Conclusion

Gandhi was fully aware that the people of India were not ready to make an attempt of agitation against mighty British Government in accordance with his principles of Satyagraha. Thus he initiated and injected his concept of Satyagraha on regional basis and in a limited manner. It is also very important to note that by conducting regional Satyagraha Movements he learnt that what is locally possible is equally possible globally (nationwide). After considerable success from regional Satyagraha Movements, Gandhi eyed for national crisis.

1) Before analyzing the impact of Satyagraha on the people of India it is very significant to study what impact did Satyagraha bear on Gandhi himself. As a true student of Satyagraha he always kept his mind and soul open to learn and sort out the best from every movement.

Gandhi conducted Satyagraha at least at two levels. One is at the individual level where he alone is involved. Other is at the social level where others are also involved. Both of these helped Gandhi and the people mutually.

Every movement helped Gandhi to understand his own weaknesses and consequently to overcome them. Therefore after every movement Gandhi became stronger and stronger as a Satyagrahi and went nearer to the realization of Truth. But the realization was not possible without the service of the society; he tried his best to help everyone who was willing to learn to achieve the goal.

Whenever he involved other people in Satyagraha it was difficult for Gandhi to lead the movement as it involved sufficient education and training.
So he took maximum care in selecting the issue and educating not only Satyagrahis but also the public.

Gandhi learnt many things by conducting different Satyagraha Movements. He learnt Proper preparation of Satyagraha Movement- organizing and planning the course of action, controlling and directing the movement, successful execution of the movement.

If we analyse all the movements conducted by Gandhi, we find that he tried and tested different techniques of Satyagraha. As a true Satyagrahi he not only learnt different techniques for himself but also educated the people. His approach to a particular problem was always direct and systematic. His framework of Satyagraha was prepared in such a way that it should be beneficiary not only to all the participants and non-participants but also to those on the other side. Thus in reality there was no enemy at all.

2) Many think that his concept of Satyagraha is confined to the political scenario, but it was not so to Gandhi as he never restricted Satyagraha to political field alone. It was open and open to all segments of life: social, political, economic and moral-religious life.

Gandhi never imposed his idea of Satyagraha on the people but he allowed the issue to be raised by the people only. By arranging a formal meeting of the leaders he used to put forth the idea of confrontation. For example: in the case of the Immigration Act, a meeting of representatives of the Indian community was held in Transvaal in 1906. Again in the case of the Rowlatt Act, Gandhi organised a meeting of leaders in 1919 at Ahmedabad.
Gandhi also categorically warned the participants of the serious implications of resisting a particular law or Act, thereby preparing them mentally tough and physically fit to go for confrontation. He also committed the participants to a religious pledge to fight till the end and accept the consequences willingly.

Gandhi used the newspapers as a potent weapon in the Satyagraha movements. That is to continuously educate and arouse the consciousness of the people and prepare them for the struggle. Thus in South Africa *Indian Opinion* served this purpose; while in India it was through *Young India* and *Harijan*.

Gandhi not only condemned the atrocity doer (conductor) but also atrocity bearer. He firmly believed that ‘Non-co-operation with evil is as much a duty as is co-operation with good’. Thus, Gandhi styled his first all India movement as ‘Non-co-operation’ Movement. The Non-co-operation was organised not necessarily against the British Government but also to awaken the people of India. The movement acquainted the Indian people with the significance of discipline, self-control, joint action, non-violence, organization and everything else that goes to make a nation great and good. This particular movement exhibited the basic principle of non-co-operation that what holds good in respect of oneself equally applies to the whole universe. Thus non-co-operation movement brought the Indians under one roof and for the first time provided an opportunity to organize a mass movement of non-violent nature.
The untimely termination of Non-co-operation movement also taught a great lesson to Indians that in case of outbreak of uncontrollable violence it is better to call it off. To Gandhi the way was much more important than the aim. Anything that crosses the barriers of non-violence and principles of Satyagraha should be abandoned. Thus in a way the termination of this movement also brought the Indians closer to the principles of Satyagraha.

