

A Study on the India's Greatest Non-Violence Freedom Fighter Mahatma Gandhi

WAFAA HADI HABEEB

Master in Modern and Contemporary history

Department of Geography

College of Arts, University of Al-Qadisiyah

University Mail ID: info@qu.ed.iq

Abstract:

The study on the India's Greatest Non-Violence Freedom Fighter Mahatma Gandhi. The Gandhian strategy is the combination of truth, sacrifice, non-violence, selfless service and cooperation. According to Gandhi one should be brave and not a coward. The study also breifs about the early phase and great leaders of indian freedom struggle and ther role in achieving freedom. Gandhi should present his views, suggestions and thoughts without being violent. One should fight a war with the weapons of truth and non violence. According to Gandhi's thoughts, non-violence is ultimate solution of every kind of problem in the world. It is a holistic approach towards life, based on the ideals of

truth and moral courage. Gandhi's system of Satyagraha was based on nonviolence, non-co-operation, truth and honesty. Gandhi used non violence in India's freedom struggle as main weapon and India became independent from British rule. But he insisted that the weapons must be non violent and moral ones. The adoption of peaceful method made one superior and put the enemy at a disadvantage but the condition is the opponent must be dealt with mutual respect and love. Gandhi believed that only through love an enemy could be permanently won.

Keywords: Freedom, India's, Independent, Non violence, Mahatma Gandhi, Satyagraha

INTRODUCTION:

Mohandas Karamchand Gandhi was 'a man of millennium' who imparts the lesson of truth, Non- violence and peace. The philosophy and ideology is relevant still today. The philosophy of Gandhi was based on truth, sacrifice, non- violence selfless service and cooperation. In modern times, nonviolent methods of action have been a powerful tool for social protest. According to Gandhi one should be brave and not a coward. He should present his views, suggestions and thoughts without being violent. One should fight a war with the weapons of truth and non violence. Gandhi said that "There is no god higher than truth." According to Gandhi's thoughts non-violence is ultimate solution of every kind of problem in the world. Gandhi was single person who fought against the British with the weapons of truth and Non-violence by persuading countrymen to walk on the path of non-violence. Gandhi leading a decades-

long nonviolent struggle against British rule in India, which eventually helped India, wins its independence in 1947. By the efforts of Gandhi India became independent. Gandhi initiated non violence activities like Quit India movement and non-operation movement. Gandhi could never have done what he did alone – but with his ability to identify a seed here, a seed there and nurture it, he was able to create a forest of human change. He understood that it was not enough to be a leader, but to create leaders.

In quite simple and clear words, Gandhism consists of the ideas, which Mahatma Gandhi put forth before human world. Along with that, to the maximum possible extent, Mahatma Gandhi treated his individual life in accordance with these ideas. Clearly, Gandhism is a mixture of Gandhi's concepts and practices. I do not hold merely his theory to be Gandhism. The basic ground ship of Gandhism happens to be non-violence. The non-violence is the

most ancient eternal value. This non-violence is the ground of ancient-most civilization and culture of India. Mahatma Gandhi said on this very account while making his concepts and practices based on non-violence: “I have nothing new to teach you... Truth and non-violence are as old as hill.” As we know, non-violence and truth are two sides of the same coin. After knowing Gandhism, it is imperative for us to know clearly the concept of non-violence also as it accords the ground for Gandhism. Gandhi’s importance in the political world scenario is twofold. First, he retrieved non-violence as a powerful political tool and secondly manifestation of a higher spiritual goal, culmination in world peace. For Gandhi, means were as important as the end and there could be only one means - that of non-violence.

As a situation opposite to violence is non-violence, we can firmly state, “Total non-violence consists in not hurting some

other one’s intellect, speech or action per own thought, utterance or deeds and not to deprive some one of his life.” Mahatma Gandhi fully agrees with above-mentioned derivation of non-violence. He himself has said, “Non-violence is not a concrete thing as it has generally been enunciated. Undoubtedly, it is a part of non-violence to abstain from hurting some living being, but it is only an iota pertaining to its identity. The principle of non-violence is shattered by every evil thought, false utterance, hate or wishing something bad unto someone. It is also shattered per possession of necessary worldly things.” In this chain Mahatma Gandhi clarified in an edition of Young India: “...To hurt someone, to think of some evil unto someone or to snatch one’s life under anger or selfishness, is violence. In contrast, purest non-violence involves a tendency and presuming towards spiritual or physical benefit unto every one without selfishness and with pure thought after cool

and clear deliberations... The ultimate yardstick of violence or non-violence is the spirit behind the action.” There are many examples of their use like resistance, non-violent resistance, and civil revolution. Mahatma Gandhi had to struggle in his whole life, but he never disappointed, he continued his innate faith in non-violence and his belief in the methods of Satyagraha. The significance of Satyagraha was soon accepted worldwide. Martin Luther King adopted the methods of Satyagraha in his fight against the racial discrimination of the American authorities in 1950. Gandhism is very much contextual today on this accord. It is significant. We should grasp importance of Gandhism while analyzing it.

