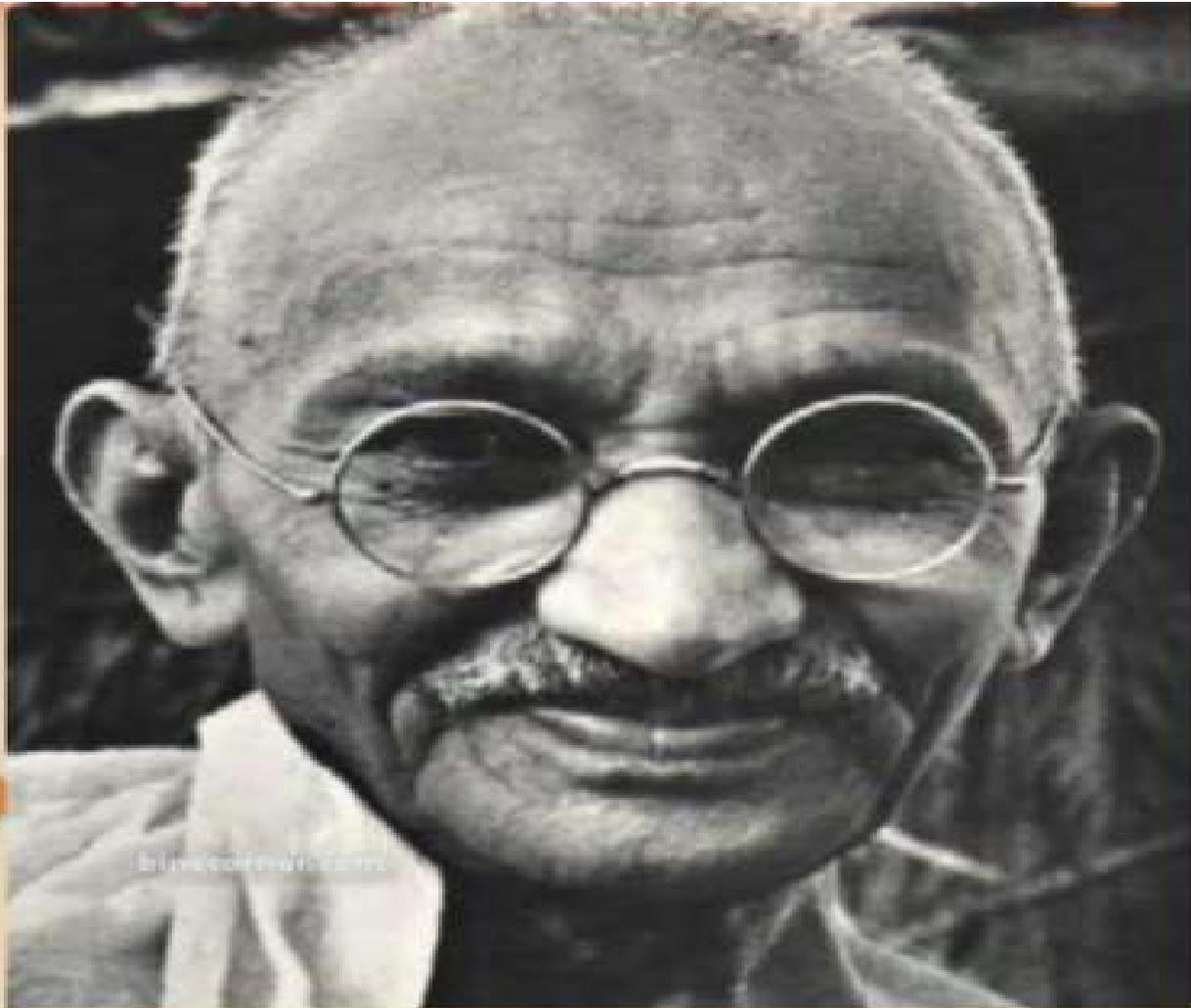


MAHATMA GANDHI



1869-1948



Mahatma Gandhi – The Father of India (1869-1948)

Key study

- Concept of Satyagraha
- Truth and Non-violence
- Anarchism
- Ramrajya
- Means and Ends

