

CHAPTER I

INTRODUCTION

Nonviolence is the pillar of Gandhi's life and work. His concept of nonviolence was based on cultivating a particular philosophical outlook and was integrally associated with truth. For him, nonviolence not just meant refraining from physical violence interpersonally and nationally but refraining from the inner violence of the heart as well. It meant the practice of active love towards one's oppressor and enemies in the pursuit of justice, truth and peace; "Nonviolence cannot be preached" he insisted, "It has to be practiced." (Dear John, 2004). Non Violence is mightier than violence. Gandhi had studied very well the basic nature of man. To him, "Man as animal is violent, but in spirit he is non-violent." The moment he awakes to the spirit within, he cannot remain violent". Thus, violence is artificial to him whereas non-violence has always an edge over violence. (Gandhi, M.K., 1935). Mahatma Gandhi's nonviolent struggle which helped in attaining independence is the biggest example. Ahimsa (nonviolence) has been part of Indian religious tradition for centuries. According to Mahatma Gandhi the concept of nonviolence has two dimensions i.e. nonviolence in action and nonviolence in thought. It is not a negative virtue rather it is positive state of love. The underlying principle of non-violence is "hate the sin, but not the sinner." Gandhi believes that man is a part of God, and the same divine spark resides in all men. Since the same spirit resides in all men, the possibility of reforming the meanest of men cannot be ruled out. (Rathi Shubhangi, 2014). He stated five axioms of nonviolence which are as follows-

- a) Non-violence implies as complete self-purification as is humanly possible.
- b) Man for man the strength of non-violence is in exact proportion to the ability, not the will, of the nonviolent person to inflict violence.
- c) Non-violence is without exemption superior to violence, which means that the power of a non-violent person is always greater than he would have if he was violent.
- d) There is no such thing as defeat in non-violence. The end of violence is surest defeat.

e) The ultimate end of non-violence is surest victory, if such a term may be used of non-violence. In reality, where there is no sense of defeat, there is no sense of victory (Gandhi M.K., 1960).

The legacy and methods of Gandhi once again erupted as a subject of immense discussion. Many essential Gandhian principal are echoed without the use of Gandhi's name. The youth in particular no longer reject Gandhi as a theoretician or a non-practical practitioner of ethics nor consider his ideas as utopian or obsolete, rather they consider him as an exceptional individual impossible to neglect. We can see that nowadays most of the filmmakers, social activists, political leaders, environmentalists, developmental economists, educators, social scientists and a host of others are innovatively using and advocating Gandhian ideals to address the challenges of changing world. India's turbulent and violent post-independence history has nevertheless included two trends of nonviolent action and resistance. In one of these, those influenced by Gandhi's ideas on economics and simplicity conducted the "Sarvodaya" movement, which combined his ideas with a call for nonviolent revolution, like The Bhoodan and Gramdan movement initiated by Vinoba Bhave and J.P. Narayan, the J.P. Movement, Women and anti-Liquor movements. Besides these, more recently, social movements concerned with the natural environment and the effects of development and changes both on the environment and the livelihood of the people have turned to nonviolent protest and defiance of the state.

The new forms of social mobilization started in 1970s and gained a variety of names such as social movement, people's movement, popular movements etc. These movements emerged and highlighted some of the major issues as gender and environment. Many of these movements rooted themselves from ideologies of Mahatma Gandhi and they largely distanced themselves from political parties, or tried to cut across the ideologies of the political parties. (Kumari R. 2013, pp. 118-119). Some of the popular social movements are Chipko movement, Appiko movent, Jhola aandolan, Narmada Bachao Aandolan, the recent Anti-Corruption movement and many more.

Background of Gandhian Nonviolence – Mahatma Gandhi's secularism and openness to all kinds of theological and philosophical schools is well-known. It was through an assimilation of various concepts and philosophical tenets that Gandhi arrived at his own understanding of non-violence. He was the greatest exponent of the doctrine of ahimsa or nonviolence in modern times, but he was not its author. Ahimsa (nonviolence) has been part of Indian religious tradition for centuries. Jainism and Buddhism were the most important influence that lay behind the foundation of Gandhi's nonviolence theory. Nonviolence is the very soul of Jainism, and all other practices seem to have been derived out of it. The important elements of Jainism that influenced Mahatma Gandhi were ahimsa, self-restraint and austere life. The Acaranga Sutra of the Jains stated all life to be dear and precious and Gandhiji believed in it earnestly. Jain attitude was essentially negative, though Gandhiji believed in life affirmation, but there is no doubt that Jainism influenced him in this respect as well. Another important religious movement contemporaneous with Jainism was Buddhism. Although Buddhism did not have direct influence on Gandhiji but it is undeniable that its pervasive influence on Indian society was no less responsible for moulding the character of the Mahatma. The Buddha's motto of *charatha bhikkhave charikam bahujana hitaya bahujana sukhaya*, was literally translated into action in the field of active politics and social reforms by Gandhiji. Both Jainism and Buddhism preached nonviolence as the basic principle of existence. (Sinha R K., 1992).

The *Bhagwad Gita* was another important influence, with its stress on non-attachment and selfless action. For Gandhiji, it was the spiritual reference book. (Desai Mahadev, 1946). But one thing is remarkable, in Gita Lord Krishna does not teach Arjuna, non-violent resistance to evil. Gandhiji improved upon the teachings of Gita and he devises a systematic process of resistance to evil through nonviolent means. Christianity along with its message of love and compassion, extended even to one's enemies, was another important influence on Gandhi's life. It is of Jewish origin and preaches the supremacy of suffering and love over worldly pleasure and revenge. Gandhiji derived some of the positive aspects of his nonviolence from the life and preaching of Christ. (Sinha R K., 1992). Bringing together all these theological schools, Gandhi was in a search for

meaningful life, a life based on truth and honesty, a life that would boast of a moral courage to stand for the right and for justice, even at its own cost. It was through an assimilation of various concepts and philosophical tenets that Gandhi arrived at his own understanding of nonviolence. He applied the love ethics of the New Testament and the *Bhagwad Gita* on the massive social and political level and so explored the possibilities of peace and justice as never before. (Dear John, 2004).

Influence of Forerunners- Mahatma Gandhi was also influence by his forerunners to a great deal who derived the origin of their thought mainly from the Vedas and Upanishads. Besides, the moral principles of Confucius and the metaphysical thinking originating in China, worked as basic foundation of his thinking. The forerunners of west also had a great impact on his thinking. He was influence by Hegel, Marx and Engels but he did not agree with them in totality. The contrast between the Gandhian dialectic and that of Karl Marx and Hegel is striking. Each of them has dealt with a different level of abstraction and by comparing them; the dynamic quality of Gandhian concept of Satyagraha is illuminated (Sinha R.P., 2012). Apart from this he was immensely influenced by works of Tolstoy, Thoreau and John Ruskin's *Unto the Last*

Influence of religious and Socio-Economic factors- Mahatma Gandhi's mother Putlibai was a highly religious person and she left a great impact on his thought. It helped in making him understand the law of life and building faith in religion. He imbibed everything what he has learned from his mother in his personal life. He also got to understand the importance of fast. Besides this he was also influenced by the socio-economic and political condition of the country. All these scenarios helped him in building his philosophy of Satyagrah, nonviolence, trusteeship and socialism.

But all these influence on Mahatma Gandhi does not imply that he agreed with all of them in totality. Rather he was a practical man who kept on experimenting with his knowledge and develops his own philosophy. "He was in one sense a conservative in another a philosophical anarchist; on one hand a socialist and on the other a capitalist; and yet again a primitive communist. His writings and speeches show some evidence for each of these assertions. He belongs to all these camps and to none of them" (Sinha R.P., 2012).