Presently a big portion of the world happens to be under Democratic system of Government. Theoretically, this system stands out to be the best up to now. This is a truth. It is the best because people are connected with it directly or indirectly at

every level. Not only this, it is this very system, which provides maximum opportunities of public progress and development. People can themselves decide in this system the mode of their welfare. However, even though being theoretically the best system of government, if we peruse the democratic nations, we first of all find that there is non-equal development of the citizens. We subsequently find that these nations are more or less victimized by regionalism. They have problem relating to language. They are under clutches of terrorism and communalism. There is also the problem of negation of human rights in these nations. There are other vivid problems akin to mention above and peace is far away so long as these problems exist. All citizens must have equal development and they should have communal harmony towards making all citizens collective and unified partners in progress. But, in reality, it is not so. It is essential that the nations of

democratic system of government should be free from above-mentioned problems, must be capable of ensuring equal development of their all citizens and the citizens concerned must march forward on path of progress in unified way along with rendering contribution to world peace.

Gandhi demonstrated to a world, weary with wars and continuing destruction that adherence to Truth and Non-violence is not meant for individuals alone but can be applied in global affairs too. Gandhi's vision for the country and his dreams for the community as a whole still hold good for India. He got the community to absorb and reflect true values of humanity and to participate in tasks that would promote the greater good. These issues are still relevant to what free India is and represents. The main cause of worry today is intolerance and hatred leading to violence and it is here the values of Gandhi need to be adhered to with more passion.

Satyagraha

Satyagraha -A holistic approach towards life, based on the ideals of truth and moral courage. "Satyagraha's goal is winning over people's hearts, and this can be achieved only with tremendous patience," Satyagraha is more than a political tool of resistance. The similarities of the Satyagraha to some of the greatest philosophical and religious tenets of the world have been observed and much written about. However, in the specific context of India, Satyagraha was an immense influence. It went a long way in instilling among the Indians a dignity for hard labor and mutual respect. In the traditional Indian society torn apart by caste and creed based discriminations, Satyagraha stated that no work was lowly. It championed secularism and went a long way in eradicating untouchability from the heart of India's typically stratified society. Satyagraha glorified the role of women as an important member of the society. All in all,

Satyagraha instilled in the Indian mind a dignity and a self respect that is yet unprecedented in its modern history. Gandhi's system of Satyagraha was based on nonviolence, non-cooperation, truth and honesty. Gandhi used non violence in India's freedom struggle as main weapon and India became independent from British rule.

Truth - The most powerful weapon:

Gandhism is more about the spirit of Gandhi's journey to discover the truth, than what he finally considered to be the truth. It is the foundation of Gandhi's teachings, and the spirit of his whole life to examine and understand for oneself, and not take anybody or any ideology for granted. Gandhi said: "The Truth is far more powerful than any weapon of mass destruction." Truth or 'Satya' was the sovereign principle of Mahatma Gandhi's life. The Mahatma's life was an eternal conquest to discover truth and his journey to

that end was marked by experiments on himself and learning from his own mistakes. Fittingly his autobiography was titled 'My Experiments with Truth.' Gandhi strictly maintained that the concept of truth is above and beyond of all other considerations and one must unflinchingly embrace truth throughout one's life.

Gandhi pioneered the term Satyagraha which literally translates to 'an endeavor for truth.' In the context of Indian freedom movement, Satyagraha meant the resistance to the British oppression through mass civil obedience. The tenets of Truth or Satya and nonviolence were pivotal to the Satyagraha movement and Gandhi ensured that the millions of Indians seeking an end to British rule adhered to these basic principles steadfastly.

NON-VIOLENCE:

Non-violence does not mean inaction or apathy. Sometimes, the consequence of one's inaction may be as

terrible as that of one's action. Moreover, not infrequently, 'Killing with the mind' is as a sine qua non for participating in direct violence. The victim must first be victimised, demonised and dehumanised. Consequently, violence is redeemed, if not glorified. Non-violence means engaging in an outgoing struggle or movement for justice, freedom and peace mindfully and compassionately. At present, non-violence is not merely ethically and morally pertinent and essential: it is the very prerequisite for human survival and environmental sustainability. Put another way, non-violence is closely related to the democratic participation of ordinary citizens in matters that affect their lives, the more an issue impacts a group of people, the more influence that group must have in influencing it. Non-violence entails a re-examination of the concept of citizenship. For example, the citizen must know when to obey and when to challenge the state.

