DEMOCRACY AND GANDHIAN APPROACH

Dr. Ravindra Singh Rathore[1], Dr. Balbeer Singh[2]
Assistant professor, Department of Non-violence and Peace, Jain Vihva-Bharati Institute (Deemed University). Ladnun - 341306 (Raj.), E-mail: ravindrachhapara@gmail.com
Assistant professor, Department of Non-violence and Peace, Jain Vishva-Bharati Institute (Deemed University), Ladnun - 341306 (Raj.), E-mail: balbeerscharan29@gmail.com

INTRODUCTION:-

There is an old saying in our religious scriptures – A person should sacrifice himself for the family, the family for the village, the village for the state, the state for the country and the country for the whole world. Our ancient social organization was based on this policy. The state has a dual duty - there should be peace within the state and there should be peace outside the state also. In a public state, matters of greater interest are discussed with more and more people. In Atma Rajya, the welfare of the weakest person will be considered. Gandhi's philosophy is so comprehensive that there is hardly any aspect of society on which Gandhi did not express his views. The views expressed by Gandhi on various aspects of the society are not just thoughts but also the key to the solution of various problems of the society because along with considering every problem of the society, Gandhi also presented the solution to the problem so that the solution of the related problem was possible. Could. This is the reason why Gandhi's thoughts and Gandhi's philosophy were as important and relevant in those times as they are in the present.

The various types of problems that human society is facing today lie in distancing ourselves from Gandhian philosophy and Gandhian values. Only by assimilating Gandhian philosophy and Gandhian values in practical life can we ensure the development of our own personality, society and nation. According to Gandhi, human resource does not mean any particular class of the society but every social being or class of society who lives within the society, whether it is a woman, a man, an old person, a disabled person, a Dalit, a farmer. Be it a worker or any other creature or class of the society. All these social beings or classes are the human resources of our nation. Gandhi also acknowledged that a large section of the nation's human resources are marginalized, who are still oppressed, harassed and exploited and who need proper development along with their protection, protection and welfare.

The development of a nation depends on the system of governance adopted by the nation. It is clear from various empirical studies and research that among different types of governance systems, democracy is accepted as the best governance system. Gandhi also had full faith in the democratic governance system. His devotion to democracy is visible everywhere in Gandhi's political thoughts. He has given utmost importance to the aspect of social upliftment in his concept of democracy. He believed that democracy is one in which the weak and all the people get equal opportunities because in his ideology the respect given to the individual is also the basis of democracy. He was not at all in favor of elite democracy. Gandhiji used to talk about the welfare of all people in all fields through Sarvodaya. In their democracy, on the one hand, there is inspiration for political movement by the depressed classes of the society against the control of the elite and capitalist classes, and on the other hand, there is a demand for such an ideal society in which the individual can get full opportunity of self-governance.

In the present scenario, the democratic governance system has taken a universal form because most of the countries of the world have directly or indirectly adopted democracy and wherever there is no democracy or there is some other system of governance in place of democracy, there it is governed by the people. Continuous efforts are being made to establish democracy because among all types of

governance systems, democracy is the only governance system in which the ultimate power of governance is not vested in any particular person or party but in the entire public. Besides, democracy is also a governance system which is completely based on the spirit of public welfare in which emphasis is laid on social development and social change. Gandhi gave utmost importance to individual freedom under democracy. He writes that as far as one's soul and conscience are concerned, there is no place for the majority before him.

Gandhi had envisioned village self-rule for India. Village Swarajya means political and economic decentralization. No one in the village should remain hungry, no one should remain naked, no one should remain without shelter. Every villager should get livelihood. There should be scientific improvement in tools from agriculture and village industries and they should be put to good use. There should be no economic or social exploitation of anyone in the village. The village volunteer group should guarantee the security of the village. If this happens in every village of India, it will be as if village swarajya has arrived.

The Constituent Assembly of India had resolved in the name of the people-

1. India has to be made a completely democratic nation.
2. To provide social, economic and political justice, freedom of thought, belief, faith and worship to all citizens of India and equality of social status and opportunity.
3. To spread the spirit of brotherhood among all the citizens of India with the need for dignity of the individual and unity of the nation. Democracy means public welfare.
4. According to Mahatma Gandhi, the qualities of democracy are selfless service to others, love for all and restraint of unscientific desires. Thus the three-pronged program of human welfare in democracy Has primacy.
5. To achieve this objective, simple living, high thinking and development of discipline are considered necessary.
6. To protect democracy, social system, state system, justice system and distribution system will have to be made accessible and beneficial to all. Actually, democracy is a spiritual institution and in spiritual color, social discrimination disappears, economic level becomes equal, moral level improves, intellectual differences end, mental disorders go away, public spirit, good thoughts and feeling of brotherhood increases. .

According to Gandhiji's imagination, the basis of democracy are-

- Democracy should be liberal. Generosity means complete justice.
- Truth and non-violence should get the first place in democratic socialism.
- The foundation of democracy is a party-free social system.
- Democracy should be punished strictly, only then it will become pure.
- Democracy should also be for the upliftment of economy, individual and society.
- he true meaning of economic equality is that every person should get sustenance as per his need.
- The nature of education in a democracy should be such that religion, culture and civilization develop in it. Religion is personal. Education should be work centric, in which there is smooth coordination of labor and knowledge.
- Democracy means not moving from politics to public policy. Public policy means thinking of everyone for everyone's benefit.
- Governance in a democracy should be efficient and selfless.
- In democracy ‘more and more; Everyone's interests should come before the people.