Mahatma Gandhi's concept of nonviolence – Gandhiji coined the term nonviolence to translate “Ahimsa”. It denotes a spiritual force and connotes a related moral ideology. The basic principle, on which the practiced nonviolence rests, is that what holds good in respect of yourself, holds good equally in respect of the whole universe. In its positive form, it means the largest love, the greatest charity. Gandhi said, “Our nonviolence to be true, must be in word, thought and deed; nonviolence is the law of our species, as first article of my faith and also the last article of my creed’ (Young India, March 23, 1922).

In explaining the meaning and implications of nonviolence, Mahatma Gandhi laid stress on nonviolence of the strong, not of the weak. Nonviolence presupposes the ability to use physical force to defend the right, but its votary, applying conscious restraint decides to use soul force against the wrong doer. One person who can express nonviolence in life exercises a force superior to all the forces of brutality. (Dear John, 2004, p.113).

Gandhi also had firm faith in truth, infact; he gave even more importance to truth which can be achieved through nonviolence. He said “without nonviolence, it is not possible to seek and find truth. Nonviolence and truth are so intertwined that it is practically impossible to disentangle and separate them. They are like two sides of a coin, or rather a smooth unstamped metallic disc. Who can say which is the obverse, and which the reverse? Nevertheless, nonviolence is the means, truth is the end. Means to be means must always be within our reach, and so nonviolence is our supreme duty. If we take care of the means, we are bound to reach the end sooner or later. When once we have grasped this point, final victory is beyond question. Whatever difficulties we encounter, whatever apparent reverses we sustain, we may not give up the quest for Truth which alone is, being God. (Dear John, 2004, p.74). Gandhi described nonviolence as “A force more powerful than all the weapons of the world combined” in relation to violence there are two options in the world. These options are, we fight back or run away. Nonviolence gives us third option: creative active, peaceful resistance to injustice. The eleven principles of Mahatma Gandhi provide a strong basis for a sustainable world order, way of life and peaceful society. They are nonviolence or love, truth, fearlessness, self-

organization or self-rule, non-stealing, sacred sex, Physical work, avoidance of bad state, respect for all religions, self-economy or local-economy, respect for all beings (Nixon Bruce, 2007, p.4)

Nonviolence or love is the necessity of every human being. To deal with the abuse of power it is the best weapon. It was mainly because of this that Mahatma Gandhi got a response from the British government rather than a reaction because violence cannot be treated with violence. Even if one is able to succeed through violence, it will be for a short period and gradually again there would be retaliation from the opponent. The clear example of this could be witnessed in the case of Afghanistan and Iraq. Nonviolence is needed to be accepted as a worldview. It should be practiced not only towards human beings but also towards nature. According to Mahatma Gandhi , progress of the society is possible only by ceasing war against each other and use all resources to fight against the common enemies like poverty, unemployment, ignorance, untouchability, disease, etc. Conflict between different countries must be resolved through nonviolent methods like negotiations, arbitrations, mediation and tribunal instead of using weapons and other violent means which can lead only to destruction and devastation of both humanity and environment. His gospel of peaceful means for resolving all conflicts is the only way to escape the disasters of violence (Diwakar R.R., 1967).

Truth is also one of the most prominent aspects. Mahatma Gandhi's entire life was a search for truth. Throughout his life he kept on experimenting with different issues in order to reach the real truth. He was very scientific in approach and because of this his ideas are relevant and can be applied even today. Nowadays political leaders and other corporate leaders mislead people to fulfill their will and needs and often deny fulfilling the promise made to people after their goals are achieved. This kind of untruthful behavior leads to lack of trust and hatred. Thus truth is very important to keep the people integrated or to bring any nonviolent change in the society.

According to Mahatma Gandhi "fearlessness is the first requisite of spirituality. Cowards can never be moral"(Young India, 1921, p.323). He further said that, "Fearlessness connotes freedom from all external fear - fear of disease, bodily injury or death, of dispossession, of losing one's nearest and dearest, of losing reputation or giving offence,

and so on” (Young India, 1930). Mahatma Gandhi himself was a fearless man and he believed in the bravery of soul. In this context he wrote in Young India that, “Each individual must be taught the art of self-defense. It is more a mental state that has to be inculcated than that our bodies should be trained for retaliation. Our mental training has been one of feeling helpless. Bravery is not a quality of the body, it is the soul. I have seen cowards encased in tough muscle and rare courage in the frailest body... the weakest of us physically must be taught the art of facing dangers and giving a good account of ourselves” (Gandhi M.K., 1921). In today’s world every man is trapped in his own fears preoccupied with doubts. No one wants to take responsibility and make commitments, which hinders their growth as a responsible citizen. This is a worldwide situation. According to Tara Chand Gandhi, “We want to see people around us in a certain way, and yet we all today are inflicted with one kind of sentiment. That is the sentiment of fear. If today in India we have the fear of so many people whether they will be able to have the next meal or not, there is another kind of fear somewhere else. When you don’t trust your neighbors you can’t go and knock on your neighbor’s door. If you are stranded on the road you can’t knock and go into somebody’s house. There is another kind of fear: a lack of trust. It is this lack of trust that also leads to experimentation with atomic bombs. Why do we talk about terror? We are forgetting the terror of everyday violence in people’s lives. So, the sentiment of fear is of course encircling the whole world” (Gandhi T.R., 2009). Therefore, firstly it is necessary for every man to shed fear and recognise his inner strength then only one can lead towards progress and nonviolence.

Swaraj or Self-rule according to Mahatma Gandhi means complete independence from all aspect. In this context he wrote that, “Independence must begin at the bottom. Thus, every village will be a republic or Panchayat having full powers. It follows, therefore, that every village has to be self-sustained and capable of managing its affairs even to the extent of defending itself against the whole world. It will be trained and prepared to perish in the attempt to defend itself against any onslaught from without. Thus, ultimately individual is the unit. This does not exclude dependence on and willing help from neighbours or from the world. It will be free and voluntary play of forces. Such a society

is necessarily highly cultured in which every man and woman knows what he or she wants and, what is more, knows that no one should want anything that others cannot have with equal labour” (Gandhi M.K., 1958). In present scenario Swaraj can be related to the understanding of basic causes or roots of different crisis like the economic inequalities, violent disorders, environmental degradation, extinction of culture, etc. and working in the direction of finding solutions to these problems. This needs a clear analysis of the economic, social, political and educational system only then one can realize whether one is working for solutions or increasing the crisis situation.

Swadeshi- the modern word for Swadeshi can be ‘self-reliance’. It can be the best answer to the destructive effects of globalization which in the name of development has only led to poverty, scarcity and huge debt in third world countries like India and starvation in Africa. In Swadeshi local economy is promoted where whatever is produced or made locally is used to fulfill the needs of the local people first and then export it. Here the main motive is to develop each community. This helps in meeting the needs rather than creating the wants and desires. Mahatma Gandhi wanted that there should be such cities created which could be able to provide their own food within thirty to forty miles radius like Havana today. Herbert Girardet’s cities People Plant-livable cities for a sustainable world and transition towns are the 21st century expression of Swadeshi. Besides this the campaign of New Economic Foundation, Local Works, The Soil Association, Garden Organic, Slow City, Slow Food and Local Exchange Trading System are also examples of Swadeshi. In India also it is getting recognition in present context in order to increase grip over the economy and create cultural strengthening (Nixon Bruce, 2007). Villages like Ankapur and Ralegan Siddhi are the examples of Swadeshi in India.

Sarvodaya is another enlightening concept of Mahatma Gandhi. It meant welfare and upliftment of all. It is also linked with the concept of ‘Sparsh’ which means respect for all beings, because until and unless there is no respect for each other humanity or society cannot progress and prosper. Sarvodaya also teaches people to put nature at center. Every human being is a part of nature, neither above nor below, each tiny thing has its own value and importance. Nature has provided has provided enough for everyone but not enough for destroying or wasting it. People nowadays have developed a perception that

they are superior to nature and this attitude has led to ecological crisis. So it is very important to appreciate the gift of nature and preserve it. People need to liberate their minds from narrow concepts like nationalism, racism, casteism, sexism etc. which leads to several differences because according to Mahatma Gandhi every individual is equal and completely independent. The rise of everyone happens together because all are inter-dependent on each other. Diversity and unity are the two sides of the same coin and there is no separateness (Kumar Satish, 2000).

