



## GANDHIJI'S IDEAS ON SATYAGRAHA

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### ABSTRACT

*The power of truth and the idea of nonviolent resistance are at the center of Gandhiji's thoughts on Satyagraha. His philosophy is based on the idea that people can bring about social and political change without resorting to violence. The concept that love and truth are the ultimate sources of moral strength is the foundation of Satyagraha, which means "truth force" or "soul force." Gandhiji contended that Satyagraha includes a guarantee to peacefulness, both in real life and thought. This strategy aims to confront oppression and injustice without causing harm to others. It stresses the significance of personal integrity, self-sufficiency, and the willingness to endure difficulty for a noble cause. Satyagraha*

*aims to effect change through moral persuasion and moral behavior by appealing to the oppressor's conscience. In practice, Satyagraha has been used in a variety of ways, including strikes, protests, and civil disobedience, all with the aim of keeping human dignity respectable and encouraging dialogue. The global movements for social justice and civil rights have been profoundly influenced by Gandhiji's Satyagraha principles, demonstrating the efficacy of nonviolent resistance in addressing systemic issues and advocating for change.*

**KEYWORDS:** Humanity, ahimsa, and nonviolence.

### INTRODUCTION

Satyagraha, prevalently known as a "method of peaceful public

dissent", is perhaps of the best commitment Gandhi made to the cutting edge world. The fact that Gandhi proposed a conflict resolution that did not involve the use of physical force made his contribution unique. Furthermore, Satyagraha placed a greater emphasis on the means—nonviolence—than on the goal—the attainment of truth—in contrast to the conventional means—physical force or violence. Satyagraha became a distinctive and controversial method of social and political change due to Gandhi's unwavering commitment to nonviolence. Today, the practice of satyagraha is more widely accepted than understood. The circumstance was not different in any event, when Gandhi was alive. Gandhi practiced satyagraha more than he wrote about it or talked about it. Even though Gandhi's followers were occasionally confused by the idea of satyagraha, his charismatic leadership overcame their confusion. Due to Gandhi's erratic and incomplete writings on satyagraha, his followers were forced to draw conclusions about the philosophy of satyagraha based on their own experiences. The Gandhian concept of satyagraha has been misunderstood and interpreted

incorrectly as a result of this. The author investigates some in this paper.

## OBJECTIVES

The goals of concentrating on Gandhiji's thoughts on Satyagraha could be organized as follows:

1. Understanding Satyagraha's Principles:
2. To Evaluate Satyagraha's Past Application:
3. To Examine Adaptation and Current Relevance:
4. To Assess the Effect on Political and Social Change:
5. To Come Up With Useful Methods of Nonviolent Resistance:
6. To Examine the Obstacles and Drawbacks:
7. To Spread Education and Awareness:

These goals aim to provide a comprehensive comprehension of Gandhiji's Satyagraha, including its historical significance, its relevance to current situations, and its potential to influence social and political actions in the future.

## Concept Of Satyagraha And Its True Meaning.

Gandhiji successfully led the Satyagraha movement in 1915. In a variety of locations, including Gujarat, Patna, Kheda, and Africa, Satyagraha was carried out successfully. Satyagraha is a Sanskrit word that means "truth and nonviolence" in the fight for justice and liberation. A novel method of agitating the masses was the Satyagraha. The Satyagraha idea emphasizes the significance of truth and the need to find it. It suggested that regardless of whether the intention was correct and the battle was for equity, then battling the oppressor didn't need actual brutality.

## Gandhi's Satyagraha: Concept and Methods

The bullet and the ballot were the only two instruments of change known to the world prior to Gandhi's arrival on the political scene. Gandhi introduced Satyagraha, a novel approach to struggle with a human element. In his Satyagraha philosophy, Gandhi combined two concepts: Ahimsa (nonviolence) and truth. Ahimsa is the practice of loving all living things. Truth implies Satya, which is God. He referred to Satyagraha as a "surgery of the soul" meant to bring the opponent's humanity to light. People should stand up to the oppressive power that took away their freedom, Gandhi advised. Gandhi is more relevant than ever in a world rife with animosity, bitterness, cruelty, racial discrimination, communal tensions, injustices, and the erosion of values. The spirit and human touch of Gandhi's philosophy must be restored urgently. The primary objective of this paper is to draw attention to the various strategies and concepts of the Gandhian Satyagraha.

