

Mahatma Gandhi and Indian Culture

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Abstract

First of all, as a migrant lawyer, Gandhiji started a satyagraha in South Africa to fight for the civil rights of the people of the Indian community. He returned to India in 1915. He then united the farmers, laborers and urban laborers here to raise their voice against excessive land tax and discrimination. After taking over the reins of the Indian National Congress in 1921, he organized a number of programs to protest against untouchability for relief of poverty, expansion of women's rights, creation of religious and ethnic unity and self-reliance throughout the country. In all of these, the program of achieving Swaraj was the salvation of foreign rule. Gandhiji gained a lot of fame from the Salt Satyagraha in 1930 and after this in 1972, the British Quit India Movement in protest against the salt tax imposed on Indians by the British Government. South Africa and India on various occasions had to spend several years in jail.

Keywords: Satyagraha, untouchability, ethnic units and self development.

Introduction

Gandhiji adhered to non-violence and truth under all circumstances and also advocated for everyone to follow them. He lived his life at the Sabarmati Ashram and wore a traditional Indian dress dhoti and a shawl made of cotton which he himself made by spinning cotton on a charkha by hand. He ate simple vegetarian food and kept a long fast for self-purification.

Our country is a country of great women and men who have done such ideal works for the country that Indians will always remember. Many great men surrendered their bodies, minds and wealth to our freedom struggle. Mahatma Gandhi was one of such great men. Mahatma Gandhi was an era man towards whom the whole world held a sense of respect. Gandhiji made Satyagraha his main weapon to show opposition to the British. Gandhi started the Satyagraha movements against the devious policy and inhuman behavior of the British in front of the truth, non-violent weapons. He led the Non-Cooperation Movement and Civil Disobedience Movement. He had to bow down in front of Gandhiji's high command and truth and he left our country. Thus our country became independent on August 15, 1947. The idea and gratitude of any great person comes first in what he thinks about man, and what he thinks about the country. In Hind Swaraj, Gandhiji has said that man is born to know God. But he does all this work only. There is a big vision in this small line. The entire Indian thought rests on the fact that humans have been born for the salvation from the interview of truth or the cycle of life and death. All the arrangements that Gandhiji has talked about are going to cooperate in the goal of human life as a whole. He opposed the English system so that India could get rid of the civilization that created a mindset in the practice of doing all kinds of deeds of human beings and we would make man a human being and towards his right goals. So that we can establish an Indian system moving forward. Gandhiji has stated clearly that the goal of India is different from the goal of other countries of the world. Religion is an area in which India can be the largest in the world. He even used to say that India is the only country which has the ability to show the right path to the wandering world, and India will have to play this role. And about the nation of India?

Gandhiji considered culture as the basis of the nation. But the greatest need for India today is the cultural renaissance. Gandhi's struggles were multi-layered. The struggle for independence of India was a struggle to ensure the independence and sovereignty of all nations by denouncing imperial sovereignty as illegal, unjust and a crime against human dignity. His second struggle in the context of India was the struggle to find a solution to the mutual hostile clashes between various religious identities within India. His third struggle was with the distortions and inconsistencies between his own Hinduism. This Gandhi considered untouchability and



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caste hierarchy to be the greatest stigma of Hinduism and to eradicate it, he was establishing both thought and action. His fourth struggle was the struggle for the development of a person, that is, the self-purification of a person. If a person will not be pure by his conduct, will not be moral and loyal, will not be generous, sensitive and tolerant, then the society or community of which he is a part will also not be humane. Therefore, the struggle of the purity of a person as the smallest unit of society was also included in the agenda of this Gandhi. In this way, Gandhi had a human dream to change from a person standing near him to the entire remote world.

Gandhiji was a thinker, leader and struggling activist. While Gandhi believed that India's liberation from British colonial slavery was the biggest task, this is the root of India's problem. At the same time, the struggle for liberation from the system of varna-caste is also important and important. Gandhiji dreamed of building an India based on freedom, equality and fraternity. Religion felt the need for moral inspiration. But while giving respect to other religions, Gandhiji considered Hinduism as his source of moral inspiration. Gandhiji later started opposing the caste system with untouchability and also supporting interracial marriage. But Mahatma Gandhi could not make people walk on their values. Therefore, there is the plea of those who believe in Gandhi's thinking that if the values of truth and non-violence, which Gandhi believed in, could not be implemented in his life, then who would implement them further. Gandhi worked for Hindu and Muslim unity, but most of all it was fragmented. Not only was the partition of India in 1947 and there was tremendous violence in it, but even before that every movement centered on unity would incite a riot in the country. The fear and hatred they wanted to create a free society has deteriorated after 70 years of independence. The wealth of the rich continues to grow, and their sense of sacrifice and service is ending. But these conclusions about Gandhi's values are not any invention that Gandhi was unfamiliar with. He realized during partition that people did not understand his principle of non-violence. Nor could people understand the Satyagraha. He believed that the values that people used in the freedom struggle were not human. That was passive resistance. If people had understood violence, there would not have been such large scale riots during Partition. He believed that people are not ready to understand non-violence. Two forms of non-violence were discussed with him. One form was the non-violent way of resistance by the common people to the terrible power of the state. The second form was the violent power of the state and its use to defend nonviolence when needed.

