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Nonviolence Dealt within the Work “Young India” by Mahatma Gandhi

Le Thi Thu Huong^{*a}, Dang Thi Thu Huong^b, Nguyen Thi Hong Chuyen^c, Ta Thi Mai Huong^d, Phan Minh Huyen^e

^{a, b, c}Foreign Languages Faculty, Thai Nguyen University of Education,
20 Luong Ngoc Quyen Street, Thai Nguyen City, Vietnam

^{d, e}Thai Nguyen University of Economics and Business Administration,
My Second Street, Thai Nguyen City, Vietnam

*Corresponding Author: thuhuongledhsptn@gmail.com

Abstract

Mahatma Gandhi is one of the world's most famous advocates of non-violence. He spent all his life struggling and committing himself to create a society without the use of force. Gandhi's thinking was ahead of his own time and stays alive until today. Underlying all this is Gandhi's impregnable faith in the possibility of a radically better human future if only men will learn to trust the power of non-violent openness to others and to the deeper humanity within us all. To most people this seems impossible. But Gandhi's great legacy is that his life has certainly shown that, with true dedication, non-violence is possible in the world as it is. This wisdom embodied in the selected work "*Young India*" could help the Vietnamese students reassess their lives and values when they become mindful of their genuine philosophical bounds and that delineates the Vietnamese attitude towards life in general and towards specific actions in particular. They may rightly be regarded as qualifiers of human acts, influencing their deep driving forces. They are conjoined in the raw materials of the social development of a Vietnamese student as a person existing in a community of people and support the efforts of nation building. For people who live in the present, Gandhi's principles may also serve as beacons of hope that somehow there is a way for people of different races and cultural backgrounds to love and understand each other and learn to co-exist. They may be enlightened that they can adopt the aforementioned principles and voluntarily accept suffering to achieve a desired change or reform, instead of taking up arms and hurting other people to get what they want.

Keywords: Nonviolence, Mahatma Gandhi, Ahimsa, Satyagraha, Tapasya

Introduction

“People try nonviolence for a week, and when it ‘doesn’t work’ they go back to violence, which hasn’t work for centuries (Roszak, 2000). In recent years, there has been a dramatic increase in the number of people around the world who have taken part in nonviolent political action. It is clear, however, that there is considerable debate about the precise meaning of nonviolence. For some, nonviolent action is an expedient technique for dealing with conflict or bringing about social change; for others, nonviolence is a moral imperative or even a way of life.

The desire to achieve harmony between the self and the non-self remains an essential preoccupation of the Vietnamese in interpersonal relations outside the family group. The basic principles underlying family relationships are extended to the relationships between members of wider social groups (<http://www.vietnam-beauty.com/vietnamese-culture/vietnam-culture-value/13-vietnam-culture-value/170-social-relationships-in-vietnam.html>. 6/13/2013).

All nations arise out of a central value system. Like people, these nations go through predictable developmental life cycles. Each person is pulled into the future by a set of values called future or vision values. This happens very easily when the individual's foundation values are taken care of so that they can focus on the present. The same is true for the Vietnam.

To solve the ongoing problem of nonviolence, one must be sensitive enough to be aware of the issues in the country in general and in the community. Armed with the knowledge, it is one's duty to help those around him, such as their neighbors, relatives, friends, and co-workers, better understand the problems facing society. Build a team of people devoted to finding solutions. Be sure to include those who will be directly affected by one's work.

The Vietnamese nation can accomplish this by the selected nonviolent advocate stature as historical and philosophical genius. The representative work bears implications on the teaching of nonviolence.

