

## THE IDEOLOGY OF NON-VOILENCE: A RECONSTRUCTION OF THE PRINCIPLE OF NON-VOILENCE AS A SOCIO-POLITICAL CULTURE

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### ABSTRACT:

**Violence should be avoided. The scope for violence shouldn't be increased. But we do not exclude. On the contrary, we constantly increase its opportunities. As a result, society and politics are not free from violence. 'Charity begins at home.' But we start cultivating violence in our family. The consequences have to be borne not only by the family, but also by society and the state. Social and political violence is on the rise. There is no solution. There is no socialization of the release of violence. The position of violence in the political culture is getting stronger. Political socialization is incomplete. As a result of all this, people are not safe today. Fields of liberty are also becoming limited. The problem is getting stronger. How it is possible to get rid of violence? We are trying to find the answer in this article.**

**Keywords: Non-violence, State, Society, Family, Political Socialization.**

### INTRODUCTION:

The influence, spread, propagation and application of violence in the modern civilization is extremely multifaceted. There is no room for doubt in this regard. The family, the society and the political system have all become havens for violence and are busy to nurturing with violence! In the age of globalization, it is safe to say that globalization has paved the way for 'global violence.' In fact violence has taken a bigger place in modern civilization. Numerous innocent people are being burnt in the fire of

terror all- around, various creations of human beings are being destroyed. The climate of open mindedness is disappearing under in influence of militant ideology. In this situation, the whole world is drowning in the darkness of terror and violence. Terrorism is helping to increase 'state-terrorism'; again state-terrorism is also creating an overall atmosphere of terror and violence among the people. Remember that violence is not an alternative of any violence; and it is necessary to follow the principle of non-violence. There is no alternative to non-violence in defending humanism. In this article I want to trace briefly Gandhian (Mohandas Karamchand Gandhi-1869-1948) idea about non-violence and the present relevance of non-violence as a socio-political and cultural value.

### RELIGION, NON-VOILENCE AND GANDHI:

Non-violence is one of the basic tenets of traditional Indian religion and philosophy. All-most all the religion of the world has preached the ideology of non-violence. Hinduism, Buddhism, Jainism, Islam, Christianity, etc. have been preaching the message of peace to people from time to time. Non-violence was basically confined to the personal religious life of the people. Gandhi's achievement is that he has tried to transform this ideal of people's personal life into the collective ideology of society.<sup>1</sup> He tried his best to establish the ideology of non-violence on a solid basis at the socio-political level, motivating the people, through his efforts to formulate and implement non-violent programs in British India. Gandhi saw non-violence as a combination of three principles. These three principles are truth, love and self-

sacrifice. He thought that the sages who practiced non-violence, even in an environment of violence were more talented than 'Newton' and more valiant than 'Wellington'. Gandhi considered non-violence to be the best means and ends for political transformation. According to him, the active form of non-violence is to accept suffering with consciousness. Not cowardly surrendering to evil, but applying the 'whole being' to the resistance of the arbitrator. By acting in accordance with this 'Saw-dharma' of the entity, one can protect one's self-respect, religion and soul by ignoring the totality of an unjust empire.<sup>2</sup> Dr. Buddhadeb Bhattacharya wrote about Gandhi's non-violence: "the doctrine of ahimsa as propounded by Gandhi is active and militant in character should be always borne in mind."<sup>3</sup> Gandhi wrote in his book "Jivanbrata", "...not to kill anyone,...false speech, envy, violence to make someone wish, the desire to establish personal rights over what everyone in the world want is also violence."<sup>4</sup> In fact his assessment of violence was extensive and profound. In his view, violence pervades all areas of personal or institutional field. Bad thought, cruelty, revenge-these were the types of personal violence. He also considered the punishment of criminals, physical torture, imprisonment, death penalty, state aggression, war as institutional violence. Economic exploitation is also violence; lies, deceit, cunning these were identified as outer forms of violence. To him, non-violence was an active force at the highest level, superior in many respects to violence, meaning the highest love and infinite tolerance. He considered this tolerance or forgiveness to be the adornment of a hero. In his book "My Religion", he made an important comment about the provision of non-violence. That is: "... the basis of the present social institutions is not the conscious recognition of non-violence, but the mutual tolerance of people all over the world who have

been able to keep their wealth and lives intact. Otherwise only few of mighty men would have survived; but it did not happen. The interrelationship of families is based on love and this force is also operating within the various groups of the so-called civilized society and the state. However, they do not openly acknowledge the superiority of the non-violent provision. It is therefore understood that they did not properly investigate its potential."<sup>5</sup> Gandhi wanted to awaken the power of that love by recognizing non-violence in politics. As a result, non-violence has played a unique role in his political thinking and activities. Professor Jayantanuj Bandopaddaya wrote: "his concept of non-violence is largely arbitrary, and would lead to a simplistic approach to the problem of social conflict."<sup>6</sup>

