



Readers are welcome to post their comments and views in our site. Contributions may also be sent by email. Download the TECHNOGANDHIAN FORUM application now and use it with your Gmail account.



#### Non-violence: A force for radical change

##### Speech by Late Shri. Narayan Desai (24-12-1924 to 15-3-2015)

Many of us use peace and non-violence as synonyms. But during the last few decades these words have transformed their meanings. Peace no longer means the absence of war. The Peace conveys the meaning of Peace with justice. Non-violence is no longer passive. It is a radical force. But these ideas have transformed and we now have different meanings of these terms. While Innumerable people have contributed in changing the concept of peace, Gandhi, perhaps was the only person who changed the concept of nonviolence. Ahimsa, the Indian word for non-violence is commonly understood as doing no harm or injury to other people. But Gandhi visualised it as a radical force. Even during the initial stages he explained the idea of positive non-violence. It was such an original idea that he had to coin a new term to explain that idea, that term was Satyagraha.



**He gave three synonymous words for Satyagraha. First one was truth-force. He also called it love-force and he continued to call Satyagraha as soul force.** Truth force is based on the principle of justice. He looked upon the whole concept of non-violence as a force for radical change. In Sanskrit language the word for truth is Satya and the root is 'Sat'. Sat means one that exists. For many who understand these two concepts, there is no difference in truth and existence. Love force can move mountains. Soul force envisages the unity of soul of all people. Satyagraha is the philosophy based on voluntary suffering. I will give you an example. Many of you must have read the beautiful description of Gandhi's first confession before his father. Gandhi's father was almost on his death bed. Gandhi had lied and stole, and even cut a piece of gold from an ornament of his elder brother. He could not orally make the confession. So he wrote a note and confessed before his father. He asked for punishment. He did not know how his father would react. His father read the note and kept silent for a while. Tears were rolling down his cheeks. He did not utter a single word. Gandhi said it was the first experience in nonviolence.

Self suffering became a tool of Satyagrahi which could transfer one's own suffering even to the adversary. We are all here with a lot of experience and lot of concern about what is happening in today's world. We want to pool our experience and draw out strategies to change the world into a world with peace and justice. I am sure that, we will contemplate about our world today and how to change it to a better world. To me world today seems to be divided between two forces, one the force of life and two the forces of death. The forces of death are highly centralised and connected with each other. The forces of life do not seem to be well organized. They are scattered and they do not manifest clearly. We have to find out how the forces of life can change the situation today.

Economic forces have joined hands with military forces and they control the political power. All this together means forces of death. We have gathered here because all of us want to live. The human kind does not want to commit suicide. We do not want to find the way to death. I am trying to explain the Gandhian method of solving these problems. The essential point of Gandhian method is to conscientize the people. By and large people of West and even many Indians look upon the Gandhian method as a mere technique. But to Gandhi nonviolence was a technique as well as a way of life. You can not just use non-violence without loving the adversary. Non-violent action is action without anger and hatred within oneself. Gandhi described Satyagraha as love force. *The three essential elements in Satyagraha are, one - firm faith in truth, two-overflowing love for the adversary and three - the capacity to undergo any amount of suffering.* I am conscious that in the West the word suffering has a negative meaning. But conscious voluntary self suffering was important for Gandhi. It communicates your ideas and emotions to the world.

Second aspect is organization. We see around the world centralised organization, we can never cope with that. We have to find new ways of organization; building from below, moving from centralization to de-centralisation and networking of human values in our organisation. Organisation is the test of non-violence. We may slip down to coercion and compulsion and repression, if we organise without love. How can we organise non-violence with love? This is the problem we should address during the Congress.

Never forget the fact that truth force applies to us too. We do not have complete truth in our pocket and teach others about it. Till the last date Gandhi declared to the world that he was not a Mahatma. He was a seeker of truth. He was holding fast to truth as he saw it, but he was open enough to see the other side. It seems that there is a conspiracy. The State versus the people, in this conspiracy the people are the final sufferers. The State usually stands for selfish interest.

