
Gandhism and the Possibility of Revolution in the Present Society

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ABSTRACT

The present study has deal to Gandhism and the possibility of revolution in the present society. According to George Lackey there are three main aspects of social behavior - personality, society and culture. Personality means the connection of the individual with the society. Social Means The interrelationship between different communities and organizations in the society. In today's society we see that the problem of exploitation is a big question. The society is divided into two classes, which are exploited and victims of exploitation. Revolution is needed in the present society. As a remedy, we have to run our vision and consciousness towards Gandhism again. To date there have been only two processes of social change - the process of saints and mystics, in which the development of one's moral qualities changes the society.

Keywords: *Gandhism, Possibility, Society, Vinoba, Revolution*

The reason for choosing the elaborate headline of the paper presented as "Gandhism and the Probability of Revolution in the Present Society" is that what was thought - written with reference to Gandhiji in the consequences of Gandhiji - is fraught with the search for solutions to the problems that have arisen in recent times. It is a humbling attempt to reproduce the concept of Gandhi-Vinoba's philosophy while the present-day is also engulfing some of these problems. Vinobaji was mostly able to give Gandhiji's ideas a more logical and practical form, so much so that Vinoba has also made some of Gandhiji's ideas meaningful and classical. Individuals and societies, societies - change and revolution have been a living question of every age. In this regard, the issue of how to solve the problem presented in Gandhism is available.

The one whose deepest thoughts are discussed in Gandhism is the eternal values of the individual and society - truth and non-violence. These values have always been needed by the society of every country of all times. But the attitudes, the consciousness and the social organization of individuals and society sometimes do not seem to fit the values of such a life. Then it becomes

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Gandhism and the Possibility of Revolution in the Present Society

inevitable to change social conditions. Then that change is in the form of 'Improvement' or 'Development', but if a change is made in a sudden, we call it a revolution. In Gandhiji and Vinoba's ideas we can see the possibility of a reformist, syncretistic but ultimately radical change.

According to George Lackey there are three main aspects of social behavior - personality, society and culture. Personality means the connection of the individual with the society. Social Means The interrelationship between different communities and organizations in the society. And Culture Means is a symbolic system in which all members of society participate, which is Conceptual. Freud emphasizes personality change. Karl Marx emphasizes economic change. People who want social-change through personality change emphasize education and psychotherapy. Those who emphasize social change emphasize economic revolution, technology, change in political structure. Those who want cultural change emphasize religion, cultural movement, social media. But history testifies that all these social change claiming theories are incomplete or partial. Instead, Gandhi has introduced the concept of 'Sarvodaya' for continuous change, which is presented in a coordinated manner.

In view of Gandhi - Vinoba's view of the above, it is not without clear conviction that the sanctity of both the Means and the goal is not considered. Thus, Karl Marx allows violence for social change. When Gandhi embraces non-violent and peaceful means. Their path is becoming the 'Way of Non-violent Revolution'. James W. Douglas calls it the 'silent-revolution'. One of the peculiarity of Gandhi's concept of social revolution is that he adopts a dual system of change. That is, in the non-violent revolution, there is talk of a change of heart for both Satyagrahi and the opponent. In today's society there is no shortage of Converters but they want to purify the opposite person without purifying themselves. An example of Gandhi's syncretistic view is that he embraces the process of development. He's process of development is not only theistic but human beings end up with a combination of effort and independent intelligence. Humans cannot build a healthy society by following the laws of nature alone. He also acknowledges the limitations of science in it and tries to eliminate ignorance, slavery, poverty, problems of female life, alcoholism from Indian society. The instructions they provide can be fully applied to eliminate such contamination found in today's society.

Also, Gandhiji believed that the rule of non-violence is prevalent everywhere in the world, so there is scope for personal effort in social change. They consider the state or the government as a barrier to it because the basis of state organizations is violence or power. This does not mean that Gandhi is anarchist. They wanted the state to remain as long as it was needed but the rule should be less. They believe in Thoreau's "best governance is the one that rules the least".

In today's society we see that the problem of exploitation is a big question. The society is divided into two classes, which are exploited and victims of exploitation. Unless the Gandhi-directed

Gandhism and the Possibility of Revolution in the Present Society

revolution is processed, only social institutions or the state cannot solve the problem. According to Gandhiji, exploitation does not mean merely depriving one of his rights but rather instituting activities and measures consciously that will bring pride to the skeptical values in society. Such values promote hate, competition, hatred and animal powers in the society. Gandhi's goal of social change was to create an ideal society by eliminating exploitation based institutions. They wanted to create a society that was based on non-violence, in which a person's freedom, equality and dignity were protected, and love and cooperation among all. Thus, Gandhi's aim was to establish a Sarvodaya society.

Gandhiji could achieve the goal of attaining independence during his life but could not establish a Sarvodaya society. After the death of Gandhiji, Acharya Vinobaji founded the Sarvodaya Samaj. Sarvodaya's work began on the basis of activities like Bhudan, Gramdan, by making a definite plan in line with Gandhiji's ideas. There can be three processes of social change: violence, law and compassion. According to Gandhi-Vinoba, the real power of social change is neither in violence nor in the power of law. Real change can only be brought about by non-violence, love and compassion. Which is called Vinoba Third Power. Gandhi-Vinoba shows three possibilities of social change based on the basic elements of non-violence, love and compassion. Describing it as the triangle of revolution, it is the theory of change of heart, change of thought and state of change.

