



GANDHIAN PERSPECTIVE OF NON -VIOLENCE

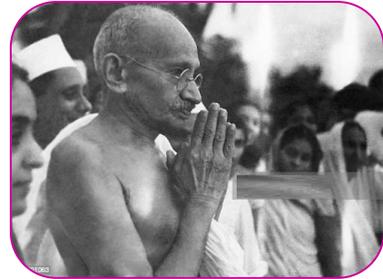
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ABSTRACT :

Philosophy and practice of nonviolent resistance is as old as mankind history. There was always the problem of getting this method over because it didn't make sense to most of the people in the beginning. Non-violence is nonaggressive physically but strongly aggressive spiritually. Another thing that we had to get over was the fact that the nonviolent protest does not seek to humiliate or defeat the opponent but to win his friendship and understanding. This was always a cry that it had to set before people that aim is not to defeat, not to humiliate, but to win the friendship of all of the persons who had perpetrated this system in the past. The end of violence or the aftermath of violence is bitterness. The aftermath of nonviolence is reconciliation and the creation of a beloved community. A boycott is never an end within itself. It is merely a means to awaken a sense of shame within the oppressor but the end is reconciliation, the end is redemption.



KEYWORDS : *Philosophy , mankind history, nonaggressive physically, nonviolent protest.*

INTRODUCTION :

Mahatma Gandhi, the pioneer of nonviolence was born on 2nd October 1869. His prominent role in India's freedom struggle fetched him the title of 'Bapu' (Father of the Nation). The birthday of this Indian pre-eminent spiritual and political leader is celebrated as "International Day of Non-Violence" throughout the world. Gandhi's philosophy bears the influence of a number of sources, and ahimsa forms the basic foundation of Gandhian thought. Apart from Bhagavad-Gita, Isha Upanishad and Bible he was highly influenced by Tolstoy's 'The Kingdom of God is Within Us', Ruskin's 'Unto This Last', Thoreau's 'On the Duty of Civil Disobedience' and Plato's dialogues of Socrates. It is aptly said that, "Non-violence and Satyagraha to Gandhi personally constituted a deeply felt and worked out philosophy owing something to Emerson, Thoreau and Tolstoy but also revealing considerable originality."

NON-VIOLENCE AND MAHATMA

The life of Mahatma Gandhi has always been of great interest to the scholars around the whole world. Gandhi and his philosophy have been rediscovered by the majority of leaders of most countries across the world. He was a warrior of truth and the priest of non -violence .He influenced Martin Luther King, Nelson Mandela and others who inspired us today .Along with these great leaders he also inspired the common man to fight against wrong with just two weapons-Truth and Non -violence. They are inseparable like two sides of a coin. To quote Gandhi, 'Truth and Non-violence are my two lungs. I. cannot live without

them. Truth is my religion and Ahimsa is the only way of its realization. My religion is based on truth and non-violence .I will not sacrifice truth and non –violence even for the divergence of my country or religion.’ According to him, if a man avoids violence willingly or knowingly, he is near the concept of perfect ahimsa, or non-violence, or the absolute truth, or God. Non-violence is the positive force, a force of love.

Gandhi subscribed to non-violence on the basis of a deep faith in it. His complete adherence to non-violence was based on principles rather than opportunism. For Gandhi, it was not a weapon of expediency. It was a spiritual weapon and he successfully employed it at the mundane level. He made it clear that it is not a weapon of the weak and the coward. The application of this principle needs greater courage and moral strength. He believed that Ahimsa or Love has a universal application and it can be employed in one’s own family, society and the world at the larger level. Through the technique of non-violence a seeker or Truth tries to convert his opponent by the force of moral character and self suffering. A practitioner of non-violence has to undergo suffering to penetrate into the heart of the opponent. Gandhi looked upon self-less suffering as the law of human beings and war as the law of jungle. How you can avoid pain and suffering is based on a utilitarian thinking, which is the basis of the much of the liberal thinking of the West. The redemptive character of self-suffering was emphasized by Gandhi and constituted a key element of his Satyagraha technique. Gandhi’s commitment to Non-violence evolved also from a careful reading of history and its interpretation. Gandhian non-violence challenges the notion that the principle is applicable in interpersonal relations and has no value in the public world. Gandhi emphasized that the law of love operates at all levels, and for him public life and values should be an echo of private life.