How can we strengthen the people is an important question? Gandhi's method was struggling and constructing. It should be the subject of our contemplation. Struggle and construction are two sides of the same coin. Inside jail, Gandhi used to spin. He combined struggle and construction. These two should go together. I am here not to say that we consider only the Gandhian methods for solving the problems. He was ever learning. We should try to solve the problem drawing on knowledge from all over the world.

I am also sure that no international conference can solve the problems confronted by the humanity. They can only give us solidarity, some clear idea about the problems. This is only the beginning of solving problems. I hope we will be able to make a good strong beginning.

#### EVMs and Indian elections

##### Written by Balamurali Balaji

India is not only known for exercising the largest electorate in the world but recognized for using Electronic Voting Machines massively to conduct the polls as well. Recent elections in the five states namely, Uttar Pradesh, Uttar Khand, Goa, Manipur and Punjab were conducted in seven phases spanning around two months. Bharatia Janata Party(BJP) had a whopping victory in all the states forming their governments except in Punjab where the Indian National Congress had won.

[Donate for a Gandhian Cause!](#)

Get the new edition now free!

**[The Techno-Gandhian Philosophy](#)**

Download the [PDF](#) version free

Much expected Aam Aadmi Party (AAP) could not fetch the triumph in the states where it contested, UP and Punjab. Tasting a humiliating defeat, it has come up with the serious note on the use of the EVMs what its leader Mr. Arvind Kejriwal claimed to join with other parties' alleging the tampering of the machines. These parties also attribute the success of the BJP to the rigging of EVMs. Sadly, the BJP's reaction of stating, "AAP had won the Delhi elections with the same EVMs only" had aroused fumes in the opposition circles as Mr. Kejriwal pointing it to the Election Commission asking, "Give us one of those EVM... We will prove the possibility of tampering it!"



What exactly in technicality about these EVMs? Are they tamper proof? Leaving aside all these questions would prove futile in the Indian politic, it seems. There came an updated version of the EVMs later during last elections which would give the voter a print out (confidential) stating the information about to whom they casted their vote. This might look pretty just to ensure the voter if they had made their right choice of pressing the right button, but not for resolving any issues as claimed by the AAP and other parties. Technically, all electronic machines are tamper-proof until they are running as stand-alones. Once they are connected to an external network, it is very difficult to say they are free from meddling with. They are very much prone to exposure to wireless, bluetooth enabled other devices. But EVMs, we hope, are supposed to be thoroughly hack-free solid machines.

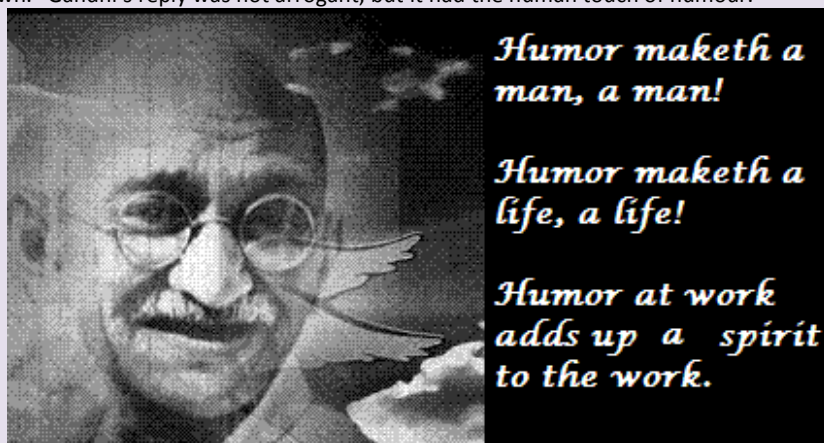
While the whole of India is gaining momentum in using advanced technologies such as E-banking, Mobile payments, and other telecommunication based innovative products for speeding up their transactions, one cannot blame the Election Commission for using EVMs in their election process. Meanwhile, the EC must do a little introspection on how much faster, easier they conduct the polls than doing the same job with the ballot papers. When we think about two months time span for conducting polls in five states, imagine the absurdity behind the system that lets people waiting for rest of the elections to finish to know the results in their constituencies that went for voting during the first phase. Even during the days of using ballot papers, this much time did not have taken for conducting polls. Needless to say, the tedious process behind these EVMs, installing, loading contestants and symbols, resetting the machines, testing and final fitting of machines in the poll booths. ***The only advantage the nation witnesses with the use of EVMs is that it raises IT enabled service based employment. It creates thrice the number of jobs than it required for the manual voting process.***

With the growing demand for going back to ballot papers, the EC may be reluctant to change their current mindset and their tech-savvy system what they had promoted and fascinated for more than a decade. The winning of Delhi Municipal Elections by the ruling BJP has once again raised the suspicion from the opposition parties. Even as the EC challenged the petitioners to prove fault with their devices, a public opinion on the use of EVMs must be sought for fairer elections.

