Chapter – V

**Voice of the People: Nonviolence is the Only Way**

While preparing the questionnaire, it was thought to include the main aspects of Nonviolence especially its Efficacy in the present world. In this respect, 160 people from India and abroad were contacted. However, some of them were contacted personally, some were through the Internet (e-mail and feedback forms). Some of the great personalities contacted include President of India, Shri A. P. J. Abdul Kalam Azad, Secretary General of United Nations – Dr. Kofi A. Annan, Thomas Weber, Dr. Nelson Mandela, Shri Raj Mohan Gandhi, Shri Tushar Gandhi, Mrs. Tara Gandhi Bhattacharjee, Mrs. Ela Gandhi (the grand sons/daughters of Gandhi), Pandit Onkar Chand, Chairman Servants of the People Society, Chandigarh, Dr. Bindeshwar Pathak, of Sulabh International Social Service Organisation fame, Jain Muni Shri Vinay Kumar Alok, Dr. S. N. Subbarao, Director, National Youth Project, New Delhi and many more great personalities. However, some of them were able to respond well in time but some of them due to lack of time and their previous engagements, sent their best wishes and good luck for the completion of the project. Well, here, it is not possible to incorporate the views of all but some of their thoughts can be discussed in short.

The first part of the questionnaire was in the form of 9 simple questions, where the respondents had to write only 1, 2 or 3 in the form of ‘Yes’, ‘No’ or ‘Can’t Say’ respectively. The response sheet of the same was as under:
Q. 1. Are you familiar with the ideology of Mohandas Karamchand Gandhi?

(Figure No. 1)

So, here we can say that out of 160 samples, 148 respondents have claimed that they are familiar with his ideology of Nonviolence.

Q. 2. In your opinion, is Gandhi’s Principle of Non-Violence Still Relevant?

(Figure No. 2)

Here also, 148 respondents believe that Gandhi’s Principle of Nonviolence is still Relevant in the violent world.
Q. 3. Do you think that Non-violence has greater ‘edge’ over Violence?

(Figure No. 3)

Here, according to 130 respondents, nonviolence has greater edge over the violence and can solve their problems.

Q. 4. Do you think that Indo-Pak, Israel-Palestine and other such conflicts can be solved through peaceful methods i.e., Persuasion, Negotiations and Mediation?

(Figure No. 4)

At present, all the countries are facing the problem of conflicts from one corner or the other. The replies of this question proves that the major conflicts can be solved through peaceful methods like Persuasion, Negotiations and Mediation. And all these methods were also accepted and practiced by Gandhi himself in his day-to-day experiments.
Q. 5. If you are given a choice between non-violence and violence, what would be your choice?

(Figure No. 5)

Out of 160 samples, 149 made it clear that they wanted peace in the world by adopting the non-violent way.

Q. 6. Was the fight against Iraqi Supremo – Saddam Hussain justified?

(Figure No. 6)

This question tries to open our eyes that the USA, which claimed to justify that the fight against Saddam Hussain was justified, the majority of the respondents did not agree as 78 respondents did not support and said ‘No’, whereas 50 justified it. Accordingly, most of the respondents are not with the violent action of the USA and its allied forces.
Q. 7. Do you think that the 'Super-Powers' are directly responsible for the terrorism in the present crisis?

(Figure No. 7)

In this respect, 130 respondents made it clear that the polices and their terms and conditions were directly responsible for the terrorists related activities in the world.

Q. 8. Was the attack of September 11, 2001 outcome of US Discrimination with Smaller and Weaker Nations?

(Figure No. 8)

Here also the Super Powers were directly responsible for the September 11, 2001 activities in America and other parts of the world.
Q. 9. Will the Indo-Pak talks through non-violent means would help the two countries to come nearer?

(Figure No. 9)

Regarding Indo-Pak relations, 139 respondents made it clear that the nonviolent peace talks would help the two countries to come near and pave the way to live in peace and harmony.

The second part of the questionnaire was in the form of 11 questions, where the respondents could answer the same in 50 words or more as per their choice. Here, the opinion of respondents can be elaborated in respect of some important questions.

According to Dr. Bindeshwar Pathak[^1], Non-violence means:
- Not to hurt any body
- Not to disrespect any body
- Remaining tolerant and open to self-correction
- Settlement of disputes through peaceful means

According to him, the meaning of Gandhi’s Nonviolence is:
- Rejection of violent means for settlement of contentions social, political and religious issues.
- Preference for peaceful means – discussions, winning of the heart of the opposite party for resolving social problems, tensions and conflicts.

In his opinion, the terrorist attacks such as September 11, 2001, are the result of CYNICISM. Behind all terrorism, including September 11, 2001, there had always been people who are vindictive, revengeful, fanatics, fundamentalists – in one word only the cynics. It is not the revolutionary ideology that propels and promotes of terrorism – it is indeed the cynicism that fosters and fuels terrorism.

His opinion about war is that it is an avoidable evil, a reckless mother of human misery, the ominous source of death and destruction and the root cause of catastrophic consequences in terms of human degradation, loss of human lives and pollution of human minds and hearts resulting from feelings of revenge. The humanity abhors war and celebrates peace because wars have not solved any problem anywhere and at any time.

