Gandhian Human Right and Thoughts: Its Relevance

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Abstract

Human Right thoughts of Mahatma Gandhi have spread throughout the world because he is the one who actually gave his whole life for this issue. His Human Rights philosophy is not only simple but also easy to adopt. It consists of non-violence, brotherhood, Satyagraha, truth and love. Gandhi did lot of movements in India and South Africa for human rights. By understanding Gandhian philosophy one can know that how his ideas and movements worked for Human Rights. Today Gandhian human rights thoughts are very relevant and essential for the goodness of human society.

Introduction

All Gandhian human rights thoughts and concepts have moral and spiritual values. Non-violence is main key of his ideology. Human rights are now much important than any other thing in the whole world. So we have to put Ghandhian thoughts to improve the condition of human rights in the world. He believed that by satyagrah we can effectively work against war, terrorism, violence, anti human acts and injustice.

Gandhi was a secular person and he was very much against untouchability in India. He was against discrimination between people whether it was conducted by Britishers or royal caste of India. He gave name to untouchable people of India as ‘Harijan’. He had worked for them throughout his whole life. Gandhi contributed for human rights and showed the path of humanity.

The Theory of Satyagraha:

The concept of Satyagraha is a spiritual part of Gandhian thought. It is method of conflict solving measures. It can resolve not only political issues but also social, economical and cultural issues too.

Gandhi first attempts this idea in 1906 when he worked against Asiatic Law Amendment Ordience (South Africa). At that time the movement called ‘positive resistance’. Gandhi changed this to ‘Satyagraha’. In India also Gandhi organized hundreds of group Satyagraha movements. Some of these were Champaran, Ahmedbad, and Bardoli etc.

Truth and Non-Violence: Gandhi wanted to achieve his target of freedom by truth and non-violence. Gandhi knew that with power, we people can not work against British – Rulers. Truth and non – violence ideas are core principles of Gahdhian way of struggle. He said that ‘God is Truth and Truth is God’.
Relation of Gandhian Thoughts with Human Rights:

Gandhian thoughts are very much related to human rights. His Non – violence thoughts have courage to protect human rights, life of human being and their dignity, freedom and respect. By thoughts of Satya, We can protect human rights most effectively.

Without Non–violence Gandhi never got freedom of India from British-Rule. Its strength gave power to Gandhi so much that Gandhi could free India from British Government and by this now we can live our life freely with all kind of human rights.

So it is very significant to respect Gandhian thoughts as a human rights protection method. Gandhian technique can be used by people from all over the world to fight against terrorism, problems related to nuclear powers, crime, wars and unhuman condition among people, social and cultural issues etc.

Gandhian Mass Movements:

Non-Cooperation Movement:
On 31st August, 1920, The Khilafat Committee launched a Non-Cooperation Movement. In Non-Cooperation Movement schools, colleges, courts and Foreign Goods were boycotted, bonfires were made of foreign clothes, peasants refused to pay taxes. In this movement shops of liquor were picketed.

They did strikes also. In February 1922 after the incident of Chauri–Chaura Gandhi suspended the non-cooperation movement Because Gandhi didn’t want to run this movement by violence. In this incident some policemen were killed. Gandhi was very much against these types of acts which are anti human. In this context he refused to run this movement anymore.

Civil Disobedience Movement:
It was started on 12th March, 1930 by Gandhi with his 78 followers. Gandhi walked about 375 km. from Sabarmati Ashram to Dandi. It is situated on the sea coast of Gujarat. People found news about Gandhi’s March in news papers and it has great impact upon their mind. Many of village officials on his way resigned their jobs. Gandhi reached Dandi on 6 April. After this he picked up a handful of salt and broke the salt Law made by British Government and gave message to people that it is their right to refuse injustice of foreign Rulers.

Swadeshi Movement:
Moderate Techniques of petitions, from campaigns and meetings were not working till 1905. After that leader found new techniques of Boycott. They did Boycott, Constructive programs like Swadeshi Industries, and education commits to introduce national education.

National council of education, Bengal Technical Institute, Bengal National College and National Schools in East and West Bengal and Bihar were opened. Gandhi was also in favour of Swadeshi. He also started this Idea of Swadeshi in his mass movements.

He knew that support for Swadeshi will automatically support people’s human rights of employment, right to do movement against Foreign Rulers. Swadeshi movement saved people from exploitation. So he supported Swadeshi to protect human rights.