Non-stealing (Asteya), part of this is non-consumerism (Asangraha). Environment is sacred and precious which needs to be preserved and protected otherwise it will extinct. It can be preserved only when every individual develops a tendency to use things according to his needs and not according to his greed. He should take possession of only those things which belongs to him and are necessary for his survival and not everything. But today's world is completely bereft of this feeling. There is theft and destruction going on throughout the world in the name of globalization and industrialization. Local farms and villages are destroyed for agribusiness. Simple living is becoming complex and complicated due to globalization and livelihood is destroyed. Industrialization is engulfing small-scale industries, crafts, etc. and leading to both social and environmental harm, creating large scale unemployment and ozone layer depletion. Patenting of seeds, plants, trees and food are also a kind of theft because they are natural and belong to everyone and not to any one human being or industry. Famous political scientist Vandana Shiva describes it as 'biopiracy'. Similarly water which is a natural product is getting privatized by different states, industries and countries. It is also a kind of theft. Besides this excessive remuneration and abuse of corporate power is also theft. Global sourcing that involves exploitation of poor workers and displacement of local workers in order to cut costs is theft. Gandhi says accumulation and overconsumption are stealing from God. Asteya is a way of consuming only what nature can replenish, having enough, consuming only to meet our vital needs, knowing that other peoples and creatures need to have their share, so I only take my share. "Living simply, so that others may live, a way of generosity"(Kumar, S, 2000).

Physical work (Sharirashram) is a key to good health. Mahatma Gandhi always advocated strongly for physical labour like cleaning, gardening, handicrafts, etc. because it also leads to the exercise of mind. He was of the opinion that physical labour rejuvenates both body and mind whereas technology makes man more dependent and sluggish. Nowadays technology has separated human beings from much of physical labour which leads to both spiritual and physical harm. It also leads to lack of creativity. When affluence, industrialization and technology take us away from using our hands, this separates intellectual from manual works and separating mind and body denies us our identity as human beings (Bruce Nixon, 2007).

Respect for all religions- Mahatma Gandhi always advocated for respecting all religions. His religion was religion of truth and that is why he respected all the religions alike. According to him the religious conflicts are due to mutual distrust among the followers of various religions and fear of other religions. But he repeatedly said that unity of religion is not on the basis of mutual fear but on the basis of mutual love and understanding (Bharathi K.S., 1998, P.76-77). In today's world where conflicts have become rampant on religious grounds, it is very necessary to study and adopt Gandhian views on religion; only then a nonviolent society can be established.

Avoidance of bad taste (Aswada)- according to Mahatma Gandhi simplicity is the key of happiness. In today's world life has become very complicated and compact which leads to many kinds of tensions and health problems. Living within the nature and having conversation with it is Satvik. For good health and peaceful living satvik food is very good because it is fresh, easily digestible and full of nutrition as compared to the unhealthy factory produced processed food. According to Mahatma Gandhi there are basically three qualities of life i.e. Satvik (Simple), Rajasic (Glamorous), and Tamasic (Depressing). Rajasic is related to showing off. When material things become more important than the human then it is called Rajasic life. The prison, nuclear weapons, office, etc. are Tamasic. The housing, clothing, food, temple, church, etc. are both Rajasic and Satvik. So all these qualities are present in everything but it depends on man to decide that what quality he chooses to live with similar is the case with power. It is not always true that power corrupts because it also has these three qualities. If it comes from

spirit inside then it is Satvik, if it comes from status or position then it is Rajasic and finally if it is imposed upon by someone then it is Tamasic. So it is very important to adopt the real quality of power which can prove beneficial to all and can be used to protect and uplift all (Nixon Bruce, 2007).

STATEMENT OF THE PROBLEM:

In the present scenario i.e. in the 21st Century, we can see that there is a renewed interest in Mahatma Gandhi and his philosophy of nonviolence. To mark the words of Dr. Martin Luther King Jr. “Gandhi was inevitable, if humanity is to progress, Gandhi is inescapable...we may ignore him at our own risk”. But the irony of the situation is that the idea that India’s political leaders beginning with Jawaharlal Nehru are the legatees of his tradition and have carried it on is myth. In reality, Indian leaders rejected much more of Gandhi than they have adopted. As soon as India got independence and the leaders attained power, they abandoned nonviolent action and they thought that there was no need for Satyagrah. The power hungry people interpreted Gandhi according to their interest and understanding. The “indispensable Gandhi” was lost; instead rituals got the uppermost hand. India has now become the world’s fourth largest armed force country and the leaders haven’t seemed at all hesitant to use it to settle conflicts, either inside or outside the country. No thought was given to possible Gandhi style alternative.

But due to unprecedented changes in social, political, economic and cultural spheres, awakening amongst the various groups of the people has reached to a high level. Today, numerous countries of the world are facing different kinds of internal and external crisis. It is not that India as a nation has not developed apposite instruments in the structure to deal with the contentious issues that are confronting her today. Over the years, the nation has thoughtfully developed various measures to build a just and corrupt free social order. But what happened with the passage of time is that the same inventiveness with which these measures were developed, people were able to scamper them and make them non-

functional. No single person or institution could be blamed for this. But Gandhi was farsighted and he was able to predict this earlier, as when India got independence, he said that what we have achieved is only political freedom, but he was not taken seriously. Similarly, there are many things which he talked about were relevant and important for the nation to develop, but the nation almost remained a silent witness to the abysmal fall in values and all round decline and depreciation marked by disgusting and suffocating atmosphere of self-empowerment. When he introduced Charkha he neither claims it to be something that would help in meeting all the economic needs of the country nor did he portrayed it as a magic wand which will solve all the problems. But it will certainly be correct to say that it had an economic content. Gandhi believed that the Charkha would restore our national vision which, for various reasons now has been distorted. Much more than any of these, he hoped, it would bring back the message of plain, simple and honest living. It would be an instrument for transforming our society into a nonviolent, classless and egalitarian one (Radhakrishnan N., 1999). But nowadays there are many who sneer at Charkha and consider it impractical.

He talked about seven sins i.e. a) Politics without principle, b) Pleasure without conscience, c) Wealth without work, d) Knowledge without character, e) Commerce without morality, f) Science without humanity, g) Worship without sacrifice

If we look into the present scenario, we will find that all these sins are practiced immensely without any regret. Thus the fact is that whether one likes or not, Gandhiji cannot be ignored very easily and it is because of this that Mahatma Gandhi's relevance and the legacy he left for humanity have been subjects of discussion even today. It has become a live issue again. Many essential Gandhian principles are echoed without the use of Gandhi's name.

He was not limited to a political movement, neither he was limited only to India, rather his influence is worldwide. There is a growing belief that Mahatma Gandhi's philosophy of non-violence abases the haughtiness of modern civilization. The question of attainment of peace in today's turbulent situation can be answered only through Gandhian dictum that 'there is no way to peace, peace is the way.' We must not forget, wars call for peace, peace never calls for war (Singh Savita, 2005)

We can see that nowadays most of the filmmakers, social activists, political leaders, environmentalists, developmental economists, educators, social scientists and a host of others are innovatively using and advocating Gandhian ideals to address the challenges of changing world. The youth in particular no longer reject Gandhi as a theoretician or a non-practical practitioner of ethics nor consider his ideas as utopian or archaic, rather they consider him as an exceptional individual impossible to neglect. Romain Rolland, the great French philosopher, biographer of Mahatma Gandhi regarded Gandhi's ideologies as the "perfect manifestation of the principle of life which will lead a new humanity on to a new path." Thus every generation re-examines the past, trying to understand it anew. It may be different in perspective, or the knowledge of new facts which alter the picture-sometimes superficially, sometimes totally. India today is clearly reconsidering the legacy of Gandhi, and his continuing relevance. (Ray B.N., 2008) The study therefore will try to show the actual relevance and importance of Gandhian nonviolence in the contemporary socio-political set up of India. It will also try to focus that whether these principle of nonviolence are adopted in a real Gandhian manner or it has just become a fashion or a new tool to gain attention and secure vote.