#### **VIOLENCE IN POLITICS:**

The use of violence in political activities is nothing new. In monarchical politics, king and emperors resorted to constant violence in pursuit of their own arbitrary self-interest. The aggressive attitude of one state or the aggression of another state they did not hesitate to use violence in self-defense. Besides, the king did not refrain from using violence to suppress the revolts of the people within the kingdom; excluding some exceptional kings judging by the situation. In modern times, monarchy has come to an end with the triumph of democracy. But in spite of the many virtues of democratic governance, the basic tone of monarchy has not changing much. The present democracy is nothing more than a monarchy, which has become one of the symbols of arbitrariness. In the recent multi-party democracy, when the political party comes to the power, the main aim of that party or parties (coalition government) is to stay in power for a long time. In other words, the principle of monarchical inheritance also works differently in democracy. In this sense, it

would not be a mistake to call the modern democratic system of government a 'democratic monarchy'. In order to stay in power for a long time, different party's governments try to hold the people by adopting various public welfare policies. People are the people of all religions, castes, communities or groups and a country or state, such as villages, cities, developed, underdeveloped etc., and people who believed in different ideologies and religion. But when the government is willingly or unwillingly failed to meet the diversified demands of these diverse people that may create a vast resentment among the people and they demanded the change of existing government. As a result, the fight of ideological politics transform into the violence and murder for political power. Thereafter people elected another political party's government and all those incidents happen again. The ruling party is engaged in the protection of his political power. On the one hand, it keeps active repression of violence and coercion on the other hand, it tries to attract the people with various positive programs. To such a government, the people are those who believe in their ideology or don't believe in their ideology, however, the vote is given to them. One more thing needs to be said in this context that the government of modern democracies to judge the public as a 'voters'. Gandhi criticized the modern democratic system of government with various arguments. While the argument for violence and coercion was at the root of all his criticism. In today's politics, almost everyone is aware of the level at which violence reaches. Numerous ordinary people are becoming victims of political violence at home and abroad. In almost all the countries of the contemporary world, various kinds of additional problems have been created and are being created. On the one hand, terrorist attacks, the aggressive attitude of foreign countries, on the other hand, the manifestations of anger created within the

internal affairs and in the prevention of all this, the multifaceted nature of state-organized terror is complicating the real situation. No one has the right to play with public lives. Today state has ultimately failed to provide security to the citizens. Even in small political meetings and processions, the clanking of arms can be heard. Violent rhetoric is raging. Arbitrary use of firearms has continued. Real human development is going to be elusive. If society is not built on a non-violent basis, the fire of violence may one day lead to the extinction of mankind.

#### **NON-VIOLENT SOLUTIONS:**

There needs to be a concerted effort to transform the violent nature of the political system into a non-violent one. This need is in the interest of the entire human race. People have to make proper use of human resources. It is the responsibility of all human beings to defeat the 'monster' called violence which pushes man to brink of extinction. Human are the basic unit of family, society and political system. Political violence is exacerbating domestic and social violence; similarly, domestic and social violence is accelerating political violence. The role of man and his 'mind' is the most important to preventing all kinds of violence. No other ideology; only unadulterated humanism can bring about the rise of non-violent society and politics. Swami Vivekananda said many years ago that in order to have a good socio-political system, one has to create 'good man' first. So the significance of his 'Man-Making Philosophy' can be easily understood here.

#### **a) The role of the family:**

The role of the family in laying the foundation of non-violent politics is undeniable. All members of the family need to pay attention to the fact that the child can grow up in an environment of peace from birth. Family is

formed and exists by the love. Everyone in the family needs to be immersed in the chanting of un-conditional love. Love, self-sacrifice, service to others, mutual co-operation, self-control, tolerance has play an important role in strengthening family relationship. Everyone in the family should behave as moral as possible fulfilling moral responsibilities. Family life is almost inseparable from religion. In addition to religious ceremonies, very few people can learn from the true essence of religions or spirituality. It is necessary to make every effort so that everyone in the family can drink the nectar of spirituality. Spiritual knowledge should be applied in the daily life of all people by proper application of their own judgment and not religious superstition. Spiritual knowledge helps to make people aware of the superiority of non-violent energy.

