
Mahatma Gandhi, Proponent of Non-violence: A Socio-Political Study

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Introduction

On October 2, 1869, Mahatma Gandhi was born in the small village of Porbandar, which is located along the Kathiawar shore. His father, Sri Karamchand Gandhi, was a well-known moralist and the Dewan of the state of Ahmedabad. Mahatma Gandhi's mother was a devoted Hindu woman who had a significant influence on him throughout his life. His mother had an influence on his personality. He passed his matriculation exam at the age of eighteen, and he married Kasturba when he was thirteen.

Among the greatest philosophers of all time was Mahatma Gandhi, the man who founded the Indian country. Einstein once said, "It may well be that generations to come will scarce believe that such a man as this, one ever in flesh and blood walked upon this earth." His significance extends beyond the here and now; as long as there are social and spiritual injustices, history will consider him to have been a great politician, philosopher, and orator. It is difficult to evaluate his political and social theories fully, even though they continue to have a significant impact on the modern world. Given how closely linked his political and social views are to his life's mission, it is imperative to consider them.

He left to study law in England after graduation. His father had passed away before he moved to England and became a father. After that, his older brother took over his upkeep and schooling. Gandhi had matured too quickly and had to struggle through alone. Regretfully, finding out about his mother's passing before he could return to India was the hardest blow of his life.

India was already under British administration when Gandhi was born. The only thing the Sepoy Mutiny of 1857 achieved was to support the British empire-building endeavour. India had benefited greatly from British rule; indeed, the educated Indian population was inclined to embrace the foreign rulers' "civilising mission" rather than harbour animosity against them. Moral and intellectual subservience had reinforced political subjugation. For many years, the British Empire appeared secure in India.

India, an independent country, mourned Gandhi's passing. The "dumb millions" had found a voice, and the disinherited had recovered their history. The unarmed had emerged victorious in a significant conflict and

built a moral force that garnered global praise and adoration. Since Gandhi was the primary creator of this miracle, its narrative also serves as a biography of Gandhi. Still, his appreciative compatriots continue to refer to him as the Father of the Nation.

However, it would be overstatement to claim that Gandhi accomplished this miracle by himself. A single individual, no matter how strong or successful, cannot start a historical trend. Gandhi's struggle for India's freedom was aided by several remarkable forerunners and more experienced associates who contested and disproved the myths around him. The brilliant Gandhi planned and directed a magnificent march that sparked a number of movements in the public's moral, intellectual, and social consciousness.

Everyone ought to read this and take a lesson from his life. Despite living by faith, he did not create a church and he left no dogmas for the religious to debate. Another lesson from his life that should be of interest to everyone is that he was not born a genius and did not possess any special qualities in his early years that distinguished him from the average person.

He did not have the spiritual vision of Ramakrishna Paramahansa, the young prodigy of Shankar or Vivekananda, or the inspired bird of Rabindranath Tagore. He was like other kids; he was an ordinary youngster. One characteristic from his early years that stands out is how shy he was, which was a drawback for a while. The remarkable potential that must have lain latent in his spirit during his formative years never showed itself; instead, it crystallised into an iron will and a moral sensibility that moulded him into the man he became. The fact that he became what he became inspires and motivates us because there doesn't seem to be any reason why we can't accomplish the same outcomes.

Mohandas Karamchand Gandhi was a man above words and praises, a spiritual leader, and a moral revolutionist. Gandhi's eternal legacy is desperately needed in the world right now, when love and peace are in short supply.

Related Review

Literature chronicles humanity's quest to comprehend the outer world from the moment they discovered how to distinguish between forces coming from within and beyond themselves. From this perspective, the novel is the most obvious literary form.

In this case, at a certain historical turning point, the individual is irrevocably opposed to the huge social reality, and the novel becomes, in a sense, the account of an individual's attempts to comprehend and adjust to the larger reality. All writing, including that written in Indian English, generally falls into three categories: psychiatric case studies, social and political realism, and historical romances.