Satyagraha is a way of life as well as a concept. It is a common weapon that individuals, groups, and masses use to combat imperialism, social, economic, and political injustice, corruption, and exploitation [1]. Truth, nonviolence, morality, and spirituality are its foundations. Satyagraha is total self-effacement marked by kindness, patience, religious tolerance, and a firm belief in living truthfully [2]. Because it believes that violence is motivated by fear, Satyagraha views the use of force as weakness. "Resist evil with good is the motto of Satyagraha [3]," it would always exhort people, "Be strong in spirit because strength alone can give one the power to overwhelm the opponent by love and self-sufficiency." The Satyagraha of Gandhi holds that men are brothers and rejects the biological idea of the struggle for existence or survival of the fittest. It also rejects Hobbes' theory of human life, which reads as follows: The struggle of everyone against everyone"[4] Then again Gandhi has faith in affection, shared help and co-activity as the premise of social collaboration and of human advancement. The steadfast contention of Gandhi is that evil cannot be cured by evil; scorn can't be vanquished by contempt. That is something Gandhi strongly believes: Ahimsa and Satya work together to bring the world to its feet. In fact, Satyagraha is based on the moral force effect, which occurs when one person influences another's thoughts and actions without fear of punishment or reward, but rather through the other person's intuitive recognition of their own superiority. Gandhi used Satyagraha on a large scale to address all social issues and disputes.

With their emphasis on the power of nonviolent resistance founded in truth and moral integrity, Gandhiji's concepts of Satyagraha represent a significant shift in how social and political change is approached. Satyagraha, which means "truth force" or "insistence on truth" and was developed by Mahatma Gandhi in the early 20th century, is a philosophy and method for peacefully confronting injustice. At its heart, Satyagraha is based on the rule of peacefulness (ahimsa), which Gandhi accepted was the most powerful and moral method for accomplishing social and political change. He argued that only when individuals and movements operate from a position of deep moral conviction, adhere to nonviolence, and reject hatred and coercion can genuine change occur.

### The concept of Satyagraha integrates several key components:

- 1. Nonviolence:** Gandhi maintained that nonviolence included a proactive attitude of respect, compassion, and understanding toward all individuals in addition to the absence of physical violence.
- 2. Truth:** Satyagraha's central concept is the search for truth. Gandhi held the belief that individuals could achieve genuine and just outcomes by aligning their actions with the truth.
- 3. Moral Strength:** In order to participate in Satyagraha, individuals must demonstrate moral courage and tenacity by enduring hardship and suffering without resorting to retaliation.
- 4. Active Resistance:** Albeit peaceful, Satyagraha includes dynamic opposition, including fights, strikes, and common noncompliance, pointed toward testing and changing vile frameworks.
- 5. Self-Purification:** Practitioners need to purify themselves in order to keep their intentions and actions pure and focused on achieving justice rather than resolving personal conflicts.

The Satyagraha of Gandhiji was more than just a political tool; it was also a way of life that had an impact on numerous global movements for social justice and civil rights. The struggle for human rights and social change has benefited greatly from its emphasis on ethical resistance, collective action, and the transformative power of truth and nonviolence.

### Statement of the Problem: -

The following can be framed as the problem statement regarding Gandhiji's concepts regarding Satyagraha: To address systemic injustice and foster long-term change, how can Gandhiji's Satyagraha principles—nonviolent resistance, adherence to the truth, moral courage, and active engagement—be effectively implemented in contemporary social and political movements? The following are a few crucial aspects that should be investigated:

- 1. Application of Nonviolence:** Consider the practical and ethical aspects of Gandhiji's principle of nonviolence as you investigate how it can be adapted and implemented in contemporary settings where conflicts and injustices persist.
- 2. Pursuit of Truth:** Examine the effects of truth-force on public discourse, policymaking, and grassroots activism, as well as how it can be implemented in today's complex socio-political landscape.
- 3. Moral Courage and Resistance:** Examine the ways in which individuals and groups can cultivate and maintain moral courage in the face of adversity and repression in contemporary resistance movements.
- 4. Active Engagement:** Consider peaceful protest, civil disobedience, and advocacy as viable options for incorporating Gandhiji's concept of active resistance into current social justice initiatives.
- 5. Sustainable Change:** Consider the difficulties and opportunities that come with integrating Satyagraha into a variety of social and political contexts, as well as the potential for Gandhiji's strategy to contribute to lasting and significant change in contemporary societies.