REVIEW OF LITERATURE

There has been a plethora of works on or about Gandhi. Mahatma Gandhi himself was a multifaceted genius and has written a lot with a purpose and as a guide to action, which are very useful for researchers and scholars who want to explore him. Various eminent Gandhian scholars from India and abroad have written about his life, work, action and its relevance in the present context. There are about four hundred biographies of Gandhi yet as Jawaharlal Nehru once observed “no man can write a real life of Gandhi, unless he is as big as Gandhi.” All have talked about different aspects of Gandhi which can be applied today in order to change the existing turbulent situation but rarely anybody has discussed that whether these principles are actually making any difference or it is just a changing trend which will continue for a time period. Therefore, although, it is difficult to find out that what has been written on Gandhi so far and what is actually missing, this small review is an attempt to focus on that area.

The life of Mahatma Gandhi is abundantly documented, perhaps no life in any period has been more so. As stated above there are thousands of biographies written on Mahatma Gandhi. But before taking into account those biographies we need to have a look at the autobiography written by Mahatma himself, entitled ‘*The Story of My Experiments With Truth*’ which was later edited and translated by M.H.Desai and entitled ‘*An Autobiography: The Story of My Experiments With Truth*’. (2002) In this autobiography he recounts his life story and how he developed his concept of active nonviolent resistance. The events described in this book are though very old but the way in which Gandhi has presented them makes them relevant even today. It is a sparkling story of a very special man told in his own words. The book is divided into several chapters and deals with issues like food habits, comparative religion, political involvement, justice and the law and chastity. Through his actions small and big mentioned in this book one will be able to learn about truth and nonviolence in the best possible way.

The problem with this book is that Gandhiji started writing this book in 1920 and completed in 1925 while he was in prison, so, the later part of his life which is very important has not been dealt in this book.

So the biographies written by other eminent Indian and Western Scholars are of great help and importance. A minimal familiarity with the outlines of Gandhi's life might be acquired by consulting any one of the following biographies: Geoffrey Ashe, *Gandhi* (1969); Judith Brown, *Gandhi: Prisoner of Hope* (1990); Louis Fischer, *The Life of Mahatma Gandhi* (1950); Dhananjay Keer, *Mahatma Gandhi: Political Saint and Unarmed Prophet* (1973); B. R. Nanda, *Mahatma Gandhi: A Biography* (1st ed., 1958; expanded edition, 1981); and Robert Payne, *The Life and Death of Mahatma Gandhi* (1969).. For a more comprehensive account, biography by D. G. Tendulkar, *Mahatma: Life of Mohandas Karamchand Gandhi* (1951), which has the advantage of reproducing many of Gandhi's speeches and writings, often in their entirety, and the 4 volumes of Pyarelal's biography, *The Early Phase* and *The Last Phase* (various years) is relevant. But these books were written immediately after the assassination of Mahatma Gandhi and therefore do not have access to many illuminating documents on his life that were discovered later. Other recent and good biographies include the three-volume anthology edited by Raghavan Iyer, *The Moral and Political Writings of Mahatma Gandhi* (1989), Yogesh Chadha, *Gandhi: A Life*, (1998), Calvin Kytte, *Gandhi Soldier of Non violence: An Introduction* (1982), Louis Fischer, *The Essential Gandhi: An Anthology of his Writings on his Life, Work and Ideas*, (2002), David Arnold, *Gandhi*, (2001), Rajmohan Gandhi, *Mohandas: A True Story of A Man, His People and An Empire* (2006), Romain Rolland, *Mahatma Gandhi* (2003), Dennis Dalton, *Mahatma Gandhi: Nonviolent Power in Action*, (2012).

Apart from these biographies *The Collected Works of Mahatma Gandhi*, 100 volumes (1951-1995) also gives a full account of Mahatma Gandhi's life and action expressed by Mahatma Gandhi himself through his speeches and articles.

Besides this the Navjivan Publishing House has taken great efforts to compile and publish several original works of Mahatma Gandhi which is very useful for all the researchers interested in studying Gandhian philosophy and his concept of nonviolence. The two volumes of *Nonviolence in Peace and War* is a collection of his speeches and writings from 1921 to the last day of his life. It is a very vast volume consisting of almost thousand pages. Some of the basic thoughts of Mahatma Gandhi on nonviolence are collected in other small and handy book entitled *My Nonviolence* compiled by Shailesh Kumar Bandhopadhyaya. This is a very good book which consists of different views of Mahatma Gandhi on nonviolence and the best part is that it

has tried to maintain the originality to a great extent. It has focused on different perspective of nonviolence as applied by Mahatma Gandhi in different situations. There is also a question answer part which is very helpful in understanding his vision of nonviolence.

Satyagrah in South Africa is another book which is translated from Gujrati in English by Valgi Govindji Desai in the year 1968. This book is included in the Selected Writings of Mahatma Gandhi due to the increasing significance and relevance of his concept of Satyagrah throughout the world. Mahatma Gandhi had penned his entire experience of Satyagrah in South Africa in Gujrati which was later translated into English for the first time in the year 1928 and then other editions. It is a very useful book for analysing Gandhian concept of Satyagrah and the techniques used by him in order to fight various social, economic and political evils, injustice and violent suppression of individual and nations.

Apart from this there are other books also published by Navjivan Publishing house which throws light on different viewpoints of Mahatma Gandhi. In all these books the originality has been maintained and is of great help for understanding of Gandhian philosophy. Some of them are *From Yurveda Mandir, Satyagraha – not passive resistance, My Religion, Trusteeship, All Men Are Brothers, Autobiographical Reflections, Nonviolent Resistance (Satyagrah), Hind Swaraj or Indian Home Rule, India of My Dreams, Gokhale: My Political Guru, Gita My Mother, The Essence of Hinduism, Communal Unity, Sarvodaya, Bread Labour: The Gospel of Work, Panchayati Raj, Rebuilding on Villages, Basic Education, Discourses on the Gita, Women and Social Justice, Fasting in Satyagrah-Its use and Abuse, Delhi Diary, Village Swaraj, Democracy Real and Deceptive, Constructive Programme: Its Meaning and Place, etc.*

Yogesh Chadha's *Gandhi: A Life* (1998), has explored the key events in Gandhi's intellectual, spiritual and political development and has talked frankly about both Gandhi's public and personal lives, including struggle with sexuality and celibacy. He also exposed in depth the extraordinary events surrounding Gandhi's assassination, its planning, execution and the subsequent trial for the first time which is extremely well researched. He has made extensive use of Gandhi's collected writings and presented a highly detailed portrait that lends a new insight into Gandhi. He has also mentioned that Gandhi's significance to the liberation of India was overemphasized at the expense of his broader contribution to humanism, but in the later part of

the biography he has presented some evidences which would indicate that the two are profoundly interconnected.

Louis Fischer's *The Essential Gandhi: an Anthology of his writings on his Life, Work and Ideas* (2002), introduces different aspects of Gandhi's thought on politics, spirituality, poverty, suffering, love, non violence, civil disobedience and his own life. Editor Louis Fischer accurately frames Gandhi's quotes, often explaining the political or cultural environment in South African and India as it was in Gandhi's time. The book reads like a primer on non-violence.

John Dear's *Mohandas Gandhi: Essential Writings* (2004) is short and simple book in which Dear have broken Gandhi's writings into a few key groupings, beginning with his autobiographical writings followed by different sections. This book features several key speeches and a sampling of Gandhi's letters and quotations from the Collected Works of Mahatma Gandhi, Young India, Harijan, All Men Are Brothers, and Yerveda Mandir.

