTION & THIS MAXIMIZED THE SUPPORT BASE.
- # HIS SIMPLE ATTIRE + USE OF HINDI + USE OF SYMBOLS LIKE RAMRAJYA, & ICONS LIKE SITA & DRAUPADI MADE MASSES ASSOCIATE WITH MG.

# MG'S APPROACH WAS OF STRUGGLE - TRUCE - STRUGGLE i.e. an active PHASE OF MASS MOVEMENT TO BE FOLLOWED BY A PASSIVE PHASE AS MASSES GET TIRED & NEED TIME TO PREPARE FOR NEXT ACTIVE PHASE OF STRUGGLE.