A significant amount of contemporary literature delves with how individuals search for "the self" in the face

of an increasingly brutal society. A person develops a social identity or self-definition based on how he perceives and evaluates himself. Each individual has a unique identity that includes things like name, family, profession, race, culture, and nation.

V.S. Naipaul (1932) shows a strong desire to discover one's personal identity and roots in his novels, which are all centered around the theme of searching for one's roots and identity. Examining this thematic consistency in his writings is the main objective of my research.

R. K. Narayan asserts that Gandhi served as an inspiration, a ray of hope, and a source of comfort for millions of poor and socially outcast individuals. It is evident from this book that "Waiting for the Mahatma" recounts the history of colonial India in the 20th century in a speculative manner.

METHODOLOGY

The study is descriptive in nature and is based on secondary sources. Research articles, edited volumes, newspapers, periodicals, paper clips, proceedings, and other resources are examples of secondary sources.

The cornerstones of Gandhi's Satyagraha movement were honesty, candor, nonviolence, and noncooperation. Gandhi's primary tool in the fight to rid India of British domination was nonviolence.

"Research methodology" is the process of finding and deciding what counts as research activity. It introduces and discusses the wealth of human knowledge that has been amassed throughout time, the modes of intellectual exchange that support research, and the instruments needed to view the cosmos objectively, such as the capacity for logical and scientific reasoning. Additionally, it explains and offers evidence for the process of gathering and evaluating data for a study. The doctrinal technique of research was used to cover the topic's many sources. The doctrinal technique, also known as the library or secondary data based method, is centered on an examination and assessment of the body of extant literature pertaining to this topic. Despite having read several textbooks on the topic, the majority of their content was spent locating and evaluating these sources that assist with the task. In addition to the writings of other authors who have written on relevant subjects, it contains the historical context of the strict caste system and the practice of untouchability. Gandhi is among the well-known authors who have vehemently criticized these practices. Subsequently, prominent Indian writers such as Premchand documented Gandhi's principles in his literary novels, *Godan*, and other compositions, taking them as their own.

The document review methodology was used to conduct the study in accordance with the qualitative research strategy. After reading the pertinent literature, it is advised to do a qualitative research, especially if a comprehensive analysis is needed.

This study was prepared using an analytical and historical research technique. The process of identifying, utilizing, and interpreting historical materials in order to conduct a thorough inquiry and add to the body of historical knowledge is known as research methodology.

Objectives of the Study:

1. To investigate how Gandhi established a nonviolent platform for widespread protest by drawing on the Buddhist, Hindu, and Jainist religious precept of ahimsa (doing no harm).

To emphasize how Gandhi used it to fight against imperial power as well as social evils like racial discrimination and untouchability. **Scope of the Study:**

August 15, 1947, the day India gained independence, was a historic day when a riot that had been going on for a year came to an abrupt halt and harmony between Muslims and Hindus was restored. Gandhiji fasted and prayed for the entire day. Gandhi chose to travel to Calcutta, where there were still ongoing communal rioting, rather than participate in the festivities in the capital.

Leader of the non-cooperation movement was Mahatma Gandhi. He urged Indians to oppose British rule and stop cooperating with British institutions and the government.

Significance of the Study

Though he lived, suffered, and died for India, Gandhi's significance goes beyond India's destiny. Future generations will recall him for far more than only his political, nationalist, and patriotic endeavours. In essence, he was a moral force that appeals to people's consciences and finds resonance with people all around the world. He was the friend and servant of man as man, not a symbol of this or that nation, religion, or ethnicity. If he was exclusively employed by Indians, it was only because he grew up with them and was inspired to become virtuous by their anguish and degradation.

The father of the country, Mahatma Gandhi, participated in several Indian uprisings that resulted in the day of independence. The Non-Cooperation movement was one of the main movements and the first significant effort at Indian independence. Numerous Indian liberation fighters were involved in the campaign. It was a movement that began nonviolently and peacefully before becoming violent. We ought to be aware of this significant chapter in Indian history the non-cooperation movement. Let us examine each of the Non-Cooperation Movement's main tenets. For the topic, a few further details are necessary.

