



NON VIOLENCE AND THE IDEAL SOCIETY OF

MAHATMA GANDHI

Manjit Kaur Bajwa, Astd. Prof in History,

G.T.B. Khalsa College for, Woman Dasuya

Mohan Das Karam Chand Gandhi was born on October 02, 1869 in an Average Bania family in Kathiawar, Gujarat. The title mahatma came to be associated with his name much later. Gandhi 's life was dedicated to the ideals of truth. Non violence and live. Gandhi's popularly known as father of nation played a staler role in India's freedom struggle. He was the architect of India's freedom, and one of the greatest man of this century. Mahatma Gandhi's main contribution lay in the fact that he bridged the gulf between the intelligentsia and the masses and widen the concept of Swaraj to include almost every aspect of the social and moral regeneration.

As a nationalist Gandhi was no less a patriot like Washington, Mazzini, and Dr Sun. Yet. Sen but his achievements went for beyond independence. He stood for truth humanity and world peace. Gandhi was more than mill and Marx, he was a great humanist like Buddha. He had in him the mixture of so many ideologies, he was an Individual among the socialists, socialist among the indivualist a Marxist among the socialists and a socialist among the Maxist.

Gandhi was a great champion of the poor, the lowly the out castes the weak he was the great advocate of unity social or political.

“A pillar of strength and a source of inspiration to the nation.” As Sardar Patel has described Gandhi.”

Paying tribute to Mahatma Gandhi on his death, famous scientist. Albert Einstein said, “Generation to come will scarce believe that such a man as this walked the earth in flesh and blood.”

Gandhi Ji was not a politician in the generally accepted sense. Although he waged a political struggle to free the country, he was conscious of mission to save his people and inspire them with faith in God and love of humanity. He had firm faith we could take a world without poverty and unemployment without war and bloodshed. If only we could get anchored into the world of spirit.

The Machian Villain theory that “Ends justify the Mean’s has no place in Gandhi’s conception of politics. Right means must be adopted to realize right ends. The connection between the two was same as between the seed and the tree. The moment he felt that the struggle for independence was not conducting strictly in accordance with his scheme of non-violence persuasion he called for its suspension irrespective of consequences. Swaraj won by violence, in his opinion would not be worth anything. Real Swaraj he said, would come not by the acquisition of authority by a few. But by the acquisition of the capacity by all. To resist authority when it was abused. Swaraj should mean freedom for the meanest of our country men.

True democracy could not be worked by twenty men sitting at the center. It had to be worked from below by the people of every village. He described his concept of democracy as rather meta-physical giving complete identification with the community life, he said, even a single person could represent the community. He believed in the government of village through an annually elected panchayat, Decentralization of power can alone infuse the citizens in remote areas of the country with a sense a responsibility and pride. He suggested organization of village administration on a co-operative bases.

Gandhi’s concept of an ideal society can be summed up in one word Sarvodaya. It means all round development of all people irrespective of class, creed, religion or caste. In an ideal society, property would be held as trust by its owners and the whole would be used for public good servodya is a many sided program which envisages development of cottage industries, Establishment of Panchayats eradication of untouchability commercial harmony and above all

the fastening of a co-operative attitude for the upliftment and welfare of the community as a whole. The concept of Bhoodan by Achary Vinoba Bhave to solve the land problems was based on the ideal of Sarvodaya. According to Gandhi ji no man should have more land than the needs for a dignified sustenance.

Gandhi ji believed in classless society but unlike Marxis. He stressed on the almost purity of means along with ends. While Marx's stresses on the power of the at most social institutions the mould the mind of man in a particular manner. Gandhi's emphasis is on the power of human mind itself, Himself a social revolutionary Gandhi Ji did not believed in the destruction of the existing institutions they can destroyed. Only by bringing about a revolution in the human mind. Gandhi ji believe in non exploitative social and economic revolution while believing that inequalities in intelligence and even of opportunities will last till the end of time, he said. "Equality too is not to be missed. Every man has equal right to the necessities of life even as birds and beats have and since every right carries with it a corresponding duty and the corresponding remedy of resisting any attack upon it . It is merely a matter of finding out the corresponding duties and remedies to indicate the fundamental elementary equality.

It is a philosophy and strategy for social change that rejects the use of violence. Out of his emphasis on end's means came Gandhi's ji it has a higher meaning it signified avoiding injury to anything on earth is thought, word and deed. Mahatma Gandhi was strict pacifist. He abhorred all wars. He was not in favour of resorting to Violence even for achieving independence. In 1942 when quit India movement was launched, he would not leave his non-violence method. He said, "Freedom won by violent methods of no use."

According to Gandhi ji, non-violence is the extreme limit of forgiveness. But forgiveness is virtue of the strong only because it presupposes the ability to strike. It is not the cult of the defenseless, a weapon of the weak, but on the contrary it can be employed only by the strong. It presupposes a high degree of self restraint which along can inspire determination in man. It implies benevolence sympathy and largeness of earth. According to Gandhi ji no-violence is the quality of the brave.

Gandhi ji believes in the principal of trusteeship, advocated individual freedom, gave more stress on the need for development of small scale industries and to society as a Co-operation. Gandhi ji lived, suffered died for his people, he was just a moral force for his countryman and played the central role in India's freedom struggle and is rightly called as, "The father of Indian Nation, and October 2nd He birthday of Mahatma Gandhi is observed as International day of non-violence.

Thus Mahatma Gandhi's humble, non-violent ways changed the course of an entire nation's History.

BIBLIOGRAPHY:-

1. Arora, N.D and Awasthy S.S, "Political Theory and political Thought." Anand publications Pvt. Ltd New Delhi.
2. Attenborough, Richard, " Gandhi," Holder and Stoughton, London.
3. Kripalani, Acharya J.B, "Gandhi on Thought," Panjab University Publication Bureau, Chandigarh.
4. Kripalani, Krishna, "Gandhi: A Life," National Book Trust, New Delhi.
5. Mlhotra, S.L. "Mhatma Gandhi and the India National Congress." Publication Bureau, Chandigarh.
6. Rolland Remain, "Mahatma Gandhi," Srishti Publishers and distributors New Delhi.