With reference to this, the prevailing historical and philosophical elements in the prose studied are shown in Figure 1

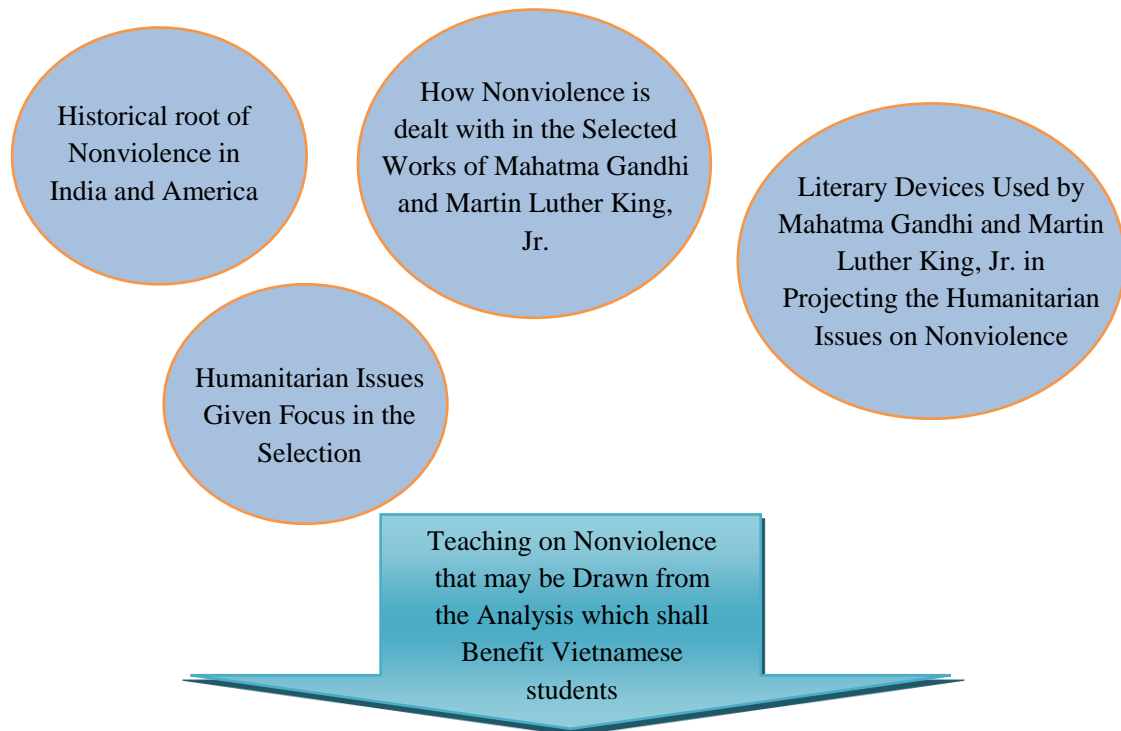


Figure 1

The research paradigm showed the intertwine of the historical and philosophical elements in prose that interprets Mahatma Gandhi and Martin Luther King, Jr.’s philosophical and historical treatment of nonviolence and the teachings on nonviolence that can be drawn to benefit Vietnamese students.

As can be noted in the conceptual paradigm, the interfacing figures are circular denoting that nonviolence in the selected works of Mahatma Gandhi & Martin Luther King, Jr. cannot be bounded by limits, time, people and realities.

The interface of the circles showed the first circle encompassing the synthesis of how nonviolence is reflected in the selected works of Mahatma Gandhi and Martin Luther King, Jr. It shows the historical root of nonviolence in America and India.

The second circle captured and capsulized Mahatma Gandhi and Martin Luther King, Jr.’s meaning of nonviolence in their selected prose. They believe in the reality that nonviolence promotes peace. That the very source of this peace is love with no corners but bound by arcs for continuity and free of snags as corners and angles are present in a prism.

The third circle, on the other hand, presented the humanitarian issues given focus on the selection.

The fourth circle presented the different literary devices used by Mahatma Gandhi and Martin Luther King, Jr. in projecting the humanitarian issues related to nonviolence.

The research paradigm further portrayed that every work in prose presents incidents after incidents forming an indelible impression. These impressions made up for Mahatma Gandhi and Martin Luther King, Jr.’s nonviolence, which in the study bears implications on the teachings of nonviolence.

This study is an analysis of nonviolence gleaned in the selected works of Mahatma Gandhi and Martin Luther King, Jr.

