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## Sustainability of non-Violence and truthfulness with digital expansion in today's society

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**Abstract-** Ahimsa during the Gandhian age, acts as weapons to win the kingdom of human mind. From ancient times, it reiterates that truth is the actual God-power that fetches the final goal of political freedom. Gandhism ascertains that truthfulness and Ahimsa are the two sides of a coin and so the very structure of Satyagraha was constituted. Non-violence opens the doors of discussion that obstructs destruction. Digitalisation of recent ages reveals all data of transactions of any kind at a single click. It helps to store all information of corrupt and non corrupt activities in the form of data using a very small space on earth. The power of digitalisation comes from achieving a source of truth when there is a chance to cross verify with so much instant real time data available. Digitalisation can cause truths that can help to attain non-violence and Ahimsa, on the whole and it is digitization that may bring an end of corruption.

**Key words:** Digitalisation, Ahimsa, Truthfulness, Non-violence

### INTRODUCTION

Digital transactions at each and every sector create a different area of having authentication of all. The benefit of digital transformation and transaction lies with the fact that here everything is kept written in a way that can be stored back on a single click.

Ahimsa fetches non-violence and so that is an achievement of having peace in life. Ahimsa and equality is the basic building unit of Satyagraha. Satyagraha acts as a tool to achieve political freedom. Noble virtues are the qualities that emphasize Ahimsa and help to gain truthfulness. Non-violence can be counted as a noble virtue [1] and has the power to cure diseases arising out of ill forces. Digitalisation nowadays can renovate the mind of mankind with a new thinking in the path of truthfulness.

### TRUTHFULNESS

Man can have good and bad things in mind [2] and at the same time man can also understand the good and bad things of any person. Here lies the fact that when man has the ability to understand good and the bad things of others then definitely

man can well understand the evils present within themselves. man should learn to distinguish good acts from the bad ones. Gandhian philosophy [3] very well describes the view of truthfulness clubbed with many good things of the human mind. Sacrificing something [4] is a great exercise in line with that. To have goods in the inner heart truthfulness may act as a key feature.

### AHIMSA

*Ahimsa* and *Truth* are the two qualities that go hand in hand. are inseparable and presuppose one another. According to Gandhi's philosophy, there is nothing that is higher than *Truth*. No superpower can cross the power of truth. Truth is that power which comes significantly from moral values. One cannot separate Ahimsa and truth. They are tied with each other [5, 6]. Ahimsa has the verb root of SAN, that has a meaning to kill, whereas hims has the meaning of desire to kill and a- is here used as opposite of desire to kill. It means Ahimsa signifies the thing where there is no desire to kill. So, it is a harmless episode of living beings. satyagraha is actually the development of Ahimsa that adheres the spirit of having truthfulness.

## DIGITISATION AND TRUTHFULNESS

Digitisation brings the matter to be enlisted and archived in any storage for its basic need of being searched for. Any digital transaction has to be stored in a manner that it can be brought back for the interest of own need of having tracked for. It is seen that when there is any local transaction then people keep it their mind till the settlement occurs. Eventually one cannot recollect the things that happened in the past. But for any digital transaction we see that any particular digital event is well stored in an archive by any third party. It is always helpful when we get a particular data in a single click. We don't have the need to memorize all these things in that case.

When any person makes a bank transaction, as we know that bankers keep all those documents in a particular storage so that even after many years it can be retrieved for any need of bank as well as for the customer. Need of this is not for any security reasons but it is the need of customers sometimes for many reasons to get the old data and so storage of data is always required by any institution. But at the same time it is also true that when the data is being kept by any institution that is not in control by the person himself or herself then it is obvious that everything is open and not secret now. Whenever any data is not secret and can be had by any third party then any kind of malpractices may be easily caught even after many years.

## AHIMSA AND TRUTHFULNESS

Satyagraha adheres to the measure of the values in the path of development of ahimsa. Gandhian philosophy found its strength through cultivation of Ahimsa under the aegis of truthfulness. Ahimsa and truthfulness walk hand in hand. Ahimsa has the power to hit the heart of the person who has been associated with some kind of brutal work. Depth of this attack is very much effective. Ahimsa and truthfulness actually reinforces Satyagraha. Violence breaks the energy of being together working on the same platform. As a result, it breaks the unity. Unity is strength and lack of this force actually makes a group powerless. The exercise of non-violence is actually strengthens the outcome of the realization of unity.

In the age of digital renovation the strongest force

of truthfulness derives from the automatic capacity. For e.g. if a person makes any business dealings through mails and others then that mail can be checked even after many years. As that mail is being kept in the servers of any other party, it is possible to get the data back from the storage server. Gandhi once described that Ahimsa cannot be deleted as lightly as you think.

Ahimsa is the strongest force known. For him *ahimsa* or *love* comprehends noble feelings such as forgiveness, tolerance, kindness etc.[7]. Love brings self-control as well as forgiveness. Love actually created the noble feelings of or *ahimsa* and acts as a complex discipline from which non-violence breaks out. Love acts as an energy for being non-violent. Non-violence is not a machine that it runs in its own way. Non-violence needs much power and much effort to sustain. So, Gandhi says that ahimsa is meant for the strong and not for the weak. Ahimsa implies that there is no violence in *thought, word* or *deed* and finally no loss of temper. *Ahimsa* is actually a composite term and a comprehensive philosophy. Gandhi has stressed certain aspects of *ahimsa* that actually comes from non violence. In a sense, *ahimsa* is the opposite of *himsa* or violence. Bad thinking is also connected with *himsa*. In a rigorous sense under certain circumstances positive characteristics of non-violence are much more fundamental. So, *ahimsa* is not a negative attitude but a positive act. It is a doctrine of overcoming all evils with good. Yet that does not mean that violence does not have any place in life. When *himsa* appears to do some good, the good that appears may be temporary. So, nothing permanent can be built on violence.

## CORRUPTION

Through digitisation automatically corruption may disappear in certain sectors. When everything became digital the main point of view lies that all kinds of digital information be stored in an archive controlled by some master server. The term corruption is more applicable with the high profile incidents like 2G scam but it is also true that corruptions in everyday works are also omnipresent A survey of 1,90,000 people conducted by Transparency International India in 2019 as reported in THE ECONOMIC TIMES by Amit Kapoor and Harshula Sinha, on Dec 09, 2020, that a survey of 1,90,000 people conducted by Transparency International India in 2019

reveals that 51 per cent Indians had paid bribe in a span of 12 months and it is also stated that India has the highest overall bribery rate (39%) and the highest rate of citizens using personal connections (46%) out of 17 countries surveyed in Asia. In the year 2019, India ranked at 78 among 180 nations in the Corruption Perception Index.

## CONCLUSION

The practice of corruption nowadays causes a severe ill-effect in public service systems that disrupts the development programs largely. Corruption also disrupts economic growth and governance of law. This hidden nature of practice can now be well tackled by means of digital transformation. The very reason for which this kind of corruption takes place is that having no proper information in the right segment.

Transparency in data can well be made through publication of the same in the public domain. Cross referencing of public databases can well tackle the problem. It may also solve many problems that cause violence. Rather it can be told that violence arising out of late misinterpretation of information can be well tackled much before its initiation. As Mahatma Gandhi said that SWARAJ could be attained through non-violence, digital technology emphasizes that this is not violence that can change the world and this is only the information or data that can solve many problems and their violence can never have any role. Non-violent non-cooperation can act as the sharpest weapons in the digital age that actually supports the very essence of SATYAGRAHA.

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