Nevertheless, during this incredibly vast campaign, millions of Indians took part in nonviolent, public rallies against the government. As a result, the public's perception of the Congress Party improved. Many were aware of their political rights as a result of this movement. The administration did not intimidate them.

During this period, Indian mill owners and merchants made substantial profits as a result of the boycott of

British products. It supported Khadi Handmade Industries. Gandhi's standing as a mass leader was further enhanced by this movement.

RESULTS AND DISCUSSION

Beginning of a public life:

When Gandhiji took the law or travelled to South Africa, he most likely had no notion that he would get into politics. But he became well-known as a result of what transpired there. He decided to oppose this injustice after seeing how South African Indians were refused citizenship rights, treated like second-class citizens, and prevented from leading honourable lives. Gandhiji spent twenty years of his life in South Africa, where he gained notoriety for his support of Indian legal counsel.

While defending the rights of Native Americans, he developed his tactics. He brought revolutionary nonviolent tactics such as the Satyagraha to India and helped her achieve freedom by modifying them. In South Africa, he engaged in Satyagrah, which was financially beneficial. He was acknowledged as the chief and renowned Indian among the South African Indians following the war.

Gandhiji returned to India in 1915. Upon his return to India, he was immediately acknowledged as a leading national figurehead. But he made the decision to travel around India and observe people's daily lives before becoming overly involved in politics. The First World military (1914–1919) broke out before Gandhiji finalised his choice, and in response to their entreaties, Gandhiji chose to assist the military efforts of the English authorities.

He told them the truth and assured them that India will get its freedom if the war was won. Gandhi believed that the Indian government would honour its commitments, but after the war, they didn't. While it is true that Gandhiji was given the title "Kaisar-e-Hind" for his wartime accomplishments, Gandhiji was a magnificent man and no title meant anything.

The Revolutionary Movement's Leader:

After the war, when the Indian people were denied their just claim to freedom, Gandhiji made the decision to refuse to work with the British Government. He was the one who started the Satyagrah movement.

Gandhiji advised the people to cease renting, to cooperate with the British administration in all spheres of life, and to boycott English goods in order to carry out a nonviolent and peaceful struggle against it. In Dandi, he violated the Salt Law, and this market highlighted the starting of his new strategy for taking on the power of the British Empire. He broke the salt law many times and was always found out and sent in jail. He launched the Non-Cooperation Movement in 1920.

Gandhiji attempted to foster peace between Muslims and Hindus by fasting for twenty-one days. Gandhiji was more than ever convinced that achieving the country's independence would not be an easy task and that the British were irrational. So he started what became known as the Civil Disobedience Movement.

The British government then invited the leaders of the Indian community to a Round Table Conference in an attempt to find a solution and implement improvements. There were no congressmen present during the 1930 First Round Table Conference.

A settlement was subsequently brokered by Mahatma Gandhi and Lord Irwin, who was the Viceroy of India at the time.

This agreement led to Congressmen led by Gandhi taking part in the Second Round Table Conference, which also ended in impasse.

Mahatma Gandhi chose to break off his formal ties to the Congress in 1934 so that he could focus on the positive initiatives, like repairing villages, helping the Harijan people, abolishing the untouchability system, fostering cottage industries, developing Khadi, and so forth. He was the uncrowned king who dominated the political landscape of the nation, while he was undoubtedly not a member of Congress.

He began a fast the following day, "to end only if and when sanity returns to Calcutta." The outcome was astounding: those who had been yelling with glee while they had been looting, burning, and killing others came and knelt before him, begging for forgiveness. On 4 September, the leaders of all the communities in the city brought him a written pledge that there would be no more such outrages in Calcutta.

Gandhiji then broke the fast. Calcutta kept its word even after the partition, when many other towns were engulfed in chaos. Unfortunately, the collective frenzy resumed on August 31st.