Introduction

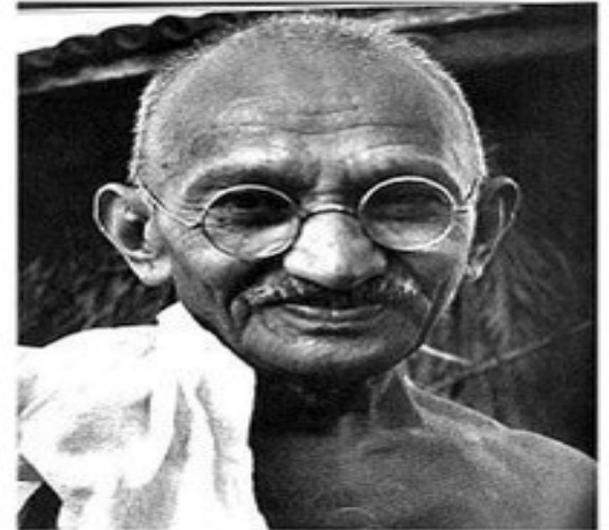
- He was an influential figure in the history of India and modern Indian political thought who gained international fame for his effective ideologies.
- He acknowledged traditional concepts and symbols but without reluctance introduced interpretations and ideas from foreign to Indian culture that shows the importance of western humanism in his approach.
- He trailed Tolstoy, whose writings , with those of Thoreau and others, he studied while in South Africa.
- The influence of Gokhale on his thought is enthusiastically , as the impact of the element of Indian nationalist political thought signified by Tilak
- 'The kingdom of God is within you'---Tolstoy's book

- Mohandas Karamchand Gandhi was born on 2 October 1869 in Porbandar, a coastal town in present-day Gujarat, India. His father, Karamchand Gandhi (1822–1885), who belonged to the Hindu Modh community, was the *diwan* (Prime Minister) of Porbander state, a small princely state in the Kathiawar Agency of British India.



Mohandas Karamchand Gandhi

- Employing non-violent civil disobedience, Gandhi led India to independence and inspired movements for non-violence, civil rights and freedom across the world
- Gandhi is commonly known as Mahatma Gandhi
- He is known in India as the Father of the Nation
- Born and raised in a Hindu Bania community in coastal Gujarat, and trained in law at the Inner Temple in London, Gandhi first employed non-violent civil disobedience as an expatriate lawyer in South Africa, in the resident Indian community's struggle for civil rights



Attempting to Establish a Career in India: 1891-1893



- His attempts at establishing a law practice in Mumbai failed. Later, after failing to secure a part-time job as a high school teacher, he ended up returning to Rajkot to make a modest living drafting petitions for litigants, a business he was forced to close when he ran afoul of a British officer. In his autobiography, he refers to this incident as an unsuccessful attempt to lobby on behalf of his older brother. It was in this climate that, in April 1893, he accepted a year-long contract from Dada Abdulla & Co., an Indian firm, to a post in the Colony of Natal, South Africa, then part of the British Empire



Gandhi in South Africa: 1893- 1914

Gandhi while serving in the Ambulance Corps during the Boer War.



- In South Africa, Gandhi faced discrimination directed at Indians. He was thrown off a train at Pietermaritzburg after refusing to move from the first class to a third class coach while holding a valid first class ticket. Traveling farther on by stagecoach he was beaten by a driver for refusing to travel on the foot board to make room for a European passenger. These events were a turning point in his life, awakening him to social injustice and influencing his subsequent social activism.

The South Africa Years

Gandhi and his legal colleagues.



Gandhi and his South African friends.

Gandhi served in and lead an Ambulance Corps Unit in both the Boer War 1899-1892 and the Zulu War of 1906. By supporting the British government, Gandhi hoped to gain full citizenship for Indians in South Africa, a goal he did not achieve.

STRUGGLE FOR INDIAN INDEPENDENCE (1915–1945)



Returning to India in 1915



- In 1915, Gandhi returned from South Africa to live in India. He spoke at the conventions of the Indian National Congress, but was primarily introduced to Indian issues, politics and the Indian people by Gopal Krishna Gokhale, a respected leader of the Congress Party at the time.

Gandhi takes a leadership role



Gandhi preaching a group of people



Gandhi in a train interacting with his followers



Gandhi on the Salt March.