3) After the firm foundations were laid in Non-co-operation movement, it was necessary to organize more severe movement, hence Civil Disobedience Movement. When he systematically organised and successfully executed the Salt March, there was a rush of fresh blood among the Indian masses. Every nook and corner of India witnessed repercussions of this movement. People showed exemplary patience and conducted the movement quite non-violently. The tempo in the country rose and thousands prepared themselves to face sufferings and sacrifice. Like Non-co-operation movement, Civil Disobedience was also not conducted to achieve Poorna Swaraj but to register the protest against the British atrocities. Salt Satyagraha was a great success because it was mainly conducted by a band of 78 Satyagrahis selected by Gandhi. This clearly signifies that Gandhi was fully prepared to face the utmost brutality or what may come from the British Government. This movement also enhanced the belief on Satyagraha and brought confidence among the people to aspire for greater height i.e., Indian Independence.

The aim of the Salt march was neither restricted to achieve the immediate goal i.e., to abolish the salt tax, nor the independence of the country.
It was yet another training session of improving the people's standard in all walks of life. While the Salt march was in progress, Gandhi and others exhorted the people to wear khadi, adjure alcohol and drugs, abandon child marriage, keep clean, live purely and – when the signal came – break the Salt laws. Thus it clearly reveals that the aim of the movement was not confined to any particular goal but to educate the people.

4) Finally final movement began with the slogan “Quit India”, along with the compulsion to Indians “Do or Die”. This movement is significant in the history of freedom struggle because during this movement Gandhi including all prominent Congress leaders were arrested well before the commencement of the movement. Though the movement was short lived and suppressed by the iron hand of British administration, people showed excellent combination of non-violence and unity. Perhaps to these days only Gandhi was preparing his men to excel in his absence. Despite of Gandhi’s absence, people’s organization and non-violent method of movement was par excellence. Thus without the helping hand of prominent leaders the movement was a grand success. It was self-realization, self-control and self-confidence of the people, which led the movement for success.

Another noteworthy aspect of Gandhi was his absolute willingness to accept punishment. Without exception he always pleaded guilty and in most cases asked for the highest punishment. This peculiar move of Gandhi always heightened the tempo of the struggle and immensely increased its intensity. The justification for the acceptance of punishment for Gandhi was civil
disobedience itself. It was a duty to disobey the immoral law of the country, but at the same time such disobedience also implied duty to accept the sanctions.

5) The present study carefully examines the entire life of Gandhi and finds that throughout his life, Gandhi led a life of a Satyagrahi. Either it may be personal, interpersonal or public life, he never let loose the principles of Satyagraha. Thus the principles of Satyagraha provide all the resolutions to the conflicts related to oneself and one’s surroundings.

In the present day context the role of Satyagraha in resolving conflicts – within the individuals, between individual and individual, between individual and society, between any two community, states and nations, is very relevant. Unless we resolve conflicts at all levels we cannot even dream to achieve real Swaraj (Casteless, Classless, Stateless society – Ramarajya, where struggle for survival is substituted for struggle for mutual service, where the individuals think that they are for the nation and the nation thinks that (she) it is for the individuals). Therefore we argue that Satyagraha if properly understood and managed leads us to the attainment of Swaraj whether it is for the individual or for the nation.

6) Though many repeatedly ask the relevance of Gandhi – his views and methods, we want to assert that the question of relevance is irrelevant. So long as man wants to survive and survive properly, Gandhi provides us with proper ways and means of proper survival. For people like Gandhi more than human survival, why we survive and how we survive are more important. Gandhi always wants to relate man to his surroundings (other human beings including
entire earth) and more so, with God, man's Creator. If self-realization is the goal of human beings then all that Gandhi says is important because he always tries to relate human activities to their ultimate goal. Unless we overcome conflicts within us and with our surroundings we cannot hope to achieve self-realization. And in this context Satyagraha assumes a very significant role in our life. This is one of the most important contributions of Gandhi to the entire world. We still need to understand the significance of his contribution and the application of Satyagraha in various fields to solve our present-day problems.