



MAHATMA GANDHI'S FORMS OF SATYAGRAHA AND HIS VIEWS ON RELIGION AND POLITICS

An Observation

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Abstract;

He was renowned freedom warrior and non-violent campaigner who lived his life following nonviolence while pushing India to Independence from British rule. He was a remarkable National leader in National Movement with a noble heart who worked tirelessly for India's self-rule and self-respect, he is strong believer of truth, based on his committed contributions for the Indian Nation, without his personal western interest, and he sacrifice his entire life for the stability of India without assuming any political position, due to that, throughout the World, all most all Nations recognized his valuable services to his motherland. Gandhiji, who is now universally recognized as the glorious symbol of truth, nonviolent, and Satyagraha, he was not only a great National leader, who liberated India from the clutches of foreign domination with a peaceful and bloodless struggle and he followed and practiced the valuable principles of Satyagraha, its form and he expressed his ideas on Religion and Politics for the moral life and behavior of the people.

Keywords;

Renowned, freedom, warrior, non-violent, campaigner, independence, British, remarkable, National, Movement, Noble, tirelessly, self-rule, self-respect, believer, contributions, Western, Glorious, Symbol, Liberated, clutches, Domination, Peaceful, Bloodless, Religion, Politics.

Introduction;

Mohandas Karamchand Gandhi was a great leader in Indian National Movement for its freedom from the British clutches of colonialism and imperialism under organization of Indian National Congress and our Country got its independency on August 15th, 1947, through a peaceful and bloodless revolution or the struggle. But, also a profound thinker who placed before the World certain eternal principles for the guidance of human relations and international behavior. He laid the greatest stress on the purity of the means for the achievement noble goals, the means may be linked to seed, the end to be a tree, and there is just the same inviolable connection between the means and the end as there is between the seed and the tree. Gandhi never compromised his adherence to this ideal even for the attainment of Swaraj for India.

Gandhi's civilization, in the real sense of the term, consisted 'not in the multiplication, but in the deliberate and voluntary restriction of wants', he always upheld the sublime aim of 'simple living and high thinking'. While he strained every nerve to provide gainful employment to the hungry millions of Indian through different constructive activities, he underscored the imperative need for raising the standard of life of the people, including the ethical and moral aspects.

Gandhi is not only a leader of the Indian National Movement and also great philosopher and practically he followed his own ideas and his philosophy and he propagated among the Indian society and the World, his some ideas and views like forms of Satyagraha and his ideas on Religion and Politics can be discuss in the following.

Gandhian philosophy of Satyagraha is the most powerful weapon for fighting against imperialism, by Satyagraha he meant adhering to truth under all circumstances, a true Satyagrahi should believe in God and Ahimsa, Satyagraha was a very formidable weapon in the hands of Gandhiji which was generally translated as Truth-force. 'Satya' means truth, and 'Agraha' means sticking on, holding on, or persistence.

So the word Satyagraha means persistence in truth, it is our duty to persist in truth and not to yield to untruth and it is the nature of truth to assert and establish itself wherever untruth prevails, truth must ultimately succeed, as per the views of the Gandhi 'Satyagraha is literally holding on to truth, and it means, therefore, and is known as, soul force'. It excluded the use of violence because man is not capable of knowing the absolute truth.

Satyagraha is not conceived as a weapon of the weak, Gandhi was used the word Satyagraha in 1906 at South Africa to express the nature of non-violent action undertaken by Indians against the racist regime there, later he used this technique in Indian National Movement as symbol of love force, soul force, non-violence in nature for pursuing truthful ends.

Satyagraha is a weapon to counter acts of the evils and obstacles that come in the way of realizing truthful and just goals.

Gandhian Forms of Satyagraha;

A Satyagrahi extends affection and love to his opponent to convince him about his demands, Satyagraha can be practiced with different forms, they are in the following.

Non-Cooperation;

According to Gandhi non-cooperation meant that those who were doing injustice or oppressing should be non-cooperated, they should not be given any support from any corner and oppressor should feel himself alone, it is in such situation alone that he will be obliged to listen patiently to the demands of the opponent. It requires courage and self-sacrifice because it is a weapon in which a non-cooperator is also required to make a sacrifices and if he is not prepared for doing so he cannot reach the goal.

