



Application of Gandhi's concept of Non-violence and freedom in present society

Ritika Pareek

Research Scholar, Department of Pol-Science, Rajasthan University, Jaipur, Rajasthan, India

Abstract

Mahatma Gandhi was a strong and rigid person, very resolute and stiff-necked with his principle of peaceful resolution of war yet in the long run it was non-violent resistance that won opportunity for us, the Indians with all nobility and regard. Gandhian idea of freedom is essential more than important than anything else in the present day struggle torn world; a world where man is hollowed against man, country against country and religion against religion. On the off chance that we take a stab at flexibility, at that point Gandhian standards are the pre-essential which will lead us to that freedom. Freedom is simply the entirety regard, poise and development as lectured by Gandhi and which can alone be achieved through non-violent means. History bears proof where freedom was won by taking up arms to the detriment of lives; however history has additionally demonstrated flexibility or 'swaraj' can be accomplished through Gandhian means. This peaceful lifestyle may bring a conclusion to inward battle or debate in a few sections of the world which is as a rule much of the time saw today. With this point, our present paper is an endeavor to examine Gandhian idea of freedom and peaceful way of living to demonstrate its potential commitment to the present day society.

Keywords: freedom, inner battle, peacefulness, values

1. Introduction

Being an extraordinary statesman, scholar, humanist and a missionary of tranquility of the twentieth century, Gandhian reasoning has dependably been a subject of discourse particularly in today's world where his thoughts seem repetitive in the midst of the practicality and realism which wins to dispose of his idea. His idea of freedom isn't just freedom from intimidation and control; it is likewise self direction through patience. Thus, non-violence can be utilized in all circles of life. Through his progressive idea of non-violence, Gandhi drove the Indians and acquired freedom. Despite the fact that as a loyalist he will be positioned with Washington, Mazzini and Sun Yat-Sen, his accomplishments were not restricted to conveying freedom to four hundred millions. By his emphasis on the utilization of virtue to legislative issues he offered shape to the desires of the honorable mankind of any age.

2. Understanding freedom

Gandhiji never endured the sub-ordination of one country or individual to the next. He wrote in "Harijan", in 1942, "No society can be based on denial of individual freedom. It is in opposition to the very idea of man." Denial of freedom is virtual passing. A genuine freedom is one which can be achieved with self-endavors with no guide from any corner. Freedom is constantly basic in light of the fact that without that a country or an individual can't completely create himself. In Gandhi's rationality we can likewise locate a colossal earnestness for political freedom. He unequivocally argued for freedom in the feeling of national autonomy. For him, India was incomparable or more everything else. Gandhi acknowledged reality of celebrated Mantra given by Bal Gangadhar Tilak that "swaraj" (opportunity) is the claim of

the Indians. He stated, "For me each ruler is outsider that opposes popular supposition." The "swaraj" of Gandhi's origination was to champion the enthusiasm of the down-trodden and starving millions. "Swaraj", for him was a piece of truth which is God. Freedom in totality or "Purna swaraj" in India will come when all will have equal opportunities in different spheres of life. As per him, a lone demonstration of chivalry couldn't convey freedom to India, however aggregate and helpful endeavors of national alone could bring the coveted natural product. Gandhi additionally supported the right to speak freely and pen and this was the establishment of "swaraj".

Gandhi additionally argued for moral freedom. For him, moral freedom lay not in the self absorbed statement of the individual, but rather in the recognizable proof with the otherworldly being. Gandhi never acknowledged the hypothesis of freedom as assertion of permit. Freedom brings about discipline for society. Permit implies want to appreciate selective benefits even by turn to viciousness. Be that as it may, to Gandhi, freedom was an entirety. Moral freedom as liberation from the subjugation of interests, national opportunity from the servitude of outsider rulers and exploiters and otherworldly freedom as liberation and acknowledgment of truth were all periods of opportunity. In western brain science and rationality there is an undesirable partition between the distinctive types of freedom i.e. the metaphysical freedom of human against enormous need, the mental speculations of freedom of will and activity and the dialogues about the compromise of individual political opportunity and social specialist. Be that as it may, Gandhi's mentality was vital. To him, freedom was a procedure of development in mission of enunciated arrangement of intelligible good purposes and activities. Here, a likeness can

be drawn amongst Gandhi and Plato. Both have an otherworldly way to deal with history. Freedom, as per both can be achieved through the inward decontamination. Morals doesn't involve outward similarity however ought to be established upon learning. The essential distinction between them was that Gandhi is to a greater degree a helpful than the privileged Plato.