Gandhi on Dandi March

Gandhi's Tactics

- Gandhi employed non-cooperation, non-violence and peaceful resistance as his "weapons" in the struggle against British. In Punjab, the Jallianwala Bagh massacre of civilians by British troops (also known as the Amritsar Massacre) caused deep trauma to the nation, leading to increased public anger and acts of violence. Gandhi criticized both the actions of the British Raj and the retaliatory violence of Indians. When he was arrested, he continued his non-violent protest through hunger strikes.

Gandhi and Jawaharlal Nehru work to prepare for independence.



Gandhi-Nehru in a happy mood



Gandhiji and Nehruji on serious discussions for attaining independence to India





Gandhiji with Jinnah, leader of the Muslim faction in 1944



Gandhiji addressing a huge gathering



Gandhi led a very simple life



Gandhi spinning thread



Gandhi reading a newspaper



Mahatma Gandhi's room at Sabarmati Ashram

Introduction

- ❖ Mohandas Karamchand Gandhi affectionately called as “Mahatma” and “Father of the Indian Nation” was not academic philosopher but he has stressed some fundamental ideas for the regeneration of man and the reconstruction of society and politics.
- ❖ Gandhi was a man of Action, a Karmayogi and a Realist . His political and social philosophy is based upon his own observation and experience.
- ❖ He was greatly influence by Hinduism, Jain Buddha’s and Christian Philosophy. These Philosophies helped him to fight the Battle of India’s Freedom and Racism with the Weapon of Non-Violence.

Writings of Gandhiji

Gandhiji did not write a treatise on Political Philosophy. His views found expression in his following writings :

- ❖ “The Indian Opinion ”, “ The Young India” and “Harijan”
- ❖ “The Story of My Experiments with Truth”.
- ❖ Hind Swaraj
- ❖ His Speeches

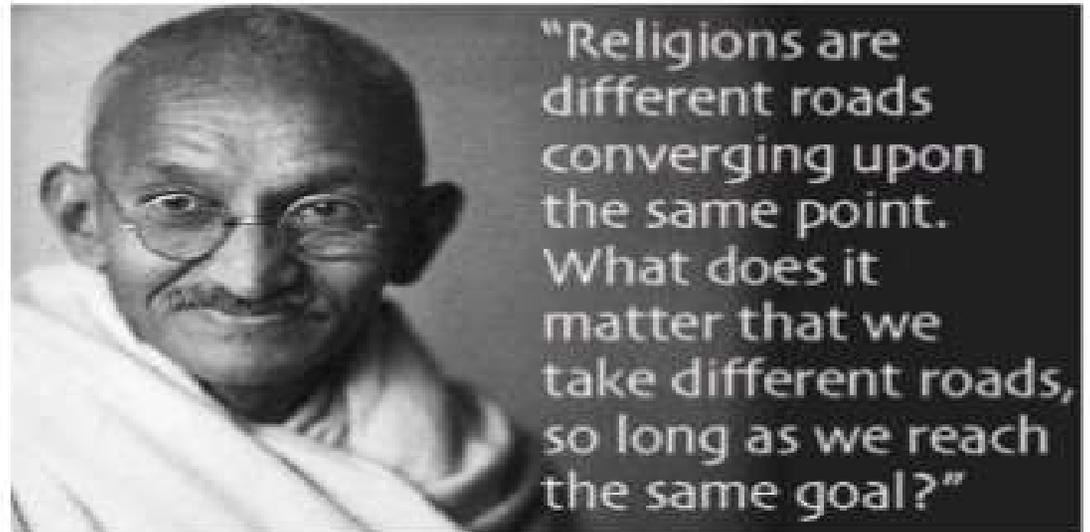
Gandhian Philosophy

The Philosophy is based on the concept of the
Unity and Existence.