Mahatma Gandhi was truly a martyr for the cause of non-violence, who not only preached but practiced what he preached. He has left the world richer with a renewed faith in the dictates of non-violence. Besides his biographies there are plenty of books written on Gandhi's philosophy of nonviolence which include William Boreman (1986) R.K. Sinha (1992), Mahendra Kumar and Peter Low (1996), Raghavan Iyear (1997), Mark Shepard (2002), Nicholas F. Gier (2004), Thomas Merton and Mark Kurlansky (2007), Eknath Eswaran (2011), etc.

M.K. Gandhi authored and Thomas Merton and Mark Kurlansky edited *Gandhi on Non Violence* (2007), discusses the basic principles of Gandhi's philosophy of nonviolence and nonviolent action (Satyagrah). In the introductory part entitled "Gandhi and the One Eyed Gaint", Merton has given importance to action rather than mere pacifism as a central component of nonviolence. He has further made an observation that nonviolence for Gandhi was not simply a political tactic rather the spirit of nonviolence sprang from an inner realization of spiritual unity in himself. He also focused that Gandhi's politics of spiritual integrity has influenced generations of people

around the world as well as leaders from Martin Luther King Jr., Steve Biko to Vaclav Havel and Aung San Suu Kyi.

Mark Kurlansky has written an insightful preface which touches upon the history of non violence and reflects the core of Gandhi's spiritual and ethical doctrine in the context of current global conflicts.

Eknath Eswaran's *Gandhi The Man: How One Man Changed Himself to Change The World* (2011), is the moving story of a non violent hero. Eswaran apart from dealing with the success story of Mahatma has discussed about the meaning of non violence and how does it work. He has given a vivid account of the turning points and choices in Gandhi's life that made him an icon of non violence.

R.K. Sinha In *Gandhian Non Violence and The Indian National Struggle*, (1992) tries to emphasise on understanding the source of Gandhi's philosophy. In the first chapter he has tried to present the background of non violence, in which he explores that Gandhian non violence has drawn inspiration from religion like Buddhism, Jainism, Christianity, Vaishnavism, books like Bhagwad Gita and some people like Henry David Thoreau, John Ruskin and Leo Tolstoy.

Gandhi was perhaps the greatest and the boldest experimenter of the 20th Century and in this book R.K. Sinha made an humble attempt to analyze his experiment.

Mahendra Kumar and Peter Low edited *Legacy and Future of Non Violence*, (1996) tries to show that there is place for a new approach to the study and analysis of history and that approach is the non violent approach. They have tried to show that Gandhi has offered two significant basic elements on the basis of which one can attempt a meaningful reconstruction of a non violent approach to history. One element is Gandhi's faith that humanity is gradually moving towards non violence. While the other, his assertion that humanity can make progress not by repeating history but by creating new history. For this they have tried to examine the past, present and future of non violence. The first section deals with the legacy of non violence which is to be seen in the theoretical framework of the philosophy and strategy of non violence. It consists of several articles written by different eminent scholars who focused that the last decade has shown more

non violent popular movements than anyone might have predicted, notably in Eastern Europe and even in China the book also consists of some case studies regarding the use of non violent method, which shows its relevance

Mark Shepard's *Mahatma Gandhi and his Myths: Civil Disobedience, Non violence and Satyagrah in the Real World (Plus why its "Gandhi", Not "Ghandi")* (2002) clarifies many major areas of Mahatma Gandhi's work and give some insight into his own action and works which seemingly run counter to his own professions of ideologies. It is a good book with powerful story that clears the air of many common misconceptions surrounding Gandhi and Satyagrah. In this book Mark Shepard has also given some great practical advice for applying the lessons of Gandhi's life to our own.

Mahatma Gandhi authored and Raghavan Iyear edited *The Moral and Political Writings of Mahatma Gandhi: Vol. II: Truth and Non Violence* by, (1997) presents Gandhi's seminal writings in a coherent and compact form. It is mainly drawn from the Collected Works of Gandhi published by the Indian Government after his death. It brings together Gandhi's most important writings on truth, non violence and human nature. This book also offers a more discerning appreciation of Gandhi's contribution to 20th Century thought.

BOOKS ON MAHATMA GANDHI'S CRITICISM

G.B. Singh's *Gandhi Behind the Mask of Divinity* (2004). is quite different from other books written on Gandhi. The author tries to show that normally books written on Gandhi are filled with inaccurate information in order to influence people. He has tried to close the gap between the popularized Gandhi and the historical Gandhi. It is a kind of critical scrutiny of Gandhi's life and truths related to him. He has tried to focus upon the realities of Gandhi's life as in contrast with the other writers who have written books on Gandhi and created an untangled web about his life. He projected Gandhi as a racist. He has raised some questions like did Gandhi really wanted to remove caste system? And why are Gandhi apologists not ready to discuss Gandhi's own writings? G.B. Singh's depiction of Gandhi as a racist and a militant hindu fundamentalist has given a radical deviation from the popular image of Gandhi. The fact is that the image of Gandhi

in the world has been projected as a savior rather than Gandhi's own racist writings. But no human being should be beyond controversy, and from that point of view author's immense contribution is of great importance.

Mary Elizabeth King's *Gandhian Nonviolent Struggle and Untouchability in South India: The 1924 - 25 Vykom Satyagraha and the Mechanisms of Change (Mind Association Occasional Se)*, (2015) is another recent book focusing on Gandhian Satyagrah from new point of view. The main focus of the author is on Vykom temple Satyagrah in 1920s in South India. Mahatma Gandhi raised a Satyagrah to bring an end to the discrimination done by orthodox Hindus against the poor untouchables and thought it to be successful in changing the heart of the high caste people. And this event is often being cited as an example of his successful Satyagrah. But the author has tried to show that the sufferings of the volunteers were ineffective in changing the hearts of the upper caste Hindus. It tried to look into the real matter at Vykom including its controversial settlement. The author has also tried to give a critique of Gandhi by evaluating the shortcomings of his leadership.

Harold Coward, edited *Indian Critiques of Gandhi*, Albany, N.Y.: State University of New York Press, 2003, 287 pp. In the recent years the entire nation has been dismayed by the extraordinary success of militant and revolutionary ideas and eclipse of Gandhian values. Adding to the proof is the successful Nuclear Test of Pokaran II in 1998, and recent installation of freedom fighter V.D. Savarkar's (a virulent critique of Gandhi) portrait in Indian Parliament in the year 2003. Under such circumstance and development going on Harold Coward's *Indian Critique of Gandhi* is timely and of great importance. It is a valuable contribution especially for those students who start their perception of Gandhi from his renowned works or a national award-winning movie Attenborough's *Gandhi*. It may help them to develop a rational thinking and good and proper analysis. Part one of the volume deals with Mahatma Gandhi's interactions with major figures in the Indian independence movement, which including chapters on Nehru by Robert D. Baird, Ambedkar by Harold Coward, Annie Besant by Joy Dixon, Sri Aurobindo by Robert N. Minor, and Rabindranath Tagore by T. S. Rukmani. The second part of the volume examines Mahatma

Gandhi's relation with different groups like Hindu Mahasabha, Sikhs, Muslims, Christians in India and the Hindi-Urdu question. Julius Lipner provides a review of the various critiques, emphasizing the light they throw on Gandhi's conception of nonviolence.

Bidyut Chakrabarty's *Confluence of Thought: Mohandas Karamchand Gandhi and Martin Luther King, Jr.*, 2013, 269 pages, Oxford University Press, New York.

