

Gandhian Ways: Solution to Indian Problems

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Father of Nation Mohandas Karamchand Gandhi is known for truth, non-violence, service and peace. The philosophy and ideas of Gandhi Ji is still seemed to be relevant. The whole philosophy is based on non-violence truth, mutual co-operation, selfless service, social harmony religious tolerance, brotherhood, sacrifice, non-possession etc. Now a days in Indian society non-violent methods of action have become more powerful tool for social protest. Gandhi Ji was of the opinion that non-violence is not a weapon of cowards. One should be brave courageous, solely and ethical one should be strong enough. Before presenting his views and thoughts, one should not be guided by violence. In the field of life one should fight with the weapon of non-violence and truth. "There is no God higher than truth," remarked by Gandhi Ji. According to Gandhi Ji, non-violence is the best tool to solve every problem of the world. He proved his claim by his actions without having even a single stick Gandhi Ji fought against the mighty British Rule in India with his firm faith in non-violation and truth. He converted the national movement into Mass-movement, which eventually helped India and got freedom in 1947. On the basis on non-violence activities Gandhi Ji initiated many movements like civil disobedience, non-co-operation and quit India movements. Very simply, Gandhi an philosophy is consists of the idea which Mahatma Gandhi put forth before human world. Gandhi an philosophy is tested by time and experiments. So, Gandhi an thought is a mixture of Gandhi's concepts and practices. Non-violence is most-ancient eternal value of Indian culture. While making his concepts and practices based on non-violence, Gandhi Ji said, "I have nothing new to teach you.....Truth and non-violence are as old as hill. Both the concepts- truth and non-violence are two sides of a same coin. The significance of Gandhi an thought in political scenario is of two fold(1) Non-violence as a power political tool. And (2) Manifestation of a higher spiritual and ethical goal, culmination in world peace. Gandhi Ji was of the opinion that means and ends both are important, but means should be pure. Non-violence is the purest mean in this regard- very clearly we can say, "Total non-violence consists in not hurting some one's intellect, speech or action per own thoughts utterance or deeds and not to deprive some one of his/her life," Non-violence is not a concrete or materialistic thing. We cannot see, show or touch it. It is the strength of the soul. Every evil thought,

false utterance, hate or wishing something bad into someone always shatter non- violence practices. In an addition of “Young India”, Gandhi Ji clears “.....to heart 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 benefits unto everyone 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.” During his whole life, Gandhi Ji had to struggle, but nothing disappointed him; rather his innate faith in non-violence, truth and Satyagraha made him stronger. Valuable thing is that Satyagraha was very soon accepted by many social reformer and political activists. In 1950, a great social reformer called Martin Luther King adopted the ways of Satyagraha in his struggle against the racial discrimination of the American authorities. In 2012 Anna Hajare also adopted the method of Satyagraha and non-violence to fight against corruption in India.

India is the largest demarcation and second most populated country of the world who got freedom after a long struggle in 1947. Like many other countries India also adopted democratic form of Government. But even after 66 years of independence, India is facing many political, social and economic problems. The democratic system could not proved much helpful in the solution of many of our problems. We are still a developing country. Regional imbalance, inequality, unemployment, political criminalization, communalism, opportunitization, nephewtization, corruption, terrorism, political instability, unethical political practices, declining faith in political and administrative structure have becoming serious problems. Besides, many politician broaden the gap in the society on caste, religion and region basis, Naxalite problem now-a-days.

Gandhi’s philosophy and vision for the country and dreams for the community as a whole still hold good for India. Today main cause of worry is intolerance, economic disparity and hatred leading to violence. It would be challenging how Gandhian ways can be helpful in solving all these problems.

Gandhian ways are mainly comprised with:-

Non-violence:-

Gandhi’s views of non-violence are based on Jainism and Buddhism. Both preached non-violence as the basis principle of existence. The selfless action and non-attachment idea of Bhagvad Gita influenced Gandhiji deeply, Besides, the message of love and compassion of christianity also influenced Gandhiji. Honesty, truth and moral courage were the basis of Gandhiji’s life. Gandhiji was a great preacher of non-violence or Ahimsa. He was against violence of any form. He was of the

opinion that violence cannot do anything good to human being or society in a whole. Gandhiji was also against any form of exploitation and injustice. He opined that evil must be opposed at any cost, but the weapon must be non-violent and moral ones. Only through love an enemy could be permanently won.

