

To Study the Mahatma Gandhi's Political Philosophy of the First Indian Civil Disobedience Movement

Santosh Chodhary¹, Dr. Tanu Pawar²

¹Research Scholar, Sunrise University Alwar

²Professor, Sunrise University Alwar Raj

ABSTRACT

“After his arrival from South Africa in 1915, Gandhi” turned into a significant figure in the freedom development and with a captivating presentation, under the shadow of his political master, joined the surge of national development in India, a development which had a background marked by a couple of decades. Gandhi additionally found an extraordinarily moral technique for political change, as Satyagraha from his encounters in South Africa, in light of his dyadic establishments, indivisibly trapped with, animas (non-violence) and Satya (truth), and gave a successful option in contrast to the violence, executed by the decision authorities. Gandhi had 'redirected' the streaming stream of National freedom development, "drove by the Anglicized lawmakers up to that point controlling enemy of British battle in India. In the normal folksy protection from pioneer violence in India, Gandhi animas was viewed as a result of a profound and strict work on, offering an exceptionally unpredictable way of resistance. For the colonized psyche, such opposition would be considered a "disappointment," for the products of such obstruction were deciphered fundamentally as otherworldly, having nothing to do with the political. Ashish Nandy Susan Abraham and so forth appropriately give an attention on the importance that such otherworldly thoughts had and its colossal hugeness in the political domain, "in the way that it permits one to reproduce the idea of oneself, the other, the world, and God."

Keyword: Satyagraha, Pilgrim, Unpredictable, Freedom, Enemy

INTRODUCTION

Since Gandhi asserts that Satyagraha is never carried out via physical force, the acceptance of non-violence as a creed entails the power of love. A "sacrifice of the self" is always required for satyagraha to occur. One might give it to their "nearest and dearest." The concept of "satyagraha" as opposed to "passive resistance" as a non-violent practice is a key way that Gandhi articulated non-violence in his writings. Gandhi believed that passive resistance was a tactic used by the weak. Since it just emphasizes the necessity of opposing the "power" of the powerful, such a weapon can never produce soul-force or truth-force. It is a description of human subjectivity that opposes authority from a position of helplessness. Gandhi distinguishes between "satyagraha" and "passive resistance" based on the notion that one can be helpless but possess a soul-force that enables one to endure great agony in pursuit of justice and the truth. Such soul-power, or a sort of spiritual, psychological, and moral "potential," can "even melt the heart of a stone" when combined with severe oppression and physical force.

Since violence merely serves to perpetuate a cycle of violence and counter-violence, the potential to soften the oppressor's heart offers a fresh perspective on the banality of violence. The moral and ethical sense of care for others is disturbed by the experience of violence. In situations where the other person is an oppressor or an enemy, violence against them simply serves to exacerbate animosity and escalate the violence in return. A sustainable peace cannot be achieved in such a circumstance, which is associated with the instrumental use of violence. Someone becomes the same oppressor when they return the acts of others in the same way. According to Gandhi,

A lack of faith in the potential for lasting peace is equivalent to a lack of faith in the goodness of human nature. Most men are aware of the difference between an act that is just and one that is not.

Gandhi believed that violence could never bring about lasting good because it would destroy the foundations of virtue. Any work or project that has violence at its core will continue to recur in the form of growing suspicion and mistrust, which will

lead to a longer cycle of violence. According to Gandhi, my goal is to completely blunt the tyrant's sword—not by engaging in combat with a weapon that has a keen edge, but rather by letting him down when he expects me to provide physical opposition.

Gandhi promoted a code of ethics that includes a deliberate acceptance of suffering and is characterized by non-violence, non-harm, and fearlessness. Gandhi is able to put the victim and the attacker on the same page by accepting the idea that one should never harm another, even when one is in a position to do so. It is predicated on three fundamental ideas:

1. Reaching a win-win solution is of shared interest to the disputing parties.
2. That those who are able to start Satyagraha are likewise able to see it through to completion;
3. That the parties are, or at least may be, open to an appeal to the heart and mind.

As both victims of violence and selfless truth-seekers, satyagrahi must exhibit the inner fortitude to maintain nonviolence in the face of severe repression and the urge to achieve immediate results. Gandhi based his case for fearlessness on the prospect of becoming a victim—or, more accurately, a victim of pain and truth-seeking. Gandhi defined fearlessness [of Satyagrahi] as being free from outside fears, such as those of illness, physical harm and death, being evicted, losing one's closest loved ones, damaging one's reputation, committing an offense, and so on.