Gandhian Philosophy is based on

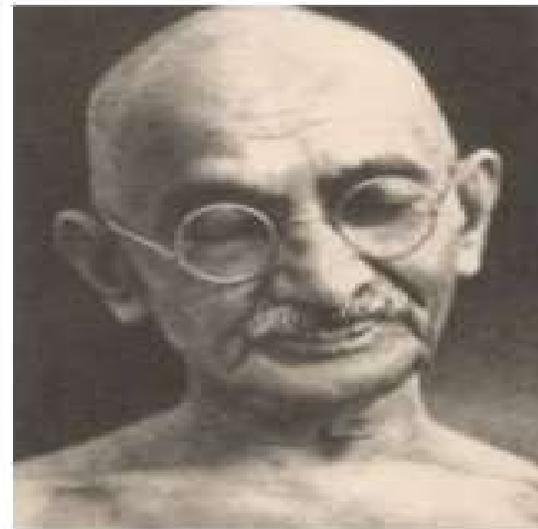
Three Principles

- ❖ Truth
- ❖ Ahimsa
- ❖ Purity



Truth

- ❖ According to Gandhiji God is Truth ,i.e. Self-Existent or the Highest Consciousness.
- ❖ For him Truth is the Sovereign Principle that every Human should Search for.
- ❖ According to Gandhiji Truth will alone at the End.



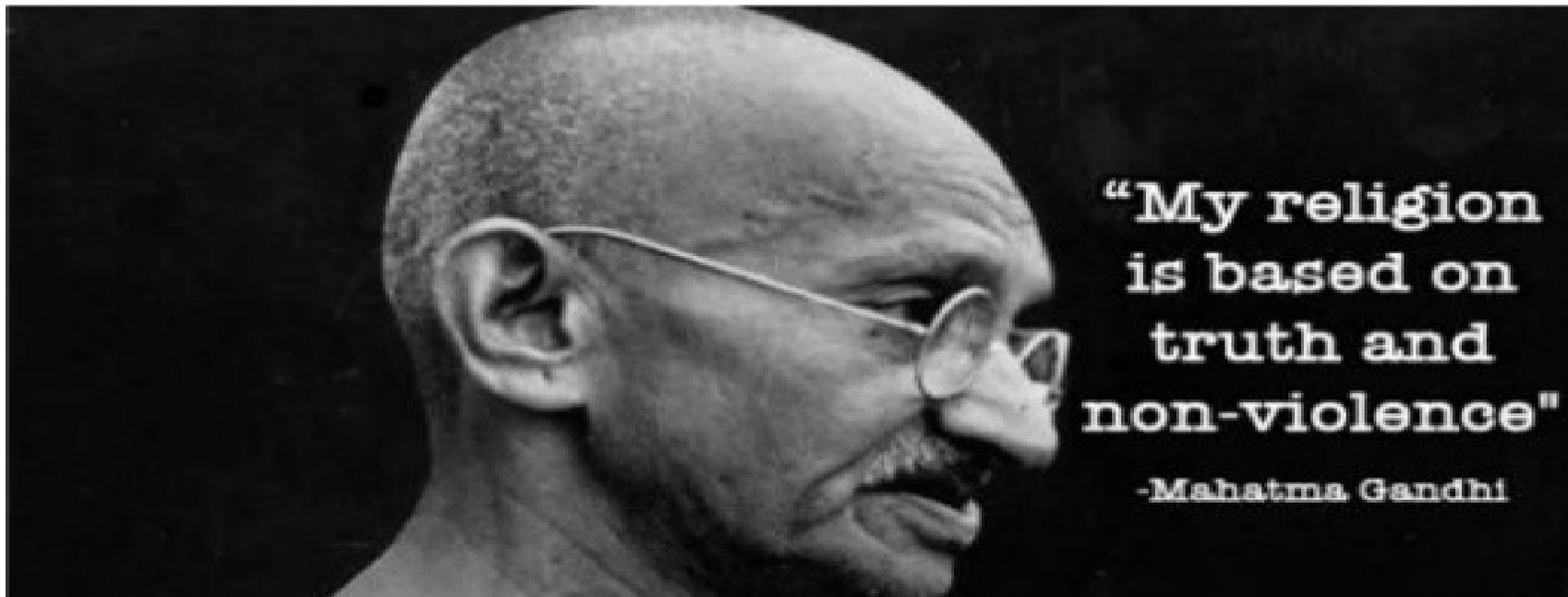
THERE IS
NO GOD
HIGHER
THAN
TRUTH

-MAHATMA
GANDHI

Ahimsa

- ❖ For achieving Truth Gandhi stressed on following :
 - Prayers
 - Dedicated Humanitarian Service
 - Purity of Personal Life in Thought , Life and Body.
- ❖ For Gandhiji Ahimsa and Truth were like Two Sides of the Same Coin.