### Gandhiji's humour

Gandhi went to London during the Round Table Conference in 1931. He was in his usual 'dhoti', and was described by Churchill as 'Halfnaked Fakir' of India. He went to meet King George V at the Buckingham Palace. One journalist asked him: "Don't you feel embarrassed to see the King George V in this scanty dress?" Of course he was not participating in a beauty contest remember. Gandhi said: "Why should I feel ashamed?", and added: "The King has enough on for both of us."

Referring to the boycott of the Prince of Wales during his visit to India, the King George V asked him the first question: "Why did you boycott my son?" And Gandhi replied: "Not your son, your Majesty, but official representative of the Crown and we are against the Crown." Gandhi's reply was not arrogant, but it had the human touch of humour.



Gandhi had great concern for public funds and their utilisation. Once, accompanied by Acharya Kripalani and Acharya Bhansali, Gandhi went to visit the well known temple at Pune on the Parvati hill. When they returned from their visit to the temple, Gandhi requested Kripalani to hire a horse-driven cart and fix up the fare. In the meantime a young college girl came to Gandhi and asked for his autograph. Gandhi insisted that she must make a modest contribution towards his public work. The college girl paid Rs.10/-, and Gandhi returned her gesture by giving her his autograph. Gandhi handed over the ten rupee note to Acharya Kripalani with instructions to pay the cart-fare from this amount.

When the cart reached the residence of Gandhi's host, all three got down from the cart. Immediately after getting down, Gandhi asked Acharya Kripalani as to how much was paid for the cart-fare. Kripalani's reply was "Rs. 5/-" Gandhi then asked him to return Rs. 5/-, since he had given him Rs. 10/-. Kripalani helplessly looked at Acharya Bhansali, who told him that the cartman had run away with Rs. 10/-, without returning Rs. 5/-. On entering the house of their host, where the three leaders were expected to dine, Gandhi told the lady of the house that food should be prepared only for two persons.

He told her: "Since Acharya Kripalani had lost Rs. 5/- from the contribution of Rs. 10/- made by a young girl towards our public work, Acharya Kripalani will not be given food to-night."

### Prohibition atrocities in Tamilnadu

Ever since the apex court's order of lifting the liquor shops along the highways across the nation, the state of Tamilnadu has indulged in to various fetid games in executing the same. The story of Prohibition and liquor policy in Tamilnadu is an interesting episode which has all sentiments and economic barriers. The newly formed government in May 2016 headed by Late Chief Minister J.Jayalalitha had an electoral manifesto of lifting state-run TASMALC shops in a phased manner. Accordingly, in June 2016 500 shops closer to the vicinity of temples, schools and intense residential place were closed. Later, after her demise, the government headed by O. Panneer Selvam also followed the suit and issued an order closing another 500 shops in early 2017.

Buy this book online, today!

Indian Edition  
"Gandhi Invoked"  
Volume-I  
Order now!

The spirit of Gandhi invokes you again!

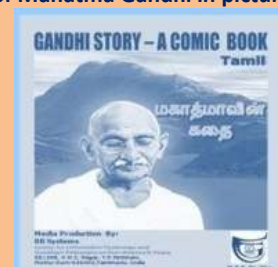
Gandhi Invoked – Volume II is now available on print and as eBook.

Don't miss!  
Buy this book right away!

Comic book CDs!

GANDHI STORY  
Picture Book

An educative story on the life of Mahatma Gandhi in pictures!