(1) Heart-change:

The principle of change of heart in anticipation of personality change is Gandhi's own fundamental contribution to world culture. This is not a sensual or impulsive process, nor is it a cure for a diseased brain, but is a phenomenon of a healthy mind. The reformer does not try to impose his ideas on the society but tries to touch the heart. There is also no question of knowledge because this process is superficial. There can be two processes of change of heart - one is intellectual and the other is self-agony ie Satyagraha. Gandhi says, "Satyagraha is a process of change of heart. Satyagrahi touches another's heart through self-agony." The way a mother feels for her child, there is a heart-changing effort here. self-agony is the basis of change of heart - moral and collective interests.

Vishubandhu Chatterjee reveals some of the characteristics of Gandhiji's theory of change of heart. According to him, a person's conscience is motivated by a change of heart. The basis for change is absolute morality, not temporary explanation. It is a dual process. The first level consists of self-control and oppression. As its influence enters the observer's heart, its value shifts and affair find innovative directions.

The question here arises as to why the opponent's heart changes? Answering this question, Western sociologist Sorokin observes that the love manifested by self-agony is more powerful than violence. The only reason is that violence creates resentment in the opponent's mind. But

Gandhism and the Possibility of Revolution in the Present Society

love, on the other hand, arouses its auspicious qualities. Thus, change of heart is a change of convenience and gentleness, not a change due to any external force or it is not just a result of the extraordinary miracle of Satyagrahi.

Vinobaji has presented Gandhi's theory of change of heart in his own unique way. Vinoba uses the word 'cooperation' in his satyagraha theory rather than 'resistance'. They have shown Gandhi's theory of self-agony as a kind of negative method. Thus, in their view, change of heart takes place on the basis of emotional love and cooperation which is extra influential.

(2) Thought-Transformation:

The process of change of heart is thought-based. The basis of any revolution that has taken place in the world is ideology. Gandhi believed that the root cause of all forms of exploitation and inequality was ignorance. Thus, it seems very necessary for Gandhi to make the masses aware of their power for revolution and that work can be done through thought-transformation. Gandhiji has adopted various prayer meetings, leaflet publishing, grassroots programs, etc. for thought-transformation. They clearly believed that the lasting basis of any revolution was thought-transformation.

Like Gandhi, Vinobaji gives priority to the process of thought-change in his own movement. In his view thought is the essence of human life, the building of his life arises. When thought is the basic element of human life, its propaganda is necessary for revolution. That is why they ordered their activists to carry books like Gita Pravachan, Sarvodaya, house to house. The purpose of his pedestrian journey was also to thought-changing. Vinobaji believes that the moral values of a human being can be changed only by thinking, without which no revolution is possible. They also believe that the task of thought-change and Preaching and propagating religion is not possible with state authority. Even if this work is handed over to the state or the government, the thought and religion only end. History is a testimony to the fact that when the state took over the work of religion and thought-change, many murders and colonialism came into force.

(3) Situation-Transformation:

Situation Transformation means a change in the actual or emotional state of a human being. When the life of every person is changed in the society through change of heart and thinking, it is natural for the social situation to change. That is, social structure changes. The change in social structure means the establishment of Panchayati Raj or Swaraj. Situation transformation is an essential condition for a complete and lasting revolution.

Vinobaji expects skill in every task as a function of social change for situation transformation and creates a socially accessible grassroots movement for it. Gandhi-Vinoba's attempt to transform the situation has made a number of tasks possible. Examples of situation changes, such as the end of Britain's colonialist policy, the end of untouchability, women's education. Before

Gandhism and the Possibility of Revolution in the Present Society

Vinoba's Bhudan movement, people were flowing blood for an inch of land, instead of people cooperating and signing a charity. It is clear from this that the situation transformation is not merely a mental concept but a reality.

Gist:

Revolution is needed in the present society. As a remedy, we have to run our vision and consciousness towards Gandhism again. To date there have been only two processes of social change - the process of saints and mystics, in which the development of one's moral qualities changes the society. And the process of other intellectuals, who simply try to change society by changing social structure. Gandhi integrates mystics and intellectuals into his ideas. Vinobaji calls it the moral process of revolution. Even a law cannot bring about a revolution. Gandhi-Vinoba does not deny the law but accepts its help. The power of the state is the power of the law and so Gandhiji firmly believed that the state is the power of organized violence, that the real state comes through the cooperation of the individual. They firmly believe that a revolution cannot be made by law. On the other hand, the history of the world has proved that even though there are revolutions in different countries, the power of the state comes from the hand of a weak king in the hands of a strong king. With this the independence and self-government of the whole people could never be established. That is to say, in Gandhiji's words, situation transformation was not possible. The concept of revolution represented in Gandhi-Vinoba's ideas proves valuable, enduring, and expressive.

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