The nonviolent incident which had a great impact on his life was that at a young age he was inspired by Gandhian dictum of directed social change, especially in respect of the abolition of untouchability and restoration of human dignity to the countries old degraded and depressed sections of society, in particular the persons belonging to scheduled castes and those from scavenger communities.

To fulfill the unfulfilled mission of Mahatma Gandhi regarding the redemption of Bhangis (scavengers) and their social mainstreaming, he set up Sulabh International Social Service Organisation and in three decades time the organization by following Gandhian principles has achieved spectacular results. Sulabh has liberated/rehabilitaed 60 thousand scavengers, ushered in a silent revolution in the sanitation sector and resolved complex problems of tension and conflict through non-violent means.
Here, we can say that this is the practical example for the coming generations and it has fulfilled Gandhi’s dream for the lower and downtrodden classes.

According to him, Gandhi’s principles of Truth and Non-violence are relevant today because:

(a) They are time-proven principles valued in all societies and sanctified in religious and moral teaching of all creeds and cultures
(b) They have been successfully applied in many parts of the world through men like Mahatma Gandhi, Martin Luther King, Nelson Mandela and many others.

And, finally his message to the Violent World is:

(a) Abjure arrogance of power.
(b) Treat World as one family.
(c) Celebrate differences.
(d) Settle contentious/critical problems through peaceful means.
(e) Reject the notion that violence will solve problems.

Another respondent was Professor Janardan Pandey2, to whom, Non-violence has a wider meaning. To him, it is not merely a means but it is the inner belief and strength with moral fiber to fight out any and every menace of economic, social, political and communal so that the society continues to be a place worth habitation.

According to Professor Pandey, the meaning of Gandhi’s Non-violence is that it is a weapon for both a strong and a weak also. It gives inner strength to fight all evils with emphasis on sacrificing overall for the good cause of the society. With this weapon, one is ready to die not to kill others. Non-violence gives strength for supreme sacrifice. It changes the beast element of the enemy to bring peace and harmony.

2. Professor Janardan Pandey (Rtd.), an academician, a Gandhian scholar, former Head of the Department of Gandhian Thought, Tilkamaji Bhagalpur University, Bhagalpur, Presently President, Indian Society of Gandhian Studies.
In his opinion, the terrorist attacks such as September 11, 2001, are the result of an attack to terrorise the supreme power. Attackers had no ideal but sheer hatred and communal frenzy experienced in such heinous crime. They fail to understand that violence breeds greater violence. Terrorist tried to prove that USA is the greatest enemy of Islam and those attackers could terrorise them to stop their anti-Islamic actions.

The nonviolent incident which had a great impact on his life has been the war of Indian Independence and the historic Ashoka Empire which replaced the war with Dharmayudha after Kalinga war.

During all the wars, we fought against Pakistan, we returned the land that we had won in the wars and had no intention to take revenge.

According to him, Gandhi’s principles of Truth and Non-violence are relevant today because:
- All religions preach idea of truth and non-violence
- Practically, the society has appreciation for truth and non-violence
- Civil-society has all appreciation for it.
- Universe can not exist without this.

His Message to the Violent World is:
- Do not prepare for war and don’t keep stock of war materials to terrorise the weaker sections.
- Prepare for non-violence and for that Peace Education is a must and Peace Brigade i.e., Shanti Sena must be created at all levels. This must be the life style to replace the violent world.

The next respondent was Dr. Ramjee Singh. To him, non-violence means love to all in word, deed and thought in person. Avoidance of violence in social structure. Absolute non-violence is ideal hence

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3. Professor Ramjee Singh (Rtd.), a freedom fighter, an academician, Gandhian Scholar/follower, Author of many Books, widely traveled, former Head of the Department of Philosophy and Gandhian Thought, Tilakamaji Bhagalpur University, Bhagalpur, former Vice-Chancellor, Jain Vishva Bharati Institute (Deemed University), Ladnun, former Director, Gandhian Institute of Studies, Varanasi & former Member Parliament.
progressive non-violence is practical non-violence. Positive non-violence means more and more love.

In case of choice between violent and nonviolent methods, his choice would be non-violence because he thinks that the more of violence, the less of the revolution. Violence begets more violence and counter-violence, which never ends; the culture of violence is bad because of invention of atom bomb.

According to him, Non-violence has greater power of social change because it is lasting and not counter-productive. And his message to the violent World is that we should try to forget national chauvinism, fanatical religious dogmas and should not practice discrimination and exploitation.

According to Ms. Veena Jain\textsuperscript{4} non-violence means not only non-killing others or attempting to kill, but to have love for all living beings even for the smallest creature. Not to kill is only one aspect of non-violence, it is a narrower meaning, in broader sense non-violence embosses love (absence of hatred), equanimity (absence of pride), tolerance (absence of selfishness) and peace (absence of aggressiveness) etc.

In case of choice between violent and nonviolent methods, her choice would be nonviolence because it is the inherent need of the man, society, nation and world as a whole.