Specifically, the study seeks answers to the following questions:

1. What is the historical root of nonviolence in India and America?
2. How is nonviolence dealt with in the following works: Mahatma Gandhi’s *“The Collected Works of Mahatma Gandhi”*; and Martin Luther King, Jr.’s *Selected Works*?
3. What humanitarian issues are given focus on each of the selections?
4. What literary devices are used by the writers in projecting the humanitarian issues particularly nonviolence?
5. What teachings on nonviolence maybe drawn from the analysis, which shall benefit Vietnamese students?

Research Methodology

The study employed the qualitative philosophical method of research in analyzing the nonviolence in the representative literary works chosen. The said method refers to the meanings, concepts, definitions, characteristics, metaphors, symbols and description of things. In this study, the researcher analyzed the actions, decisions, or point of views of characters, events and situations based on the determination of right and wrong, adherence to religious principles, and others of relevance.

Textual criticism was employed in this research to validate the idea that literature can be a writers’ channel for conveying his philosophical and historical dimensions of nonviolence.

Hermeneutics, on the other hand, was employed to interpret and investigate the words, which involve certain types of multiple senses. It is tasked to decipher the multiple significances that evolved.

In the process of writing this paper, the researchers focused with serious analysis on mechanical documentation, logical problem of selection and arrangement of topics and subtopics, and the appropriate philosophical interpretation.

Data from qualitative research are typically suggestive rarely if ever conclusive. Nevertheless, the analysis process should be highly deliberate and systematic. The temptation in qualitative work is to simply generate impressions based on an initial review of notes or tapes and move quickly to written summaries that blur the distinction between what was observed heard or read (the raw data) and the patterns and themes that an investigator has discerned (which can often best be termed an interpretation of the data). Just as in quantitative work, we are careful to present our findings separately from our conclusions in qualitative work we have to distinguish between our observations and our interpretations of those observations.

To achieve this the research team needs explicit processes for tracking and managing raw qualitative data for coding the data (not numerically but rather using phrases) in ways that permit data for coding the data to be looked at both in its textual context and outside of it for checking on the reliability of coding by using multiple coders for recognizing and articulating emergent ideas about patterns themes explanations and hypotheses and for then conducting a conscious search both for ‘rival’ patterns and explanations and for data that in some way disconfirm or refine the patterns and explanations. This is time-consuming and resource intensives but it is hallmark of respect for the data collected and for the willingness to be proven incorrect that is a key element of being ‘scientific’.

The approach taken here is to apply qualitative methods to a highly applied field. Clarity about research questions and the use of a conceptual framework to guide data collection and analysis are not considered inappropriate. Just what Mahatma Gandhi and Martin Luther King, Jr. had said about writing, ”the target readers and the purpose of an essay each have a significant effect on the language used by the author”, researchers considered effectively the words, language specifically, to convey the specific procedures used to treat the material.

Analysis and Interpretation of Data

Nonviolence Dealt within the Works of Mahatma Gandhi

In recent years, there has been a dramatic increase in the number of people around the world who have taken part in nonviolent political action. It is clear, however, that there is considerable debate about the precise meaning of nonviolence. For some, nonviolent action is an expedient technique for dealing with conflict or bringing about social change; for others, nonviolence is a moral imperative or even a way of life. (<http://www.nonviolenceinternational.seasia/whatis/book.php#top> accessed 01/21/14).

At first glance, violence may appear to be a superior technique for resolving conflicts or achieving desired ends because it has obvious and tangible strategies and weapons. Nonviolent techniques are often more difficult to visualize and there is no shortage of moral and practical dilemmas that skeptics are able to raise as impediments to taking nonviolence seriously (<http://www.nonviolenceinternational.seasia/whatis/book.php#top> accessed 01/21/14).