There is a kernel of truth in the saying that with the end of the cold war, democracy is spreading worldwide. But one need not be political scientist to realise that there is (much) more to the story. In my view, the dominant form of democracy is one in which the risk has been taken out; the risk, that is, of undermining the vested interest of the rich and powerful.

A 'safe' and hollow form of democracy is spreading worldwide: a democracy that shockingly tolerates gross income inequalities, that narrowly circumscribes dissent in the mainstream, that marginalises democratic grassroots movements, that is top-down, that is geared towards advancing the interest of property and not of the people, that treats the poor dismally as if they are not worthy citizens, etc. As such, freedom has increasingly become a devil's gift: it refers to the freedom to starve, the freedom to lead unfulfilling, unrewarding, and humiliating lives, the

freedom to work in hazardous conditions with terrible pay, the freedom to die for lack of rudimentary medical attention, the freedom not to have anything to save, and so on. Needless to say, this form of democracy is politically unstable. In so doing, the ruling circles may even employ reactionary means to tow the rabble in line. Non-violence is a crucial way to help restore meaning and substance to what we call democracy today, to constructively answer the reverberating wails or cries of suffering in the world.

Before we engage in non-violent direct action we first need to understand that violence is often the culmination of greed, hatred and delusion. As Thich Nhat Hahn has consistently pointed out, mindful breathing is a means that can develop greed, hatred and delusion that arise within oneself. Once enveloped and irradiated with *metta* or loving kindness, these feelings will gradually crack, and it will be possible to see their root causes. Henceforth, the mind

begins to blossom like a flower that is unable to resist blossoming when the sun shines into its heart. Applied broadly, mindfulness can be used to overcome negative forces that undermine the wholesomeness of life such as consumerism, sexism, militarism, and so on. Equipped with mindfulness, we would not fall into the trap of hating the oppressors and we would be able to use our newfound understanding to destroy oppressive systems and violent structures. Pursuing the noble eight-fold path will help one cultivate seeds of peace. Peace is something that will fantastically emerge like a jack-in-the-box. With seeds of peace within ourselves, the process of transformation into wholesome thoughts begins, contributing to renunciation, compassion and wisdom.

Equally important, simultaneously with the cultivation of seeds of peace within, we need to envisage and struggle for alternative futures, relying on non-violence.

working from the grassroots- that is organising from the bottom up -- we must endeavor to challenge the centers of power, to show that the emperor has no clothes on. As Elise Boulding has observed, "We need images of peoples of the planet living gently but adventurously on the earth, walking the ways of peace in a future still filled with challenges. It is essential to spend time dreaming the possible shapes of that future as it is to learn the skills of peace-building to maintain it..."

Dynamics of Nonviolence:

At the level of practice, nonviolent activists consider political oppression and economic exploitation to be the direct result of the 'acquiescence' of the oppressed and exploited. Therefore, nonviolence aims to empower the disempowered by providing them with an accessible 'weapon' with which to alter the power relationship. In addition, it allows for the possibility that power relationships may be sidestepped altogether.

Success through nonviolent action can be achieved in three main ways. Firstly, *accommodation* may result when the opponent has not experienced a change of heart but has conceded some or all points in order to gain peace or to cut losses. Secondly, nonviolent *coercion* may result when the opponent wants to continue the struggle but cannot do so because they have lost the sources of power and means of control. Thirdly, *conversion* may result when the opponent has changed inwardly to the degree that they want to make the changes desired by the nonviolent activist.

Although preferable to coercion based on physical force or threat, the first two types of conflict outcome imply a contest of power between the parties. In these cases, productive outcomes (ones in which all parties are satisfied with the result) will rarely be arrived at. Conversion, on the other hand, operates outside the framework of the interplay between power and powerlessness

the touching of the conscience involves a totally different dynamic.

ACHIEVING FREEDOM BY NON-VIOLENCE MOVEMENT:

By 1900, although the Congress had emerged as an all-India political organisation, its achievement was undermined by its singular failure to attract Muslims, who felt that their representation in government service was inadequate. Attacks by Hindu reformers against religious conversion, cow slaughter, and the preservation of Urdu in Arabic script deepened their concerns of minority status and denial of rights if the Congress alone were to represent the people of India. Sir Syed Ahmed Khan launched a movement for Muslim regeneration that culminated in the founding in 1875 of the Muhammadan Anglo-Oriental College at Aligarh, Uttar Pradesh (renamed Aligarh Muslim University in 1920). Its objective was to educate wealthy students by emphasising the

compatibility of Islam with modern western knowledge. The diversity among India's Muslims, however, made it impossible to bring about uniform cultural and intellectual regeneration.