Her method to change the state of fighting between men and men, nation and nation would be to train the human mind i.e., change of heart, not to change the structure only. If training of violence is fruitful in inventing new methods of violence why not the training of non-violence? Accordingly non-violence has greater power of social change because it is accepted by heart and not by force.

\textsuperscript{4} Ms. Veena Jain, Deputy Registrar, Jain Vishv Bharati Institute, (Deemed University) Ladnun.
Her message to the violent world is that man has come in this world for very short period and one should not waste his potentialities in tiny matters but to use them for the upliftment of his soul. Violence automatically will remain at the first step of the stair (i.e. at bottom).

Next respondent Dr. Periyakrishna Moorthy\(^5\) explains that the terrorist attacks such as September 11, 2001, were the result of misunderstanding among nations, motivated propaganda against religions of the world nations and their culture, rights, freedom, democracy etc.

His opinion about war is that it is the creation of competition. But not to be meant in the way the world has been meaning about. Change of mind is necessary to replace the word with right and meaningful ‘deed’ in the globalizing world of today. Peace among religions can be achieved through ‘viable competition’ based on merit. ‘Ideas’ can rule and establish non-violent system in this ‘Mind age’.

His message to the violent World is that peace, harmony and human development should be based on ideas, merit, coordination, competition (not in the war sense) and goodwill.

Another respondent was Dr. Y. P. Anand\(^6\), according to him, Gandhi’s Non-violence is non-violence in thought, word and deed; in practice it means minimization of violence as it is not possible to be absolutely nonviolent as long as one lives; it is not only nonviolence at personal level, but at all levels, such as, social, political and moral; finally it is a means to persist of truth, the reality which is the essence of all existence.

In his opinion, the terrorist attacks such as September 11, 2001, were the result of some factors which were maturing over a long period. These

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5. Dr. Periyakrishna Moorthy, Reader, School of International Studies, Pondicherry University, Pondicherry.
6. Dr. Y. P. Anand, Director, National Gandhi Museum, New Delhi.
include mainly a deeply hold perception among the Muslim countries that the Western countries headed by the USA, have been expensing political and military control over these countries, supporting unpopular and autocratic regimes, and creating their own base through Israel in Palestine – primarily for controlling Petroleum and Natural Gas resources – 2/3rd of the world’s resources are in Middle East.

In case of choice between violent and nonviolent methods, his choice would be normally nonviolent because it finds a more lasting solution for the conflicts. However, a certain amount of violence may become inevitable under a few situations.

His method to change the state of fighting between men and men, nation and nation, would be to study the causes of conflict and differing perceptions and to see the best possible chances for compromise/negotiations.

His message to the violent World is that we should shed violence to try to understand the opponent’s truth also.

The next respondent was Professor N. M. Joshi7, his opinion about war is:
★ War is damage
★ War is ruin
★ War is deluge
★ War is war against humanism.

His message to the Violent World is:
★ Violence is Sin.
★ Don’t be Sinners
★ Violence is Poison
★ Don’t be Poisoners.

7. Professor N. M. Joshi, 1013 Sadashiv Peth Gandhali Apartments, Pune.
Another respondent Dr. A. J. Christopher\(^8\) says that non-violence means respecting and accepting others views also without using any physical, mental and psychological force even at the time of conflict and confrontation.

In case of choice between violent and nonviolent methods, his choice would be non-violence because its emphasis is on humanitarian approach to any of the problems.

Similarly Professor Nalini Kant Jha\(^9\) is of the opinion that the terrorist attacks such as September 11, 2001, are the result of Islamic fundamentalism as well as America’s short-sighted policies.

His opinion about war is that war should be avoided till the last resort as Lord Krishna tried to do in the Mahabharata.

His message to the violent World is that we should understand that violence will ultimately lead to harm of persons or nations who indulge in it.

Dr. S. S. Goindi\(^10\), a true Gandhian follower and working on the guidelines suggested by Mahatma Gandhi, admits that in case of choice between violent and nonviolent methods, his choice would be non-violence because it is the only rational approach to resolve conflicts, the outcome as such does not leave any acrimony between the two conflicting parties and may infact result into a better understanding in future.

His method to change the state of fighting between men and men, nation and nation would be only non-violence as a fundamental philosophy for resolving all conflicts. He advocates that it is of paramount importance

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8. Dr. A. J. Christopher, Reader, Department of Social Work, Sacred Heart College, Tirupathur.
9. Professor Nalini Kant Jha, Head, Department of Political Science & Dean, School of International Studies, Pondicherry University, Pondicherry.
10. Dr. S. S. Goindi belongs to a family of freedom fighters, son of Syalkoti Gandhi, a staunch Gandhi’s follower, a naturopath and former Director of Gandhi Smarak Bhawan, Sector – 16, Chandigarh.
to create better understanding between the parties through persuasion, negotiations and arbitration as non-violence has greater power of social change since it leaves no reason to fight between various sections of the society. On the other hand, it creates better feelings of eveners for welfare of all.