Yet many reasons can be offered for the employment of nonviolence: it is a 'weapon' available to all, it is least likely to alienate opponents and third parties, it breaks the cycle of violence and counter-violence. It leaves open the possibility of conversion, it ensures that the media focus on the issue at hand rather than some tangential act of violence and it is the surest way of achieving public sympathy. Further, it is more likely to produce a constructive rather than a destructive outcome, it is a method of conflict resolution that may aim to arrive at the truth of a given situation (rather than mere victory for one side) and it is the only method of struggle that is consistent with the teachings of the major religions. (<http://www.nonviolenceinternational.seasia/whatis/book.php#top> accessed 01/21/14).

You might of course say that there can be no nonviolent rebellion and there has been none known to history. Well, it is my ambition to provide an instance, and it is my dream that my country may win its freedom through non-violence. Moreover, I would like to repeat to the world times without number, that I will not purchase my country's freedom at the cost of nonviolence. My marriage to nonviolence is such an absolute thing that I would rather commit suicide than be deflected from my position. I have not mentioned truth in this connection, simply because truth cannot be expressed *excepting by nonviolence* (Gandhi— *Young India*, 12-11-31)

The difference between *non-violence* and *nonviolence* involves more than the whimsical use of a hyphen. One of the problems facing nonviolence as a field of study is that many people misconstrue it as meaning only the negation of violence. It is not, however, the antithesis of violent struggle. The non-hyphenated *nonviolence* is 'whole', no longer the mere opposite of violence through the use of a prefix. In this form, it becomes a positive assertion. Belligerence, whether direct, structural, or cultural, is inherently negative in that it terminates life or curtails its potentialities in some form. The expression 'nonviolent transformation of conflict' conveys the ability of nonviolent action as a technique to demonstrate the possibility of interrupting the cycle of vengeful violence while achieving positive social change with transformative possibilities (<http://novact.org/wp-content/uploads/2012/09/Bite-not-One-Another-Selected-Accounts-of-Nonviolent-Struggle-in-Africa-Desmond-George-Williams.pdf> accessed 01/28/14 <http://novact.org/wp-content/uploads/2012/09/Bite-not-One-Another-Selected-Accounts-of-Nonviolent-Struggle-in-Africa-Desmond-George-Williams.pdf> accessed 01/28/14).

Nonviolence is a powerful way of relating to the world. But it is also a just and beautiful way - a way compatible with the best of the world's religious and moral systems. We are all brothers and sisters; perhaps nonviolence can help to deal with the family squabbles we get up to. However, it can help us to remember that no one is an enemy, no one is a thing, no one is a nonentity. In the words of Tertullian, "If we are enjoined, then, to love our enemies....whom have we to hate?" (<http://www.innatennonviolence.org/resources/intro/index.shtml> accessed 01/25/14).

Science of war leads one to dictatorship pure and simple. Science of nonviolence alone can lead one to pure democracy. England, France and America have to make their choice. That is the challenge of the two dictators. Russia is out of the picture just now. Russia has a dictator who dreams of peace and thinks he will wade to it through a sea of blood. No one can say what Russian dictatorship will mean to the world. (Gandhi- *Harijan*, 15-10-1938).

These lines open UNESCO’s Constitution, and they have lost none of their power in a world buffeted by change, where violence remains an everyday reality, where culture is under attack and where discrimination and intolerance remain rife. To be sustainable, peace must start with the dignity of every man and woman. It must be nurtured through the enjoyment of their rights and the fulfillment of their aspirations. Peace is a commitment to a better future that starts today, on the basis of shared values, through dialogue, tolerance, respect and understanding. This is the foundation upon which to build everyday peace in our neighborhoods and cities, within our societies and between countries.

Teachings on non-violence maybe drawn from the analysis in Martin Luther King’s Jr’s selected works which shall benefit Vietnamese students

“I have not urged a mechanical fusion of the civil rights and peace movements. There are people who have come to see the moral imperative of equality, but who cannot yet see the moral imperative of world brotherhood.”

- *Dr. Martin Luther King, Jr., 1967*

Life is often defined in basic biology textbooks in terms of a list of distinctive properties that distinguish living systems from non-living. Although there is some overlap, these lists are often different, depending upon the interests of the authors. Each attempt at a definition is inextricably linked to a theory from which it derives its meaning (Benner, 2010).

