GANDHI AND SATYAGRAHA - AS A METHOD OF SOCIAL - POLITICAL CHANGE

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ABSTRACT

Gandhi devoted the best part of his life to one crucial problem; how to perfect and extend ahimsa (non-violence) in human relationships for him, the validity of non-violence was independent of his own success or failure. Gandhi took a line in direct opposition to the two dominant ideologies of the twentieth century, capitalism and communism. He visualized and worked for a society which would provide for the essential needs of the community and in which, the decentralization of economic and political structure would minimize the incentives for exploitation within and conflict without. Such a society could, he believed, dispense with the coercive apparatus of the modern state and depend upon non-violent techniques like ‘satyagraha’ not only to maintain order but to protect itself against external aggression. Gandhi ji involved all small villages in their moment to liberalize the whole system as a Gandhian point of view; the system of parliamentary decentralization is also the result of Gandhian political liberalization. So we can say that in the present scenario many civil societies and social workers are adopting satyagrah to improve our political, economic and social system.

KEYWORDS: Satyagraha, Legitimate, Civilian Resistance, Political Decentralization, Manifested, Humanity Satyagraha is referred to in English as passive resistance. The terms denotes the method of securing right by personal suffering; it is the reverse of resistance by arms.
INTRODUCTION

MEANING OF SATYAGRAHA

"Sat"—which implies openness, honest and fairness: truth. It means each person’s opinion and beliefs represent part of the truth. This implies a desire to communicate and determination to do so which in true requires developing and refining relevant skills of communication. “Ahimsa”—refusal to inflict injury on others. Ahimsa is an expression of our concern that our own and other’s humanity be manifested and respected. We must learn to genuinely love our opponents in order to practice ahimsa. “Tapasya”—willingness for self-sacrifice. According to Gandhi ji, “When I refuse to do things that is impugnant to my conscience, use soul Force. For instance, the government of the day has Passed a law which is applicable to me I do not like it. If by using violence I Force the government to repeal the law, I am employing what may be termed body – Force. If I do not obey the law and accept penalty for its breach, I use soul-force. It involves sacrifices of self—moreover if this kind of force is used in a course that is Unjust, only the person using it suffers.”

Mahatma Gandhi was the political and ideological leader of India. He used non-violence for civil rights and freedom that he called satyagraha. Gandhi Ji led India to her independence and inspired movements for civil rights and freedom struggles.

SATYAGRAHA—AS POLITICAL TOOL OF ACTION AND METHOD OF SOCIAL-POLITICAL CHANGE

With Satyagraha Mahatma Gandhi made a new era of civilian resistance on the political Scenario of the world. The world was define the mode of Non-Violent resistance. That the Indians at south Africa were discriminated by British. This World Has a Combination Of two word signifying true and force. It means an unshaken faith in truth. Even in the face of adversity. Satyagraha was the only legitimate way to learn ones political rights based on ideals of true and non-violence. Satyagrah was a key aspect of all revolution of the Indian national movement in the Gandhian era. As a political scenario satyagrah is fundamentally a way of life which guides the modes of political activism undertaken by the followers of its principles. On a personal front in involves a life committed to true, chastity, non-attachment and hardwork but on the political front satyagrah involves utilization of non-violent measures to control the social and political violence. Satyagrahi should realize the injustice and make himself ready to protest in non-violence method. In charge champaran, Gandhi himself began collecting testimony from the farmers local English officials soon served him with an Order to quit the district, but he refused to obey the order and was summoned to appear before a Magistrate with help of advocates and other Recruits, Gandhi succeeded in collecting testimony from eight thousand farmers throughout champaran. “We may look an Mr. Gandhi An idealist, a fanatic or a revolution. According to our particular opinions,” a young British civil servant champaran reported at the time.

Gandhi’s satyagraha method had few takers in it early years at the Indian national Congress. However, under the able guidance of GopalKrishanGokhleGandhi’s method gradually gained
acceptance. Gandhi shot into political prominence by successfully employing method of satyagrah at the indigo planter revolution at champaran in Bihar.