Professor G. P. Pradhan\textsuperscript{11} says that in case of choice between violent and nonviolent methods, his choice would be non-violence because it elevates men whereas violence leads to a degradation of men.

The nonviolent incident which had a great impact on his life was the Satyagraha offered by women in Mumbai in 1930. They were beaten by the lathies and yet they bravely held aloft the tricolour Flag. They did not run away and they did not attack the police. They offered non-violent resistance to the tyranny of the British.

His message to the violent World is that lets us follow Mahatma Gandhi, Martin Luther King and Nelson Mandela. Let us be humble, love the down trodden and the distressed. Let us strive for ‘Justice Unto The Last’.

Another prominent respondent Professor S. Bhatnagar\textsuperscript{12} expresses that non-violence implies not to hurt anyone in any way, may it be physical, mental or even reputational. Tormenting one’s mind directly or even indirectly means committing violence. Further, in case we do not approve of any one’s action or opinion we should try to change it not through violent means but through persuasion and if need be by suffering oneself so that his conscience is stirred and he is forced to reform himself. Further, physical

\textsuperscript{11} Professor G. P. Pradhan, 926, Barrister Gadgil Street, Sadashiv Peth, Pune.
\textsuperscript{12} Professor S. Bhatnagar (Rtd.), former Director, Directorate of Correspondence Courses, a writer of many books on Political Science, Public Administration and International Affairs and Relations.
harm is just one aspect of it and unfortunately it is considered as the only implication of violence. Gandhi believed and himself practised that instead of harming anyone’s self or interests, one should try to appeal to the goodness of his heart and mind by self infliction, through such methods as fasting, keeping silence, wishing goodwill to the opponent and the like. For, the true purpose of non-violence is to change one’s method of doing things. That can be achieved by other means as well. Then why not to adopt those methods? Today, violence and non-violence have been associated with physical harm alone and that is not correct.

In his opinion, the terrorist attacks such as September 11, 2001, are the result of:

a) inequitable distribution of the resources of the world and the fast growing consciousness of this fact among the hitherto suppressed and the oppressed sections of the global society;

b) adamant attitude of the ‘haves’ to continue adhering to the older philosophy of monopolization. When reason or persuasion fail, violence would obviously be resorted to by the ‘have-nots’;

c) lack of the progressive attitude and the consequent effortlessness to reform themselves on modern lines and, conversely, continue adhering to the old seventh century philosophy and the ways of living have also contributed in no small measure to September 11 happenings.

Further, in case of choice between violent and nonviolent methods, his choice would be nonviolence because he would prefer to solve the problems through peaceful and non-violent manner, the reason being that this method helps solve the problem in a more long lasting manner and generates amity and good will, instead of ill-will and hatred for each other. However, this method is quite difficult to be put into effect, for it is pretty difficult to convince the other party and even the friends and countrymen are likely to
resort to it. Above all, it is highly time consuming and needs a lot of patience.

Next respondent was Mr. T. R. K. Somaiya\textsuperscript{13}. Non-violence to him should be in thoughts, words and deeds. For him, nonviolence is an active one, meaning one should imbibe nonviolent values in his daily existence rather than doing only lip-service to the idea. He believes that nonviolence pays good returns to all in their advancement.

He feels that the practice of non-violence does not seek to deny conflict but to bring about creative resolutions: encouraging common people to stand up for themselves, challenging patterns of domination and submission, and finding constructive ways of expressing anger. Non-violence seeks to create a culture of respecting humanity that cherishes diversity but also celebrates what people have in common, and that both practise and defend basic freedoms and rights.

In his opinion, the terrorist attacks such as September 11, 2001, are the result of a lot of factors: social, political, and individual:

Social because the fabric of our societies, no matter where we are placed geographically, is eroding at an alarming pace. We are rushing towards change without arranging the prerequisite support systems, which most of all has left our youngsters extremely vulnerable.

Political because it was the direct result of some skewed policies of both the USA and the Middle Eastern countries; and

Individual in the sense of growing frustration among the people that only violence can give one results. Youth today do not have the necessary

\textsuperscript{13} Mr. T. R. K. Somaiya, also known as Kaka ji. He himself is a big institution in himself. Presently he is working with the Mumbai Sarvodaya Mandal, Mumbai.
leadership who will direct and mould them and so get caught up in the web of politicians and gangsters who ‘use’ them for their own benefit.

His opinion about war is that it is totally absurd and not necessary. There is no conflict that cannot be solved by a sustained dialogue. Agreed it will take time but better results can be expected. For every war that nations get into they move 100 steps backwards in terms of national progress.

His message to the violent world is that nonviolence is the only way forward if we and the future generations have to survive in a peaceful world.

The next respondent was Ms. Patchara Bhudharatana from Thailand. According to her, non-violence means peace and the way people talk together based on mutual understanding. It’s also the way to compromise the conflict. The way of problem-solving with thought and consideration not by violence and power but with love, compassion and religious tolerance.

Her message to the violent World is that living together with peace and harmony will certainly keep the world last for millions years, and we will find it happier than fighting with each other.