One part of the field of life’s meaning consists of the systematic attempt to clarify what people mean when they ask in virtue of what life has meaning. This section addresses different accounts of the sense of talk of “life’s meaning (Edwards 1972).

A large majority of those writing on life’s meaning deem talk of it centrally to indicate a positive final value that an individual’s life can exhibit. That is, comparatively few believe either that a meaningful life is a merely neutral quality, or that what is of key interest is the meaning of the human species or universe as a whole (Munitz, 1986).

Most in the field have ultimately wanted to know whether and how the existence of one of us over time has meaning, a certain property that is desirable for its own sake (Seachris, 2009).

Summary, Conclusion and Recommendation

The Historical Roots of Nonviolence in

India. With regard to the etymological origin of the word, the term *ahimsa* is formed by adding the negative prefix *a* to the word *himsa* which is derived from the Sanskrit root '*han*', i.e. '*to kill*', '*to harm*', or '*to injure*', and means not killing, not harming, not injuring. The commonly used English equivalent '*non-violence*' is inadequate as it seems to give a false impression that *ahimsa* is just a negative virtue. *Ahimsa* is not mere abstention from the use of force, not just abstention from killing and injuring. It also implies the positive virtues of compassion and benevolence because not killing and not injuring a living being implicitly amounts to protecting and preserving it and treating it with mercy (Ahankar, 2014).

As fate would have it, Mahatma Gandhi is credited with starting the nonviolent movement to oust the British out of India. The same Sikhs who’s Guru he

called a “misguided patriot.” The British knew full well that the Sikhs drew their strength and inspiration from their scripture and ideology.

Gandhi's championing of the cause of non-violence as the tool of India's freedom struggle was not without its share of criticism. That was, however, expected considering the fact that Gandhi entered the political scenario soon after the ascendancy of the extremists in the history of India's freedom struggle. Gandhi soon held the mantle and introduced his non-violence modes with great success in the non-cooperation movement. Though the movement ended on an abrupt note, yet its significance was immense.

Gandhi was truly a martyr for the cause of non-violence, who not only preached but practiced what he preached. Gandhi has left the world richer with a renewed faith in the dictates of non-violence.

America. Before the American Revolution, nonviolence in this country was virtually synonymous with Quakerism. There were other pacifist sects, of course: John Woolman recorded in his Journal the case of a Mennonite who slept in the woods rather than receive hospitality from a slaveholder. But the Quakers were more numerous, and as the English wing of the radical Reformation more in touch with the thinking of the English majority in the American colonies than German pietists could hope to be. Thus it fell to the Friends to introduce to American history “nonviolence as a way of life.”

Shortly thereafter William Penn pioneered a different application of nonviolence in Pennsylvania. There were prudential as well as idealistic motives in Penn's approach to the Indians. On the other hand, the treaty with the Delawares had many elements characteristic of nonviolence, such as the agreement that before either side believed a rumor it would go to the other and inquire. At the treaty the Indians are said to have given Penn a belt of wampum which showed a white man and a dark man clasping hands. Moreover, it seems not only that nonviolence kept the peace in Pennsylvania for two generations, but also that Quakers were spared by the Indians when, in the mid-18th century, warfare between the colony and the Indians began. The influential English Quaker of the early 19th century, Jonathan Dymond, passed on to his abolitionist readers the tradition that Friends who refused to arm themselves or to retire to garrisons were left unharmed by the Indians.

Nonviolence is dealt within the Selected Works.