In this book Bidyut Chakrabarty has tried to compare the social and political origins and evolution of Mahatma Gandhi and Martin Luther King Jr.'s thoughts on non-violence. In this path-breaking work, the political theorist Bidyut Chakrabarty argues that there is a confluence between Gandhi and King's concerns for humanity and advocacy of non-violence, despite the very different historical, economic and cultural circumstances against which they developed their ideas. At the same time, he demonstrates that both were truly shaped by their historical moments, evolving their approaches to non-violence to best advance their respective struggles for freedom. Gandhi and King were perhaps the most influential individuals in modern history to combine religious and political thought into successful and dynamic social ideologies. Gandhi emphasized service to humanity while King, who was greatly influenced by Gandhi, pursued religion-driven social action. Chakrabarty looks particularly at the way in which each strategically used religious and political language to build momentum and attract followers to their movements. The result is a compelling and historically entrenched view of two of the most important figures of the twentieth century and a thoughtful meditation on the common threads that flow through the larger and enduring nonviolence movement.

Howard Ryans's *Critique of Nonviolent Politics: From Mahatma Gandhi to the Anti-Nuclear Movement*, (2002) has focused on the criticism of nonviolence in general and Gandhian nonviolence in particular. There are plenty of books on Gandhian nonviolence and its relevance as compared to his criticism. This book by Howard Ryan provides a standard criticism of Gandhian nonviolence. The book consists of three parts. The first part deals with the problems relating to nonviolent theory. He compares different circumstances and accepts that in some cases nonviolence can be effective but sometimes not. The rigid insistence on nonviolent method can prove to be dangerous for some progressive social movement. He portrays different

examples from the history and tries to explain that history has been often misinterpreted to support different claims of nonviolence which is not fully true. But this does not mean that Ryan was completely in favour of violence. He does agree that violence may not always be correct. He adopted more realistic approach by saying that nonviolence is good as a tactics but there should be options left open to adopt violence if necessary for achieving revolutionary change. The second part deals with the criticism of Gandhi's politics from his campaign in South Africa to the partition of India. He projects Mahatma Gandhi as a betrayer of all classes and presents a class analysis of his politics. The third part deals with the anti-nuclear movement in United States. Here he critic the consensus theory of decision making in nonviolent politics. As the name indicates this book is more prominently a critique of nonviolence than a book providing an alternative. Throughout the book there are comparisons between violence and nonviolence but the main difficulty in these comparisons was that he did provide detail cases to present against nonviolence but not much detail cases in favour of violence.

What makes the Mahatma incredible is not just the space and respect he gave to those who disagreed with him, but the earnest effort he made to understand their point of view and even change his opinion if need be. Gandhi practiced what he preached, is what attracted the world to him. He was the change he wished to see in the world, even if the change he wanted to see, was different from what others wanted to see. Gandhi specialized in holding a high moral ground by loving his enemy.

In the nearly six decades since his death, a large and diverse range of writings has appeared on Gandhi, be it comparative, expository, biographical, hagiographical or dialogical. Gandhiji continues to be subject of enduring relevance and interest as it is evident in the interest and passion generated by popular movie, *Lage Raho Munnabhai*. Gandhigiri is gradually entering into popular imagination and academic discourses and in the present time which seems to be ravaged by large scale violence and unending terror, the path of nonviolent struggle for justice exemplified by Mahatma Gandhi seems to be the only another possibility.

G. Ramachandran & T. K. Mahadevan edited *Gandhi – His Relevance for our times* (1971) focuses on the relevance of Gandhian nonviolence and how it is useful in dealing with the present challenges of the nuclear age. Is Mahatma Gandhi relevant today? Is the most asked question in today's world. Therefore apart from the study of his life and work it is also important to explore that how those ideas are applicable in today's situation and helpful in dealing with conflicts, crisis and injustice. This book has tried to focus on those different ways in which Gandhian philosophy is relevant.

Gummadi Veeraju edited *Gandhian Philosophy-Its Relevance Today* (1999) tries to gauge on the how far the ideas of Mahatma Gandhi and he himself is relevant in today's fragmented world full of distrust, moral decay and unbridled consumerism. He touched upon almost all aspects of human life be it social, political, moral, spiritual, economic and cultural and tried to provide examples through his experimentations. The book not only revalidates the Gandhian philosophy, but also reminds how in his abiding solutions alone with their eloquent underpinnings of truth, non-violence and service of humanity, lies the hope for mankind in this conflict-ridden world.

Usha Thakkar and Jayshree Mehta in *Understanding Gandhi: Gandhians in Conversation with Fred J Blum* (2011), has compiled interviews of six Gandhians, his closest associates namely J.B. Kriplani, Raihana Tyabji, Dada Dharmadhikari, Sushila Nayar, Jhaver Patel and Sucheta Kripalani taken by Fred J Blum. The book is very helpful in understanding the ideas of Mahatma Gandhi and his relationship with his working officials who come from different backgrounds. It also focuses on the idea of Gandhi and his followers on different important issues like Satyagrah, nonviolence, fasting, spirituality and Brahmacharya. Every interview starts with a short introduction of the life of interviewee which makes the reader familiar with those Gandhians. It focuses on various aspects of Mahatma Gandhi's life and thoughts as seen and projected by his associates in different circumstance

In *Gandhigiri : Satyagraha After Hundred Years* , (2008). B.N. Ray focuses on issues of continuing relevance and try to examine different interpretations of Gandhi's views and ideas on

conflict resolution. This book by Ray is a modest endeavor to reappraise, reinterpret and reevaluate Gandhian ideas and its assess to contemporary relevance. It has also tried to compare Gandhi's idea with other forms of conflict resolution and social action. Another aspect of this book is that it is also helpful for those who are determined to rebuke Gandhi and prove him wrong.

Anil Dutta Mishra's *Rediscovering Gandhi* (2002).is a compilation of different articles by various scholarly persons. It is not a simple interpretation of Gandhian thought and action rather the scholars through their article have tried to interpret Gandhian ideas into contemporary forms, designs and direction.

Dr. Ravindra Kumar edited *Mahatma Gandhi in the beginning of 21st Century* (2006) is a collection of articles by eminent Gandhian Scholars and subject specialist from India and abroad, who have thrown light on various aspects of Gandhian philosophy and thought and their relevance in the 21st Century. Articles by C.S. Dharmadhikari and C.Naseema have focused on Gandhi's concept of nonviolence, his techniques and its importance and relevance. There is no alternative to the principle of nonviolence and future of mankind depends upon its adopting nonviolence.

Apart from the books there are several articles which deal with the relevance of Mahatma Gandhi and his concept of nonviolence.

Anthony Parel's article *Pax Gandhiana: Is Gandhian Non Violence compatible with the Coersive State?* 2011, has tried to explain Gandhian nonviolence in a comparative way. The article is divided into four parts and the author talks about a new term known as 'Pax Gandhiana' and explains the condition necessary for its establishment. He talks about three things which are necessary for it i.e. a new philosophy of nonviolence, civic nationalism and a limited coercive state. He has also focused on the hindrances like religion, caste and ethnicity which obstruct the establishment of a nonviolent India.

Sunanda Sharma in the article “*Gandhian Strategy: The Exclusive Mantra for solving problems in Modern Context*”, has talked about the strategies of Mahatma Gandhi with special emphasis on the strategy of nonviolence. She has also tried to focus on Gandhi’s Satyagrah and how is it used in the present scenario by showing some of the relevant examples like that of Anna Hazare. While showing the strategy of Hazare she has focused that though he claims to be a Gandhian and follows a Gandhian path but his political vision is as far as can be from Gandhi himself. She has also talked about the ‘Neo Gandhian Activism’.

K.D. Gangrade in the article ‘*Gandhi’s Relevance is eternal and Universal*’ 2001, has tried to focus on the relevance of Gandhi and his stalwart ideas of truth and nonviolence. In order to show the relevance of Gandhi’s method of nonviolence, K.D.Gangrade has portrayed the present contemporary situation of the world which is ridden with violence and which can be improved only by using Gandhian methods. He further focused that Gandhi’s development philosophy revolved around man, his society and environment and their respective and simultaneous development. Gandhian principles can be used to improve the situation of politics, if the politicians do not interfere in the formation of group identities or in the allocation of resources and be nonviolent.