REVIEW OF LITERATURE

Hari Priya Pathak (2011) M.K. Gandhi was a lobbyist with a distinction, playing by undercutting and destabilizing the royal standards and belief system on which the establishment of British expansionism was based. He opposed the British Empire, summoning and resuscitating Indian culture, its religion and theory. His political technique included opposition through sex, dress, language, and not the least through utilization of present day innovation, particularly the print machine, which he was such a great amount against when he composed his fundamental work *Hind Swaraj* in 1909. By following the rule of bisexuality and womanliness, which is consistent with Indian culture, he tested the manliness of the West. He demonstrated that gentility or Shakti was the weapon, not of the powerless, however of the solid disapproved of individuals. Gandhi opposed the British guideline by his meager apparel. By doing this he could dismiss the Western modernization just as interface with the Indians, specifically with the laborers.

Priyanka Bose (2014) Though investigate is becoming exposed about Gandhi's sees on sexuality, there is as yet a hole in how this can be connected or centered to his more extensive political way of thinking and individual direct. Joseph Alter states: "It is notable that Gandhi felt that sexuality and want were personally associated with public activity and legislative issues and that discretion made an interpretation of straightforwardly into intensity of different sorts both open and private." However, I would contend, that the manners by which Gandhi associated these viewpoints, why and how, have not been completely talked about and are, to be sure not notable. By contemplating his perspectives and practices with connection to sexuality, I accept that much can be recognized concerning how his political way of thinking and individual direct were both set up and carried on.

Bhana Surendra (2012) The continuous nonviolent fights that have been a significant element of world legislative issues in the previous not many years have brought up significant issues about participants' inspiration and motivation to complete acts that include so much close to home hazard. In this assortment of dissent sonnets from an a lot prior dissent, we get a striking look at how this was accomplished in Mahatma Gandhi's crusade for social liberties for Indians in South Africa pursued somewhere in the range of 1906 and 1914. Another word, Satyagraha - - which means truly "adhering to truth," and in some cases deciphered all the more freely as "soul power"- - was made to portray the strategy for nonviolent obstruction that was sent in this struggle by the racially persecuted Indian people group.

Tadd Fernée (2014) reevaluates the popularity based "Enlightenment as a multi-dimensional, heterogeneous, non-Eurocentric and living legacy. Gandhi's political commitment to the Enlightenment legacy is evaluated as far as qualities, epistemology and practice. For all intents and purposes, this worries the French Revolutionary legacy as a worldview of political activity, and Gandhi and developments as far as mass developments dependent on the way of thinking and practice of non-violence". The article battles that Gandhi, a long way from just a beneficiary to the Enlightenment custom, likewise drastically tested, extended and changed it.

3. OBJECTIVE (S) /NEED OF STUDY

The main objectives of the study are as follows:

1. To break down Mahatma Gandhi job in India's freedom development.
2. To study the Mahatma Gandhi's Political Philosophy of the First Indian Civil Disobedience Movement

RESEARCH METHODOLOGY

“In the proposed study, I use an abstract technique zeroing in on Mahatma Gandhi making, locations and correspondence furthermore the synthesis of those he pulled in with, these fundamental sources are unwound through the perspective of authentic social and political occasions. This genuine sense surrenders the suggestion setting in its own particular condition and empowers a solid feeling of progression through which through and handle enormous changes and headway in Gandhi serious reasoning and relationship”.

Research Design-

The ebb and flow study relies upon abstract Research Methodology. The examination relies upon recorded and descriptive procedures which consolidate the use of fundamental and discretionary sources. Colossal amounts of books, articles, journals, and periodicals have been advised as the sources.

Data Collection Strategies

As the ebb and flow research is certain in nature, credible exploration procedures will be followed. As such data collection and assessment will be followed. The basic data will be contained the assortment of diaries and making and talks out of Mahatma Gandhi, making out of contemporary researchers. The discretionary data will be as disseminated books a clear language and systems for examination will follow.

Plan of Research

The study starts by giving a short presentation on Mahatma Gandhi and its commitment in the freedom struggle of India. Next a writing survey gives a review of the past and ebb and flow look into on Mahatma Gandhi and freedom struggle. After writing survey we will expand early life, struggle and collection of memoirs of Mahatma Gandhi. After that in content section, we will dissect Mahatma Gandhiji's idea of Satyagraha, where in the root of the term Satyagraha Gandhiji's perspectives on Satyagraha and practice of Satyagraha. In the last part, we will investigate the study finding.