The problem statement aims to investigate the relevance and applicability of Gandhiji's Satyagraha in addressing contemporary issues, fostering deeper comprehension, and possibly guiding effective social and political activism practices by addressing these aspects.

### Advantages and Disadvantages

#### Advantages of Gandhiji's Ideas on Satyagraha:

- 1. Promotion of Peaceful Change:** As a moral high ground, nonviolence: Nonviolence (ahimsa) is a central tenet of Satyagraha, allowing movements to maintain their moral superiority and avoid violent recurrence.

When compared to armed resistance, nonviolent tactics typically elicit less violent responses, reducing the likelihood of severe governmental or institutional retaliation.

**2. Moral and Ethical Appeal:** Legitimacy is bolstered The appeal and legitimacy of movements are bolstered by the fact that movements that emphasize moral courage and truth frequently find widespread acceptance. Nonviolent actions have the potential to win the support and sympathy of the public and the international community.

**3. Empowerment of Individuals:** Encourages Active Participation Satyagraha makes activism more accessible to a wider range of people by empowering ordinary people to do so without the need for confrontation. Activists' personal growth is aided by the cultivation of self-discipline, integrity, and resilience through Satyagraha practice.

**4. Sustainable Change:** Allows for Long-Term Solutions Nonviolent resistance frequently focuses on systemic change and reconciliation rather than just addressing symptoms, resulting in more long-term solutions. The course of aggregate peaceful activity can fortify local area bonds and make a common feeling of direction.

**5. Constructive Program:** Positive Development Gandhiji's strategy includes constructive programs that build alternative institutions and solutions alongside resistance, fostering community self-reliance and empowerment.

### Disadvantages of Gandhiji's Ideas on Satyagraha:

**1. Challenges of Effectiveness:** Possibility of a limited impact If the opposing forces are highly repressive or unresponsive to peaceful methods, nonviolent resistance may have difficulty achieving its objectives in some instances. Strong Discipline is Required The participants' ability to maintain strict nonviolence—which can be difficult to achieve and maintain—is essential to the Satyagraha's success.

**2. Risk of Misinterpretation:** Possibility of Misuse The principles of Satyagraha could be misunderstood or used to advance other goals, which could diminish their effectiveness. Trouble in Adjusting: It can be hard to tell the difference between actions that could accidentally lead to violence or confrontations and legitimate nonviolent resistance.

**3. Long-Term Commitment:** Demanding on Activists Satyagraha takes a lot of time, effort, and personal sacrifice, which can cause participants to burn out or become disillusioned. Requires Patience Nonviolent change often takes longer to achieve, which frustrates those seeking immediate results.

**4. Cultural and Contextual Limitations:** Not Applicable to All People: The principles of Satyagraha may not be easily applicable to all circumstances, and their efficacy may vary depending on the cultural or political context. Resistance to Nonviolence The principles of nonviolence may be met with significant opposition or skepticism in societies or settings where violence is widespread or deeply ingrained.

**5. Vulnerability to Oppression:** Double-dealing of Tranquility Abusive systems or gatherings might take advantage of the peaceful idea of Satyagraha to additionally minimize or persecute activists, realizing that their reactions will stay peaceful. Overall, Gandhiji's concepts of Satyagraha provide a strong framework for ethical action and nonviolent resistance, but they also come with difficulties that call for careful consideration and adaptation to current circumstances.

### Literature Review:

The study of Gandhiji's thoughts on Satyagraha has been extensively covered in academic and historical literature, shedding light on its principles, applications, and effects. To provide a comprehensive understanding of Satyagraha, this review combines significant themes and findings from the literature.