Principles of Gandhi

1. Followed non-violence and truth in all circumstances and also advocated for adherence to all. He lived in the Sabarmati Ashram by wearing a traditional Indian dress dhoti and shawls made of cotton, which he himself made by spinning cotton on a charkha by hand. Eat vegetarian food and keep long fast for self-purification.

2. He had the qualities of truth, non-violence, vegetarian attitude, celibacy, simplicity and self-purification.
3. Used non-cooperation, non-violence and peaceful retaliation as weapons against the British.

Work Done by Gandhiji

1. Movement for Civil Rights in South Africa - Started a Satyagraha as a migrant advocate for the struggle for civil rights of people of Indian community in South Africa.
2. August 22, 1894 formed the Natal Indian Congress against apartheid.
3. On 23 to 22 November 1909, in order to come to Africa in London, Hindi Swaraj was composed.
4. Returned to India on 9 January 1915. This day is celebrated as PravasiBharatiya Divas.
5. May 15, 1915 established the Satyagraha Ashram in Ahmedabad.
6. April, 1917 Champaran Satyagraha.
7. 1920-21 Khilafat and non-cooperation movement.
8. Non-cooperation movement was withdrawn on 5 February 2022 due to ChauriChauri incident.
9. Elected President of Congress in Belgaum in December 1923.
10. On March 12, 1930, started the Dandi March against the salt law.
11. March 15, 1931 Gandhi-Irwin Pact.
12. Left for London on March 29, 1931 Round Table Conference.
13. On 5 December 1931, The Non-Cooperation Movement resumed.
14. On May 8, 1933, he started a 21-day fast regarding the status of Harijans.
15. On July 19, 1933 started the Civil Disobedience Movement.
16. Established Sevagram Ashram in Wardha in 1936.
17. On 15 January 1942, Jawaharlal Nehru was declared his political successor.
18. Kasturba Gandhi died on 22 February 1944.
19. Hunger strike against partition in Kolkata on 15 August 1947.
20. Hunger strike against communal riots on 13 January 1948.
21. On January 27, 1948, expressed the idea of disbanding the Congress.

The Salt Satyagraha of 1930 in protest against the salt tax and the British Quit India Movement in 1942, followed by the independence movement were important stages.

Today, when tolerance is increasing, Gandhi's tolerance is often missed. Although he does not like any tolerance inside himself. Despite Gandhi's original idea of equal citizenship of all the residents of the country, who was the most influential spokesman, nobody could challenge them, weakening the nation. Gandhi's truthful experiments have also left a mark on India and the world. Despite Gandhiji agreeing with modern industrialization, he was ahead of his time in advocating science and technology for the creation of a world non-violent and free from exploitation by individuals. He was talking about harmony between man and nature. Why do people still believe that the

Mahatma was against science and modernism? Even today, in India and the world, he remains like a puzzle? It is easy to praise them, difficult to understand in totality, and almost impossible to follow even a little. Extremely simple outsider personality, simple dress, non-vegetarian food, wearing silence one day a week, unconventional views on sexual relations make him the most consumerist and fun-loving person in human history. Despite all this, Gandhiji became the most popular and respected person in the whole world. The inner aura of Gandhiji's life is such that, despite the passage of time, it does not seem to lose its shine. It can be called the truth of Gandhiji, which not only sheds light on failures and errors, injustice and inadequacies, but also reflects on us.

The singularity of Gandhiji's truth is that it is neither easy to assimilate, nor dismiss. His supporters admire certain aspects and messages in his life, but they find it difficult to accept or harmonize certain aspects. Likewise, his critics may ridicule some of his acts and teachings, but are also more appreciative of his lonely sincere efforts for his mission. Therefore, his fans will find critics and critics. Known for praising. Gandhi's moral principles and their adherence are universally praised when values in politics, economic and public life are rapidly declining in India. Today, when religious conflicts are being seen everywhere in India and around the world, Gandhi's lifelong efforts in creating harmony despite various social barriers get praised everywhere. The truth is that his mission ended with his martyrdom when a staunch Hinduist killed him in the name of enmity between Hindus and Muslims and between India and Pakistan. This fact of history makes his message relevant to both India and Pakistan. The reason for his martyrdom is as relevant today as it was in his lifetime.

He is also praised for his principle of no compromise on non-violence. This was the principle, which was the core of Gandhiji's truth. It is also not

that most of his fans, influenced by this theory, actually think that the dream of a non-violent world will be fulfilled sometime. Yet they see their hope in them, believing that the time to come will be peaceful. This is the hope, without which we cannot live. The Mahatma communicated this hope both locally and globally. Gandhiji protested wildly with the help of modern science and technology to emphasize more and more dependence on Khadi, village industry and local level. Therefore, Gandhi's admirers and critics, who measure development on the scale of technology-driven progress, consider him an admirer from today. Gandhiji was a visionary Mahatma who not only warned ahead of time about the moral values falling in the era of sustainable development both in India and the world, but also suggested an alternative path of development that is environment-friendly and human uplifting. Was he a pragmatist who gave equal emphasis to science, economics and morality or was his request just a warning that the world ignored?

Gandhiji says those who walk on the path of truth, their steps are always strong. We can become indigenous, self-reliant and self-reliant in the true sense only by staying connected with our roots.

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