Another respondent Ms. Harbeen Sidhu believes that non-violence is the powerful creative force that simply does not mean absence of killing but broadly it means absence of exploitation of any kind whether of human or of nature. It is a force that aims at perfect harmony between man and man and man and nature.

In case of choice between violent and non-violent methods, her choice would be non-violence because non-violence leads to lasting peace and moreover the human spirit triumphs as it aims transforming the evil doer.


15. Ms. Harbeen Sidhu, research scholar in the Department of Gandhian Studies, Panjab University, Chandigarh.
She is of the firm view that non-violence has greater power of social change because charity begins at home, non-violence also begins at an individual level. If every individual believes in this policy, the society will automatically change. Non-violence brings about perfect harmony and a lasting peace. Her message to the violent World is that we should arise and awake and let us not give in to the bestial side of ourselves but let us make this world a better place by realizing that we, human beings are the wonderful creation of God and we should prove it also by following non-violence.

To Mrs. Lalita Menon Daikoku the meaning of Gandhi’s Non-violence is an act undertaken by the brave where you approach the opponent with love and compassion believing in his innate goodness. You fight the evil and not with the evil-doer as our aim is to convert him into an ally.

She is of the opinion, that the terrorist attacks such as September 11, 2001, are the result of the extreme rich and poor divide between peoples and nations and the arrogance shown by some super powers leading to discrimination and terrorising the people for personal gains.

If she has the choice between violent and nonviolent methods, her choice would be non violent methods because there have been no victors in war while through the examples of Gandhi, Martin Luther King and others influenced by Gandhian philosophy, we have seen clear victory with non-violent methods.

Her method to change the state of fighting between men and men, nation and nation would be that peace education should be a part of education right from primary level upwards. Schools should not propagate unhealthy competition spirit. Education should heighten the awareness of

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16. Mrs. Lalita Menon Daikoku, R-9 Hauz Khas Enclave, New Delhi.
interconnectedness of man and man & man and environment so that people would never resort to war and destruction. The key lies in a good educational system which is the foundation stone of the character of our children and the future leadership.

Pandit Onkar Chand\(^{17}\) is deeply impressed by Gandhi’s approach to non-violence, is of the opinion that non-violence is an important and behavioural aspect of our life. Weather it is family, a community, society or humanity, all are governed and ruled by the rule of love. If the same would have been governed by hatred or other violent means, then the status of the Earth would have vanished long time back. Love and compassion rule the symphony of life. If we share someone’s sorrow, then it is our compassion and if we share someone’s happiness, then it is our love for that person. And, in other words, we can also define non-violence as the combination of love and compassion and along these lines, the family, community, society and the humanity is living and existing upto now.

The September 11, 2001, like activities made it more clear and forward that the Gandhian non-violent techniques are more significant and relevant for the present and for the coming generations. The concept of Satyagraha or non-violence are the essential elements now a days for the overall progress of the humanity and the world as a whole.

Further, in case of choice between violent and non-violent means, he would like to have the non-violent approach because violent means lead to total destruction, nothing is constructive in it, whereas non-violence can show us a path of Sarvodaya (Welfare of all) without any destruction of persons and property.

\(^{17}\) Pandit Onkar Chand, a prominent and well known Social Worker, formerly Secretary and presently Chairman, Servants of the People Society, Sector – 15, Chandigarh.
Further, he adds that, we all are aware of the fact that America has one trillion economy and has the base of mighty technology province and has the most sophisticated and latest destructive nuclear weapons, but it took only a few seconds in the destruction of the twin trade towers on 11th September, 2001. So what is the utility of that economic and political power, when you can’t save yourself. From 1945 upto 2001, the mighty super powers, they kept themselves safe and sound, eat rich food but exploited the weaker nations. The outbreak of the September, 2001 like activities are the result of the same. Accordingly, they must examine and reassess their policy of exploitation and discrimination.

The best solution lies only if we stop the exploitation of man by man, and try to abolish the undesirable and unwanted exploitation, injustice and discrimination from this Earth.

Similarly, Mr. Hardev Singh Virdi\textsuperscript{18} endorses that in case of choice between violent and nonviolent methods, his choice would be non-violence because he does not want to see another life wasted through violent means. Non-possessiveness and non-violence are spiritual values having integrity and honesty. Only with the development of ‘purity of means’ approach can increase these values. The groundwork of training in non-violence is the right vision. Without a change of outlook, the attempt to establish non-violence is as if a person should expect to raise a crop without sowing seeds. Is our approach to money and accumulation of wealth factual? Is our approach to material objects and their use, realistic? If it is realistic, through training in non-violence, the seed of non-violence can be sown and accordingly, we can have a better world for all.

\textsuperscript{18} Mr. Hardev Singh Virdi is a London based NRI. 57, Burlington Rdisserworth, Middelsex, TW74Lx, United Kingdom.
His message to the violent World is that we should stop violence and work to reflect that life is worth living. That non-violence is the solution to problems created by violence, is indisputable. How can we deny the fact that the modern man's approach is far more materialistic than humanistic. For the sake of material goods, man can be cruel to man and other living beings. Under these circumstances, how is it possible to advance non-violence? No growth of non-violence is imaginable without changing the outlook which has given rise to violence. Is it possible to change this outlook? It can certainly be done if our morale is high and our will power is strong. For this, non-violence is necessary.

