

EXAMINE THE IMPACT OF GANDHI'S RAMRAJYA ON THE INDIAN GOVERNMENT AFTER COLONIAL RULE

Srinivas Potharaju

Research Scholar

Department of History

Niilm University, Kaithal, Haryana.

mathamaticsseenu@gmail.com

Dr. Jogendra Singh

Assistant Professor

Department of History

Niilm University, Kaithal, Haryana.

Abstract

After the Liberalization, Privatization, and Globalization (LPG) reforms, the notion of governance as a whole emerged. The qualitative, library, and historical approaches used in this inquiry have produced some intriguing findings.

This study effectively conceptualizes Gandhian Ramrajya and makes an effort to understand how it reflects on our everyday governance, public policy viewpoints, constitutional governance, and daily living. In terms of national self-identification, this study analyzes post-colonial characteristics of the Indian state; colonial exploitation concerns and their effects on poverty, unemployment, food security, unequal infrastructure, institutional design, etc. are thoroughly detailed. This piece delves deep into discussions of Gandhian Ramrajya. then effectively draws a conclusion from it. The Ramrajya notion advocated by Gandhi is still a goal for the Indian State, as this work's conclusion acknowledges. We are still far from achieving Ramrajya, despite the fact that some of its components have been implemented and others are in the works.

Key Words: *Gandhian Ramrajya, Indian administration, Liberalization, Privatisation, Globalization.*

Introduction

An important turning point in India's history occurred when it transitioned from being a colonial subject to an independent nation-state. Mahatma Gandhi, the leader of the Indian independence movement, had a big influence on the direction and objectives of his country. Gandhi had many principles, but "Ramrajya" stood out as a profound worldview that sought to rid India of the relics of British rule and replace them with a just, egalitarian, and peaceful society. This article examines the continued influence of Gandhi's Ramrajya on the post-colonial Indian administration.

The Vision of Ramrajya

The philosophy of Ramrajya finds its origins in the extensive spiritual and cultural heritage of India. It relates to an ideal form of governance that is based on justice, equality, and righteousness and is inspired by the legendary king Rama from the ancient Indian epic, the Ramayana. Ramrajya has an idealized vision of a successful, happy, and tranquil society. It transcends religious boundaries and stands for decency and ethical conduct. This research delves closely into Ramrajya's utopian philosophy, looking at its key ideas, applicability, and potential roadblocks.

Challenges in Achieving Ramrajya

1. **Human Nature** - Overcoming the inherent flaws of human nature is the main barrier to reaching Ramrajya. Establishing a moral government may be challenging due to selfishness, corruption, and greed.
2. **Socio-political Realities** - The beliefs, interests, and power dynamics that compete in today's countries are diverse. Ramrajya's idealistic objective can run against criticism from many organizations.

3. **Practicality** - Despite the greatness of Ramrajya's vision, it could be challenging to transform it into functional governmental institutions and policies. Finding a healthy balance between idealism and reality is essential.

4. **Global Context** - In today's interconnected world, building Ramrajya within of a single nation may be challenging without taking into consideration global interconnections and geopolitical challenges.

Departing from Colonial Administration:

The colonial era of history, in which powerful empires dominated weaker ones, has altered the world forever. Many aspects of modern civilizations, such as economic structures and cultural influences, may still bear the scars of colonial rule. The rigorous process of shedding colonial domination and achieving independence and self-determination, in contrast, has begun in many post-colonial nations. The challenges, victories, and achievements of countries that have successfully built their roads away from colonial rule and toward nationhood are examined in this article.

The colonial era was characterized by a hegemonic approach in which European countries imposed their will on conquered territories. The primary motivators were often economic exploitation, resource extraction, and geopolitical power. Locals were exploited and oppressed as a result, which had a disastrous effect on politics, society, and culture.

A tribute to Gandhi –

"No man's life can be accurately summed up in a single narrative. There is no way to take into consideration every year, every occasion, and each individual who had an impact on a lifetime. What may be done is to really pursue the facts and try to understand the man's heart. The deeds and efforts of Mahatma Gandhi made these words eternal. The message he wanted to send over the world was represented in his acts. Being an obstinate, timid youngster and guiding India into freedom with the aid of millions of people was not only charismatic, but also challenging. Even his opponents were defeated by him thanks to the two weapons of "Truth and Non-Violence" at his disposal.

Gandhi was adopted as a symbol of the common man and his ability to persist in the face of extreme hardship. MF Hussein. He was regarded as the leader of the masses in India's struggle for independence because of his abilities to empathize with the plight of the people.

The most attractive Indian of the 20th century was Mahatma Gandhi. Many of his accurate theories, which were at the time regarded as strange, are today accepted beliefs. His conception of Ramrajya is consistent with current notions of effective government. It is crucial to combine specific Ramrajya concepts with the modern notion of good governance in order to attain the optimum synthesis of this ancient and modern philosophy.