Although Gandhiji was eager to travel to Pakistan to assist the terrified and persecuted minorities, he was unable to leave Delhi until the public sentiment improved to the extent that he could be certain the madness would not burst again. Even if his arrival had tempered the fervour in Delhi, there were still tensions, occasional violent outbursts, and restrictions on Muslim street mobility. His grief persisted and deepened. This made him feel powerless, so on January 13, 1948, he pleaded with people to "turn the search light inwards," claiming that "God sent me the fast."

It was turned, but it was unclear how much light got through. Gandhi received a written promise from representatives of various communities and organisations in Delhi, including the militant Hindu group known as R.S.S., on January 18, following a week of intolerable tension and suspense. The pledge stated that "we shall protect the life, property, and faith of the Muslims and that the incidents which have taken place in Delhi will not happen again." Though frail, Gandhi was content as he lay on a cot. Gandhi then broke the fast in

front of choruses from several world scriptures.

Gandhi was essentially a devoted individual who longed for God. After more than fifty years of searching for the truth, he believed that the only way to find it was to practise active, faith-based nonviolence.

Gandhi's Battle Against British Rule in India:

Gandhi departed South Africa on July 18, 1914, having reached a historic accord with the government. He left for England and was met with gallantry upon his return to India on January 9, 1915. Gandhi spent that year touring India, meeting with the poor, and researching how to incorporate the ideas he had learned from satyagraha in South Africa into India's struggle for independence from Britain. This was his first visit back to India.

The next sixteen years were spent by Gandhi at another ashram he had founded outside Ahmedabad, near the banks of the Sabarmati river. More than two hundred people joined his community, which adhered to the same discipline he had originally witnessed at the Trappist monastery in South Africa. Each member made fourteen vows, covering everything from physical labor to tolerance for all religions to poverty, nonviolence, honesty, and clothing production. They also prepared to suffer and die in the nonviolent struggle for independence, shared meals, prayed together, and farmed the land.

Gandhi was welcomed in 1917 by a committed peasant who wished to aid the starving peasants in their struggle against the oppressive British landlords in Champaran, a very poor and remote area of the country. Upon his arrival, Gandhi had planned to stay for approximately one month; instead, he ended up staying for nearly two years, during which he was captured by the British while riding an elephant.

Britain said on March 18, 1919, that its repressive measures to quell the Indian independence movement and restrict basic civil liberties would not change, even after the First World War ended. The Rowlatt Acts limited freedom of expression, the press, and assembly in an effort to quell the growing unrest. The next day, Gandhi announced that he had dreamed that the whole nation had gone on strike against British rule, and he invited everyone to consider making this dream come true.

On April 6, Gandhi called for a national day of prayer and fasting, and the majority of people chose to spend the day at home praying and fasting. India was hence closed for the entire day. Millions marched in the street, much to the complete shock and disbelief of the British. Suddenly, India was waking up. The British government responded by doing what any empire would do: it put an end to the movement, imprisoned its leaders, and put demonstrators to death. A week later, 379 peaceful protestors were killed and 1,200 more were injured in Amritsar by British soldiers.

It was estimated that 50,000 Native Americans were incarcerated at this period due to their civil disobedience. The British freed all political prisoners when Gandhi canceled the campaign in 1922, but they detained him.

Gandhi's life had a political upturn

The anti-British movement began to pick up steam in India at the start of 1920. The Uttar Pradesh government was advised by the Indian government not to comply. Congress ordered the Indian public to sever all ties to government colleges, universities, and legal systems. Gandhi suggested refraining from purchasing imported goods. being self-sufficient. for the loom and charka's introduction.

Deshadde Manas responded to Gandhi's request with an unprecedented stance. Products from outside the country burnt in different regions. People started wearing woven clothes in the chars. On February 8, 1922, a mob spread to Chaurichura, Uttar Pradesh, and killed a few police officers. In protest, he ended the movement. Gandhi was placed under arrest. Gandhi's first notable triumph after arriving in India was in 1917 during the Champaran agitation. Even though there had been a declining market for indigo, the British landlords forced the local peasants to grow this profitable product.