Another respondent was from Germany. To Mr. Hagen Berndt, non-violence means active struggle for justice without creating new injustice or harming others. Confronting injustice. Taking risks on our own side. Understanding and exposing own responsibility in injustice and becoming active to change the quality of one's own involvement. Taking conflicts as a chance for change and development of relationships and community. Working for reconciliation and trusting in the goodness of others and that we have control over the means we choose, but not the outcomes of our efforts.

In his opinion, the terrorist attacks such as September 11, 2001, were the result of many different reasons which should not to be generalised! Therefore, no “such as” – ideology of the kind be used to justify positions. He elaborates:

The terrorist attacks of 11 September 2001 are result of
- the decisions of those who committed them
- ideologies that misuse religion in West and East
- paradigms of politics that justify violence as a legitimate instrument

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19. Mr. Hagen Berndt, Kirchstr.14, D-29462 Wustrow, Germany.
- alienation of sections of population in many parts of the world
- unequal development and impoverishment
- support to totalitarian regimes in Middle East and elsewhere for narrow political ends
- permanent disrespect for human rights all over the world
- Gulf War 1990/91 which created the antagonisms used to justify the attacks
- Chechnia war, Palestine issue, etc. which created the personnel necessary
- Afghanistan war 1979 etc. including uncritical external support to anti-communist groups which created the operative basis
- Neglect of the problem by many among us
- Instability in South Asia
- All of this together and some more reasons. However, he explains that at least no simplified answers to this question.

Further, according to him, Non-violence has greater power of social change because it has moral power. Arms, even nuclear arms are paper tigers (as Mao once said) against the moral power of the people. Nonviolence always wins because it happens today and the method is the aim, not the end.

Professor K. D. Gangrade\textsuperscript{20} says that the meaning of Gandhi’s non-violence is love and affection, i.e., hatred to be won over by love and affection.

Further, according to him, Gandhi’s principles of Truth and Non-violence are relevant today because these can help fight dis-order in the present day world. His message to the violent world is that we should consider the whole world as our family.

\textsuperscript{20}Professor K. D. Gangrade (Rtd.) former Pro-Vice-Chancellor, University of Delhi, an author of several books and presently Vice-Chairman, Gandhi Smriti and Darshan Samiti, New Delhi (Govt. of India Undertaking).
The next respondent was Dr. (Mrs.) Geeta Subhash Mehta. According to her, non-violence means Law of love as the development of Divinity in us requires more courage than to be violent. It needs development of rational self. It requires patience and firm faith that after all truth prevails.

According to her, the terrorist attacks such as September 11, 2001, are the result of:

- Misunderstanding
- Brutality
- Oppression
- Immaturity
- Division

In case of choice between violent and nonviolent methods, her choice would be nonviolence because it reveals our spiritual energy. It makes us more courageous. It is the law of life. Human beings are virtually good in nature.

According to her, the nonviolent incident which had a great impact on her life was the surrender of dacoits before Acharya Vinoba Bhave in 1960 when she was trekking with him in Bhind-Murena of Madhya Pradesh, where 20 dacoits surrendered themselves and promised to reform themselves.

Thus, Vinoha’s firm faith in God and goodness of human beings impressed her a lot. Yet as a human being, sometimes she does lose her temper but tries to control keeping in mind the power of non-violence.

Further, she added that Gandhi’s principles of truth and non-violence are relevant today because truth which would triumph at last, could be reached through non-violence. We have gone round the whole circle of

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21. Dr. (Mrs.) Geeta Subhash Mehta, 101 – A, Anand Bhuwan, Vitthalbhai Patel Road, Mumbai - 400004
violence starting from stones, swords, guns, machine guns, tanks and atom-
bomb. Now we have only two alternatives – non-violence or non-existence
and she believes none of us will prefer non-existence.

Dr. S. M. Kant\textsuperscript{22} is of the opinion that the meaning of Gandhi’s non-
violence is reflected through our acts, words and thoughts. Accordingly, we
must inculcate the highest moral values to control our thoughts, words and
deeds.

His message to the violent world is to follow the eternal principle of
“Live and let live”. Spread love and peace all around.

Next respondent Dr. (Mrs.) Santosh Goindi\textsuperscript{23} says that in case of
choice between violent and nonviolent methods, her choice would be
nonviolent methods because these are much superior. These do not lead to
hatred. Non-violent method is more civilized and cultured. But if the choice
is between violent methods and cowardice, she would not hesitate to choose
violence. And her message to the violent world is that violence is not the
everlasting solution to any problem. It breeds hatred which leads to further
violence. Let all live in peace, mutual love and understanding in a just
world.