Gandhiji had dreamed of this form of democracy. Gandhiji has even said that every village and town should be a republic and India should be a federation of millions of small republics. India's national power should be the sum of the powers of its decentralized, self-reliant and tradition-dependent villages and cities.

In a democracy, the less state power and more public power, the deeper will be the roots of democracy in people's life. Democracy actually came to be understood as the name of collective practice of eternal values of truth and non-violence in political, social and economic life. Democracy cannot run only on the strength of the book of the Constitution and the gun of the government. According to Gandhiji's idea, people's power should be non-violent people's power which is free from the violence of both state and society. That people and power should not be such that they go crazy with slogans of caste, community, language and party and come out with bombs and guns. A people who are thirsty for each other's blood cannot be citizens of a democracy. There can be no question of becoming a leader of peaceful revolution. Therefore, the practice of democracy cannot be separated from the beginning of higher values of life.

The idea behind Gandhiji's Panchayati Raj was complete decentralization. Along with decentralization of power, there will also be economic decentralization, the goal of village self-reliance will be accomplished. Panchayati Raj will not be successful without village self-reliance. The production, utilization, and distribution of basic necessities like food, clothing, and shelter should be done in a decentralized manner. Economic decentralization will create confidence among the people. This will be the proof of the success of Panchayati Raj. Today, there are factionalism, caste differences, religious differences, land-owners and laborers, high-low etc. differences are found in the villages. If social differences remain, a single family will not be formed in the village. The form of Satyagraha of non-violence that Gandhiji presented before us has not been presented to us by anyone till date. Gandhiji socialized non-violence. Called for changing the values of society through non-violence. The entire village will have to be socialized by forgetting all social differences. If everyone accepts each other's happiness and sorrow as their own, then the village will become one family. Gandhiji believed that Panchayati Raj will not be successful if there is discrimination in the villages.

Gandhiji wanted every villager to become self-reliant. There should be no outside interference in the situation inside the village. Every government department related to the village should be in the village itself. Villages should be ruled by villages so that true democracy of the entire country can be established on the firm foundation of a huge organization of small republics on the basis of non-violent cooperation with each other for their own welfare.For self-rule, the scripture writers have considered the soul to be the form of God. It is said in the Upanishad – The work of the soul cannot be different from that of God. Our conduct should be moral and spiritual. Husband-wife, father-son, brother-sister, small and big, owner and laborer all should follow this, this is Swarajya, this is self-rule. In a Lokrajya, the interests of the maximum number of people are considered. In self-rule, the welfare of the weakest will be considered.

Village oriented Khadi, Sulabh Gramdan and Shanti Sena, these three programs are not separate. Rather, there are three main parts of non-violent revolution. By adopting this three-pronged programme, the people move forward to fulfill their basic needs themselves, give up their trust in the central authority, a feeling of decentralization is created in the society and self-confidence is awakened in every village. Sulabh Gramdan opens the way to a holistic life, production, consumption and distribution is facilitated through democratic measures. Peacekeeping force unifies the country, eliminates discrimination, creates an air of peace in the country and creates a feeling of friendship among the neighboring countries. Our villages become stronger with the idea of security, corruption and

profiteering end. Then democracy ceases to be lame and becomes true and strong.This is the reason that even after independence, in order to run the governance system in India, people were influenced by Gandhi, Gandhi's philosophy, Gandhi's values, Gandhi's ideals and Gandhi's principles and took oath to govern democracy. It was accepted as a means so that the people, population and human resources of the country can be provided security, justice can be provided to them and they can be properly developed by bringing them from the margins to the mainstream so that the development of the country can be accelerated. For this, the preamble of the country's Constitution talks about liberty, equality and fraternity as well as social, economic and political justice.

Since independence, the central and state governments along with the local governments have, from time to time, implemented various public welfare policies, schemes, programmes, acts, laws etc. based on Gandhian values, ideals and principles for the welfare of every section of the society, especially on a practical basis. It has been making continuous efforts to bring women, Dalits, laborers, farmers etc. into the mainstream in accordance with the basic spirit of democracy and is doing so even today. This is the reason why today India is counted as the world's largest and most successful democracy, but on one hand we claim that India's democracy is the world's largest, successful, effective, strong, robust democracy. Various global reports present a different picture of India's democracy based on Gandhian values.

CONCLUSION:-

Today's era gives importance to social, political and economic centralization. As a result, indifference, destruction, stupidity and anti-democracy sentiments are increasing. Education, science, culture, agricultural industry, labor administration etc. are all being centralized. In centralization, the organization is considered primary and the individual secondary. Governance is governed from top to bottom. Hindi version of the English essay read at the International Gandhi Centenary Seminar held in Delhi in 1969.As long as there are elements of conflict and violence in the social system, a non-violent society will not be created by mere promotion of non-violence. Without fully introducing the element of non-violence in the social system, even democracy will not be able to survive. There will be no true freedom. The right to vote has a deep connection with the right to life. Where people are divided among themselves, where people's basic needs are met with difficulty, where there is abundance of luxuries for a few and where no one can bear the sorrow of many people, can it be called the true democracy of Gandhi's imagination? Can you accept? Can people there enjoy true freedom? In a true democracy, there will be a system of governance, but there will be no dominance of the government, there will be a plan for collective welfare, but the interests of the individual will not be healthy. Gandhiji had said that restraint is necessary for a healthy life and adherence to truth and non- violated. Life values will have primacy in the operation of the entire system and system and in one word, the entire society will be based on non-violence. Human body will be strong, human mind will be violence is necessary for a divine life. Love is a symbol of culture. True love does not hurt anyone.

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