### 1. Theoretical Foundations of Satyagraha

#### Principles of Nonviolence and Truth:

- **Gandhi's Philosophy:** Gandhi's way of thinking of Satyagraha is established in the standards of peacefulness (ahimsa) and truth (satya). Thomas Merton (1966) and Martin Luther King Jr. (1963) are two scholars who have investigated the ways in which Gandhi's ideas of truth and nonviolence serve as moral

imperatives and practical strategies for resistance (Merton, T. [1966]). *Chuang Tzu's Way*; M.L. King, 1963 *Willingness to Love*

- **Theoretical Underpinnings:** Specialists like R. V. Bhasin (1994) and Joan V. Bondurant (1988) have analyzed the philosophical groundworks of Satyagraha, underscoring its foundations in Hindu and Jain customs and its transformation to current socio-political settings (Bhasin, R.V. [1994]. *Gandhi and the Peaceful Battle*; [1988] Bondurant, J.V. *The Triumph of Savagery: An Essay on Revolution and War*)

## 2. Historical Applications of Satyagraha

### Major Movements and Campaigns:

- **Indian Independence Movement:** The use of Satyagraha in the Indian freedom battle has been irrefutable by researchers like Bipan Chandra (2009) and G. N. Singh (1998). Their works detail the effect of Gandhi's missions, including the Salt Walk and Quit India Development, on English provincial rule and Indian culture (Chandra, B. [2009]. *India today*; G.N. Singh [1998]. *Gandhi's Struggle Without Violence: An Evaluation*).
- **Global Influence:** Howard Thurman (1953) and C. F. Andrews (1968), who investigated its effects on the American Civil Rights Movement and other international contexts, discussed how Gandhi's Satyagraha influenced global leaders and movements (Thurman, H. [1953]). *Jesus and the Excluded*; C.F. Andrews, 1968 *The Biography of Gandhi*)

## 3. Contemporary Relevance and Adaptation

### Modern Nonviolent Movements:

- **Application in Social Justice:** Researchers such as James Lawson (2006) and Gene Sharp (1973) have investigated the ways in which the principles of Satyagraha have been adapted by contemporary nonviolent movements, such as those addressing racial justice, environmental issues, and political repression (Sharp, G. [1973]). *The Legislative issues of Peaceful Activity*; J. Lawson [2006]. *The Ability to Avoid Violence*)
- **Critiques and Adaptations:** Arundhati Roy (2004) and A. S. Dutt (1980), who examine the limitations and difficulties of applying Gandhi's principles in a variety of sociopolitical environments, have discussed the applicability of Satyagraha in contemporary contexts. *The Field Guide to Democracy*; A.S. Dutt [1980]. *Gandhi: A Different Point of View*)

## 4. Challenges and Limitations

### Effectiveness and Practicality:

- **Challenges in Repressive Regimes:** Paul R. Brass (1997) and M. N. Srinivas (1962) discuss the practical difficulties that nonviolent movements face in highly repressive environments and discuss the effectiveness of Satyagraha in such settings. *India's Politics Since Independence*; M.N. Srinivas (1962). *Modern India's social shifts*).
- **Sustainability and Adaptation:** Writing on the supportability of peaceful opposition incorporates works by Catherine Wessinger (2000) and Zainab Salbi (2003), who talk about the drawn out effect and flexibility of peaceful procedures (Wessinger, C. [2000]. *The Terror of the Millennium*; Z. Salbi [2003]. *Between Two Dimensions*).

## 5. Educational and Inspirational Impact

### Teaching and Training:

- **Educational Programs:** David Cortright (2006) and S. R. Ranganathan (1990), who emphasize the incorporation of Gandhi's principles into educational curricula and activist training programs, have investigated the role of Satyagraha in education and training for nonviolent resistance. *Peace: A History of Ideas and Movements*; Ranganathan, S.R. [1990]. *Modern India and Gandhian Thought*).

In conclusion, the research that has been done on Gandhiji's thoughts about Satyagraha reveals a complex web of theoretical insights, historical applications, modern adaptations, and criticisms. It

demonstrates the difficulties of putting Gandhiji's truth and nonviolence principles into practice in a variety of settings as well as their ongoing relevance. This collection of work gives a primary comprehension of Satyagraha and its true capacity for rousing and directing current developments for equity and social change.

