



The Relevance of Gandhian Non-Violence in Contemporary Society

*¹Goutam Saikia

*¹Assistant Professor, Department of Philosophy, Harhi College, Assam, India.

Abstract

Non-violence is a universal phenomenon and it has great relevance and significance. Non-violence is the ultimate solution of all kinds of problems and conflicts in the society, nation of the world. It is the greatest force at the disposal of mankind and the direct achieve expression of mind or soul and greatest force in the world. It's ultimate goal is the harmonious co-existent of life and all forms in the universe. Gandhi presented non-violence in a new forms and shape before the world. Furthermore, it has given ever new dimensions to the process of cooperation; the outcomes of which are present in the form of unprecedented and unending development in various walks of life. The present study explores the impact of Gandhian ideals of 'Ahimsa' is great relevance to the present context. Truth and Non-violence, the two basic principles are the foundations of Gandhi's philosophy. Gandhi's thought and works in many points of view is great relevance to us in present societies. Men are constituent part of society. Moral society has to be based on love (non-violence) and trust (Truth). Gandhi has to find out the very basis of society which consists in non-violence and self-sacrifice. Gandhi's social ideals exemplify a deep and bidding interest a fundamental reformation of the society and have to be believed that individual could enrich their personalities through truth and non-violence. Non-violence is the only standard by which true action and social justice can be measured and height spiritual goal or perfection can be attained. Gandhi dedicated his whole life to reconstruct of society and works for nations by adopting the path of non-violence and tries to solving political, economic, religious and all over social problems.

Keywords: Non-violence, Present Society, Relevance, Truth.

Introduction

Gandhi's most famous principle was undoubtedly that of non-violence, embodied best by his concept of Satyagraha, or non-violent resistance. This concept helped India to gain independence from the British and inspired similar movements for civil rights and freedom across the world, Dr. Martin Luther King's civil rights movement in the United States being one of the best examples of this. So the changes which we want must be brought about by peaceful means and not by violence; violence, corruption, oppression, ethnic conflict etc. are some major problems of the country which stands the problems of the nation. Non-violent action is a technique by which people who reject positively and submission and who see struggle as essential can way their conflicts without violence. Non-violence action is not an attempt to avoid or ignore conflicts. It is one response to the problem how to act effectively and how to will powers effectively. Gandhi being a worshiper of non-violence clearly understood that violence is no solution for any problems. As the terrorism and violence are wide spread in the world today, there seems relevance of Gandhian principle everywhere. Similarly Gandhi talked Non-violence everywhere. Gandhi was in favour of using the thought against the arms to fight injustice and inequality. The relevance of Gandhian ideals and methods which is confronted with ever growing terrorism and

violence in today's world. Today more than any other time in history peace seems remote and has become the most unattainable commodity of the world. Violence assaults our world on every hand. Personal violence, domestic violence, ethnic violence and national violence has escalated to unprecedented proportions our epoch in characterized by startling advances and technology on one hand and escalating social conflict and disruption on the other.

Non-Violence is a way of a living. A non-violent person strives to do no harm or hurt to others, and to not take other peoples things, but rather share with others. A nonviolent person believes in being good to others, and so achieves happiness for all. This is very difficult. It involves self-understanding, self-mastery and self-discipline. A nonviolent person needs to conquer himself (herself) and achieve self-control in mind and body. Ahimsa and tolerance are two main anchors of non-violence. Ahimsa means non-violence, and it holds that all living things are equal. Since all things are equal, a nonviolent person respects life in all its forms and shapes. Tolerance guarantees multiplicity of views. Tolerance implies acceptance, brotherhood love and equality. This tolerance permeates all activities in life, gives equal rights to women and men, and breaks down the division that exists in class and caste. Therefore non-violence removes the need for

paternalistic and hierarchical systems, and this can lead to peace and tranquility among people and nations.

According to the central concept of my research project is to answer whether the Gandhian concept of non-violence have their relevance in modern India or the 21st century, whether they have a message waiting to be decoded and put into practice and whether the great soul's philosophy, propagations and actions have any actual reason in our ever globalizing world. Gandhi's dreamed of a new world of non-violence with overall peaceful environment. Non-violence is a universal phenomenon and it has great relevance and significance. Non-violence is the ultimate solution of all kinds of problems and conflicts in the society, nation of the world. Any individuals, groups or nations which has been suffered with communalism, dictatorship, corruption and conflicts in the violence world we really need go back to Gandhi's conviction of non-violence and truth as his mission. By adopting the path of non-violence social, political, economic, and religious conflicts shall be removed. Undoubtedly the social doctrine "Non-violence" that has emerged from Gandhian ideals became the key to forge and sustain the new social, political and economic order.

