

Concept of Non-Violence and Mahatma Gandhiji

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Abstract

Freedom struggle of India is the most important incident of India during the colonial rule of 19th century. Britishers were so tyrant that put many restrictions over Indians and ruined the economy of India but Mahatma Gandhi as he was the follower of truth and non-violence, stood against the unjust behavior of British rule, the present article is all about the fight for freedom from the terrific British rule and the means used by Mahatma Gandhi in the form of truth and non-violence.

Keywords: *Satyagraha, Non-Violence, Freedom struggle, Mahatma Gandhi, India.*

1. INTRODUCTION

India under British rule saw many destructions in form of education, culture, traditions and so on, Britishers throughout of their ruling era exploited the resources & mainly human resources of India. Mahatma Gandhi through his 'Satyagraha' asked freedom and swarajya. He used truth and non-violence as his tools to stand against injustice.

2. IDEOLOGY OF NON VIOLENCE OF MAHATMA GANDHI

Mohandas Karamchand Gandhi was born on 2nd October 1869 in Gujrat's Porbandar of Rajkot. Mahatma Gandhi was an advocate by the profession and practised in South Africa for more than a decade. He while practicing the law profession in South Africa saw the worst condition of Indians, mostly known as Black Indians; as he believed in the equality, of cast, colour, sex, language everything, he tried to oppose on his own but was not easy. Mahatma Gandhi realized that the problem remains in the grassroot level which is required to evadicate, therefore Gandhiji returned to India and began his Satyagrah. His effort in South Africa were well known not only among the educated but also among the masses. He decided to tour the country the next one year and see for himself the condition of the masses. He also decided not to take any position on any political currents prevalent at that time in India, he was convinced about the limitations moderate politics and was also no in favors of home rule agitate which was becoming popular at that time. He thought that it was not the best time to agitate for Home Rule when Britain was in the middle of a war. He was convinced that the only technique capable of meeting the nationalist aims was a non-violent Satyagraha. He also said that he would join no political organization unless it too accepted the creed of non –violent Satyagraha.

During 1917 and 1918, Gandhi ji was involved in three struggles- in champaran, Ahmedabad and kheda –before he launched the Rowlatt Satyaghara. Gandhiji's Indian Sojourn started with a pragmatic note. He travelled throughtout India from Sindh to Rangoon. He ate Shantiniketan and Kumbhamela of Haridwar. All this helped to have a better understanding of conditions of Indians.

In 1915 he founded Sabarmati Ashram to train associates in moral and emotional life of a satyagrahi. His faith in moderate was eroded. But he did not like to be recognized with any group in the congress. He refused to join the Home Rule Movement so as not to obstruct the British government's war efforts in the first world war. He attended the lucknow congress session and welcome the reunion.

During his early years Gandhiji took up minor issues. He spoke strongly against indentured labourer's recruitment. On his insistence Congress passed a resolution on it. In 1916 he spoke against the elitist life style

of intellectuals in the Banaras Hindu University ceremony and challenged them to leave luxury for serving the nation and the poor. He raised voice against collection of excessive tour tax in Rajkot district of Gujrat.

Gandhiji's first major political experiment started with the Champaran satyagharh of 1917 fighting in the aid for indigo farmers against the oppressive "Teen kalhia" system. He successfully employed his method of Satyagraha.

A part from Indian national movement, Gandhiji also worked in the field of Socio-economic reforms or ameliorative activities. Were characterized by Gandhi as the constructive work. The Concept of Swadeshi and Khadi occupied a very important place in Gandhian constructive programme. Symbolically, it was a determination to find all the necessities of life in India itself and that too through the labour and interest of the villagers.

In a congress ruled provinces, sincere efforts were made to introduce prohibition; encourage education and give an impetus to village industries. These included: -

- A vigorous campaign in favour of prohibition
- A grant of 2 lakh rupees for khadi and hand spinning by the madras ministry
- Honorary medical officers to be appointed in hospitals
- Investment on public buildings was to be considerably reduced etc

An advance was made in the field of education. An all India National Education Conference formulated a scheme which included:

- Free and compulsory education to be provided for seven years throughout the country
- Mother tongue should be the medium of instruction.

Gandhiji related politics to ethics and tried to build politics of consensus and peace, He was pro-people, he had indomitable courage will to sacrifice, breadth of outlook and innate of character.

Mahatma Gandhiji proposed the basic structure of education for all in every respect like: -

- Education for girls and boys.
- No discrimination on the basis of caste, colour, creed, language.
- Medium of expression in both languages like hindi as well as English.

Mahatma Gandhi was the charismatic leader in India. Gandhiji believed in the concept of truth and non-violence. Gandhiji said always that violence cannot be the solution for any dispute.

Mahatma Gandhi was the true follower of justice, non-violence and human elements. He never stood for wrong, Gandhian ideology is still answer to many-many problems. He preached the message of peace, harmony love and affection.

In India we believe in the principle of equality, brotherhood, love and affection. Mahatma Gandhi was the true follower of international peace and support. Gandhiji believed in the concept of mutual understanding; people out of deep concern towards humanity call Gandhiji "Bapu". Non-violence is the true attribute of brotherhood.

Mahatma Gandhiji said international laws cannot be separated from universal acceptance of human emotions.

Mahatma Gandhiji used to say we are living in the societal norms of truth, functioning of human behavior depends upon mutual brotherhood. Gandhiji along with his followers preach the true harmony and relationship of love among the masses

Mahatma Gandhi considered to be the essence of humanity people take Mahatma Gandhi as his ideal to support the concept of brotherhood. He was the true freedom fighter in Indian nationalist movement who never supported violence. He always stood for the justice, social norms ideology of love.

According to his ideology, non-violence and religion cannot be separated, non-violence and casteism cannot be separated and at last non- violence and politics cannot be seperated

3. CONCLUSION

Mahatma Gandhi throughout his life worked for the service of mankind, he dedicated himself for nourishing truth & non-violence, he preached the ideology of Sarvodaya – means the development of every section of the society

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