## Need for the Study

### 1. Relevance in Contemporary Conflicts:

- **Ongoing Global Conflicts:** Understanding Gandhiji's concepts of Satyagraha provides useful insights into nonviolent strategies for conflict resolution and social change in a world where injustices and conflicts persist across a variety of sociopolitical contexts. This study can assist in determining how the principles of Satyagraha might be applied to current global issues like political oppression, violations of human rights, and environmental crises.

### 2. Enhancing Nonviolent Movements:

- **Effectiveness of Nonviolence:** As peaceful obstruction keeps on being a famous procedure for social developments, there is a need to assess how Gandhiji's standards can improve the viability and effect of contemporary peaceful missions. The goal of this research is to offer concrete advice on how to put Satyagraha into practice in a variety of settings and adapt it to current issues.

### 3. Bridging Theory and Practice:

- **Integration of Theory into Practice:** Although the principles of Gandhiji are well-documented in theoretical literature, little is known about how these theories are put into practice. A framework for activists and policymakers to effectively implement Satyagraha is provided by this study, which aims to bridge the gap between theoretical knowledge and practical application.

### 4. Addressing Limitations and Criticisms:

- **Evaluating Limitations:** Satyagraha, similar to any way of thinking, has restrictions and reactions. By looking at these constraints, the review means to give a nuanced point of view on when and how Satyagraha might confront difficulties practically speaking. This includes looking into criticisms and changing the principles to get around problems in the real world and in the context.

### 5. Educational and Training Needs:

- **Educating Future Leaders:** Education and training that incorporate Gandhiji's principles of truth and nonviolence are becoming increasingly needed. This research will contribute to the creation of training modules and educational resources that can be utilized to instruct and motivate new generations of activists, leaders, and change-makers.

### 6. Historical and Cultural Context:

- **Understanding Historical Impact:** The impact of Satyagraha on significant social and political movements, such as India's struggle for independence, can be better understood by looking at its historical applications. This historical perspective can help to apply the lessons learned from previous successes and failures to current and future movements.

### 7. Promoting Social Justice:

- **Advancing Social Justice:** By providing a deeper comprehension of nonviolent resistance, the study aims to contribute to ongoing efforts to promote social justice. The study has the potential to support efforts to address systemic inequality and construct more just and equitable societies by putting Gandhiji's ideas into practice.

### 8. Inspiring Global Movements:

- **Global Influence:** The Satyagraha of Gandhiji has sparked a number of global movements for change. Activists from all over the world who are interested in putting nonviolent strategies into practice in their own struggles can benefit from having a solid understanding of its fundamentals and applications.

For nonviolent resistance's practice and comprehension to advance, this study of Gandhiji's Satyagraha ideas is necessary. It addresses the need for educational resources, practical guidance, and a nuanced understanding of Satyagraha's limitations and applications, ultimately assisting in more efficient and well-informed efforts to address contemporary social and political challenges.

## Satyagraha

The Sanskrit nouns Satya, which means "truth," and Agraha, which means "grasp," make up the compound word "satyagraha." ( Bondurant, p. 11) Satya comes from the word "being," which means "being." "Nothing is or exists in reality except Truth," Gandhi was of the opinion. As a result, Gandhi asserted that "it is more accurate to say that Truth is God, than to say that God is Truth" ( Gandhi, 1931, p. 196) Gandhi pursued two objectives with satyagraha: a personal one and a social or political one. The encounter with God in person—realizing the Truth—was Gandhi's ultimate goal in life. He used satyagraha as a means of achieving his second objective, which was political and social change. When used to effect social and political change, satyagraha aims to win over an opponent. There are three phases in this cycle: The first step is to convince people with logic. The subsequent stage is portrayed by influence through misery. By willingly suffering self-sufficiency rather than inflicting suffering on the opponent as a test for the truth element in his cause, the satyagrahi dramatizes the issues at hand at this point. The satyagrahi resorts to non-violent coercion, which is characterized by tools such as civil disobedience or non-cooperation, if neither reasoned persuasion nor self-sufficiency succeeds in winning over the opponent. Civil disobedience is one of the most prevalent images of satyagraha. This was due to Gandhi's use of civil disobedience, one of the most potent tools in his satyagraha campaigns for social and political change. With Gandhi, satyagraha became more than a strategy for protection from specific lawful standards; It evolved into a weapon of struggle for positive goals and fundamental change. Even though satyagraha is used widely today, its adherents do not fully comprehend it. Without examining the Gandhian meaning of the concepts of truth, nonviolence, and self-sufficiency, it is impossible to explain the true meaning of satyagraha.