Another respondent Professor F. S. Nandel\textsuperscript{24} expresses that the terrorist
attacks such as September 11, 2001, were the result of many factors. History
is full of such incidents. To show supremacy even sons have been killing
their fathers, sisters have been killing their brothers, brothers have been
killing their brothers and sisters. However, September 11, 2001, attack had
an additional dimension, e.g. in business, the moment one feels that ‘you

\textsuperscript{22} Dr. S. M. Kant, State Lesion Officer, NSS, Punjab
\textsuperscript{23} Dr. (Mrs.) Santosh Goindi, a freedom fighter and a true Gandhian activist and she is the
daughter of Syalkoti Gandhi.
\textsuperscript{24} Professor F. S. Nandel, Department of Biophysics, Panjab University, Chandigarh.
can do well in business without the others on whose meal or bred one has grown up. Kick the person who has nursed and nurtured you’.

In case of choice between violent and nonviolent methods, his choice would be nonviolent method because violent methods leads to:

1. decrease in men/women power (both skilled & non-skilled) i.e. they become handicapped,
2. destruction of means of transport, communication and infrastructure,
3. destruction of natural resources.

Violence coming/erupting out as a result of Mandal’s report has put India many years back.

Accordingly, Dr. K. S. Bharathi non-violence means a way of life based on truth, self-restraint, purity of mind and to see that no direct or indirect harm is done to others in his thought, word and deed. It means non-exploitation, justice, equality and a spirit of sacrifice. The practice of non-violence requires courage, fearlessness, infinite capacity for self-sufferings, a clear conscience and faith in God.

In case of choice between violent and non-violent methods his choice would be non-violent method because this gives a chance for the opponent to reform and introspection for him. There is no ill-will afterwards and it helps in creating a society based on peaceful co-existence, mutual trust and respect, rather than tension, hatred, attack and counterattack, which will divert our attention from development, material as well as spiritual progress, and enjoying a meaningful life.

His method to change the state of fighting between men and men, nation and nation would be by improving contacts, conservation, and cultural exchange between all the people and all countries. This will lead to better understanding and mutual trust and love.

25. Dr. K. S. Bharath, Head, Department of Gandhian Thought, Nagpur University, Nagpur
And his message to the violent world is that there is an urgent need for inculcating Gandhi’s principles in our lives, particularly truth and non-violence if we all wish to live in peace and harmony. Observing his 11 vows is the way to bring discipline, morality, restraint and happiness in the world and save it from degradation, disgrace and destruction.

Jain Monk, Shri Vinay Kumar Alok²⁶ in his special lecture delivered in the Department of Gandhian Studies, Panjab University, Chandigarh on 31-07-2004, argued that:

‘Ahimsa’ is the most important word in all the religions and all had given it its proper place in their respective scriptures. Ahimsa never asks anyone to kill others. The real meaning of Ahimsa can be seen in the thought, word and deed. And it can be better understood in the form of patience, friendliness and compassion. Above all there should be change in our observation power also, if we really want to change the status of the present violent world. Regarding his views on nuclear weapons of mass destruction, he added that it would take only 2½ minutes in the total destruction of the earth and after that it would be a ball of burning fire. But if we want to be the residents of this beautiful earth, then the solution lies only in the adoption of non-violent approach throughout our life. As it has been approached and practiced by many great personalities and by the masses then why we all are running away from it.

Professor Rajan M. Welukar²⁷ in his presidential remarks on 31-07-2004, emphasised that in order to overcome all the evils, we have to take side of the violent means but these violent means should be of the

²⁶. Jain Monk, Shri Vinay Kumar Alok, Terapanthy, interviewed on 31-07-2004 in the Gandhi Bhawan, Panjab University Campus, Chandigarh.
²⁷. Professor Rajan M. Welukar presently is the Vice-Chancellor of Yashwant Rao Open University, Nasik and former Senior Programme Officer, Commonwealth Youth Asia Centre, Sector – 12, Chandigarh.
nonviolent nature. We all are aware from the fact that to follow the path of non-violence is quite difficult and tiring but once we start following this path, then we should not go back. Further, he clarified his thoughts with the help of story of the Jail inmates, where they were changed into normal human beings with the help of nonviolent methods. Every day in the world, around 1200 million dollars are spent only on the defence. But if the same amount is spent on development and other necessities of the life, then we change the status of the earth. But money corrupts both our mind and heart. To overcome this problem, we have to learn first the power of ‘self-tolerance’, then after that we will be able to enjoy the life as ‘festival’ everyday. And along with others things, try to find out the real truth.

Another respondent Professor J. S. Mathur\(^28\) comments that violence is counter-productive and does not lead to peaceful social order. It is exploitative in nature. War leads to destruction and nothing else.

The nonviolent incident which had a great impact on his life is Gandhi’s tour of Noakhali during the struggle of independence and his historic fast to bring about communal harmony.

His method to change the state of fighting between men and men, nation and nation would be to encourage people to sit around and talk with an open mind and heart with a sincere desire to find an agreeable solution.

Professor A. Pushparajan\(^29\) believes that non-violence means both abstaining from use of violent means and practicing positively love against the offender on the assumption that he/she is an erring brother/sister.

