

The Nonviolent Resistance Movement and Its Leader, Mahatma Gandhiji

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Abstract

During the time when India was under colonial authority in the 19th century, the most significant event that took place in India was the fight for freedom. The British monarchs were such tyrants that they placed many restrictions over Indians and destroyed the country of India. However, Gandhiji, who was a follower of honesty and non-violence, decided to stand against the unfair behaviour of British regime. The current paper is centered on the fight for democracy from the phenomenal British principle and the methods used by Gandhiji in the form of honesty and non-violence.

Keywords: *Indian, nationalists, democracy, subcontinent, nonviolent, colonial*

INTRODUCTION

During the time that India was ruled by the British, numerous institutions of learning, culture, and customs were obliterated. During the whole time that the British ruled India, they exploited the country's resources, most importantly its people resources. Through his "Nonviolent resistance" movement, Mahatma Gandhi demanded liberty and swarajya for his people. In order to combat injustice, he fought with honesty and compassion as his primary weapons.

IDEOLOGY OF NON VIOLENCE OF MAHATMA GANDHI

Mohandas Karamchand Gandhi was born on October 2, 1869, in the Porbandar district of Rajkot, which is located in the state of Gujarat, on the Indian subcontinent. In African Countries, where he lived for nearly 10 years of his life, Gandhiji worked as an attorney in active practise. While working as a lawyer in Africa, he saw personally the deplorable living conditions that Indians, often commonly referred to as Black Indians, were forced to endure. He was a supporter in equality irrespective of factors such as ethnicity, religion, gender, or language and attempted to make changes on his own, but he came across obstacle after barricade. As soon as Gandhiji saw that the issue could not be resolved by imposing a solution from above, he travelled back to India and launched the Passive resistance movement. The educated elite were not the only ones who praised his efforts in South Africa; the general population did so as well. He intended to travel around the nation over the course of the next year to have a better understanding of the struggles faced by the typical American citizen. He was certain that moderate politics had its boundaries, and he opposed the expanding home rule movement. His decision to abstain from taking a political stance at that time in India's history was a conscious one on his part. It was quite evident to him that even moderate politics had its

boundaries. He believed that it would be a waste of time to push for independence from Great Britain while the nation was engaged in a conflict. He came to the realisation that the only way forward for the nationalists was via the use of the peaceful strategy of satyagraha, and as a result, he advocated for the implementation of this strategy. In addition to this, he said that he would never affiliate himself with a political group that did not advocate for the nonviolent Satyagraha ideology.

Gandhi ji took part in three additional revolutions in both 1917-18 before beginning the Rowlatt Satyagraha in the same year. These uprisings took place in India. The cities of Champaran, Ahmedabad, and Kheda were the sites of these riots when they began. In the beginning of his time spent in India, Gandhiji took on a more realistic outlook. During his travels around India, he stopped at a wide variety of towns, including Rangoon in the north and Sindh in the south. His trip plans took him to Shantiniketan and the Kumbhamela in Haridwar, both of which were on the schedule. Because of this, we were able to fully comprehend the seriousness of the predicament in which the Indian people find themselves.

The Sabarmati Ashram was established in 1915 with the intention of enlightening other travellers on the ethical and psychological attitude of the satyagrahi. His confidence in logic was seriously shaken by the experience. However, he was adamant about not joining any of the several groups inside the legislature. He decided against participating in the Home Rule Movement during World War I because he didn't want to jeopardise the British war effort in any way. He was a participant in the congress conference that was held in Lucknow, and he is looking forward to the subsequent gathering.

When Gandhiji was younger, he was not recognised for taking a stand on too many topics. It was made very apparent that he strenuously objects to the practise of recruiting indentured labourers. As a direct consequence of his unrelenting efforts, Congress ultimately decided to enact a resolution regarding the matter. In a speech that he delivered in 1916 at Banaras Hindu University, he denounced the aristocrat practises of the academic community and exhorted the members of that institution to forsake luxury in order to assist the less fortunate and the country. In the city of Rajkot in the state of Gujarat, he voiced his disapproval of the prohibitively high tourist tax that was being collected there.