The nationalistic sentiments among Congress members led to the movement to be represented in the bodies of government, to have a say in the legislation and administration of India. Congressmen saw themselves as loyalists, but wanted an active role in governing their own country, albeit as part of the Empire. This trend was personified by Dadabhai Naoroji, who went as far as contesting, successfully, an election to the British House of Commons, becoming its first Indian member.

Bal Gangadhar Tilak was the first Indian nationalist to embrace Swaraj as the destiny of the nation. Tilak deeply opposed the then British education system that ignored and defamed India's culture, history and values. He resented the denial of

freedom of expression for nationalists, and the lack of any voice or role for ordinary Indians in the affairs of their nation. For these reasons, he considered Swaraj as the natural and only solution. His popular sentence "Swaraj is my birthright, and I shall have it" became the source of inspiration for Indians.

In 1907, the Congress was split into two factions: The radicals, led by Tilak, advocated civil agitation and direct revolution to overthrow the British Empire and the abandonment of all things British. The moderates, led by leaders like Dadabhai Naoroji and Gopal Krishna Gokhale, on the other hand wanted reform within the framework of British rule. Tilak was backed by rising public leaders like Bipin Chandra Pal and Lala Lajpat Rai, who held the same point of view. Under them, India's three great states – Maharashtra, Bengal and Punjab shaped the demand of the people and India's nationalism. Gokhale criticised Tilak

for encouraging acts of violence and disorder. But the Congress of 1906 did not have public membership, and thus Tilak and his supporters were forced to leave the party.

But with Tilak's arrest, all hopes for an Indian offensive were stalled. The Congress lost credit with the people. A Muslim deputation met with the Viceroy, Minto (1905–10), seeking concessions from the impending constitutional reforms, including special considerations in government service and electorates. The British recognised some of the Muslim League's petitions by increasing the number of elective offices reserved for Muslims in the Indian Councils Act 1909. The Muslim League insisted on its separateness from the Hindu-dominated Congress, as the voice of a "nation within a nation".

At the request of Gokhale, conveyed to him by C.F. Andrews, Gandhi returned to India in 1915. He brought an international reputation as a leading Indian nationalist,

theorist and organiser. He joined the Indian National Congress and was introduced to Indian issues, politics and the Indian people primarily by Gopal Krishna Gokhale. Gokhale was a key leader of the Congress Party best known for his restraint and moderation, and his insistence on working inside the system. Gandhi took Gokhale's liberal approach based on British Whiggish traditions and transformed it to make it look wholly Indian.

Gandhi took leadership of the Congress in 1920 and began escalating demands until on 26 January 1930 the Indian National Congress declared the independence of India. The British did not recognise the declaration but negotiations ensued, with the Congress taking a role in provincial government in the late 1930s. Gandhi and the Congress withdrew their support of the Raj when the Viceroy declared war on Germany in September 1939 without consultation. Tensions

escalated until Gandhi demanded immediate independence in 1942 and the British responded by imprisoning him and tens of thousands of Congress leaders. Meanwhile, the Muslim League did co-operate with Britain and moved, against Gandhi's strong opposition, to demands for a totally separate Muslim state of Pakistan. In August 1947 the British partitioned the land with India and Pakistan each achieving independence on terms that Gandhi disapproved.

Khilafat movement

In 1919, Gandhi, with his weak position in Congress, decided to broaden his political base by increasing his appeal to Muslims. The opportunity came in the form of the Khilafat movement, a worldwide protest by Muslims against the collapsing status of the Caliph, the leader of their religion. The Ottoman Empire had lost the First World War and was dismembered, as Muslims feared for the safety of the holy places and the prestige of their religion.

Although Gandhi did not originate the All-India Muslim Conference, which directed the movement in India, he soon became its most prominent spokesman and attracted a strong base of Muslim support with local chapters in all Muslim centres in India. As a mark of solidarity with Indian Muslims he returned the medals that had been bestowed on him by the British government for his work in the Boer and Zulu Wars. He believed that the British government was not being honest in its dealings with Muslims on the Khilafat issue. His success made him India's first national leader with a multicultural base and facilitated his rise to power within Congress, which had previously been unable to influence many Indian Muslims. In 1920 Gandhi became a major leader in Congress. By the end of 1922 the Khilafat movement had collapsed.