Non-violence is active, creative, provocative and challenging. According to Gandhiji, non-violence is a force that is more powerful than all the weapons of the world combined. It is mightier than the mightiest weapon of destruction devised by the ingenuity of humanity. Clearly non-violence means standing unmoving against injustice until injustice is transformed into justice.

Non-violence is relevant in the age of violence. Only through Ahimsa can life be made meaningful. Without Ahimsa one can neither know his goal nor know the absolute truth. So there is a need to adopt non-violence in our daily life.

Truth and Honesty:-

According to Gandhiji non-violence and truth are co-related. Truth is the foundation and sovereign principle of Gandhiji's teaching. For him truth is God. Gandhi said, "The truth is far more powerful than any weapon of mass destruction. Gandhiji'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. His autobiography, "My experiments with Truth" proves it clearly. According to Gandhiji, the concept of truth is above and beyond all other consideration, so one must unflinchingly embrace truth throughout life.

Mutual Co-operation:-

Mutual co-operation is the basic principle of the progress of any society. We cannot divide life, social, economic, political and purely religions into separate water tight compartment. Human activities influence each other. There is inter dependence of life. This makes life more effective. In our society where there are divisions on many bases, mutual co-operation and co-existence should be given importance.

Satyagraha:-

Satyagraha means stress on truth. It is more than a political tool of resistance. Satyagraha's goal is winning over people's heart. In Indian context, Satyagraha was an immense influence. Satyagraha championed secularism and went a long way in eradicating untouchability from the hearts of India's

typically stratified society. Also glorified the role and place of women as an important member of the society. Gandhiji's concept of Satyagraha based on non-violence, non-co-operation, truth and honesty and tolerance.

Eradication of Poverty:-

Three-fourth of India's population live in villages. There are very few opportunities of employment in rural areas. That is why more than 33% people lives below poverty line. Poverty and unemployment has become one of the biggest challenge before the government. Gandhiji was of the opinion that mills or factories can give employment to a few lac's. We should focus on cottage industries which can provide employment to millions of Indians. Khadi is the best industry in this regard. Gandhi an economic ideas were governed by moral or ethical values. He stress on rural economy and emphasis on simple life. His economic model is humanitarian in nature. This is cry of the present age also.

Gandhiji practiced ethics and values in his daily life. Question arises whether Gandhian ideas are relevant? If there lies in bound strength in truth that could free us from the chains of the British Rule than why can't it rid us of the corruption prevalent in India? Gandhian ways have not become irrelevant rather it is the impatient nature of today's progress that has made corrupt practices so popular. Only violence is not the only answer to burning issues. The need of the time is to shut down the egoistic attitude and mutual distrust.

Satyagraha, truth and non-violence can be good ways if practised sincerely. Gandhian ways are eternal and beyond time. Presently there are some examples which show the success and relevance of Gandhi an ways on 5th April 2011 a 73years old man named Baburao Hazare having deep faith in Gandhi an philosophy started fasting in order that government should take strong steps for the eradication of corruption. Anna Hazare created a wave of anger peacefully throughout the country. A throng of civic activists, movie stars, and well heeled supporters from the urban middle classes joined and supported him. The movement of Anna Hazare spread beyond Delhi and to the rest of urban India.

Conclusion:-

Thus Gandhi an ways are of eternal value. Non-violence and Satyagraha are of great importance and relevance. Solutions to many problems can be find out through Gandhi an ways. Rate of success depends upon its understanding and proper application. India is a developing country and a land of diversities; facing many problems, should not run blindly behind the advanced country, rather need



to go back to Gandhian conviction of non-violence and truth as her mission. Presently there is a need to adopt Gandhian philosophy and ideology in our country to remove all kinds of problems. Gandhian philosophy and ways are not the past but relevant for present and future also.

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