Concept of Non-Violence

Non-Violence (*Ahimsa*), which is the first human value, is also a perpetual and natural value. It has played a vital role in India's greatness, It is *Ahimsa* which accorded dynamism in the lives of Indians. It directs their day-to-day behaviours in such a manner that they can ensure their own existence; their conflicts-inevitable in daily life-are transformed and resolved. Furthermore, it has given ever new dimensions to the process of cooperation; the outcomes of which are present in the form of unprecedented and unending development in various walks of life.

The word 'Non-violence' is constituted by the two words 'Non' and 'Violence'. The former 'non' is prefix which after its use with a word; simply explains negative state of the word concerned. 'Violence' could interested as to do something by force. Gandhi admits that there is an unbroken tradition of Non-violence in India from pre-historical times onward never throughout the whole of its long history has completely non-violence action been applied throughout the century. Gandhi was influenced by the concept of Ahimsa which is red rock of Jaina and Buddhist thought. The Ahimsa is very old so far as Indian philosophy is concerned. It is at least as old as the Vedas. Gandhi presented non-violence in a new form before the world. Consequently many excellent, unique and worthy concepts of non-violence have developed from time to time, both in East and West. Most of the concept developing in the East relate to India. Gandhi was the greatest exponent of the doctrine of Ahimsa in modern times. Gandhi is the pioneer in applying Ahimsa for the day to day problems with which the humanity is confronted. He made it a mission of life to see that Ahimsa is the moral means to get its proper destiny is the realization of truth. Non-violence is the basis of search of truth. Truth and Non-violence are ultimately related as hand and gloves. In the Gandhian point of view realization of truth is impossible without Non-violence, truth is the goal and Non-violence is the means. The greatest discovery of twentieth century political thought is the discovery of Satyagraha as the Non-violent political action aimed at brings about socio-political change

Non-Violence is a way of a living. A non-violent person strives to do no harm or hurt to others, and to not take other peoples things, but rather share with others. A nonviolent

person believes in being good to others, and so achieves happiness for all. A nonviolent person needs to conquer himself (herself) and achieve self-control in mind and body. Ahimsa and tolerance are two main anchors of non-violence. Ahimsa means non-violence, and it holds that all living things are equal. Since all things are equal, a nonviolent person respects life in all its forms and shapes. Tolerance guarantees multiplicity of views. Tolerance implies acceptance, brotherhood love and equality. This tolerance permeates all activities in life, gives equal rights to women and men, and breaks down the division that exists in class and caste. Therefore non-violence removes the need for paternalistic and hierarchical systems, and this can lead to peace and tranquility among people and nations.

Field and Methodology

This study basically based on the relevance of Gandhian non-violence in modern India. As the outline for a progressive research program, the technique approach should be capable of integrating existing research on Gandhian nonviolent action with related work from other fields. A renewed research program should also be able to answer the question posed by previous research at least as convincingly, identify inconsistencies in other approaches, and suggest more satisfactory explanation. The technique approach build on prior study of relevance of nonviolence action in recent is broad and diverse but often does not offer a coherent direction of research. In the field of non-violent, we refer to something that exist in its potential, but not in reality. Good research and good theory can be done by the field of the study. A theoretical critique of the technique approach to Gandhian nonviolent action in present context it would begin with a careful reading of the works containing the essential features. Its aim would be to reveal the assumptions, beliefs, hypothesis and proposed generalization contained in this view.

Methodology is the constituent part of every research problem. Each and every scientific investigation there must have scientific methodology, without which no researcher could reached on his intended goal. In research, to carry out investigation for gathering data, methodology plays an important role which should give the various aspects of the problem that had to be studied for valid generalization about the phenomenon. To carry out the present study the investigator basically used the secondary data, collection of data through different techniques, and analysis of data and report writing is the systematic procedure.

Aims and Objectives

As regards the purpose of the present study some of the basic issue would be considered.

- i). Relevance of Gandhian Non-violence in modern Society.
- ii). Successful implementation of Non-violence in socio-political field in the present society.
- iii). Importance of Non-violence.