Nonviolence is dealt within the Selected Works of Mahatma Gandhi

Gandhi's idea of non-violence is repeated several times in the works. From his writings, we can cull out the following basic or foundational principles, on which he may be said to have built the edifice of non-violence:

1. He believed in the oneness of all reality: God and other beings in the universe are all one. All our souls are one; they differ only accidentally. Hence we cannot have any enemy and should be non-violent towards all (CW 32: 189).
2. He believed that as social beings we are interconnected and interdependent. Those who consider themselves independent cease to be non-violent (CW 41: 345). Thus we are not only responsible for one another, but whatever we do also affects one another.
3. He believed that all human beings are brothers and sisters (CW 58: 50).
4. For him non-violence is essential to human nature. “Non-violence is the law of the human race” (Gandhi 1957:154). “If mankind was not habitually non-violent, it would have been self-destroyed ages ago” (CW 42: 363). As animals we are violent, but as spirit we are non-violent. When

we awaken to the spirit within, we cannot but be non-violent (cited by Iyer 1973: 211).

5. Gandhi believed in the innate goodness of human nature, which non-violence, coupled with suffering, can evoke .A wicked person is temporarily debased, but deep down every human being is good (CW 45: 222).
6. Non-violence is based on belief in God: faith in God is itself the power behind non-violence (CW 69: 226). Without trusting in God, that mysterious, supreme power or force, non-violence is impossible (CW 76: 232).

Gandhi's attitude towards non-violence remains his legacy. However one must not fail to recognize that his one-sided life and 'return to the simple life' both missed the requirements of the times and hindered the political process of a modern state.

Nonviolence is dealt within the Selected Works of Martin Luther King, Jr.

Nonviolence became the focal point most especially in the selected works of Martin Luther King, Jr. Some activists recognize that nonviolence may well prove to be the best means for achieving the ends sought. Others see nonviolence in certain contexts as simply a method of last resort.

Nonviolence requires an understanding of the background to a conflict. A failure to delve into the history of where the opponent is coming from is a sure recipe for violence. Another obstacle to the acceptance of nonviolence stems from an inability to accept paradox – that it might just be possible for two contradictory stories of the same event to each be true.

Drawing inspiration from both his Christian faith and the peaceful teachings of Mahatma Gandhi, Dr. King led a nonviolent movement in the late 1950's and '60s to achieve legal equality for African-Americans in the United States. While others were advocating for freedom by “any means necessary,” including violence, Martin Luther King, Jr. used the power of words and acts of nonviolent resistance, such as protests, grassroots organizing, and civil disobedience to achieve seemingly-impossible goals.

Humanitarian Issues Given Focus on the collected works

Humanitarian Issues Given Focus on the collected works of Mahatma Gandhi. India is one of the countries in Asia which is suffering from different social problems, and the dominating social problem here is the issue about the human rights.

Human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status.

Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights, without discrimination.

India since the time of Mahatma Gandhi is undergoing with this social problem. The most well-known problem which every Indian citizen is carrying is about the poverty which they are suffering for, the women's right which include the female feticide the time where every women are aborting female fetuses, the eve teasing which every women are being harassed even in public, the bride burning wherein the bride is killed by her husband or husband's family because of dowry dissatisfaction issues, the dowry which violating the rights of the women in India because it gives them financial burdens and the last one is the rape. Another humanitarian issue is the religious and ethnic disharmony which shows the problem

about their beliefs, it occurs between the Hindus and Muslims in India. The last issue is considered by every Indian as a burden for them. It is the Caste System. Caste system in India is a composite structure of different social classes in the Hindu religion. Caste system in India has a long history dating back to the ancient past. It dates back to that era when people used to believe that people were born into a particular social status. They also believed that experiences in past lives and good deeds can actually reincarnate one into higher social strata in the next life. The Indian caste system has gone places with the changes that have taken place in the society. Education has been massively instrumental in bringing a change in the state of mind though a large section of a society, mostly the older generation is still under the curse of this social ostracism.

Humanitarian Issues Given Focus on the collected works of Martin Luther King Jr. A social problem is a condition that at least some people in a community view as being undesirable. Everyone would agree about some social problems, such as murders and deaths. Other social problems may be viewed as such by certain groups of people. Teenagers who play loud music in a public park obviously do not view it as a problem, but some other people may consider it an undesirable social condition. Some nonsmokers view smoking as an undesirable social condition that should be banned or restricted in public buildings.