A non-cooperator should have moral strength to face all odds, Gandhi said that 'non-cooperation in itself is more harmless than civil disobedience, but in its effect it is far more dangerous for the Government than civil disobedience, Indian National Congress started non-cooperation movement in 1920 under his leadership against the British Colonial Rule.

Civil Disobedience;

Another method of fighting against a powerful enemy was that of civil resistance, Civil Disobedience was based on the principle of non-obedience of unjust and anti-social laws. Gandhi considered civil-disobedience as a complete, effective and bloodless substitute to armed revolt, he was opposed to armed resistance but what he pleaded was that the people should not obey unjust and anti-social laws. They should be bold enough to declare their intention to disobey cruel and unjust laws and openly defy such cruelties as the oppressor might inflict upon them but should carry on the struggle till the time the unjust law is abrogated and replaced by a just law. Gandhi started civil disobedience movement in 1930 against the undemocratic laws of British Government.

Hijrat.

Hijrat meant a voluntary migration from permanent place of residence, if a person felt that he could not undertake Satyagraha against the injustice of the oppressor, he should leave ancestral place, this will be adopted by those who feel oppressor and who cannot live without loss of self-respect in a particular place. It is another measure of protest against the

oppressors, Gandhi advocated this device to harijans to fight against upper castes in Bihar. He also recommended this device to the people of Bardoli in 1926; Junagarh, Vithalgad and Limidi in 1939.

Fasting.

According to Gandhi fasting was the most effective and a fairy weapon which must be used with great caution, Fasting must be undertaken on rare occasions, it could be employed for penance, self- purification and for resisting injustice done by the evil-doer. Those who possess spiritual fitness must undertake fasting, fasting requires purity of mind, discipline, humanity, and faith. It brings a change in the conscience of the evil doer, it strengthens the moral fiber of those against whom it is directed.

Strike.

According to Gandhi strike is another weapon for fighting against oppressor, he pleaded that the workers should organize themselves in each industry to fight against the unlawful activities of industrialist. He however, he made it clear that such organizations should only aim at getting their rights and equal status and should not have hostility against the capitalists. Gandhi favored the ideas of strikes, if these were organized on non-violent basis, he felt that strike was an effective instrument if it did not aim at destruction, the workers must realize that machinery and wealth, Destruction of machinery is both unhealthy and unwanted and cannot justified on any ground.

Gandhian Ideas on Religion and Politics.

Gandhiji was one of those political thinkers who believed that religion and politics must go hand in hand, for him, both could not be separated from each other and in healthy politics it is essential that religion must be introduced in it. His concept of religion was, however, based on truth and ahimsa, similarly he also had faith in the existence of God and for him for a fearless and bold life it was essential that God should be feared, for him, God is truth and love.

Gandhi saw a very close relationship between religion and politics and sought to spiritualize politics, he considered that there is no politics without religion. Politics without religion are a death trap because they kill the soul, he felt that religion provides moral basis to all other activities, every human act has religion background, it is not wise to divide man's activities into social, political and religious spheres. Human activity without religious conscience cannot be imagined, those who say that religion is alien to politics do not understand the real meaning and purpose of religion.

Hence religion was the basis of Gandhi's politics at the same time Gandhi did not preach or believe in the religious dogmatism. He did not ask his fellowmen to go back to the primitive times, he stood for a life of strenuous, dynamic and moral oriented activities, these involves the quest of good of one's soul and mankind and the eradication of wrong and injustice, he did not believe in making any religion a state religion and considered religion as a purely personal matter.

Conclusion;

Mahatma Gandhi was a great leader and Indian freedom fighter for Indian's independency under the organization of Indian National Congress, he was a great thinker, philosopher, social reformer and great revolutionary personality, through his valuable doctrines of Non-Violence, Truth, Satyagraha, he revolutionized the all masses of Indians approach for the solution of all social and political problems, he was a great saint and he revolutionized the course of politics by moralizing it and devised a new strategy based upon the principles of truth, non-violence and Satyagraha, India attained its independence under the leadership M.K. Gandhi, and he used these principles to create a peace with in the society and increase the moral values, ethical principles for the happy life of the society.

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