Gandhi always fought against "communalism", which pitted Muslims against Hindus in Indian politics, but he

could not reverse the rapid growth of communalism after 1922. Deadly religious riots broke out in numerous cities, including 91 in Uttar Pradesh alone. At the leadership level, the proportion of Muslims among delegates to Congress fell sharply, from 11% in 1921 to under 4% in 1923.

Non-cooperation

In his famous book *Hind Swaraj* (1909) Gandhi declared that British rule was established in India with the co-operation of Indians and had survived only because of this co-operation. If Indians refused to co-operate, British rule would collapse and swaraj would come.

With Congress now behind him in 1920, Gandhi had the base to employ non-cooperation, nonviolence and peaceful resistance as his "weapons" in the struggle against the British Raj. His wide popularity among both Hindus and Muslims made his leadership possible; he even convinced the extreme faction of Muslims to support

peaceful non-cooperation. The spark that ignited a national protest was overwhelming anger at the Jallianwala Bagh massacre (or Amritsar massacre) of hundreds of peaceful civilians by British troops in Punjab. Many Britons celebrated the action as needed to prevent another violent uprising similar to the Rebellion of 1857, an attitude that caused many Indian leaders to decide the Raj was controlled by their enemies. Gandhi criticised both the actions of the British Raj and the retaliatory violence of Indians. He authored the resolution offering condolences to British civilian victims and condemning the riots which, after initial opposition in the party, was accepted following Gandhi's emotional speech advocating his principle that all violence was evil and could not be justified.

Salt Satyagraha

Gandhi stayed out of active politics and, as such, the limelight for most of the 1920s. He focused instead on resolving the

wedge between the Swaraj Party and the Indian National Congress, and expanding initiatives against untouchability, alcoholism, ignorance, and poverty. He returned to the fore in 1928. In the preceding year, the British government had appointed a new constitutional reform commission under Sir John Simon, which did not include any Indian as its member. The result was a boycott of the commission by Indian political parties. Gandhi pushed through a resolution at the Calcutta Congress in December 1928 calling on the British government to grant India dominion status or face a new campaign of non-cooperation with complete independence for the country as its goal. Gandhi had not only moderated the views of younger men like Subhas Chandra Bose and Jawaharlal Nehru, who sought a demand for immediate independence, but also reduced his own call to a one-year wait, instead of two.

The British did not respond. On 31 December 1929, the flag of India was unfurled in Lahore. 26 January 1930 was celebrated as India's Independence Day by the Indian National Congress meeting in Lahore. This day was commemorated by almost every other Indian organisation. Gandhi then launched a new Satyagraha against the tax on salt in March 1930. This was highlighted by the famous Salt March to Dandi from 12 March to 6 April, where he marched 388 kilometres (241 mi) from Ahmedabad to Dandi, Gujarat to make salt himself. Thousands of Indians joined him on this march to the sea. This campaign was one of his most successful at upsetting British hold on India; Britain responded by imprisoning over 60,000 people.

World War II and Quit India

Gandhi initially favoured offering "nonviolent moral support" to the British effort when World War II broke out in 1939, but the Congressional leaders were offended

by the unilateral inclusion of India in the war without consultation of the people's representatives. All Congressmen resigned from office. After long deliberations, Gandhi declared that India could not be party to a war ostensibly being fought for democratic freedom while that freedom was denied to India itself. As the war progressed, Gandhi intensified his demand for independence, calling for the British to Quit India in a speech at Gowalia Tank Maidan. This was Gandhi's and the Congress Party's most definitive revolt aimed at securing the British exit from India.

Gandhi was criticised by some Congress party members and other Indian political groups, both pro-British and anti-British. Some felt that not supporting Britain more in its struggle against Nazi Germany was unethical. Others felt that Gandhi's refusal for India to participate in the war was insufficient and more direct opposition should be taken, while Britain fought against

Nazism, it continued to refuse to grant India Independence. Quit India became the most forceful movement in the history of the struggle, with mass arrests and violence on an unprecedented scale.

In 1942, although still committed in his efforts to "launch a nonviolent movement", Gandhi clarified that the movement would not be stopped by individual acts of violence, saying that the "ordered anarchy" of "the present system of administration" was "worse than real anarchy." He called on all Congressmen and Indians to maintain discipline via ahimsa, and Karo ya maro ("Do or die") in the cause of ultimate freedom

Gandhi and the entire Congress Working Committee were arrested in Bombay by the British on 9 August 1942. Gandhi was held for two years in the Aga Khan Palace in Pune. It was here that Gandhi suffered two terrible blows in his personal life. His 50-year-old secretary

Mahadev Desai died of a heart attack 6 days later and his wife Kasturba died after 18 months' imprisonment on 22 February 1944; six weeks later Gandhi suffered a severe malaria attack. He was released before the end of the war on 6 May 1944 because of his failing health and necessary surgery; the Raj did not want him to die in prison and enrage the nation. He came out of detention to an altered political scene—the Muslim League for example, which a few years earlier had appeared marginal, "now occupied the centre of the political stage" and the topic of Muhammad Ali Jinnah's campaign for Pakistan was a major talking point. Gandhi met Jinnah in September 1944 in Bombay but Jinnah rejected, on the grounds that it fell short of a fully independent Pakistan, his proposal of the right of Muslim provinces to opt out of substantial parts of the forthcoming political union.