Dr. Ravindra Kumar is one of the most renowned scholars of Gandhi. He has written many books and articles on life, work and relevance of Gandhi.

In his article *Relevance of Gandhism for Society and Students*, he has talked about the basis of Gandhi’s success during his lifetime. He believed that the basis of his success was his firm faith in truth, nonviolence and love for all. He has also focused on Gandhi’s nonviolent method of Satyagrah and the way in which it is applied in current perspective. While discussing this topic he has focused on some relevant questions like; in the present turbulent situation whether the way shown by Gandhi be relevant or can his ahimsa and Satyagrah be applied to tackle such kind of problem. And in answer to these questions he further says that it is possible if people become familiar with the methods of their application in the changed situation.

His next article entitled *India’s Concept of Non Violence And Gandhi*, shows the greatness of India and how nonviolence was ingrained in it. Before Gandhi there were other great people who

were born on the soil of India and has talked about nonviolence; people like Gautam Buddha, Mahavira, Guru Nanak, etc., religion like Jainism, Buddhism, Sikh and Vedas like Rig Veda. He further says that all the philosophies of nonviolence which were established and developed in India, Vedic, Hindu, Jain, Buddhist and Sikh can easily be found in the Gandhian concept of Ahimsa. He further emphasized the qualities of ahimsa and its importance in India which is a country of high spirit and integrity as the ending note.

Pascal Alan Nazareth in the article *Gandhian Perspective on Violence and Terrorism*, raises a question that whether the 21st Century will be the century of nonviolence or not? In answer to this he says that it is possible if the issue of peace and security are pursued through justice and mutual agreements based on legitimate aspirations of both sides of the conflict situations. Nazareth further focuses that how Gandhi's success both redeems human nature from the inevitability of its historical experience and suggests the viability of nonviolence in modern situations. Although other Nationalists like Bal Gangadhar Tilak and Subhash Ch. Bose did not believed in truth and nonviolent strategies and often criticized Gandhiji, but Gandhiji had firm faith in both truth and nonviolence. Nazareth thus shows that in the later period many nonviolent movements have successfully brought down oppressive regimes in countries like Poland, Czechoslovakia, Romania, Phillippines, South Africa, etc.

Paul Wehr in his article on *Nonviolence and National Defense* in the book, 'Gandhi in the Post Modern Age' writes: Gandhi's ideas on nonviolent national defence made their way to a western world on the brink of war.

Mark Hawthorne in the article *Champions of Nonviolence*, has talked about how men and women committed to Gandhian tactics changed our whole world. He mainly focuses on five people who stand out strongly. They are Martin Luther King, leader of American civil rights movement in the 1950's and 1960's; Nelson Mandela, who brought an end to apartheid in South Africa; the Dalai Lama, who seeks a peaceful resolution in Tibet; Aung San Suu Kyi, fighting for democracy in her native Mayanamar(Burma); Cesar Chavez who struggled to reduce exploitation of farm workers in California. All proudly acknowledge their debt to Gandhi.

Through this Hawthorne shows that nonviolence could indeed be effective in creating change, if one has the courage and fortitude to follow such a path.

Mani Karmekar's article *Contribution of Gandhi's Nonviolence to World Civilization*, edited by R. Srinivasan, Usha Thakkar, Pam Rajput, discusses the relevance of Gandhiji's nonviolent strategy by referring different types of movements some small, some big but each of them sharing the new directions to peace and freedom for one's country and the world. He further tries to explain the meaning of nonviolence and the strategies which are used in the nonviolent struggle like boycotts, strikes, sit-ins, parallel governments and social defense against military defense etc. Through different incidents Karmekar has tried to show that how in unexpected places and ways the Gandhian concept and practice of nonviolence has spread in the world.

James E. Bristol in his article *Nonviolence As a Positive Concept* in the book 'Gandhi- His Relevance for our times' shows the positive aspect of nonviolence. He argues that nonviolence has different meaning for different people, for some it is just a technique, for some it is matter of principle and for some other it is an essential part of their religious faith. He has also talked about the meaning and characteristic features of nonviolence.

Judith M. Brown in his article *The Mahatma and Modern India*, (1969), published in *Modern Asian Studies* traces some of the main ideas forwarded by Gandhiji and has also tried to discuss influences which coincide with or militate against these ideas. In the concluding part Brown has discussed the fate of those ideas in modern India.

Tetsuo Mochizuki in the article *Nonviolence by Tolstoy and Gandhi: Toward a Comparison through Criticism* has tried to describe the impact of Tolstoy's and Gandhi's thinking on the society. Mahatma Gandhi considered Tolstoy as his guide and was greatly influenced by him. For Gandhi and Tolstoy the idea of nonviolence was related to truth which was necessary to overcome the problems of modernity. Tolstoy's nonviolence was mainly moral or personal whereas Mahatma Gandhi's was political or public. His nonviolence reminds of a curious hybrid that is Tolstoy's ethical idea of self-perfection mixed with Lenin's design for social revolution.

RESEARCH GAP

There has been an extensive literature on Gandhi. His life has been scrutinized from every conceivable perspective. He has been praised and derided, his contradictions laid bare and reconciled and his charisma deconstructed. In such a daunting biographical history, it is something of a challenge to embark on another Gandhi project. My study deals with one aspect of Gandhiji's life i.e. nonviolence which constitutes the basis of his life. The above review of literature reveals that there has been an extensive literature on Gandhi's concept of nonviolence and its relevance in present context but very few have focused on the area dealing with the actual applicability of these principles in practical life. There are several incidences in India which shows the relevance and use of nonviolence in the present century. Some of them are new social movements which include Narmada Bachao Aandolan, Chipko Movement, KoelKaro movement, Appiko movement, etc. The most talked about Anna Hazare's Anti-Corruption movement using Gandhian method. These cases show the success of nonviolent struggle, but at the same time there is Case of Irom Chanu Sharmila regarding the repeal of AFSPA (Armed Forces of Special Power Act) who is still struggling to achieve its goal. If one peep into this minutely one will find that inspite of using the nonviolent method she is not able to achieve her goal completely. Political, economic and social pressures have conspired to distort the Gandhian original. Therefore, the present study will try to find out that how far Gandhian nonviolence is practically applicable and successful in present situation, and whether it can be a solution to the social and political problems or not.

THEORITICAL FRAMEWORK

Nonviolence denotes a spiritual force and connotes a related moral ideology. Mahatma Gandhi's concept of nonviolence is situated in his wider philosophy and moral thought. He coined the term nonviolence to translate "ahimsa". According to him it is the greatest and activist force in the world. Propagation of nonviolence was no novel or unprecedented act of the Mahatma. As he himself has rightly said, I have nothing new to teach the world. Truth and nonviolence are as old as the hills. But Mahatma Gandhi was the pioneer in the field of applying nonviolence, which