A brief insight on Gandhi

Numerous writers have already conducted in-depth study on and written about Gandhi's life. Setting the stage for this task is the purpose of this chapter. Gandhi's life experiences had a significant role in shaping him become a populist leader. It is unusual how a shy young man may develop into a confident leader of the Indian Freedom Struggle. As a result, this chapter makes an attempt to highlight Gandhi's lifetime contributions in connection to India's larger significance as a process of nation-building.

In a tribute to Gandhi on the occasion of his departure, one of the greatest scientists of all

time, Albert Einstein, said: "Generations to come, it may be, will be scarce believe that such a one as this (Gandhi) ever in flesh and blood walked upon this earth." It is impossible to imagine that a man could have freed India from British colonial rule through non-violence and Satyagraha at a time when the world is rife with violent clashes, border tensions, and competition for supremacy and we are always in risk of going to war.

Nonviolence and Satyagraha not only assisted in the freedom of India but also gave the rest of the world a peaceful way of protest. However, how did Gandhi become the way he was? who, after ruling India for many centuries, destroyed the British Empire's basis.

Gandhi's Return to India and Fight for Indian Independence

After arriving in India again in 1915, he had spent enough time with Gokhle to have a complete understanding of the country and its culture. He wondered whether animal sacrifice was still a popular practice in Calcutta after traversing the streets. He also engaged in communication with the Brahma Samaj. At this time, he visited Burma as well.

Gandhi intended to stop through Banaras, Agra, Jaipur, and Panipat on way from Calcutta to Rajkot. He was distressed by the situation the coaches were in, so he decided on third class. "I have found no change," he claims, "between my uninterrupted third-class voyages from 1915 to 1919 and my third-class travel experience in 1902." In 1918–19, his sickness forced him to stop traveling in third class. On the other hand, Gokhle requested that he stay in Bombay and assist him with his ongoing professional duties.

He made the decision to begin working in Rajkot. He began his legal career there and won his first case. Gandhi was then asked to go to Bombay. When his second son Manilal became unwell, his belief in the power of God (Ramanama) was put to the test. He had typhoid fever and pneumonia, and at night he was inconsolable. Gandhi's doctor advised him to eat some non-vegetarian cuisine, but he refused. He provided many hydropathical treatments. He gave Manilal a dose of Kuhn's Water and gave him orange juice. But the increase in his body temperature persisted. This really irritated Gandhi. He sung Ramanama while singing outdoors as a last resort. When he got back, he saw that Manilal was feeling better. He had done this by controlling his stress by singing the Rama Nama.

Following his illness, Manilal moved to Santa Cruz. His practice session in Bombay was going nicely. He attended a lot of moots at that time. Then he got another call from South Africa.

Additionally, he recognized that "this ahimsa is the foundation of the pursuit of truth." I'm getting more and more conscious every day that unless I base my search on ahimsa, all of my efforts are utterly pointless. While opposing and criticizing a system is totally legitimate, doing the same to its creator would be the same as doing the same to oneself.

Government Repression and Estimate

The main storm centers for the migration were located in Eastern Uttar Pradesh, Bihar, Midnapore, Maharashtra, and Karnataka. The backbone of the movement was made up of students, laborers, and peasants, with the upper classes and bureaucracy mostly remaining loyal.

The movement demonstrated that without the people's approval, it was now impossible to rule India. There was more spontaneity than before, even if some popular initiative had been permitted by the leadership within the parameters of the commands.

Additionally, from an organizational, political, and intellectual perspective, the Congress has been preparing for confrontation for a very long time. The movement had a big impact because it put the pursuit of independence at the front of the national agenda. There was no means to return to India after departing. The ordinary people's tenacity and bravery during this conflict were unmatched. They faced the greatest persecution and the most terrible circumstances when they attempted resistance.

Gandhi began a fast in February 1943 in reaction to the government's demand that people reject violence; the fast was meant to counter the government's aggression. General public support for the fast was immediate and overwhelming. Hartals, demonstrations, and strikes were used to mobilize protests both locally and abroad.

The blueprint of gandhian vision for ramrajya

Preface of Gandhian Vision for Ramrajya

The chapter before provided a full history of Gandhi and shown how his ideas, strategies, and tactics might be used today. Gandhi's conceptual synchronicities also include the Ramrajya he imagined for a free India. This chapter's emphasis is on fusing all of his guiding principles into what Gandhi perceives as a possible Ramrajya design. Gandhi has often discussed his goals for Ramrajya. Gandhiji said in his presidential address at the third Kathiawad Political Conference, which was held in Bhavnagar on January 8, 1925, and was published under the title "Kathiawad Political Conference," "My vision of Indian States is that of Ramrajya." Rama, who took his cue from a washerman's remark and did it to please his people, left Sita behind, who was as dear to him as life itself and was the exact essence of pity. Rama delivered justice to even dogs. By giving up his dominion and living in the forest for the sake of the truth, Rama set an example of noble conduct for all kings of the world. He demonstrated how a royal house bearer may live a life of perfect self-control by his strict monogamy. His throne was embellished by his popular reign, which demonstrated that Ramrajya was the pinnacle of Swaraj.