Gandhi’s concept of peace is also a broad one. For him peace emerged from a way of life. Therefore peace is intimately linked up with justice, development and environment. A search for the philosophical basis of Gandhian concept of peace should begin with a careful reading of his seminal work Hind Swaraj which he wrote in 1909, where he criticized the modern model of development as inherently violent. One who scrutinizes Gandhi’s speeches, writings and actions will understand his deep commitment for the cause of peace and non-violence which was a part of his philosophy of life and his world view. In the ideal society of Gandhi’s vision the organization and relationship of the members of the society must be based on the law of non-violence or love. The real task before those who dream a peaceful and non-violent society , Gandhi placed before humanity and contributes towards transformation of the existing society into a peaceful non-violent one. This task is a challenging one, but it is worth pursuing.

RELEVANCE OF GANDHI’S PHILOSOPHY OF NON-VIOLENCE

Nonviolence is a philosophy, an existing theory and a practice, a lifestyle, and a means of social, political and economic struggle as old as history itself. From ancient times to the present times, people have renounced violence as a means of resolving disputes. They have opted instead for negotiation, mediation and reconciliation, thereby resisting violence with a militant and uncompromising nonviolence and respect for the integrity of all human beings. Nonviolence provides us with tools, the positive means to oppose and stop wars and preparations for war, to resist violence, to struggle against racial, sexual and economic oppression and discrimination and to seek social justice and genuine democracy for people throughout the world. In a very real sense, nonviolence is the leaven for the bread that is a new society freed from oppression and bloodshed, a world in which persons can fulfil their individual potentials to the fullest.

Gandhi provided the world with his timeless philosophy. It was not meant for the independence of India only. Nonviolence is itself normative. It applies to any situation. He was a fearless advocate of the dignity of the human person. This involves recognising the unique endowments of the human person-in-community and providing a foundation for Human Rights. He is therefore called the emancipator of the oppressed. He helped millions of the discriminated poor to discover meaning in life and live a life worthy of the true human calling. The clarity of the conviction of the transcendental goal of everyman led him to affirm the dignity of the human person at every level. Though Gandhi is dead, his philosophy remains alive. Gandhi’s greatest achievement lies in the fact that he used this philosophy to overcome the system the British had set up in India. Through Gandhi, we now understand that the philosophy of nonviolence can be

applied in economics, politics, religion, society etc. Gandhi's Satyagraha has been applied to bring about useful changes. Many people all through the centuries have strove to follow Gandhi's spirit through seminars, workshops, writing of books and articles, projects, and strikes. Gandhi's spirit keeps on hovering in this world.

India's turbulent and violent post-independence history has nevertheless included two trends of nonviolent action and resistance. "Sarvodaya" movement was the outcome of Gandhi's influence and combined his ideas with a call for nonviolent revolution. More recently, social movements concerned with the natural environment and the effects of development and changes both on the environment and the livelihood of the people have turned to nonviolent protest. Many institutes have been founded to propagate Gandhi's philosophy of Nonviolence. These have applied nonviolence in the prisons, in curing drug addicts, in understanding anger, in resolving conflicts, and in fighting for civil rights. Notable among these institutes are the M.K. Gandhi's Institute for Nonviolence, Memphis, founded by Arun Gandhi, The Albert Einstein Institution founded by Gene Sharp, Gandhi Serve Foundation, Berlin, Germany, Sarvodaya Trust, and many other internet source.

CONCLUSION

Gandhian non violence has affected global culture. It also influenced the political culture of several countries .In India; it introduced a new political philosophy. It also inspired many individual across the world to adopt active non- violence as their philosophy like Dalai Lama, Aing San Suu Kvi of Myanmar (Burma) and many more. Several nongovernmental organizations emerged worldwide with the expansion of this philosophy and they all devoted to disarmament, economic development, the green movement etc. The works of Dr. Abhay Bang and Dr. Rani Bang with Adivasis, the work of Anna Hazare in village development, many rehabilitation centres and many educational institutions are examples which are working on Gandhian thoughts.

Non violence philosophy gave further impetus for non-violence to become a subject of serious academic study and research in institutions of higher learning throughout the world notably in the field of History, Sociology, Theology, Political Philosophy etc.

The nation should concentrate to pass on Gandhian values to the youth. The belief of non-violence can eradicate the evils that are holding humankind back from achieving greater peace and justice for all. In this century the ideals of Gandhi Ji can work better than other ideologies. His ideal of non-violence will be extolled as long as history continues.

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