He realized that British rule ruined our cottage industries and people of India became poor. British people took raw material from India and made goods from it and did Business of their goods in India. They didn’t gave enough money of these raw material also. So he just wanted to abolish this kind of exploitation. For his whole life, he was in support of Swadeshi. He introduced Swadeshi in education, clothes, Goods and everything. Because he knew that only the pressure of swadeshi movement can comple British rulers for leaving India.
Quit India Movement (1942):
Failure of Cripps Mission lost all the hopes and desires of freedom. People also worried about Japan’s attack on Indian Territory. On 14th July, 1942 a resolution was passed in Wardha, called ‘Quit India Movement’.
Gandhi gave slogan of ‘do and die’. This mass struggle proposed to start under Gandhi’s leadership. Thus, the congress could start the movement, the government arrested Gandhi and other congress leaders on 9th August, 1942. Without any leadership of eminent person, the people reacted in any manner they could. Many Mob-violence and Sabotage of Army occurred.
Distruption of the property of railways, ports and telegraphs happened. Till February 1943, it continued. At the end, government got success to end this movement.
But Gandhi wanted to do this movement Non-violently. He wanted to save human dignity and human rights of free life. But people were too much against British rule so he couldn’t stop these things. But Gandhi continued to give message of humanity and non violence.

Gandhi’s Political and Social Views and Relation with Human Rights:
Gandhi gave political and social views to save human rights. He wanted ‘greatest good of all’. It could be possible only after classless and stateless democracy in which autonomous village communities exists. There shall be no non-violence and no coercion and not exploitation. He believed that we can achieve social harmony and welfare for all, after the development of self governing village communities. He gave emphasis on limitation of wants and enhancement of people’s capacity to take care of their things without any kind of government control. This kind of society is Sarvodya Society. It consists of caste and creeds with no discrimination, absence of exploitation and progress of individuals and groups. For this goal Gandhi wanted to clean the society. Today we are seeing corruption everywhere and it is the main cause of violation of human rights. To remove these evil trands from the society Gandhi talked about basic human rights. Gandhi included moral values and social reforms in his programme. By this he wanted to establish human rights in society and politics.

Education: Basic Human Rights:
Gandhi was in favour of basic human rights of education. He said ‘I have given many things to India. But the system of education together with this technology is, I feel, the best of them. I do not think I will have anything better to offer the country’.
He was not in favour of British education system. He aimed for real education that must aim to build the moral and spiritual values of man so that one can aim at greatest things. Gandhi wished that kind of education in which people come closer to one another in mind and spirit. Teacher must build moral values in students. He was in support of ‘Buniyadi Shiksha’ by this the Basic Human Rights of education, protection of culture, language, employment can achieved.

Gandhi’s Economic Ideas and Human Rights:
Gandhi’s views on economical ideas are very much related to human rights. He said, ‘True economics stands for social justice and moral values and true economics was to manufacture souls’.
The basic of his economic ideas, thus is truth, bread-labour, non-possession, Satyagraha, non-violence. Gandhi believed in benefit of the common people.

Development of Industries:
All know that India is an agricultural country. So Gandhi also wanted to have India’s socio-economical status as an agricultural country. We found in his ideas that in a country like India where a large number of people are leaved in rural India, industrilisation is self defeating. Agriculture can grow employment. Gandhi aimed at evolving a decentralized economic system based on small machines and labour intensive industries. The benefits are:
• Continuous rise in efficiency and productivity of the industry as that would be requiring planned and continuous efforts to improving the technique of production.
• Satisfying local and regional needs by making full use of local resources.
• Development of every village as an agricultural - industrial community.
• No exploitation and bureaucracy.
• Lay the foundation of economic democracy.

Gandhi knew the importance of khadi and village industries so people from village can get employment. By this he viewed to give economical rights to people of India. It is also a part of human rights to get employment. One can do business without any kind of interference.

Technology Development:
He wanted labour intensive technology. He was against big machines. He wished to save labours from exploitation and by this he became the protector of human rights of labours also.

Trusteeship:
We can also see his human rights thoughts in his ideology of trusteeship. Gandhi had given idea that all property should be considered as trust and to be used for the welfare of the people. So in this way he wished to do something for poor and saved them from unhuman conditions.

Conclusion:
Now a days we can see wars, lack of peace, violence, industrialisation, development of technology, poverty, unemployment. In all these areas Gandhi had given many ideas and also sort out problem of human rights of his time. In this way we can also sort out problems of human beings very easily. Non violence is his main principle, Truth is his aim and if we live our life like Gandhi, there will be no issues. Gandhi was a great personality, not only as a political leader but also as a human rights protector. He had given his whole life to protect people from exploitation and got success to save human rights of people. By his ways to achieve target of human rights we can give our generation a better world.

References:
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