3. Gandhi's views on Non-Violence

Another eminent element of Gandhi's thought is support of non-violence or "ahimsa". It might be noted that the idea of "ahimsa" was not a unique commitment of Gandhi and had been rehearsed in India since time. He was especially affected by the morals of Jain reasoning which fused "non-violence" widely. The word "non-violence" is regularly comprehended as non-damage to living creatures or dynamic safety. Be that as it may, Gandhi exhibited non-violence in another frame and shape before the world. Gandhi stated, "Non-violence is the primary article of my confidence. It likewise the last article of my statement of faith." He characterized non-violence as the dynamic power of the most astounding request, "It is the spirit drive on the energy of Godhead inside us." The type of his peacefulness isn't escape or outcast however protection. Unadulterated peacefulness, as indicated by Gandhi is harmed by each malicious idea, by outrage, by wishing sick to anyone, by scorn, by fear, by narrow-mindedness, by lying, by undue scramble and by connection. Consequently, conditions for peacefulness are that one must keep away from these shades of malice honestly. Gandhiji walked forward utilizing non-violence as the best weapon to encounter for immorality, barbarism for mankind and foul play for equity. Along these lines Gandhi's idea of non-violence was certain idea which depended on positive attitude towards all. It even included love for criminal and heathen however with the despise of the malice and sin.

4. Relation between Freedom and Non-Violence

Gandhi always wanted non-violence to be the soul of life and to intertwine everything relations—familial, social, and political, monetary and instructive. His goal was to make a general public in view of the standard of non-violence, where man's freedom would be protected and humankind would be free from constraint and oppression. He stated, "Individual freedom can have the fullest play just under the administration of unadulterated "ahimsa". The nonattendance of brutality brings enduring peace. Peace is noticeable when there is freedom, balance, equity, great administration and the assurance of human rights. For Gandhi, such a majority rules system can succeed just through a study of non-violent means.

5. Practical Relevance in present scenario

Gandhian idea of freedom and non-violence are pre-essential for add up to improvement including the identity of a man. In a universe of progressively plagued by viciousness and dread, the estimation of spirituality as propounded by Gandhi is of vital need today. Today more than some other time in history peace appears to be remote and has turned into the most unattainable objective on the planet. Violence ambushes our planet. Individual violence, abusive behavior at home, religious savagery, mutual viciousness has moved to

phenomenal extents. Under these conditions, the good news of non-violence summons us to love, tolerance, pardoning, sacrificial and caring. In this way, it is fundamental to pressure the centrality of Gandhi's message which makes an interest to the estimations of individual during a time when the humanistic structure has been inconsiderately and brutally assaulted by the incidental may of weapons of mass annihilation.

6. Conclusion

In this manner idea of freedom and non-violence are the two widespread wonder of which extreme objective is the amicable conjunction of all life frames in the universe. Non-violence had dependably been the establishing guideline of Gandhian deep sense of being and bedrock of his political reasoning. Since the apocalypse War-II the world has demonstrated numerous cases of the achievement of "ahimsa" against oppression and bad form. The Negroes of the United States is a glaring illustration. Gandhi's perfect of non-violence enlivened numerous pioneers like Nelson Mandela, Martin Luther King junior, Aung San Suu kyi and our own particular Irom Sharmila of North-East India. Perceiving the significance of non-violence in the life of Global people group, the UN general get together made plans to watch October 2, the birthday of Gandhi, as the universal day of non-violence craving to secure a culture of peace, resilience, understanding and peacefulness among the nations. This determination is the impression of acknowledgment of the Gandhian standards and techniques in today's world which is gone up against with regularly developing fear mongering and brutality.

7. References

1. Arora ND, Awasthy SS. Political Theory, Har-Anand publications pvt. Limited, New Delhi, 2005.
2. Chakraborty, B & Pandey, R.K.(2009): Modern Indian political Thought, SAGE Publications India Pvt. Limited, New Delhi, 2005.
3. Gandhi MK. (last reprint): The Story of my experiments with truth, navajivan publishing house, Ahmedabad, 2007.
4. Johari JC. Principles of Modern Political Science, sterling Publishers Private limited, New Delhi, 1995.
5. Mahajan VD. political theory', S. Chand & company Ltd, New Delhi, 2003.
6. Kachchapilly J. Gandhi and Truth', Akansha Publishing House, New Delhi. 2005.
7. Sarma Nilima. Twentieth century of Indian philosophy, Bharatiya Vidya prakasana, Delhi, 1999.
8. Varma VP. Modern Indian Political Thought, Lakshmi Narayan Agarwal Educational publishers, Agra, 2009.