- ❖ According to Gandhiji , Non-Violence was the law of Species as Violence is the law of the Brute.
- ❖ He opposed violent methods to serve even the Noblest of Causes.
- ❖ Gandhiji explained that India's Non-Cooperation was not with Britain but with System they had established in India.



Purity

- ❖ Gandhi Stressed on Purity of Ends and Means. He said “End” is not our hands , whereas “Means” are in our control and we should keep them Pure.
- ❖ He transformed the Principles of Truth , Ahimsa and Purity of Ends and Means into a Social and Political technique for transforming the Individual and Society.
- ❖ Gandhi applied these Principles to Political , Economic and Social Institution.

SATYAGRAHA

- The idea of satyagraha emphasised the power of truth and the need to search for truth.
- It suggested that **if the cause was true, if the struggle was against injustice, then physical force was not necessary to fight the oppressor.**
- Mahatma Gandhi believed satyagraha could unite all Indians

Principles of Satyagraha

- Nonviolence (Ahimsa)
- Truth – Honesty, but goes beyond it to mean living fully in accord with and in devotion to that which is true
- Not stealing
- Chastity (Brahmacharya)
- Non-possession (not the same as poverty)

Contd...

- Body-labour or bread-labour
- Control of the palate
- Fearlessness
- Equal respect for all religions
- Economic strategy such as boycott of exported goods (swadeshi)

Experiments of Gandhi's Satyagraha

- **1916** - Satyagraha against the oppressive plantation system in **Champaran (Bihar)**.
- **1917** - Satyagraha in **Kheda district of Gujarat**, demanding relaxation of the revenue tax owing to the poverty experienced by the farmers because of the outbreak of plague and crop failure.
- **1918** - Satyagraha against the cotton mill worker in **Ahmedabad**.

THE COMPARISON OF THOREAU'S & MAHATMAS GANDHI CONCEPT OF CIVIL DISOBEDIENCE

Gandhi

- Gandhi believed in rather more civil resistance rather than civil disobedience because the approach that Thoreau took Gandhi had not yet read upon.
- Gandhi came up with satyagraha meaning truth force or soul force for peace against all who did wrong against people who did wrong.

Same

- They both believed in having a better government that worked better for everyone.
- They believe in approaching every situation non-violently and staying calm and collected thru trying times.

Thoreau

- Thoreau prefers a laissez-faire government, but he does not call for abolishing government. Rather he wants a better government.
- One honest man can change the state by standing up to it.

Doctrine of Satyagraha

- It is technique of the fight of an oppressed people against foreign rule.
- According to Gandhiji, every nation should have 'Swaraj' i.e. self-rule.
- Swaraj is a birth right of every citizen.
- Swaraj implies the complete social justice, equality, and freedom.
- Gandhiji evolved technique of Satyagraha to resist the evil of foreign rule.
- It is a device through which the unjust, impure, untruthful and evil are resisted

Meaning of Satyagrha

- The literal meaning of the word, 'Satyagraha', is 'Persistence for truth'
- It is a soul force or love or truth force.
- Satyagraha is based on 3 articles of faith:-
 - 1 belief in Non-violence
 - 2 the belief that no government can exist without the cooperation of the people
 - 3 suffering and sacrifice for a genuine cause and the law of man.
- It means an assertion of the power of the human soul against political and economic domination.
- It is the vindication of the glory of the human conscience.

Main ingredients of the doctrine of Satyagraha

- It denotes operation of soul force against all forms of injustice and oppression.
- It is a two fold blessing: it blesses the person who practices it and it blesses the individual against whom Satyagraha is practiced.
- It is the weapon of the bravest and strongest not of the weak.
- It is like self-sacrifice for genuine cause.
- It should not be identified with the idea of passive resistance.

Principles of Satyagraha

- 1 Truth :-
- It is the supreme being of the highest quality.
- It is the highest concrete reality.
- Truth as God is the eternally perfect infinite consciousness.
- Gandhiji accepted the truth conveyed by the concepts of 'karma and reincarnation'.
- To quote Gandhiji, "Man is higher than the brute and has divine mission to fulfil. To find truth completely is to realize oneself and ones destiny."
- Satya means not mere abstinence from telling or practicing untruth but is God.