The same method was repeated with the similar results at kheda in gujarat against the raced taxes from the British authority. Satyagrah become the foundation of non-cooperation of1920, following the infamous rowat ACT. Non-cooperation movement ended with Chourachori incident, however it was during the civil disobedience movement that Gandhi reintroduced satyagrah in a big way. This peaceful denil of government rules Started with the celebrated dandi march and the making of salts on 12 march, 1930. Gandhiji’s satyagrah reached the top of success and India nationality movement reached on their heights. The Gandhi irwin pact was signed on march 1931. The british govt. agreed to free all politic prisoners in return for the suspension of civil disobedience movementfor the social change Gandhi campaigned with the delight leader Dr. B . R. Ambedkar, the government grant untouchable separate electorates under the new constitution inprotest Gandhi came on a six day fast in September 1932. After in Gandhi became a 21 dayfast of self purification to help the harijans movement this was started a new camping by Gandhi to improve the lives of the untouchable, whom he named HARIJANS , the Children of god. Gandhiji believes that the satyagrah for the social system has to be extremely strong In inner strength and moral courage in order to do all social activities, and also realized that could not be achieved unless the satyagrahi’s maintained a pure and simple life with this greatest tool the political system can be improved. because this result public outcry successfully forced the government to adopt an equitable arrangement through negotiation Gandhi said that the India lives in village so that all political structure of the country Started from the village and end at the village so the political decentralization throughout the country is very essential to protect the political and civil right of the citizens so Gandhiji Involved al small villages in their movement to liberalize the whole system. As a Gandhian point of view, the system of parliamentary decentralization is also the result of Gandhian political liberalizationso we can say that in the present scenario many civil Society and social worker like Anna Hazare and their followers are adopting this system To improve our political and social system Gandhi had arrived in London from South Africa in August, 1914, just after the outbreak of the first world war, radical Indian friends of his in London wanted India to take advantage of the War to rest political concession from England, but Gandhi still considered himself a loyal subject of the empire; besides, he believed that a satyagrahi who had not tried to prevent a war could not avoid a taking part in it without being cowardly. (He was constantly introducing and developing new variations on the of Satyagraha) while he was in London, he again organized with the reluctant consent of the British government a small ambulance corps of Indian Volunteers, but it never got to front, merely did some taken nursing in England. It disintegrated within a few months, partly because Gandhi had fallen out with the military authorities by refusing to let his crops function as part of the army, And partly because he succumbed to the damp, inhospitable English climate and Contracted pleurisy. Gandhi was hailed as a “Liberator” because he had imparted to the farmer, for the first time in their long history of exploitation by landlords, some hope of relief. Eventually, at the insistence of the viceroy, lord Chelmsford, a champaran Agrarian Enquiry committee was set up to investigate the local tenancy system, and Gandhi was given a seat on it. The farmer expected him to hold out for a full refund of their cash payments, but the committee unanimously recommended that the landlords refund only twenty-five per cent of the cash. On this particular issue, Gandhi had compromised because he felt that any repayment was acknowledgement that the landlords had wronged the farmers and because he was more
interested in the triumph of principle than in the rout of an adversary. He writes, “The superstition that the stain of indigo could never be washed out was exploded.” The effort in Kherakheda district was Gandhi’s first large scale satyagraha movement in India. It brought him into contact with influential people in the area, who became stalwarts of his future campaigns, and it established him as a leader in a populous countryside, from which his fame quickly spread, the foundation of his national leadership and nationalsatyagrahacampaign were thus laid in his native Gujarat and in all over India.

Gandhi Ji believed in public participation so Gandhi began a dizzying tour of the country, travelling to the most remote villages to meet, direct, and advice congress workers and recruit new ones for keeping awareness among the public. So Gandhi had devoted himself mostly to the social, economic, and spiritual regeneration of the country.

CONCLUSION

Gandhi Ji believed that the Satyagrahi for the social system had to be extremely strong in inner strength and moral courage in order to do all social activities, and also realized that could not be achieved unless the Satyagrahis maintained a pure and simple life with this greatest tool. Gandhi Ji believed in political decentralization throughout the country so he involved the small villages in his movements. He implies Satyagraha as a great tool for different freedom struggle.

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