RESULT AND DISCUSSION

As a policy rather than a belief, non-violence takes on the form of an ethical reaction against a system of tyranny and subjugation by any individual or group. Depending on the circumstance, the ethical reaction might be a combination of political and spiritual, tactical and purposeful, practical and strategic. As an ethical response, a non-violent strategy of action addresses both the main offenders and the secondary victims of an oppressive system. The answer is a measured unwillingness to respond similarly by planning counter-violence, but instead by exposing the unethical aspects of a situation or system. The force of an ethical response to the adversary surpasses that of the adversary's answer. Gandhi's nonviolent strategy for opposing any such adversary as an oppressive system entails self-suffering in order to reveal the truth about being violated as well as how such a violation affects human well-being. Gandhi's ethical response was as follows: My Swaraj will be (...), a voluntary act of ongoing self-sacrifice rather than the outcome of the slaughter of others. My Swaraj won't be a violent appropriation of rights; rather, it will be a lovely and organic result of duty done properly and honestly.¹

Based on "truth and non-violence," which introduce "true freedom," an ethical reaction that rejects the necessity of any violence as required and declares its belief in a natural overthrow of the oppressive system is frequently compromised by an interpretive sweep. Such a broad interpretation viewed nonviolent resistance as only a "weapon of the weak," "passive resistance," or a withdrawal of support for the established order. According to these readings, nonviolence just permits the underclass and the depressed to express their disapproval; it does not undermine the system of repression. The institutions of tyranny cannot be fundamentally changed by dissent. The mechanism and the institution of tyranny, in a strong sense, gain legitimacy by clinging to a system of government that is primarily founded on the rule of law. As a result, they will continue to keep their power and authority despite internal dissension. The same might be said for a social order's continuation and stability in the face of mounting opposition to repressive actions.

Gandhi seems to have overlooked the structural violence that such a system creates, which makes it impossible to defend the lives and dignity of the average person. This is evident in his formulation and application of an ethical reaction to the

¹ Institutionalized [elitism](#), [ethnocentrism](#), [classism](#), [racism](#), [sexism](#), [adulthood](#), [nationalism](#), [heterosexism](#) and [ageism](#) are some examples of structural violence. See, http://en.wikipedia.org/wiki/Structural_violence accessed on 12th July,2012.

system. Since what the subject considers to be unfair is frequently justified within the system by citing the "rule of law" or other standard procedures of dealing with such an issue, the ethical practice of seeking truth and self-suffering falls far short of articulating an experience of being treated in an unjust manner. The difficulty for nonviolent resistance in a liberal-democratic system would be to prove tyranny and injustice in all of its manifestations, even through the legal and political channels that the system provides. Given these internal constraints and external limitations imposed on a purportedly non-violent practice, the question at hand is whether we can restore the significance of Gandhi's non-violent philosophy.²

CONCLUSION

Nationalist historians, however, have the flaw of mainly remaining uncritical and non-analytical, providing only a naive or uncritical view of Gandhian leadership. It lacks a sound theoretical foundation and never attempted to highlight the sacrifices and efforts made by the average person.

Nevertheless, as nationalist historiography is the most accurate representation of that era, it cannot be ignored. As a result, the three texts under discussion continue to be the most reliable historical sources. These three biographies are still important reading for anybody interested in Gandhi, Civil Disobedience, and its spiritual and lasting influence.

Three distinguished nationalist historians—R. C. Majumdar, Tara Chand, and Shri Ram Bakshi—have attempted to unite their perspectives on the Civil Disobedience Movement. Even though they analyze the same historical event from the same sources, their patterns and main points of discussion differ greatly from one another if one closely examines their narration. While Tara Chand focused on the Indian National Congress and their actions, R. C. Majumdar focused on the historical events that took place during the Movement, one by one. Shree Ram Bakshi went into great detail about how the Movement affected various parts of India. Despite the fact that all accounts have flaws, their historical significance cannot be overlooked because these historians made groundbreaking contributions to Indian history.

The current academic has made an effort to talk about the Civil Disobedience Movement's Cambridge historiography. The Cambridge School ignores the contributions of sociology and economics in favor of a wholly political approach to the study of Indian politics. As a result, it is frequently referred to as a skeptic's perspective on Indian nationalism in particular and politics in general. Even if they disagreed with the interpretation's general tone, Indian historians could not afford to overlook the two valuable insights that the Cambridge School offered. One is to draw attention to the connections between patrons and clients that transcend caste, class, and community. The second is to talk about how the Raj's tighter administrative and constitutional framework did open up political space for national and central issues, which aided in the growth of the nationalist movement, which had psychological and ideological roots.

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