The situation worsened when they were forced to sell their harvests to the planters at a fixed price. The farmers pleaded to Gandhiji for help. Gandhi succeeded in getting concessions from the regime by using a peaceful protest strategy that caught them off surprise. This campaign marked Gandhi's arrival in India. The national movements led to Gandhi's allegiance. He acknowledged the responsibility of the movement. When it happened, Mahatma Gandhi was a learned and devout man who went on to become the most read, knowledgeable, and admired person of the 20th century. Paradoxes, rivalry, bloodshed, and exploitation abound in the globe. Religions fight, states invade one another, rulers oppress one another, and wars turn into international conflicts.

Equity, Veracity, and Gandhi's Nonviolent Campaign

Mahatma Gandhi's founding of the Swadeshi Movement was one of his political endeavors. Gandhi started the Swadeshi Movement to encourage Indians to shun foreign commodities and textiles. He used to clothe himself by pushing a wheelchair away from the welfare products and dressing himself in wheelchairs intended for Indian women. The British government has repeatedly restricted him to political involvement. After spending several years behind bars, he was imprisoned for seven years. But he did not hate being imprisoned for the sake of justice and truth. The subcontinent has been progressively realizing how much the nonviolent, egalitarian path taken by Gandhi's struggle was the right one in rectifying the British Lion. Gandhi's vision of an independent India founded on religious tolerance was, however, challenged by a growing Muslim nationalism that in the early 1940s called for the creation of a separate Muslim nation within India.

Thoughts on Gandhi's Indian Politics Doctrine

Gandhi noted that given human nature, a police force is essential in a country structured around the Swaraj principle, even though a military is not required. Nonetheless, the state would restrict the amount of time that police used weapons, intending to only use them as a restraining measure.

Mahatma Gandhi gave the idea of non-violence a new meaning in the modern day. He opposes British governance. Violence was generally utilised, but Mahatma Gandhi made history by developing the tactical methods for the British rulers to leave India's territory peacefully and by establishing nonviolence as a political theory.

Gandhi's nonviolent approach demonstrates the strength of the brave people's belief, their moral superiority, and their mental toughness without ever showing signs of weakness or cowardice. Gandhi's supporters opposed the brutal acts of the British authorities with nonviolence. Well-versed in moral principles and well-trained that's not as tough. Gandhi's accomplishment in this case stems from the fact that millions of Indians earned their independence via nonviolence, and the British were forced to submit to their followers.

FINDINGS AND CONCLUSION

In addition to his brilliant battle against South Africa's institutionalized racism, Gandhi's legacy includes the Indian independence movement, a revolutionary route of interreligious dialogue, and the first widespread use of nonviolence—

- the most effective means of bringing about positive social change.

- Gandhi's nonviolence was spiritually based and not merely politically motivated, which is why he made a lasting impression on both the Indian and international political scenes.
- Even in India, a lot is changing quickly, and a lot of traditional practices, ideals, and establishments are becoming less reliable. Nonetheless, the Gandhian approach is becoming more and more popular for finding a peaceful resolution to the issues that modern society finds comforting. The entire planet is in chaos right now.
- The level of violence is rising everywhere. Numerous nations are engaged in internal conflict, preparing to go to war with one another. The dissatisfaction continues to spread throughout.
- These folks are immortal because their accomplishments live on in them. There were several ones that would have immortalized his name anywhere in the globe, measured either by the excellence of their execution or by the consequences they had for the welfare of humanity.
- He set one-fifth of the human race free from foreign servitude. Pakistan's independence is inextricably linked to India's, as the two countries were derived from one another.

- His actions for individuals who belonged to the group known as the untouchables were equally significant. Millions of people were set free by him from the oppressive caste system and societal humiliation.
- He established the groundwork for a new way of life that could eventually offer a viable alternative to both an oppressive government and an affluent economy by insisting that freedom should be determined by the welfare of the millions of people living in the villages.
- Through his martyrdom, he contributed to establish the secular and democratic nature of the Indian State and shamed his people out of sectarian fever.
- There is no tangible scale that can adequately capture the moral impact of his nonviolent approach, gospel, and personality.

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