Non- violence (Ahimsa)

- It means not merely keeping away from killing, its active part is love.
- It simply means non-injury or non-killing
- In reality it stands for 'abstention from hostile thought', 'word or act.'
- He equates non-violence with love, forgiveness, fearlessness, selflessness and all that.
- It cannot see pain or suffering.
- It is a 'soul force' against all injustice, brutality, tyranny and wickedness.

Brahmacharya

- According to Gandhiji, it is one of essential requisite qualities of a Satyagrahi.
- It is necessary condition that one should not look upon any women or man with lustful eye.
- Such animal passions must be controlled and better be excluded from mind.

Control of Palate (Sense of Taste)

- He says, control of palate is the first essential in the observance of the vow.
- It is very closely connected with the observance of brahmacharya
- He found that brahmacharis food should be limited, simple, spiceless and if possible , uncooked

Fearlessness

- It is the strongest weapon of satyagrahi , he says, fearlessness connotes , freedom from all external fear- fear of disease, bodily injury and death, or dispossession, for losing ones nearest and dearest, or losing reputation or giving offence and so on

Bread-Labour (physical Labour)

- It is essential for non-stealing and non-possession.
- He honored labour.
- He was not ashamed of at any time doing any odd work. He worked very hard.
- He preached what he practiced.

Swadeshi and Swadharma

- He says that, “Swadeshi is that spirit within us which restricts us to use any service of our immediate surroundings to the exclusion of the more remote”
- The satyagrahi , as far as possible purchases ones requirements locally and not buy things imported from foreign lands.
- Swadeshi was always essential to use indigenous goods even if they were comparatively inferior or bad.
- He wanted full employment to native producers.
- He used the slogan Swadeshi against Englishmen and their made articles.

Tolerance

- It implies equal respect for all religions.
- He was born in Vaishnava faith. There was deep impression of Rama on him. He also read Bhagavad-Gita. Besides he had Musalman and Parsi friends.
- By religion , Ganhiji did not mean Hinduism or any other particular creed.
- It was based on truth and Ahimsa. For him God was truth and love.

Removal of Untouchability

- It means not only not practicing untouchability but also fighting against it as a whole to eradicate that practice.
- He declared all are the sons of the God and called the untouchable as 'Harijans'
- Every satyagrahi must work for the uplift of the Harijans and treat the Harijans as equals.
- He hated untouchability and regarded it as 'a blot on the fair name of our society'.

Techniques of Satyagraha

- Non-cooperation
- Civil Disobedience

1 Hijrat

2 Fasting

3 strike

Non-cooperation

- It means that those who were unjust or oppressing should not be co-operated and support with.
- It is in such a situation alone that an oppressor will be obliged to listen patiently to all demands of the opponent.
- It is an action of people directed against a government or authority.
- Two methods of Non-cooperation:-
- Hartal:- means stoppage of all commercial activities. Stoppage should be voluntary.
- Social ostracism or picketing:-
- It is a kind of social boycott against those who defy public opinion.
- Those who do not cooperate in hartal should be socially boycotted.

Items of Non-cooperation Programme of 1920

- Gandhiji used the technique of non-cooperation movement in independence struggle against British rule in India during 1920-22.
- Surrender of titles and honorary offices and resignations from nominated seats in local bodies.
- Refusal to attend government levees, durbars, and other official and semi-official functions held by the government officials
- Gradual withdrawal of children from schools and colleges owned, aided or controlled by the government
- Gradual boycott of British courts by lawyers and litigants and the establishment of private arbitration courts by their aid for the settlement of private disputes

Continu.....

- Refusal on the part of military, clerical and labour classes to offer themselves as recruits for service in Mesopotamia.
- Boycott of foreign goods and use of Swadeshi goods laying down of arms and the suspension of payment of taxes.

Civil Disobedience

- For Gandhiji another method of fighting against a powerful oppressor was that of civil resistance.
- Civil disobedience movement(1930-1931) was a step further over the non-cooperation movement of 1920s.
- He was opposed to armed resistance. He pleaded that the people should not obey unjust and anti-social laws.
- The people should be bold enough to declare their intention to disobey cruel and unjust laws.
- They should openly defy such order.