In case of choice between violent and nonviolent methods, his choice would be non-violence because on account of the following reasons:

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28. Professor J. S. Mathur, Former, Head, Department of Philosophy and Director, Gandhi Bhawan, University of Allahabad, Allahabad.
29. Professor A. Pushparajan, “Pushpanjel”, 6/105, Sivagamin Nagar, Aathikulam, Madurai
★ it alone succeeds,
★ it alone is worthy,
★ it alone sustains human dignity of the oppressed,
★ it alone safeguards the dignity of the oppressor.

His message to the violent world is that if it continues with violent means then it is certainly going to see self-destruction. Here, let the few men who are convinced of the efficacy of non-violence be committed to the ideology of Satyagraha and be plunged into ‘joint action’ effectively keeping in mind the message of harmony, love and world peace.

Another respondent Professor Jsuseela Tayanthan\textsuperscript{30} explains that war is against social law which creates tension and constant fear among people automatically which leads to fear complex, psychological obstruction among individuals and society as a whole and ultimately development aspect goes to the back seat.

In case of choice between violent and nonviolent methods, his choice would be nonviolence because through it one can have a peaceful life and a wealthy, progressive and positive country.

Mr. Aashish Aggarwal\textsuperscript{31} believes that the terrorist attacks such as September 11, 2001, are the result of exploitation of masses by comparatively well-off sections of society.

His opinion about war is that war for a good cause is duty but if it is for reckless reasons it is ugly and destructive of people and property.

Further, he has firm opinion that non-violence has greater power of social change because it is natural as nature does not violate anything, e.g., ‘Bonsai’ keeps growing despite all kinds of sufferings.

\textsuperscript{30} Professor Jsuseela Tayanthan (Rtd.), Plot No 48, Athikulam Main Road, Madurai, Tamilnadu.

\textsuperscript{31} Mr. Aashish Aggarwal, Annexe Tubewells Colony, Moradabad.
Next respondent Professor M. S. Dadage\textsuperscript{32} defines that the meaning of non-violence is that one should not hurt any body both physically and spiritually. On the other hand, ill-will is violence. To speak untruth is violence. True non-violence would be: tolerance, respect for all religions, no difference between preaching and practice, no selfish purpose, to think good of others, no place for selfishness. When one is good to others, one is the best. Live and let others live. Love to all symbolizes non-violence.

Dr. Shettar Shivappa Veerappa\textsuperscript{33} is of the opinion that war is sheer disaster. Common man never wants it. The real sufferers in war are the common lot, women and children. If any body thinks that wars can solve problems they are in fools paradise. Wars will multiply the human problems and miseries. It is only the demagogue called ‘violence’ which will triumph. Any efforts towards war are to be condemned by all supporters of humanity so that the huge expenditure it involves, could cut down to the minimum.

In case of choice between violent and nonviolent methods, his choice would certainly be nonviolence because the existence and continuation of violence would destroy human race. A change worth the name, be it in any field could be brought through non-violent means only. One cannot do away with casteist and communal practices through violent or legal means. It is only and only through persuasion a genuine change of heart can come about. This is exactly what Gandhi prescribed for our mental diseases.

Dr. S. N. Subbarao\textsuperscript{34} is of the opinion that in simple terms, non-violence is not to hurt any one but its real meaning changes at the later stage,

\textsuperscript{32} Professor M. S. Dadage, Head, Department of English, Mahatma Basweshwar College, Latur, Maharashtra.

\textsuperscript{33} Dr. Shettar Shivappa Veerappa, Department of Gandhian Studies, Dharwar University, Dharwar.

\textsuperscript{34} Dr. S. N. Subbarao, a freedom fighter, actively engaged with the National Youth Services and presently Director, National Youth Project, New Delhi (Interview held on 18-10-2004, at E. T. C., Karimbam, Thaliparamba, Kannur (Distt.), Kerala).
when we apply it on the masses. So far we all have already seen that end result of violence is always violence and once Gandhi ji also told Ācharya Kriplani that “Violence is not successful but now with the non-violent method, we are going to write a new history for the mankind.”

His message to the violent world is that before doing any violent act, we must think over it and try to be kind not only to self but to others also as far as possible. And, if we are able to know this fact, then our day-to-day problems will start disappearing one by one.

The on going views are the views of people which have been incorporated in the form of abstracts taken from the questionnaires and personal interviews. Most of the respondents despite their busy schedule, were able to send the same well in time. The researcher is extremely grateful to all. As a matter of fact without their support and suggestions it would have not been possible to complete the study in hand.

If we go through all these 160 questionnaires and interviews, it shows something is common among them and it was that the all the questions show that the majority of the respondents are of the opinion that non-violence is the only resort with us and it can change the present status of the violent world. And the same was preached and practiced by Gandhi himself and that is why Ms. Joan V. Bondurant had given him the title of a ‘True Karma Yogi’ – a man of action. The only thing is to understand his teachings and principles fully and follow them in letters and spirit. Only words are not sufficient to make his cherished goal or dream a reality. Understanding his Mahatmahood, we have to involve ourselves in his thoughts, words and deeds.