Principles, practices and beliefs

Gandhism designates the ideas and principles Gandhi promoted. Of central

importance is nonviolent resistance. A Gandhian can mean either an individual who follows, or a specific philosophy which is attributed to, Gandhism. M. M. Sankhdher argues that Gandhism is not a systematic position in metaphysics or in political philosophy. Rather, it is a political creed, an economic doctrine, a religious outlook, a moral precept, and especially, a humanitarian world view. It is an effort not to systematise wisdom but to transform society and is based on an undying faith in the goodness of human nature. However Gandhi himself did not approve of the notion of "Gandhism", as he explained in 1936:

There is no such thing as "Gandhism", and I do not want to leave any sect after me. I do not claim to have originated any new principle or doctrine. I have simply tried in my own way to apply the eternal truths to our daily life and problems...The opinions I have formed and

the conclusions I have arrived at are not final. I may change them tomorrow. I have nothing new to teach the world. Truth and nonviolence are as old as the hills.

Truth and Satyagraha

Gandhi dedicated his life to the wider purpose of discovering truth, or Satya. He tried to achieve this by learning from his own mistakes and conducting experiments on himself. He called his autobiography *The Story of My Experiments with Truth*. Bruce Watson argues that Gandhi based Satyagraha on the Vedantic ideal of self-realization, and notes it also contains Jain and Buddhist notions of nonviolence, vegetarianism, the avoidance of killing, and 'agape' (universal love). Gandhi also borrowed Christian-Islamic ideas of equality, the brotherhood of man, and the concept of turning the other cheek.

Gandhi stated that the most important battle to fight was overcoming his own demons, fears, and insecurities. Gandhi

summarised his beliefs first when he said "God is Truth". He would later change this statement to "Truth is God". Thus, satya (truth) in Gandhi's philosophy is "God".

The essence of Satyagraha (a name Gandhi invented meaning "adherence to truth" is that it seeks to eliminate antagonisms without harming the antagonists themselves and seeks to transform or "purify" it to a higher level. A euphemism sometimes used for Satyagraha is that it is a "silent force" or a "soul force" (a term also used by Martin Luther King Jr. during his famous "I Have a Dream" speech). It arms the individual with moral power rather than physical power. Satyagraha is also termed a "universal force", as it essentially "makes no distinction between kinsmen and strangers, young and old, man and woman, friend and foe." Gandhi wrote: "There must be no impatience, no barbarity, no insolence, no undue pressure. If we want to cultivate a

true spirit of democracy, we cannot afford to be intolerant. Intolerance betrays want of faith in one's cause." Civil disobedience and non-cooperation as practised under Satyagraha are based on the "law of suffering", a doctrine that the endurance of suffering is a means to an end. This end usually implies a moral upliftment or progress of an individual or society. Therefore, non-cooperation in Satyagraha is in fact a means to secure the co-operation of the opponent consistently with truth and justice

Relevance of Gandhian Strategy in Modern Context

In modern times, nonviolent methods of action have been a powerful tool for social protest. There are many examples of non violence like civil resistance, non- violence resistance, and civil revolution. Here certain movements particularly influenced by a philosophy of nonviolence should be mentioned, including Mahatma Gandhi

leading a decades-long nonviolent struggle against British rule in India, which eventually helped India win its independence in 1947, Gandhi had to pay for his ideals with his life, but he never veered from his innate faith in non-violence and his belief in the methods of Satyagraha. The significance of Satyagraha was soon accepted worldwide. Martin Luther King adopted the methods of Satyagraha in his fight against the racial discrimination of the American authorities in 1950. He dreamt that of ethics and values practiced in daily lives. But more than half a century after independence is it really so? But should we judge Gandhi and nonviolence only by the test of short-term success? If there lies inbound strength in truth that could free us from the chains of the British rule then why can't it rid us of the corruption prevalent everywhere? It's not the principles that have become irrelevant rather it is the impatient nature of

today's progress that has made "corruption" so popular. Violence is definitely not the answer to burning issues. The need for the day is to shut down the egoistic attitude and mutual distrust. Non-violence can be a good force if practiced. If we "shoot the messenger" we can't progress. There is no room for patronage among equals. M. N. Roy, who founded Radical Humanism, said: "When a man really wants freedom and to live in a democratic society he may not be able to free the whole world... but he can to a large extent at least free himself by behaving as a rational and moral being, and if he can do this, others around him can do the same, and these again will spread freedom by their example." If that is the goal, then Gandhi is more relevant than ever. In present times, there are some live examples which show the success of Non-violence resistance by using Ghandhian strategy.

