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Book Review: Hind Swaraj by Mohandas Karamchand Gandhi

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ABSTRACT

The 'HIND SWARAJ' by M.K. Gandhi is a monumental work in Philosophy of civilization. It is a critique of civilization. Gandhi has given incisive criticism of up-to-date civilization, unfortunately this leaflet has not drawn attention of philosophers because it ought to have done. Gandhi wasn't solely a good politico; however, a thinker and a critic of up-to-date civilization Gandhi's criticism of contemporary civilization might seem dogmatic, strange and extremely uncommon on the surface, all the same through his criticism Gandhi paves the approach for a brand-new social order. Gandhi may be thought to be a social thinker Like all different classical philosopher, he presents before us a vision of man and society. The 'Hind Swaraj' can be regarded as the 'Bible of Gandhian Thought'. This book, as a matter of truth contains the primary formulation of his ideas. Even twenty to thirty years after its publication he didn't want it form any modification in It except a word here and a word there. Rather he declared that he had for the duration of tried to measure in keeping with the principles enunciated in this book. However, the most important objective of the book was to supply a critique of western civilization. By approach of providing a critique of western civilization, Gandhi in this book tried to stipulate the principles of recent civilization, that he hoped can make individual and social life worthy of existence. Gandhi's thoughts concerning politics, religion, faith etc. are enshrined in this book. This booklet was originally published in Gujrati in 1908 and later on translated into English. Although thin in size, the Hind Swaraj, is admittedly the work of art of Gandhi's thoughts. His later thoughts may be derived back in Its germinal type to this book. His later thoughts owe their origin to the 'Hind Swaraj, Philosophy, as is known now-a-days within the Anglo-American world stands for logical ideas, concepts or categories. It is construed as a critique of language, thought or communication. this type of variety of expounding owes its origin in the main to the logical positivists. The positivists claimed that philosophy cannot study reality or the globe directly. Philosophy doesn't offer us any positive data or information concerning the world. Its sole task is to dispel or remove away ambiguities and unclerness.

Keywords: Contemporary Civilization, Hind Swaraj, nationalism, Satyagraha.

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I. INTRODUCTION

The 'HIND SWARAJ' by M.K. Gandhi is a monumental work in Philosophy of civilization. It is a critique of civilization. Gandhi has given incisive criticism of up-to-date civilization, unfortunately this leaflet has not drawn attention of philosophers because it ought to have done. Gandhi wasn't solely a good politico; however, a thinker and a critic of up-to-date civilization Gandhi's criticism of contemporary civilization might seem dogmatic, strange and extremely uncommon on the surface, all the same through his criticism Gandhi paves the approach for a brand-new social order. Gandhi may be thought to be a social thinker Like all different classical philosopher, he presents before us a vision of man and society. The 'Hind Swaraj' can be regarded as the 'Bible of Gandhian Thought'. This book, as a matter of truth contains the primary formulation of his ideas. Even twenty to thirty years after its publication he didn't want it form any modification in It except a word here and a word there. Rather he declared that he had for the duration of tried to measure in keeping with the principles enunciated in this book. However, the most important objective of the book was to supply a critique of western civilization. By approach of providing a critique of western civilization, Gandhi in this book tried to stipulate the principles of recent civilization, that he hoped can make individual and social life worthy of existence. Gandhi's thoughts concerning politics, religion. faith etc. are enshrined in this book. This booklet was originally published in Gujrati in 1908 and later on translated into English. Although thin in size, the Hind Swaraj, is admittedly the work of art of Gandhi's thoughts. His later thoughts may be derived back in Its germinal type to this book. His later thoughts owe their origin to the 'Hind Swaraj, Philosophy, as is known now-a-days within the Anglo-American world stands for logical ideas, concepts or categories. It is construed as a critique of language, thought or communication. this type of variety of expounding owes its origin in the main to the logical positivists. The positivists claimed that philosophy cannot study reality or the globe directly. Philosophy doesn't offer us any positive data or information concerning the world. Its sole task is to dispel or remove away ambiguities and unclearness.

The speculative philosophers on the opposite hand, claimed that the task of philosophy is to gift, an artificial vision of the globe. During this sense, metaphysics or philosophy was thought to be as the core of any philosophical discussion. Gandhi wasn't a philosopher as an analyst, also Gandhi was not primarily fascinated by the abstract analysis. Clarity wasn't the be-all and end-all of his expounding. Clarity was treated as a way for achieving something else. It will not be out of place to, mention in this connection that Gandhi was neither an expert thinker or expert philosopher nor had any formal coaching in philosophy. Several would not, perhaps

wish to call Gandhi a philosopher. As a matter of fact, this has been the case.