A humanitarian issue is defined as a singular event or a series of events that are threatening in terms of health, safety or well-being of a community or large group of people. It may be an internal or external conflict and usually occurs throughout a large land area. Local, national and international responses are necessary in such events.

Injustice is a quality relating to unfairness or undeserved outcomes. The term may be applied in reference to a particular event or situation, or to a larger status quo. In Western philosophy and jurisprudence, injustice is very commonly, but not always, defined as either the absence or the opposite of justice. The term generally refers to misuse, abuse, neglect, or malfeasance that is uncorrected or else sanctioned by a legal system or fellow human beings. Misuse and abuse with regard to a particular case or context may represent a systemic failure to serve the cause of justice. Injustice means "gross unfairness."

Literary devices

Literary devices used by Mahatma Gandhi in projecting the humanitarian issues particularly nonviolence. Gandhi's approach to language was mainly utilitarian. "He used language as a necessary tool just as he used his spectacles, his walking stick or his safety razor. Writing with him was not for writing's sake, nor speaking for speaking's sake, but rather for achieving communication, for conveying information, for converting people to his point of view ... Gandhi had neither the time nor the inclination to cultivate the so called art of writing or speaking.

He merely wrote or spoke straight on, and when we read his English today, the words often seem to be insipid or anemic, with no straining after emphasis, no color, no irradiating brilliance, yet they are Gandhi's words and their very bareness constitutes their strength. Words by themselves are nothing, unless we know where the decimal point is placed, the decimal point is the personality of the writer or speaker.

Gandhi's style of writing reflected his character and personality. His main ideal was the realization of Truth and all his writings have a moral strength. They were written with the purpose of raising the ethical standards of the people as Gandhi

had felt that a strong ethical and moral foundation would keep the social, economic and political values closer to Truth. For Gandhi Truth was synonymous with God or the force behind our creation.

Literary devices used by Martin Luther King in projecting the humanitarian issues particularly nonviolence. Literary Devices have two aspects. They can be treated as either Literary Elements or Literary Techniques.

Literary Elements have an inherent existence in literary piece and are extensively employed by writers to develop a literary piece e.g. plot, setting, narrative structure, characters, mood, theme, moral etc.

Literary Techniques, on the contrary, are structures usually a word s or phrases in literary texts that writers employ to achieve not merely artistic ends but also readers a greater understanding and appreciation of their literary works. Examples are: metaphor, simile, alliteration, hyperbole, allegory etc.

Dr. King uses these devices and techniques in his selected works.

Over the years there have been many great speeches said by very good orators, but few of them had the effect that Martin Luther King, Jr. had on his audience, and none were as famous as his “I Have A Dream” speech. What made Dr. King’s speech so compelling was the fact that he was preacher and was very good at capturing the audience’s attention. The way he presented his arguments to captivate the audience and to get them to agree with whatever he was saying was a technique called the Aristollean rhetoric, a device that helped him persuade his audience to accomplish his goals. But when he made the “Beyond Vietnam-A Time to Break Silence” speech on April 4, 1967, it was not recognized and given the full appreciation that it should have been given, because it was just as compelling as his “I Have A Dream” speech four years before. Perhaps it was the time that many people didn’t react very well to the speech, or the fact that Dr. King straight out opposed the government and the Vietnam War, whatever the reason, Dr. King did deliver an amazing speech, to which it used great rhetoric.

Teachings on Non – violence maybe Drawn from the Analysis which shall Benefit Vietnamese Students

With time, technology and severity of violence have assumed greater degree of sophistication and are now causing large scale threat to global well-being. Its range encompasses many shades from cool instrumental kinds of violence to hot hostile aggression. Unfortunately, both of these forms are dominating human lives. In particular, its strategic development in terrorist activities involving large scale collective violence is becoming a matter of serious concern. Violence is evident in its visible and explosive forms and also in its disguised form as manifested in man’s day – to- day interactions, vocabulary and behavior.