**b) The role of the society:**

Society is made up of some families. If every family believes in the principle of non-violence and peace, then the society will naturally be non-violent and peaceful. All kind of institutions in the society should play their due role in promoting non-violence. In addition to the family role, every person also has a social role. The social system is governed by the principle of mutual cooperation. Violence can be largely prevented if the principle of social non-cooperation is applied to the perpetrators of violence. Socialization is very much important. As a social institution, education creates the future of the nation. Educational institution has played a greater role in shaping the mind and personality of the students than the family. The responsibility of the teachers' is to impart proper teaching about the subject matter as well as ethics and values.

**c) The role of the state, government and administration:**

The role of the state, government and administration is the most important in preventing violence. In order to spread and propagate non-violence, it is necessary for the state to adopt and implement multiple programs. The state can fulfill his moral responsibility by paving the way for dialogue with various terrorist groups inside the country and finding real solutions to the problems. Because the political system is responsible for most of the problems; in some cases, even if there is foreign influence. People's representatives must refrain from making complexity of their own multifaceted interests. Voters' also needs to be more aware in the election of people's representatives. Besides, the electoral system also needs to be built flawlessly. Government officials must maintain the mentality of working impartially. Administration is for the service of all people; not for any individual, groups or political party. There must be a final reflection of humanity at all levels of administration. News media, movies, theater, literature, novels, poetry can play a bigger role in the development of non-violence. The state will pave the way for their positive role and encourage the people to involve and state should be ensured the rule of laws.

**CONCLUSION:**

No state can rise to the infinite pinnacle of progress by utterly disrespecting human resources creating an armed force of various kinds, the armed movement-rebellion-revolution of the long neglected, oppressed, poor people can't be suppressed forever. The state should help to improve the living standards of people in all parts of the country. Development of underdeveloped areas is a must work for any state. Development will be in the overall interest of the people. Unwanted

development of any region with the help of 'force' is not as desirable; similarly, ignoring the interests of the exploited and deprived people should not be continued. 'Sincere good will' is essential to solve any kind of problem-which makes peaceful dialogue a success. But at the same time, it is necessary to keep in mind that politeness should not be expressed as weakness- this applies to all individuals, families, societies and the states. Active role of the political system is desirable in cases where the foreign interests are involved. Unwanted aggression must be prevented by the state. However, it should be noted that Emperor 'Ashoka' has become famous and great in world political history because of his non-violent policies. Gandhi said: "whoever aspires to the application of non-violence, the individual or state must be prepared to give up everything except self respect; up to his last person in the case of the state."7

Most or all independent sovereign states of the world do not realize the superiority of non-violent power, unless they use non-violence as their political policy to transform the socio-economic system. Occupying foreign lands, the expression of imperialist thought in a fancy way is against non-violence. Gandhi was also skeptical about the applicability of the highest non-violent policy. For this reason, he insisted on building of a "predominant non-violent state". Every state in the world today is increasing its military spending to equip itself with sophisticated lethal weapons; has entered into various competitions for more power. In this situation, if the non-violent method is not accepted in the minds of the people as well as people's representatives, of all countries, that tendency will gradually increase. War preparations will also be in full swing. On the eve of world war -II, The English intellectual Josiah Oldfield remarked: "people in good spirits are more willing to talk about peace than people

who are willing to talk about war. Bad-tempered people are the cause of more wars."8 This is exactly the attitude expressed in the UNESCO proposal: "That since wars begin in the minds of men, if it is in the minds of men that the defense of peace must be constructed."9 This article can be concluded with a great remarked by Swami Vivekananda. He said: "...everyone can be great; everyone can be a saint. Speak loudly in front of everyone, 'UTTISTHITO JAGROTO PRAPYA VORAN NIBODHITO'...wake up, don't be sure until you reach the ultimate goal...no one is really weak the soul is eternally omnipotent and omniscient. Arise, reveal your nature, don't deny him...think of your own nature and teach into the public. Wake up the soul that is overwhelmed with deep sleep. When the soul is enlightened, strength will come, glory will come, holiness will come whatever is good will come."10

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