On 5 April 2011, a 73-year-old man in central Delhi stopped eating. The man in question was Kisan Baburao Hazare, and he was protesting the Congress-led central government's lackadaisical attempts to punish those guilty of large-scale corruption. His specific demand was that "civil society" should have a say in drafting a stringent anti-corruption law, the Lokpal Bill. The government draft was eyewash, he claimed; outside participation was the only way to ensure an anti-corruption law with any teeth. Hazare, "Anna" to his followers, was by no means the only man on a hunger strike there. But he was onto something. While the government was drowning in a flood of corruption scandals – most prominently, the 2G spectrum allocation controversy and the Commonwealth Games fiasco – Anna Hazare's perfectly timed protest managed to ride the wave. A throng of civic activists, movie stars, and well-heeled supporters from the urban middle classes took his side.

Though estimates of its popularity are hard to gauge, it is fair to say that the Anna Hazare movement spread beyond Delhi and to the rest of urban India, which is why the Congress Party soon capitulated. On 8 April the government agreed that five members, chosen by Anna Hazare, would be part of the Lokpal Bill drafting committee. Neither Anna Hazare's methods nor the cause were particularly original. Yoga guru Baba Ramdev had previously fasted on the corruption issue; he fasted again soon after Anna Hazare's fast ended. The move to enact an effective anti-corruption bill also has an old genesis. In the 1960s itself, the idea of the Lokpal was suggested by the first Administrative Reforms Commission. Even before Anna Hazare's fast, Aruna Roy and other civil society members had been Anna Hazare is one of India's well-acclaimed social activists. A former soldier in the Indian army, Anna is well known and respected for upgrading the ecology and

economy of the village of Ralegan Siddhi which is located in the drought prone Ahmednagar district of Maharashtra state.

On the extraordinary 12th day of Anna Hazare's anti corruption fast, the parliament responded with extraordinary grace to show what it could do to honor a crusader's urge. After over eight hours of debate around the structure of Lokpal Bill the Government and the opposition in both the Loksabha and Rajya Sabha came together to agree "in-principal" to the three major demands the activist had raised in his letter to Prime Minister Manmohan Singh as a condition to end his protest. Anna Hazare's previous achievements which are based on truth and Satyagraha are following:

The erstwhile barren village has metamorphosed into a unique model of rural development due to its effective water conservation methods, which made the villagers self-sufficient. Earlier, the same village witnessed alcoholism, utter poverty

and migration to urban slums. Inspired by Hazare's unique approach of salvaging a hopeless village, the state government has implemented the 'Model Village' scheme as part of its official strategy. Hazare is now synonymous with rural development in India. Integrated village Development Project as a part of Golden Jubilee celebration of "Bharat Chhodo Andolan" "Adarsh Gaon Yojna" was started under his chairmanship - "Model Village" project. Watershed development is one of the key tools contributing towards the overall objective of reducing poverty through sustainable development.

The common man is put to lot of hardships and it has become difficult to make both ends meet as prices of essential commodities are rising constantly due to corruption. Hazare believes that our freedom is at the teeth of danger due to corruption and unless it is eliminated, the country will not be free in its true sense. Therefore, a peaceful war

has been waged against corruption with the help of immense support from people.

Right to Information includes the citizens' right to - inspect works, documents, and records, take notes, extracts or certified copies of documents or records, take certified samples of material, obtain information in form of printouts, diskettes, floppies, tapes, video cassettes or in any other electronic mode or through printouts.

The citizens can obtain the above from all government departments to ensure transparency. All they need to do is to invoke the Right to Information (RTI) Act. The state of Maharashtra leads in RTI activism and use, thanks to Anna Hazare's inspiring leadership.