until then was accepted only by saints as a means to attain individual salvation from the material world. According to him nonviolence is the law of our species and the bond which unites human beings is the bond of love and nonviolence. In this context he said, I claim that even now, though the social structure is not based on a conscious acceptance of nonviolence, the entire world over mankind lives and men retain their possessions on the sufferance of one another. If they had not done so, only the fewest and the most ferocious would have survived. But such is not the case. Families are bound by ties of love and so are groups. (Harijan, Feb.22, 1942). Gandhi's contribution was not limited to developing nonviolence into a great spiritual and moral power by practicing it in thought, word and deed. For him nonviolence was not a cloistered virtue. He made nonviolence the central organizing principle of all his activities, social, economic and political. His unique contribution, it is generally agreed, lay in developing nonviolence into a matchless method of fighting against injustice and exploitation, architecting the weapon of Satyagraha—nonviolent direct action (Mathai M.P., 2012, P.83) Central to Gandhi's political views of nonviolence is his second meaning for the term Satyagraha. One meaning of Satyagraha means "holding onto the truth." From the second perspective Satyagraha comprises a nonviolent action to bring about social justice or Sarvodaya. Gandhi referred to those who participated in a Satyagraha as Satyagrahi. Throughout his life, Gandhi continued to develop different strategies or types of Satyagraha that he referred to as his "experiments with truth." The objectives of each Satyagraha varied from the rights of the downtrodden including women and the untouchables, to unfair taxation, to Indian self-determination, and ultimately to India's independence from Great Britain (Mayton Daniel M., 2009, p.47) For Mahatma Gandhi nonviolence being soul force or love force, has universal applicability. It could be used for resolving any form of dispute and conflict, removing even a dictatorial regime. He had used it in the solution of the problem of racial and political discrimination in South Africa, and also for the removal of several social evils like untouchability, discriminations against women and girl-children, alcoholism etc., that had infected Indian social life. Gandhi argued that as nonviolence is soul force and as everyone is gifted with soul, everyone is capable of using nonviolence. He verified through his nonviolent movement that even ordinary people, the poor, the illiterate, and the so called weaker sex, women were capable of exerting the weapon of nonviolence as effectively as any other accomplished persons. Thus, the Gandhian nonviolent movement detonated the myth that

nonviolence was the entitlement of the morally or spiritually evolved few. Through proper mobilization and training quite ordinary people even ‘the lowliest, the lowest and the least’ could be empowered to become brave nonviolent resisters or Satyagrahis. This fact has infused great confidence and hope into the nonviolent movements all over the world (Mathai M.P., 2012, P.83). While discussing Mahatma Gandhi and his concept of nonviolence one should not overlook one important aspect of the truth that he was not a philosopher in the rigid sense of term. His was a realistic philosophy and that is why he was not tired of calling himself a practical idealist. Whatever he said in this respect was first experimentally proved by him.

To tell the truth, nonviolence today has become a more clamoring cry of the entire humanity than in any particular phase of the human history. All this is because of the tremendous dawn in the sphere of physical science. Acharya Vinoba Bhave, the well reputed protagonist of nonviolence in modern India has rightly remarked that this is an age when we must have to make proper synthesis of science and self-knowledge because without the guidance of the spirit which is the nonviolence, the present civilization is like a ship without a rudder.

The philosophy of nonviolence can be applied in economics, politics, religion, society etc. India’s turbulent and violent post-independence history has nevertheless included two trends of nonviolent action and resistance. In one of these, those influenced by Gandhi’s ideas on economics and simplicity conducted the “Sarvodaya” movement, which combined his ideas with a call for nonviolent revolution. More recently, social movements concerned with the natural environment and the effects of development and changes both on the environment and the livelihood of the people have turned to nonviolent protest and disobedience of the state.

RESEARCH QUESTIONS

The proposed research seeks to answer the following research questions:-

1. How far it is true that Gandhi's idea on nonviolence has present day relevance?
2. Did Gandhi emasculate India in the name of Nonviolence?
3. What are the factors responsible for the reuse of Gandhian principles?
4. Are the Gandhian principles used just as a new trend or whether these are actually helpful in dealing with the present turbulent situation?
5. Is it too late to retrace the steps and follow the non-violent path of recovery shown by Mahatma Gandhi?
6. What is the future to Gandhi's principle of non-violence in India?

METHODOLOGY:

Looking at the framework of Mahatma Gandhi's concept of nonviolence and its relevance as stated in my proposed research the research type applicable to the study will be conceptual research as considering the research questions stated above there will be a formation of concept from concrete ideas to abstract ideas. Under this research study (**Conceptual Research**), the researcher tries to focus on any particular fact, incident, object or individual (e. g. relevance of Gandhi's non-violent resistance movement in the present context in India) to discover any theory and to particularize the nature of the theory by comparison and minute observation. Here researcher gathers information from the same type of incident occurred in different parts of the world and then the researcher comes to a conclusion and constructs any theory which is not available in the existing literatures or rebuilds or modifies the theory available in the social science literatures. Mainly the researcher endeavors to search the uniformity between the two or more incidents or views. In this research study, researcher considers past experiences and assumptions to be of vital importance. Thus the researcher constructs the broad base of the theory through insights and specifies the relevance of the taken facts, incidents, objects or individuals. In this context classification of the facts, incidents, objects or views of individuals is more important. Thus researcher generates new ideas or modifies or fills the gap of the old ideas sometimes. Here deductive method works as motive force. The objective of this study is to invent the abstract ideas which are hidden behind the facts, incidents, objects or views of individuals. In other words, it is journey from concrete incidents to abstract ideas. As the study is dealing with the relevance of nonviolence so through pointing out different relevant incidences the proposed research will try to find out the uniqueness among those incidences and substantiate the point. For this research three research methods or tools will be used.. Firstly, there will be a historical analysis of past studies which will consist of primary sources i.e. original writings of Mahatma Gandhi, Government documents, speeches, monographs etc. and the secondary sources like books written on Gandhi by different scholars, journals on Gandhi, web articles etc. **Historical Analysis** means the narration on any historical event

systematically or through theoretical insights. It is an analytical skill to review or reexamine the past events for the exploration of new ideas and theories. Historical analysis helps us to develop a state of debate between the ideas and concepts which ultimately produces critical analysis. For this extensive library survey will be done. Then, there will be a **comparative analysis** in which some relevant cases like that of Anna Hazare, and Irom Sharmila case, etc. will be exemplified in order to justify the research questions. For this method newspaper, relevant journals, speeches etc. will be taken into account. Thirdly there will be critical analysis.

THESIS ORGANISATION

The proposed research will be organized into five chapters including introduction and concluding remarks and research findings.

Chapter I will be the introduction part and it will deal with a short introductory views of Gandhian nonviolence, statement of the problem, significance of the study, review of literature, theoretical framework, research questions and methodology of the research. It will also throw some light on dimensions of nonviolence and under which category the Gandhian nonviolence falls.

Chapter II will deal with the historical background of nonviolence in ancient, medieval and modern period. It will focus on the gradual evolution of nonviolence in India. Different experiences having traces of non-violence were not contributed by one age or time period rather it could be seen throughout the previous ages and even in the subsequent ages. The concept of non-violence developed as a theory and practice from two different points of view. According to the first point of view it developed horizontally which means something characteristic. For instance during the age of Jainism and Buddhism it was deeply discussed and developed in its theoretical dimension. But with the change of time and age non-violence underwent a study in a vertical dimension, which brought about an extensive transformation in its theory and practice. For example the socio-cultural and political change brought about by different philosophers. The Arya Samaj, the Brahmo Samaj, etc. played an important role in this field. The idea of non-violence is the basis of all society.

Chapter III is divided into two parts. The first part will deal with the Mahatma Gandhi's understanding of Nonviolence, its foundation and theoretical framework. He adopted it as his way of life and made people understand that it can be applied by anyone but the only condition was that the person practising ahimsa had to be strong enough to stand any evil. According to him ahimsa is the weapon of strong and not the cowards. This chapter also focuses on the concept of means and ends and tries to show that how Mahatma Gandhi

considered nonviolence as the means and truth as the end. For him truth and nonviolence were the two sides of the same coin and are so intertwined with each other that it is practically impossible to separate them. It will also explore the Gandhian tactic of nonviolence which is widely known as Satyagrah. It is unique in the sense that it for the first time offered a method of solution to resolve conflicts without using any physical force or violent method. The second part will focus on the influence of his family, different people, books and religions on his life and thought and how it has helped him to develop and shape his concept of nonviolence.

Chapter IV will explain the relevance of Gandhian nonviolence in India and how it is adopted and used in different nonviolent movements in India. It will also discuss various nonviolent methods prescribed by Mahatma Gandhi for establishing a peaceful society and a sustainable development.

Chapter V is also divided into two parts. First part will focus on the critical analysis of Gandhian nonviolence. In this chapter some relevant cases will be exemplified and compared. It will also include the concluding analysis and fact findings.

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