Mahatma Gandhi and Martin Luther King Jr are symbols of non-violence. They truly changed the course of history and paved the way for India and the United States of America’s victory through their indestructible weapon on nonviolence and taught the world human society that only nonviolent action can pave the way for peaceful co-existence, good will, love and sympathy and can work global peace. Their teaching on nonviolence hold great relevance in today’s society where the world is in the grip of crisis and only nonviolence advocated by Gandhi and King Jr can help the world to solve critical problem of the times and come out to remove the dirty spots of terrorism, exploitation, racial discrimination, in justice and hatred from the face of humanity.

Conclusions

Based on the findings, the following conclusions are drawn:

1. Historical Root of Nonviolence

Ahimsa is a Sanskrit term, which refers to the principles of nonviolence based on the belief in the sacredness of all living creatures. It is a rule of conduct that bars the killing of injuring of living beings. It is an important tenet of the religions that originated in ancient India specially Jainism, Buddhism and Hinduism. On the other hand, the southern African American culture facilitated the acceptance of nonviolent protest and nonviolent philosophy in the United States. The southern African-American church, black theology and statue of preaches in African- American culture played a central role in generating the acceptance of nonviolence in the US, particularly in the Southern African- American communities.

2. According to “The Collected Works” of Mahatma Gandhi, nonviolence is the greatest force available to humankind and it is mightier than the mightiest weapon of destruction devised by the ingenuity of a man. The term originated from the Sanskrit word “ahimsa” which is normally translated as “nonviolence” and literally means “non-injury” or “non-killing”. In Indian tradition, although “ahimsa” is a negative term, indicating what one should not do, it has a positive meaning too because it also involves positive acts of kindness, compassion, affection, and love towards others. Moreover, it includes not only physical or bodily nonviolence, but also vocal and mental nonviolence.

On the other hand, Martin Luther King Jr’s selected works spoke of nonviolence as a commitment to resisting injustice without regarding one’s success as a triumph over those who stand for injustice, but as a triumph over injustice itself. A conviction that universe is on the side of injustice, an understanding that violence is not merely physical but psychological and spiritual in nature, and a willingness to suffer harm rather than to perpetuate harm.

3. Gandhi supremely applied the principles of nonviolent civil disobedience playing a key role in freeing India from foreign domination while leading nationwide campaigns to ease the humanitarian issues of poverty, expand women’s rights, build ethnic harmony and eliminate the injustice of the caste system which are quite evident in his works. 4. To unveil the theme of nonviolence, Gandhi wrote with a disciplined simplicity seeking only to make himself understood. He merely wrote straight on and his words often seem to be insipid or anemic, with no straining after emphasis, no color, no irradiating brilliance, yet they are his words and their very bareness constitutes his strength.

5. Mahatma Gandhi and Martin Luther King Jr are two of the world’s greatest thinkers and synthesizers, especially in formulating the principles of nonviolent actions. Through their writings, the Vietnamese students may be able to see beyond the surface and to change the way they think by reviewing their values through the tenets of literature supplied by the first re-examined nonviolence advocates and their commitment to global peace.

Recommendations

From the findings and conclusions, the researcher offers the following recommendations:

From the foregoing findings and conclusions, the researcher offers the following recommendations:

1. Mahatma Gandhi and Martin Luther King Jr’s selected works should be taken as required home reading and class requirements for students not only for the

author's craft and literary devices but also to develop among students appreciation and sense of values to guide and allow them to crystallize and synthesize what philosophy of life is best to learn and live.

2. Those literature teachers may work in partnership with teachers of philosophy and humanities in presenting *nonviolence* using their own instructional approaches, materials and media for wider dissemination and readership.

3. The teachers of philosophy and humanities should be invited to attend conferences, seminars, workshops, trainings, retreats and recollections to get the feel of the values intrinsic in *nonviolence*.

4. That researches be done for other works written by Eastern and Western writers in the veins of the recent research for academic enhancement to have a cross dissection of views of life and the nature of the Eastern and Western and their political, theological and intellectual background.

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