

Gandhi and Non - Violence its Relevance for the Contemporary World

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Abstract: *Introduction: Non-Violence is the personal practice of being harmless to self and others under every condition. This may be based on moral, religious (or) spiritual principles, or it may be for purely strategic (or) pragmatic reasons. He was arrested many times. In September 1906 he led his fellow Indians in a nonviolent protest against the policemen who wanted to keep a file on every one of them and he was put in jail for seven years; between 1921 and 1923, he was again imprisoned because he promoted civil rebellion; in 1930 he was put in jail for one year because he illegally produced salt from saltwater to protest against the government monopoly on salt production. Non-Violence also has "active" or "activist" elements, in that believers generally accept the need for non-violence as a means to achieve political and social change. In general, advocates of an activist philosophy of non-violence use diverse methods in their campaigns for social change, including critical forms of education and persuasion mass non cooperation, civil disobedience, non-violent direct action, and social, political, cultural and economic forms of intervention. Non-violence in modern world and its relevance for the contemporary world. In modern times, non-violent methods of action have been a powerful for social protest and revolutionary social and political change. There are many examples of their use fuller surveys may be found in the entries on civil resistance, non-violent resistance and non-violent revolution. The term "non-violence" is often linked with or used as a synonym for peace, and despite being frequently equated with passivity and pacifism; this is rejected by non-violent advocates and activists.*

Keywords: Non-Violence, pacifism, passivity, civil resistance, revolution

1. Introduction

Non - Violence is the personal practice of being harmless to self and others under every condition. This may be based on moral, religious (or) spiritual principles, or it may be for purely strategic (or) pragmatic reasons. Non - Violence also has 'active' (or) 'activist' elements in that believers generally accept the need for non - violence as a means to achieve political and social change. Non - Violence including Mahatma Gandhi leading a successful decades – long non - violent struggle against British rule in India. The term "non - violence" is often linked with (or) used as a synonym for peace, and despite being frequently equated with passivity and pacifism, this is rejected by non - violence advocates and activists.

Mahatma Gandhi View's of Non - Violence:

No religion in this world has explained the principle of Ahimsa so deeply and systematically as is discussed with its applicability in every human life in Jainism. As and when the benevolent principle of Ahimsa Non - Violence will be ascribed for practice by the people of the world and beyond. Jainism is sure to have the uppermost status and lord Mahavira is sure to be respected as the greatest authority on Ahimsa.

Non - Violence in Modern World:

In modern times, non - violent methods of action have been a powerful for social protest and revolutionary social and political change. Fuller surveys may be found in the entries. On civil - resistance, non - violent resistance and non - violent revolution. The term "non - violence" is often linked with or used as a synonym for peace, and despite being frequently equated with passivity and pacifism, this is rejected by non - violent advocates and activists. Non - violence refers specifically to the absence of violence and is always the choice to do no harm or the least harm, and

passivity is the choice to do nothing sometimes non - violence is passive, and other times it isn't.

Genesis of Non - Violence:

Non - Violence (or) Ahimsa is one of the cardinal virtues and an important tenet of Jainism, Hinduism and Buddhism, it is a multidimensional concept, inspired by the premise that all living beings have the spark of the divine spiritual energy; therefore, to hurt another being is to hurt oneself. It has also been related to the notion that any violence has karmic consequences. While ancient scholars of Hinduism pioneered and over time perfected the principles of Ahimsa, that concept reached an extraordinary stratus in the ethical philosophy of Jainism.

According to Jain mythology, the first Tirthankar, a Rushabhdev, originated the idea of non - violence over a million years ago. Historically, Parsvanatha, the twenty third tirthankara of Jainism, advocated for and preached the concept of non - violence in around the 8th century BC. Mahavira, the twenty - fourth and last tirthankara, then further strengthened the Idea in the 6th century B. C.

Forms of Non - Violence Effects on Contemporary World:

Advocates of non - violent action believe cooperation and consent are the roots of civil or political power: all regimes, including bureaucratic institutions, financial institutions, are and the armed segments of Society; depend on compliance from citizens. On a national level, the strategy of non - violent action seeks to undermine the power of rulers by encouraging people to withdraw their consent and cooperation. The forms of non - violence draw inspiration from both religious and ethnical beliefs and political analysis. Religious or ethically based non - violence is sometimes referred to as principled, philosophical, or ethical non - violence, while non - violence based on political analysis is often referred to as tactical, strategy, or pragmatic non - violent action. Commonly, both of these dimensions

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any be present within the thinking of particular movements (or) Individuals.

Present Non - Violence System in India

The very mention of the term 'non - violence' evokes the memories of Mahatma Gandhi and India's freedom struggle. Non - Violence is a policy of using peaceful methods, as opposed to forceful methods, to bring about political or social change. Put in another way. It is political opposition without fighting with physical force, shown especially by not obeying laws or orders that are felt to be illegal and unjust.

Gandhiji used this weapon on non - violence effectively and successfully in the non - cooperation movement and the civil disobedience movement which he launched as part of country's freedom struggle. The impact of these non - violent methods was so great that the British empire had no answer to these peaceful methods. So effective methods of Gandhiji's non - violence that the might of the British empire had to literally struggle to counter Gandhiji's non - violent agitations and the Mahatma became the unquestioned leader of the country's freedom movement unable to face the non - violent agitation of Gandhiji, the British left the country and India became free on August - 15 - 1947.

So people claim that non - violence is a method adopted by the weaker people. Nothing is far from truth. Adopting the weapon on non - violence calls for a lot of courage, both mental and physical. Only those who are mentally and physically strong can withstand the pressure that is released through physical attacks on non - violent agitators. The normal human reaction when one is attacked is to pay back in the same coin. To restrain oneself from normal human reaction. One needs a lot of moral and physical courage.

Even the trade unions in our country resort to non - violent methods like strikes as they are convinced that these peaceful and non - violent methods have greater impact on the managements. That many trade unions are able to use this weapon of non - violence successfully testifies to the effectiveness of this weapon.

Every religion too preaches peace or non - violence as the acceptable way of life. Violence has no place in any of the religions as it can only result in destruction. Nelson Mandela too proved the efficiency of non - violence in his struggle against apartheid in South Africa. Violence cannot be contained through violence. Certainly the proverb which says that a diamond does not cut as far as violence is concerned. Violence can be checked only when it is countered through non - violence. 'He who lives by the Gun will die by the Gun'. As pen is mightier than the sword, only non - violence or peace methods can keep violence in check.

Revolution of Non - Violence towards Contemporary World:

Certain individuals and party groups have advocated non - violent revolution as an alternative to violence as well as elitist reformism this perspective is usually connected to militant anti - capitalism many leftist and socialist movements have hoped to mount a 'peaceful revolution' by

organizing enough strikers to completely paralyse the state and corporate apparatus allowing workers to re - organize society along radically different lines. Some have argued that a relatively non - violent. Revolution would require fraternization with military forces.

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