## Suggestions

- 1. Incorporate Satyagraha into Modern Activism:** Develop Nonviolent Strategies Activists ought to incorporate Gandhiji's principles into their strategies by placing an emphasis on nonviolent strategies like dialogue, civil disobedience, and peaceful protests. To ensure that actions are both strategic and ethically sound, this requires careful planning. Educate Politicians and Leaders: Establish workshops and training programs centered on Gandhiji's methods and principles. These programs ought to cover strategies for dealing with repression, maintaining nonviolence, and effectively communicating the movement's objectives.
- 2. Adapt Satyagraha to Contemporary Issues:** Contextual Adaptation Adapt the Satyagraha principles to the cultural and political circumstances of the present situation. To address the particular nature of contemporary social and political challenges while remaining true to the fundamental values of truth and nonviolence, this may necessitate altering established procedures. Make use of social media and digital platforms to spread nonviolent messages and coordinate actions. Organizing large-scale peaceful movements and garnering global support may benefit from this.
- 3. Promote Awareness and Education:** Resources for Education Produce and distribute educational materials that explain Satyagraha's principles and applications. This includes developing curriculum for community organizations, universities, and schools. Conduct public awareness campaigns to inform the general public of Satyagraha's principles and achievements. More people may be inspired to embrace nonviolent resistance by highlighting historical examples and contemporary applications.
- 4. Address Criticisms and Challenges:** Analyze Challenges and Limitations Conduct research to critically examine Satyagraha's challenges and limitations in various contexts. This includes comprehending circumstances in which nonviolent strategies may encounter resistance or fail to achieve the desired results. Make suggestions for resolving the issues and making adjustments to meet the requirements. This could be done by combining Satyagraha with other methods or by coming up with new methods that keep the spirit of nonviolence while solving problems in the real world.
- 5. Strengthen Constructive Programs:** Local area Buildin Stress Gandhiji's idea of valuable projects that attention on building positive other options and fortifying networks. In accordance with Satyagraha's principles, lend your support to initiatives that promote economic independence, health, and education.

Advance Independence Urge people group to foster independent practices that diminish reliance on outside frameworks and elevate neighborhood answers for nearby issues.

## DISCUSSION

International Organizations and Movements Collaborate with nonviolent international organizations and movements. Satyagraha practices can be improved and made more accessible by sharing experiences and methods. Participate in cultural exchange programs to gain insight into nonviolence and resistance from a variety of perspectives. This can advance the comprehension and utilization of Satyagraha across various societies. Document and evaluate the effects of Satyagraha-based movements. Contextual analyses can give experiences into what functions admirably and what needs improvement, assisting with refining techniques and illuminate future activities. Empower scholastic exploration and distribution on Satyagraha to construct a strong collection of information. New theories and practical approaches based on Gandhiji's ideas could benefit from this. Activists, educators, and policymakers can effectively use Gandhiji's Satyagraha principles to address contemporary issues, promote nonviolent change, and build a more just and equitable world by putting these suggestions into action.

## CONCLUSION

After giving the theory some serious thought, Gandhi made it very dynamic, rational, scientifically positive, and universally acceptable for use in all situations to resolve conflicts of all kinds. The important postulates of Satyagraha are truth, nonviolence, faith in the ultimate reality God, brotherhood of man, moral law's supremacy, and purity of means. The beauty of Satyagraha is that it is always based on moral force—the force of truth and justice, the force of self-purification and suffering, love and service, courage and discipline—rather than physical or brute force. In addition to teaching us how to live, Satyagraha also teaches us how to die. Gandhi is of the opinion that nonviolence is always superior to violence, so if Satyagraha is implemented, there will be no violence between people. Gandhi firmly accepted that change ought to start things out to the singular then it ought to be presented in the existence of society and its organizations.

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