Techniques of civil disobedience

- Gandhiji defined , "the breach of unmoral statutory enactments."
- Hijrat:-
- It means voluntary exile from one's permanent place of habitation.
- The people who feel oppressed either in view of loss of self respect or honorable living may take recourse of permanently migrating to other place.
- Those who are unable to defend themselves without violence are advised Hijrat.

- **Fasting:-**

- It simply means non-taking of food. It is a means of self purification.
- It is a dangerous weapon of resistance.
- It requires both physical and mental courage on the part of the satyagrahis to make it effective.
- It is very potent and powerful weapon.
- It purifies the self and is peaceful by to a conquest through love.

- **Strike:-**

- It is a weapon of the laborers to remedy their legal demand against the owner .
- According to Gandhiji, strike is a voluntary, purificatory suffering undertaken to convert the erring opponent.
- It should be non-violent and disciplined in application.
- He did not believe in the Marxist principle of class war and forceful takeover the means of production from the bourgeois.
- He firmly believed that a strike is meant to end injustice, inefficiency, corruption and shortsightedness of the capitalists.

Anarchism (philosophical)

- Gandhiji did not identify with western liberalism, socialism, communism, nationalism as political systems.
- For Gandhiji state stood for violence and exploitation.
- In the ideal state, there should be no political power for there is no state.
- Anarchists opposed all constraints. For them rights of the people are everything. They don't find anything wrong in the individual using force against state.

- According to Gandhi, purest anarchy is a political situation in which a society is organized and run on the basis of complete non-violence.
- We may place Gandhism in the category of religious or philosophical anarchism in view of the fact that he denounces the nature and character of political authority and instead ultimately goes in favour of an ideal society without instrument of coercion.
- He opposed all types of violence either by the state or by the people.
- According to Gandhiji that government is the best government which governs the least.
- If government is run for the good of the people he allowed state action.

Continu.....

- Gandhiji said that, "there are certain things which cannot be done without political power."
- He regarded political power not as an end but a means for ideal state.
- He separated violence from politics and united politics with religion.
- He is nearer to the philosophical anarchists like Tolstoy, Goldwin etc.
- He use the word 'religion' in a broad sense. His religion is based on truth and non-violence.
- He says , 'Truth is my God non-violence is the means of realizing him.'

- He talks of 'the religion which underlines all religions.'
- He has spiritualized politics.
- His thought is based on ethical idealism. He advocated an ethical and religious approach to politics.
- Gandhiji says , "For me there are no politics devoid of religion. Politics bereft of religion are death trap because they kill soul."
- He advocated an ethical and religions approach to politics.
- He always talked of ethical religion.

- Gandhiji's religious basis of politics signified the stress on moral values.
- His concept of state is related and intermingled with religion and anarchism. It is named as "religious or philosophical anarchism."

Ram Rajya (Ideal State)

- Gandhiji's concept of Ram Rajya is based on Satya and ahimsa
- It is sovereignty of people based on pure moral authority.
- This political vision of Gandhi is ultimately based upon the classical Indian myth of the Ideal policy under Rama, the hero of Ramayana.
- Rama as adventurer and enables every brave spirit to feel
- According to Gandhiji this is the sword of satya and

Features of Rama Rajya

- Decentralization
- Varnya system
- Non-possession
- Trusteeship
- Bread –labor

Economic features of Ram Rajya.

- Ramrajya is also known as Enlightened Anarchy.
- 1 Village oriented agrarian economy
- 2 Decentralized
- 3 there will be no industries in good numbers.
- 4 economy is agrarian and village autonomous there will be no economic crisis
- 5 work of barber and lawyer will be treated equal

Political features

- 1 Decentralized politics. Panchyat Raj system exists.
- Stateless at the final
- Ban in cow slaughter and liquir
- There will be no capital punishment and no jails.
- Jails will be rehabilitation centres and police will not use violence.
- Secularism prevails
- Thought of equality
- Non violent society

- The society will be casteless and classless
- There will be good morality
- He suggest basic education as the beginning of mission to attain Ramrajya.