CDs in Tamil, English, Kannada and Hindi

Mahatma Gandhi Animation  
Graphics  
Video

But, what the social activists and opposition parties did was a constant cry over closing of all the shops in the state. Protests and marches prevailed across the state. As a shadow effect, nation-wide protests against liquor shops were also on the rise. The states like Madhya Pradesh, Maharashtra, Andhra, Punjab etc witnessed huge gatherings of women, activists and student groups protesting the liquor and hooch sale.

The state of Tamilnadu reports that one out of five deaths caused due to road accidents is caused by drunken driving. Almost one and a half lakh people died in the year 2015 due to alcohol-related accidents. The Supreme Court order states that liquor shops must be at the least two hundred meters away from highways. It declined the request for five hundred meters limit. However, it has evoked a perilous state of affairs in many districts of Tamilnadu.

The government has closed the liquor shops alongside the highways and relocates the same shops to the interior parts of the towns and residential areas nearby. Virtually, no liquor shop has been closed following the order. Conversely, it has triggered a overwhelming reaction from the people, especially among the women. From the southern end of Kanyakumari to the northern .end of Chennai in the state of Tamilnadu, people oppose the government's move to open liquor shops in their neighborhood. Police forces were deployed to ensure peaceful agitation, but violence broke out as their pleas went just in air unheard. Lathi charges and man-handling of the protestors to disperse the crowd has flared up the situation.



What the current government will do with the court order and the liquor policy in the state? – is a serious question. The fragile nature of the current state of affairs in the Tamilnadu assembly may not allow the closure of shops in a phased manner as proclaimed by the late Chief Minister J. JayaLalitha and her successors. The new court order is also fragile in nature as the government has already ruled it out in the New Delhi meet and the court has no means to ensure the implementation of the order.

Now, the new chapter in the anti-liquor protests rests with the people who see new shops cropping up every day in their neighborhood. The issue of prohibition has become people-centric, has been localized and de-centralized with no support or help from any nation-wide voice or group. Nobody knows the fate of protests for prohibition happening at the doorsteps of every household. And, how far it would be triumphant in closing the liquor shops is completely in the hands of police forces and government officials. It is at their mercy and humanitarian respect towards the people's demand and their sufferings.

### **Gandhi in his times and ours**

**From the book by David Hardiman**

Gandhi was the creator of a radical style of politics that has proved effective in fighting insidious social divisions within India and elsewhere in the world. How did this new form of politics come about? It was based on a larger vision of an alternative society, one that emphasized mutual respect, resistance to exploitation, nonviolence, and ecological harmony. Politics was just one of the many directions in which Gandhi sought to activate this peculiarly personal vision, and its practice involved experiments in relation to his opponents.

From representatives of the British Raj to Indian advocates of violent resistance, from right-wing religious leaders to upholders of caste privilege, Gandhi confronted entrenched groups and their even more entrenched ideologies with a deceptively simple ethic of resistance. Gandhi's ideas about and attitudes toward women was the key issue in his life and legacy. Despite inconsistencies and limitations, and failures in his personal life, Gandhi has become a beacon for posterity. The uncompromising honesty of his politics and moral activism has inspired such figures as Jayaprakash Narayan, Medha Patkar, Martin Luther King Jr., Nelson Mandela, and Petra Kelly and influenced a series of new social movements-by environmentalists, antiwar campaigners, feminists, and human rights activists, among others-dedicated to the principle of a more just world.



This e-newsletter is a free service from [BB Systems](#), the Center for Information Technology and Gandhian Philosophy of Nonviolence and Peace. Articles and information published in this newsletter with no mentioning of author's name or reference links to the websites are only the personal views of the Founder-Director of BB systems (CIT-GPNP).

If you have not already registered in the BB Systems (CIT-GPNP) site, and would like to receive this email, please go to the members' page and sign-up [here](#). You may also join in the [technogandhianforum](#) group with your gmail account. To not receive further e-mails, please reply to this e-mail with "[un-subscribe](#)" in the Subject line.

This service is provided under this [Private Policy and Legal terms](#). for further enquiries, click [here](#).

Copyright © 2011-2021 BB Systems, CIT-GPNP. All Rights Reserved.



## **Awareness Survey on the TGP**

**Join Now!**



**Techno-Gandhian forum**

## **Corner Stone**



## **Why does China pretend to be a democracy?**