II. CRITICAL REVIEW

Some people have characterized Gandhi as a politico, an ethical sermonizer, however not as a thinker. However, this can be too harsh a comment on Gandhi. Skilled engagement and formal training typically offer a person with higher opportunities and instrumentally for expounding. However, this is often not universally needed. What makes a person philosopher is not his skills or formal training and competency within the subject, however, insight and vision. Gandhi had sure insight into human affairs. He developed a theory of individual and society, that was ultimately supported a theory of reality. During this sense, Gandhi may be characterized as a speculative or a normative philosopher.

The speculative philosopher presents before us a world view. The writings of Gandhi contain a well-articulated position and his philosophy of man and society is directly well associated with it. History is testimony to Gandhi's statement that the straightforward application of technology produces very little concentration of power. Furthermore, it is a comprehensive strategy to ensure that millions are marginalized, to make them victimized by the forces involved via dominance and exploitation. Not only did Hind Swaraj predict these challenges, but he also attempted to present an alternative.

Satyagraha has gained a widespread reputation on an additional positive aspect since the only means to remedy a wrong one. Hind Swaraj, in a word, contains, while it seems to be in a controversial style, some everlasting truths that would not lose their brilliance and light over time.

Hind Swaraj presents an alternate society's general outlines - a very rudimentary form of brand new civilization foundation. He describes it as 'the manner of behavior that characterizes the man as a trail of obligation' in the chapter dealing with 'real civilization.' He also argues that moral behavior, however, is nothing to "control the mind."

III. RELEVANCE OF IDEOLOGIES

(A) The malaise of Modern Civilization

Hind Swaraj Gandhi's is well known for his trenchant charges against current civilization. He also focuses on the situation of India in Hind Swaraj, as it has grown under the British's administration and supervision. He maintains that India, owing to British control, is becoming an "irreligious" society. He quickly remarks that he does not think about anybody's religion but of the world religion, which is the source of all religious beliefs. He continues by saying that

we are straying away from God. He compares our society to a 'mouse' that is 'gnawing' on our people while also appearing to be comforting them. Then he directs his moral attention to some of the most major developments, such as railways and the creation of new elites such as lawyers and physicians. According to him, all of these developments have resulted in India's poverty. Rail, he claims, has assisted the British in their quest to maintain control over India. Furthermore, they have been held responsible for 'famines,' illnesses, and other ills that have afflicted the country. He answers to the argument that the construction of railways had assisted the emergence of Indian nationalism by noting that India had existed as a country long before the British arrived. In chapter XI of *Hind Swaraj*, he argues that lawyers have made a more substantial contribution to India's downfall than other sectors of the population. Furthermore, they have heightened Hindu-Muslim tensions, aided the British in cementing their position, and drained the blood of India's destitute. Following that, he examines how physicians have failed Indian society as a result of their actions. Doctors, he feels, have played a big part in pushing people to be 'self-indulgent' and to take less care of their bodies. He concludes his condemnation of current civilization by drawing a parallel between it and an Upas tree, which is a poisonous plant that destroys all life in its proximity.

(B) Swaraj of the *Hind Swaraj*

The main preoccupation of the *Hind Swaraj* was the attainment of Swaraj and the means by which this could be accomplished. Chapter IV of *Hind Swaraj* argues that the simple transfer of power from British to Indian hands does not result in true swaraj (indigenous rule). He went on to say that it would be "English rule without Englishmen." Then, rather than being known as 'Hindustan,' India would be known as a country that was 'Enlisting' in the war. Thus, his notion would not be swaraj in any way. At the end of chapter XIV ("How Can India Become Free?"), he makes an attempt to determine the true swaraj, asserting that if we (individuals) are free, then India is free. "When we learn to manage ourselves," he argues, "we are swaraj."

In the same vein! Such a swaraj, he says, would everyone of us have to experience. For the Indian people, Gandhi also uses the term swaraj as a domestic rule or as self-government. However, he clarifies that the ties between the Swaraj and the Swaraj, as the "self-rulers" of individual Indians, are symbiotic. In other words, it would be only true to the extent that Indians succeed in 'self-governing.' Home rule that Indians could attain. In the 15th chapter, Gandhi suggests that the true struggle is for millions of people to be free and not just for the government to reform. How can this be done? Not using violence and arms. He added that for two reasons. One is that any recourse to violent rebellion would entail the arming of thousands of Indians who themselves are too large. Two, most significant, will the 'holy country' of India become

'unholy' if India resorts to warfare. He concludes the entire issue by saying that true home governance can only be achieved through passive resistance. But he hasten also to say that the 'perfect chastity' of true passive resistance must adopt 'voluntary poverty,' 'follow the truth,' and 'grow fearlessness.'