Idea of Swadeshi

In his writings and speeches, Gandhi spoke in great detail about the idea of Swadeshi. Swadeshi, which promotes locally produced goods and services, is founded on the idea of village self-sufficiency and is not anti-foreign production. Gandhi had developed this notion by expanding it to the political, socioreligious, as well as the economic sectors.

According to Gandhi's statement in his essay "Swadeshi," "Swadeshi is that spirit in us, which restricts us to use and service of our immediate surroundings to the exclusion of the more remote."

Gandhi divides the three primary categories that make up the spirit of Swadeshi.:-

The Swadeshi school of politics, which supports domestic institutions and urges them to serve the country by pointing out any defects and seeking the necessary fixes.

In terms of economics, swadeshi promotes using things produced close by and by neighbors. Swadeshi as a religious group Gandhi advises making adjustments to conventional religion as opposed to embracing a completely new one.

Governance Components in India

This chapter, as is already made clear by the chapter's title, analyzes the origins of the word

"Governance" as it relates to the Indian context, as well as the features that are associated with the term. In the late 1980s, people started using the phrase for the first time. After the global financial crisis and the opening up of the Indian economy, seeking some form of foreign aid has become something of a catchphrase for post-colonial states like India. In particular, the term "some kind of external assistance" has come to dominate the discourse. As a direct result of this, the objective of this chapter is to make an attempt to present a condensed overview of governance.

Before trying to understand post-colonial governance as it relates to India, it is vital to get acquainted with the principles of governance and the vocabulary that is linked with it. Both "government" and "governance" relate to the exercise of authority inside an organization, institution, or state; hence, the words "government" and "governance" may fundamentally be considered interchangeable with one another. This is how the vast majority of dictionaries provide the information. As a consequence of this, the word "Government" is used to refer to the institution that has and utilizes such authority. The concept of 'legitimate power' is the one that most accurately reflects authority. Being in a position of authority not only gives one the ability to influence the actions of others, but it also has a natural propensity to inspire individuals to act in a morally responsible way.

The concept of politics and government has evolved far beyond the conventional boundaries of government to include what is now often referred to as "public life" or "public affairs." since of this, politics is sometimes referred to be the "art of governance," since it makes it easier for groups of people to come to choices that are beneficial to achieving certain goals. To quote what Heywood had to say regarding the topic, I would summarize what he said by saying, "Government can therefore be seen as one of the institutions in governance; it is possible to have governance without government.

Imprints of Gandhi on constitutional governance in India

The term "Constitution" stems from the word "Constitution," which dates to the middle of the 14th century and means "law, regulation, edict, and body of rules, custom, or law." In this sense, a country's constitution is its most sacred set of laws, establishing its form of government and system of governance.

The Indian constitution was written as a result of India's hard-fought triumph against colonial forces. Gandhi played a significant role in India's fight for independence. Analyzing his impact on the constitution's development is crucial for this research.

The Constitutional Assembly Debates (CAD) explored every detail of the Indian Constitution's drafting in considerable detail. In line with Gandhian Ramrajya, this chapter attempts to explore a number of Indian Constitutional concerns.

India's planning and policy making in light of Gandhi's Ramrajya

It was discussed in the chapter before how Gandhian Ramrajya and its principles are reflected in the Indian Constitution. The goal of this chapter is to assess India's planning and policymaking procedures in the context of Gandhian Ramrajya.

Gandhi was a proponent of democracy. He said that the spirit of democracy cannot be imposed from outside. It must start from inside. Democracy is India's most important outcome from Independence. This democracy was able to develop in India because to a complex system of institutions and governing bodies that guaranteed efficient democratic

government. This type of governance kept evolving throughout time in accordance with the demands of the nation.

Planning and public policy ensured a need-based approach as well as a smooth transition of the country's development. These initiatives often referred to as the Five Year Plan were the result of central planning in India. This chapter also looks at how, in response to shifting conditions, institutions and other important participants in planning and policy formulation adopted a more decentralized approach to India's developmental paradigm.

Conclusions

There were certain fundamental changes to India's socioeconomic position during British colonial rule. India became a politically reliant nation as a result. They spread the notion that reforms would civilize India and provide the impression of progress. In their personas, they claimed to be well-wishers from India. They established a group of individuals who would constantly back them by bestowing titles and privileges.

Awakened consciousness led to a few small protests against the British empire. Moderates exposed the un-British elements of British rule in their writings. By examining them through the lens of Western constitutionalism, they were able to justify their accusations of Indian exploitation. Although they admired the British Empire, they also believed that Western Civilization was superior.

Extreme Indian nationalists valued the values that Indian culture stood for and opposed the idea of western superiority. However, they were cognizant of western technology advancements. Despite the fact that they supported peaceful protest tactics like Swadeshi, National Education, Boycott, and Swarajya, their techniques did not always avoid violence.

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