Significance of the Study

M.K. Gandhi may be viewed as too idealistic in today's world but conception of non-violence is more significant in present context for men kinds' survival. The proposed study which takes most importance places both nationally and internationally and the researcher tries to find out the impact of Gandhian concept of Ahimsa to the contemporary India. Gandhi has too much emphasized the principle of Non-violence in social, political and economic field. Society has to be based on love and natural trust. Gandhi dreams a

completely Non-violent society. Gandhian Ahimsa becomes more relevant than the times of Gandhi, Ahimsa is a philosophy of strategy for social change that rejects the use of violence. Ahimsa is the power which can be wielded equally by all children, young men, and women and the people of all places and times. Gandhi presented Non-violence in a new form and shape before the world. Recognizing the importance of Non-violence in the field of global community the UN general assembly on 15th June 2007 resolved to observe 2nd October the birthday of M.K. Gandhi as the international day of Non-violence to popularize the Gandhian ideals desiring to secure a culture of peace, tolerance and understanding the Non-violence among the nation.

Data Analysis

The present study constitutes the relevance of Gandhian concept of nonviolence to the modern India. This study tries to impact of nonviolence in modern societies. In recent time there has been a dramatic increase in the number of people around the world who have taken part in non-violent political action. Nonviolent action is an expedient technique for dealing with conflict or bringing about social change and moral imperative or even a way of life.

Ahimsa is a philosophy and strategy for social change that rejects the use of violence. Gandhi continues to have relevance in our present and always be. We need more and more people not only promoting his values and principles but practice also. Especially today, when the whole world are surrounded by the forces of darkness, we the Indians need a leader like Gandhi a man of rare courage, who can overcome violence and nonviolence and who shows us the way of light. The twin principle truth and nonviolence of Gandhi are more relevant today than any other times in human history. Gandhi shows us the way that nonviolence is infinitely superior to violence and the soul force is the more potent than the brute force. It is Ahimsa that accorded dynamism in the lives of Indians. It directs their day to day behavior in such a manner that they can ensure their own existence, their conflicts, inevitable in daily life are transformed and resolved. Furthermore it has been given ever new dimensions to the process of cooperation; the outcome of which are present in the form of unprecedented and unending development in various walks of life. In modern times there are many examples of nonviolence like civil resistance, civil revolution etc. Gandhi dreams of a new world of non-violence with overall peaceful environment. Nonviolence is a universal phenomenon and it has great relevance and significance. It is the ultimate solution of all kinds of problems and conflicts in the society, nation and world. Any nation which has been suffered with communalism, dictatorship, corruption, really needs to go back to Gandhi's conviction of nonviolence as his mission and social, political, economic and religious conflicts shall be removed by adopting nonviolence.

Conclusion

The world is presently facing social, socio-political, socio-economic, socio-religious conflicts due to the misinterpretation of our moral consciousness and our greediness. In this regard Gandhiji is undoubtedly was one of the social magnetic personalities of modern times who left a great impact on the contemporary socio ethical forces in this country. The intensity of present moral meltdown is so degraded that it is being compared with the global moral chaotic situation. In this connection Gandhi included that unless there were reconstruction on certain moral or ethical

principles, there exist little hope for achieving any real progress and happiness of humanity in general. The present research, it has been trying to explain the impact of Gandhian concept of non-violence in socio-ethical, socio-political, socio-economical approach instilled an urge to seek solution to the problems of modern India. The world is presently facing social, socio-political, economic conflicts due to the misinterpretation of our moral consciousness and greediness. In this regard Gandhi is undoubtedly was one of the social magnetic personalities of modern times who left a great impact on the contemporary socio-ethical forces in this country. The intensity of present moral meltdown is so degraded that it is included that unless there were reconstructed on certain moral or ethical principles, there existed little scope for achieving any real progress and happiness of humanity in general. Gandhi's philosophy of peace, tolerance and inter-dependence of human kind is surely more relevant today than a hundred years ago.

References

1. Brecht A. Political Theory-The Foundation of Twentieth Century Political Thought, (Princeton University Press, 1959, Chapter-XI).
2. Bondopadhyaya J, Social and political thought of Gandhi, Allied publishers, Calcutta, 1969.
3. Gandhi M.K., Non-violence in peace and war, (2nd edn.) Nabajivan publishing house, Ahmedabad, 1944.
4. G. Ramachandran & K. K. Mahadevan, Gandhi-its relevance for our time, Gandhi Peace Foundation, New Delhi
5. Mathu, Dr. J.S. Sharma, Dr. P.C. Non-violence and social change, (ed) Nabajivan publishing house, Ahmedabad, 1977.
6. Merton, Thomas, ed. Gandhi on Non-violence, New York: New Directions, 1965.