Gandhigiri The public face of the movement, Anna Hazare, describes himself as a Gandhian. His social movement, centered in Ralegaon Siddhi in rural Maharashtra, harks back to Gandhi's Phoenix farm and Sabarmati ashram. Many

of his campaigns, against alcoholism or untouchability, make the Gandhian connect between social reform and political emancipation. His preaches non-violence is comfortable with religious idioms (a portrait of Bharat Mata hung behind him while he fasted for the Jan Lokpal Bill), 14 and makes personal probity the centre piece of the campaign. Yet, while the movement claims Gandhi's morals and employs his methods, its political vision is as far as can be from Gandhi himself. Ironically, this is what makes it so successful in 21st century India. Understanding this neo-Gandhian activism, "Gandhigiri" is key to understanding the Anna Hazare movement. Two makers of modern India were quick to distance themselves from Gandhi's idea of a state. As has been well chronicled, Jawaharlal Nehru's vision of a modern, centralized, powerful Indian state that could bring about both economic prosperity as well as social justice was anathema to

Gandhi's union of village republics. Gandhi, an early critic of modernity, was disillusioned with the violence and illegitimacy of the State. Independent India is a testament to exactly the reverse impulse: of a centralized state driving large development projects in the name of the greater common good.

Conclusion:

The study concludes that Gandhi 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. It is the ultimate solution of all kinds of problems and conflicts in the society, nation and world. However, its result depends upon its understanding and proper application. The present scenario of violence and exploitation all over the world has raised an important issue. Any nation which has been suffered with communalism, dictatorship, corruption and power games really needs to go back to

Gandhi's conviction of nonviolence and truth as his mission. By adopting nonviolence, social, political, economic and religious conflicts shall be removed. Undoubtedly, the social doctrine of non violence that has emerged from Gandhian ideas has now become the key to forge and sustain the new social and political order. Today, there is need to adopt Gandhian philosophy and ideology in overall world to remove all kind of problems and creating peaceful environment. Gandhi is not the past, he is the future.

Gandhism is very much contextual today on this accord. It is significant. Let us grasp importance of Gandhism while analyzing it in brief.

Gandhi inspires an alternative vision of politics and resistance at a time when oppression is not only getting more overt and physical but also more insidious. His ideology of nonviolence is a good point to

start from. It may not succeed, but it opens a world of possibilities and encourages us to think outside the box. His life also illustrates how radical ideas are first dismissed, only to be tested and embraced later. Gandhi demonstrated to a World, weary with wars and continuing destruction that adherence to Truth and Non-violence is not meant for individuals alone but can be applied in global affairs too. Gandhi's vision for the country and his dreams for the community as a whole still hold good for India. He got the community to assimilate and reflect true values of humanity and to participate in tasks that would promote the greater good. These issues are still relevant to what free India is and represents. The main cause of worry today is intolerance and hatred leading to violence and it is here the values of Gandhi need to be adhered to with more passion. He is relevant not yesterday or today but forever!!

REFERENCE:

- Chand Hukam, History of modern India, Anmol Publication Pvt. Ltd (2005)
- Chand Hukam, History of Modern India, Anmol Publication, 2003.
- Nanda B.R, Mahatma Gandhi-A Biography, OXFORD University Press, Calcutta, Chennai, Mumbai.
- Jai Narain Sharma, "Indian society of Gandhian studies", Journal of Gandhian studies, Vol. 5, 2007.
- Jain, N.K., WTO Concept Challenges and Global development.
- Kapur, Devesh (2010): "The Middle Class in India: A Social Formation or Political Actor" in Julian Go
- Pati, Biswamoy (2004): "BJP's 'Stumbling Blocks': The Voter, Pluralism and Democracy", Economic & Political Weekly, 39(21).

- Rudolph, Lloyd I and Susanne Hoeber Rudolph (1981): “Judicial Review versus Parliamentary Sovereignty: The Struggle over Stateness in India”, 19, J Commonwealth and Comparative Politics.
- Sitapati, Vinay (2009): “Right to Education Bill Ignoring Disabled, Pass only After Changes: Disability Activists”, The Indian Express, 3 August.
- Sridharan, E (2008): “The Political Economy of the Middle Classes in Liberalizing India”, ISAS Working Paper.
- Vanaik, Achin (2002): “Consumerism and New Classes in India” in Sujata Patel, Jasodhara Bagchi and Krishna Raj (ed.), Thinking Social Science in India: Essays in Honor of Alice Thorner (New Delhi).
- Gandhi, M. (2014). Indian home rule. The Floating Press.
- Forbes, G. (1988). The politics of respectability: Indian women and the Indian National Congress. In The Indian National Congress: Centenary Hindsight (pp. 54-97).
- Barnabas, A., & Clifford, P. S. (2012). Mahatma Gandhi—an Indian model of servant leadership. Leadership & Entrepreneurship| Virginia Beach, VA, 7(2), 132.
- Dalton, D. (2012). Mahatma Gandhi: Nonviolent power in action. Columbia University Press.