(C) Indian Nationhood

The composite nature of the Indian nationalism was another important concept introduced by Hind Swaraj. In Hind Swaraj says that the Indians had built a country long way before the British came in. The Mohammedans who had come were hardly distinguished from the reality that India was genuinely a nation. He says that India can never fail to be a nation just because the good fortune of individuals belonging to completely different religions reside here. People of various religious backgrounds nevertheless make up one country as long as they respect the concept of non-interference in another faith. In this respect, it makes a very important statement:

"Feeling Hindus to live in India alone are Hindus, they are living in a fantasy country. Hindus, Muhammadan, Parsees and Christians who make India their country, are fellow Indians and, even if for their own interests alone, have to live in harmony. There is no single nationality and a single religion in any part of the world, nor India.

(D) Vision of an Alternative Society

A general description of an alternative society – a rudimentary new civilization setting – is given by Hind Swaraj. In the chapter, he deals with the question of "real civilization," he describes it as the "conduct method that shows people the way to the task." He emphasizes, however, that moral conduct is nothing to "control one's minds." He reminds out, in the same chapter, that the traditional Indian culture is the actual civilization. In this respect, he identifies its core values, including luxury and pleasure, self-indulgence limits, ancestral emphasis, rural living, and wise men's ethical management over kings. He also placed its limitations on the unneeded competitiveness of tiny technologies and on the choice of re-distributed policies. He acknowledges that modern India has now shifted away from old values. But he places his confidence in the mass of Indians who live in their hair-filled tradition in the rural. Regarding whoever will do all these difficult chores, he relies on a new group of satyagraha that should be exemplary instead of the vanguard.

IV. CONCLUSION

This year marks the centennial of Hind Swaraj, which calls for a modern examination of its

fundamental ideas. Alternately, how do they appear in the context of the historical events that have occurred during the last one hundred years? Confusingly, most such notions are rejected by practitioners of real politics' all across the world, including India. And yet, even though there has been a minor interruption, intellectual curiosity and investigations have continued. In reality, they have become increasingly urgent in recent years. The explanation for such logical rejection of and simultaneous intellectual appeal to Hind Swaraj is not clear. According to our reading, one's presence at Hind Swaraj, as well as the thoughts contained within it, maybe the key to unlocking the enigma of ardent aversion and attraction. One approach to look at it is to treat it as a blueprint or something akin to a project report for a new social order. When viewed from that viewpoint, we tend to overlook the fact that Hind Swaraj and its fundamental principles have found a number of supporters. As a result, on that level, its rejection is somewhat clear, and some could even call it 'obliterators'. However, there is another way to look at it: as a book of facts and conceptions for another civilizational framework. Consequently, most dominating ideologies have failed. Among sensitive minds from all over the world, Gandhi ideas and values are strongly inclined to take Gandhi as a fresh option for an alternative civilization framework. And Hind Swaraj, as Gandhian ideas' original source, has fundamentally become the focus of the latest intellectual research. The statement by Mr. Gandhi that the uncontrolled application of technology results in a small number of individuals' s consolidation of power has proved to be right in the last years. It also goes a long way towards ensuring the marginalization of millions of people who are thereafter subjected to control and exploitation by the governing class. That Hind Swaraj foresaw some of these difficulties and attempted to give an alternative, although in a somewhat crude manner? Satyagraha has gained worldwide reputation on an additional positive face because the only good way is for a wrong one. In a word, Hind Swaraj has certain perennial truths, despite her clear argumentative manner, that do not lose its brilliance and brightness with time. As long as the race of humans is stronger, more substantive and intelligent for a long time, Hind Swaraj will always be related. But it may go against Gandhi's grain because it indicates just that the human race is led away from their gift dilemmas. This might convert it into a dogma that would rend the very foundation of Gandhian thought apart. Alternative "means" may well exist; however the real reality is Hind Swaraj gives an excellent "way out." Hind Swaraj is thereby trying to incorporate a range of principles derived from diverse western and eastern sources. The Hind Swaraj concepts are not informal, they may be accepted and not denied for universal application rather than for universal application.