The Champaran Satyagrah movement was Gandhiji's first significant political endeavour. It began in 1917 and fought for the rights of indigo growers against the repressive "Teen kalhia" system. With the Satyagraha approach that he devised, he was able to achieve a lot of success.

In addition to his involvement in the struggle for Indian independence, Gandhiji was also responsible for a significant amount of positive work in the areas of social and economic reform as well as the improvement of society. These kinds of endeavours were referred to by Gandhi as the constructive labour. Khadi and swadeshi were fundamental principles that underpinned Gandhi's plan for the social rebuilding of India. In a symbolic sense, it indicated a resolve to learn all necessary to survive from the Indian population themselves, with their assistance and interest.

Sincere attempts were undertaken in provinces that were administered by the congress to implement prohibition, to promote education, and to provide a boost to the development of local industries. Among them was the following:

- An active and persistent campaign in support of the ban
- A donation of two lakh rupees from the Department of Textiles of the State of Tamil Nadu for khadi and hand spinning.

- There will be appointments made for honorary physician officials at hospitals.
- The amount of money spent on public construction was supposed to be cut down significantly, etc.

The sphere of education saw the development of a new advancement. An all-India Education Policy Meeting was convened to discuss a plan that includes the following components:

- Education will be offered for free and will be mandatory for all children in the nation for a total of seven decades.
- The student's own language ought to serve as the medium of education.

He was top player, he possessed indomitable bravery, a desire to sacrifice, breadth of perspective, and intrinsic character. Mohandas Gandhi tied political to morals and strove to construct a politics of unity and harmony.

The fundamental framework of education for people in every regard was presented by Mahatma Gandhiji and includes things like:

- Learning for both young men and young women.
- There has to be no harassment based on factors like as caste, colour, creed, or language.
- a medium of communication in both English and other language such as Hindi.

Mahatma Gandhi was regarded as India's most charismatic leader during his time there. Honesty and compassion were two principles that were important to Gandhiji's worldview. Gandhiji was quite certain that there is no conflict that can be resolved via violent means.

He was the real disciple of equality, compassion, and social aspects, and Gandhiji was that follower. He never supported anything that was in the wrong, and the idea of Gandhi is still the solution to many, many issues. He brought a message of peace, unity, care, and devotion to everyone who heard him speak.

In India, the principles of justice, fraternity, love, and compassion are deeply ingrained in our culture. The man who most exemplified the ideals of international cooperation and harmony was Mahatma Gandhi. People call Gandhiji "Bapu" because of a profound concern for the welfare of mankind. Gandhiji was a believer in the notion of mutual understanding. The genuine mark of fellowship is the absence of violent behaviour.

According to Mahatma Gandhiji, worldwide rules and universal recognition of human emotions are inextricably linked and cannot be divorced.

The late Mahatma Gandhiji was fond of saying that we are now living in the social standards of truth and that the operation of human conduct is dependent upon mutual peace. Together with his supporters, Gandhiji spreads the message that real peace and love should exist amongst members of the people.

People look forward to Gandhiji as an example of someone who exemplifies the notion of brotherhood and regard him to be the standard by which mankind should be judged. He was the genuine freedom warrior throughout the Indian nationalist struggle, and he was one who never favoured the use of violence. He never wavered in his steadfast commitment to love, social justice, and norms.

According to his worldview, pacifism and spirituality, nonviolent and social stratification, and pacifism and politics all cannot be separated from one another.

CONCLUSION

All of Mahatma Gandhi's efforts spanned the globe and were focused on bettering the lot of humanity. He had dedicated himself to this cause. His whole life was spent spreading the message of justice and compassion, and he was a dedicated supporter of the Sarvodaya ideology, which emphasises betterment of all aspects of community.

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