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GANDHIAN THOUGHTS ON SATYAGRAHA**Satale S. N.**Department of Political Science, R. B. Attal College, Georai, Dist. Beed (M. S.)
satalesn9969@gmail.com

ABSTRACT

Mahatma Gandhi, The greatest son, the valuable diamond of the Indian soil, was a man of action, His concept of satyagraha shows the new direction. To make the world better. Should be the goad of every human being every human being should behave with humanity. But unfortunately modern world had forgotten this fact. Now a days, there is no country or not a part of world away from danger culled terrorism- every day we got a news of boom-blast which shakes our spirit for silence satisfaction today, There is need of Gandhi an Thoughts.

Keywords: *Satyagraha, non-violence, non-cooperation, strike Herat, civil disobedience*

INTRODUCTION

Mohandas Karamchand Gandhi, the ‘Father of the Nation, and the ‘ Architect of Modern India, respectfully, addressed and remembered as Mahatmaji, was born on the cross-roads of our history and gave it a purposeful direction. He made his mark as protestor, social worker, reformer, thinker and as the liberator. The political guise in which he appeared before the world he did not own. He was religious, humanist and the “practical idealist”. He accepted life in all its comprehensiveness. A keen student of human affairs as he was, he expressed himself on problems that he and the contemporary society confronted the most. His ‘thought’ is, therefore. Not academically cut and set. It is not free from inconsistency. In his postulations he has drawn upon the ancient heritage and philosophy. It has been to him, as to many others, the fountain of freshness and the ever bubbling source of ideas, To most of us, for our ignorance of our heritage, and for being conditioned by the western political thought, his writings cause puzzlement and contradiction. The effect, however, wears away, as deep in our mind, there is the ancient impact on our silent response to it. Our ancestors did not live only to die, or to be born again and again as the populist belief goes. They had developed the ideas suitable to their conditions.

HIS CONCEPT OF SATYAGRAHA AND NON-VIOLENCE

Gandhiji attached too much importance to non-violence. He reached non-violent resistance, named satyagraha to fight out British imperialism from India. Even when Czechoslovakia was invaded by Hitler, he advised Czechs to resort to non-violent resistance. He says : “We have to make Truth and non-violence not matters for mere individual practice, but for practice by groups, communities and nations. That, at any rate is my dream. Ahimsa (non-violence) is the attribute of the soul, and, therefore, to be practiced by everybody in all the affairs of life. “ He further says, “I swear by non-violence because I know that it alone conduces to the highest good of mankind, not merely in the next world but in this also. I object to violence because when it appears to do good, the good is only temporary, the evil it does is permanent.”

In this postulation he has drawn upon the ancient heritage and philosophy. It has been to him as to many others, the fountain of freshness and the ever bubbling source of ideas. To most of us. For our ignorance of our heritage, and being conditioned by the western Political thought, his writings cause puzzlement and contradiction. The effect, however, wears away, as deep in our mind; there is the ancient impact and our silent response to it. Our ancestors did not live only to die, or to be born again in our mind, there is populist belief goes. They had developed the ideas suitable to their conditions. The westerners that has come between our heritage and our selves makes often difficult for us, to make a rational and positive study of these ideas. Gandhi firmly believed that some of the ancient ideas can still helpful in resolving some of our problems. The concept and patterns that the terms like Varna, karma, satya, Shiksha. Aparigraha, sambhava saradeya and dharma etc, convey are interesting and refreshing. Gandhiji used there in positive and meaningful way: not necessarily as understood popularly.

Gandhi developed his theory of Satyagraha in the light of the experience he gained from different political movements. he claimed that his Satyagraha was continuously developing in response to the development of truth. He wrote “ I have ventured to place before Indian the ancient law of self sacrifice. For satyagraha and its off shoots, non-co-operation and civil resistance are nothing else but new names for the law of suffering.

It does not mean submission to the will of the evil trait. In South Africa Gandhi used the method of Satyagraha to fight unjust laws of the white government. He decided to use Satyagraha which implied holding on to truth with love and firmness. He maintained that Satyagraha was based upon truth and soul force of the individual.

Satyagraha was first conceived by Gandhiji in South Africa as a means of meeting the political grievances of South African Indians. Maganlal Gandhi suggested the term 'sadagraha' Gandhiji accepted it, with bit change and called it, 'Satyagraha' the word 'Satyagraha' is composed of two words of Sanskrit. Satya means truth and Agraaha means adherence. Therefore it means 'adherence to truth.

This spiritual or moral weapon was employed in a more comprehensive and wider sense; and solved most of the human problems. Satyagraha, according to Gandhiji is the implementation of truth and ahimsa in different walks of life. Truth and ahimsa are virtues not merely of the individuals but of the whole humanity.

Gandhiji was the first human in history to extend the principle of non-violence. Non-violence and truth can't be separated. They are two sides of the same coin, Non-violence is the means and truth is the end. Gandhiji taught us not to hate sinner but to sin and love thy enemy. It is based on the conviction that the universe is on the side of justice.

He launched the 'Dandi march' and gave message of the freedom. It reached every corner of India. He demanded complete freedom that is 'Swaraj' Dandi March' created an atmosphere of freedom all over the country. 'Quit India' was also the non-violent experiment and 'Do or Die' mantra also given by him. India won independence on 15 Aug. 1947. It is the wonder for the world that independence can be achieved by non-violent means of Satyagraha. Gandhiji.

Adopted his unique technique of Satyagraha. Satyagraha is the relentless pursuit of truthful ends by non-violent means. Gandhiji emphasizes the means. According to him, means are very valuable. Satyagraha for Gandhiji, is a weapon of conversion, no of coercion.

Gandhiji took recourse to the different methods of Satyagraha during his life time for the success of Satyagraha movement. He laid down the following techniques of Satyagraha.

Gandhiji approved non-co-operation as a technique of Satyagraha in September, 1920 in the special session of the Indian National congress at Kolkata to secure redress of Punjab and Khilafat wrongs. Non cooperation should be employed mainly in four stages. Viz, giving up of titles and resignation of honorary posts, calling out of Government servants, the withdrawal of the police and the military and suspension of taxes. Non-co-operation is a means of self purification and achieving swaraj.

Peaceful picketing is another means of Satyagraha. Its aim was to put social, economic and political pressure on the Govt. and to create political consciousness and swadeshi spirit amongst the sale and use of foreign cloths and liquor shops.

Strike as a technique of Satyagraha, was employed by Gandhiji to solve labor's problems. This is especially a weapon of the labourers for fulfilling demands of a suitable living wage from the employer.

Gandhiji used Hartal as a technique of Satyagraha. It is a spiritual weapon of business grievances. Gandhiji introduced the boycott in social, economic and political spheres, Boycott was employed on foreign cloths and goods. Schools, colleges and official functions were also boycotted and Gandhiji introduced Khadi.

Hajirat, foot march, No-Tax comparing, self-suffering and moral force, fasting all these are the weapons of Satyagraha.

Civil disobedience, in the view of Gandhiji, should be undertaken as a last resort when all the methods of Satyagraha are employed and they fail civil disobedience becomes a sacred duty of the citizens when the state becomes a sacred duty of the citizens when the state becomes lawless. This technique was used by Gandhiji in 1920 for Khalifat wrongs, 1930 for Swaraj and soon.

All the methods mentioned above are non-violent and it is the best remedy for the liberation from foreign oppression. Gandhiji used it successfully. According to him violence is the worst one.

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