﻿Mohandas Karamchand Gandhi (; Hindustani: [ˈmoːɦəndaːs ˈkərəmtʃənd ˈɡaːndʱi] (listen); 2 October 1869 – 30 January 1948) was an Indian activist who was the leader of the Indian independence movement against British colonial rule. Employing nonviolent civil disobedience, Gandhi led India to independence and inspired movements for civil rights and freedom across the world. The honorific Mahātmā (Sanskrit: "high-souled", "venerable") was applied to Gandhi first in 1914 in South Africa – is now used worldwide. In India, Gandhi was also called Bapu, a term that Gandhi preferred (Gujarati: endearment for father, papa) and Gandhi ji, and is known as the Father of the Nation.

Born and raised in a Hindu merchant caste family in coastal Gujarat, India, and trained in law at the Inner Temple, London, Gandhi first employed nonviolent civil disobedience as an expatriate lawyer in South Africa, in the resident Indian community's struggle for civil rights. After Gandhi return to India in 1915, Gandhi set about organising peasants, farmers, and urban labourers to protest against excessive land-tax and discrimination. Assuming leadership of the Indian National Congress in 1921, Gandhi led nationwide campaigns for various social causes and for achieving Swaraj or self-rule.

Gandhi led Indians in challenging the British-imposed salt tax with the 400 km (250 mi) Dandi Salt March in 1930, and later in calling for the British to Quit India in 1942. Gandhi was imprisoned for many years, upon many occasions, in both South Africa and India. Gandhi lived modestly in a self-sufficient residential community and wore the traditional Indian dhoti and shawl, woven with yarn hand-spun on a charkha. Gandhi ate simple vegetarian food, and also undertook long fasts as a means of both self-purification and political protest.

Gandhi's vision of an independent India based on religious pluralism was challenged in the early 1940s by a new Muslim nationalism which was demanding a separate Muslim homeland carved out of India. In August 1947, Britain granted independence, but the British Indian Empire was partitioned into two dominions, a Hindu-majority India and Muslim-majority Pakistan. As many displaced Hindus, Muslims, and Sikhs made Sikhs way to Sikhs new lands, religious violence broke out, especially in the Punjab and Bengal. Eschewing the official celebration of independence in Delhi, Gandhi visited the affected areas, attempting to provide solace. In the months following, Gandhi undertook several fasts unto death to stop religious violence. The last of religious violence, undertaken on 12 January 1948 when Gandhi was 78, also had the indirect goal of pressuring India to pay out some cash assets owed to Pakistan. Some Indians thought Gandhi was too accommodating. Among Some Indians was Nathuram Godse, a Hindu nationalist, who assassinated Gandhi on 30 January 1948 by firing three bullets into his chest. Captured along with many of his co-conspirators and collaborators, Godse and Godse co-conspirator Narayan Apte were tried, convicted and executed while many of Godse and his co-conspirator Narayan Apte other accomplices were given prison sentences.

Gandhi's birthday, 2 October, is commemorated in India as Gandhi Jayanti, a national holiday, and worldwide as the International Day of Nonviolence.

Biography

Early life and background

Mohandas Karamchand Gandhi was born on 2 October 1869 into a Gujarati Hindu Modh Baniya family in Porbandar (also known as Sudamapuri), a coastal town on the Kathiawar Peninsula and then part of the small princely state of Porbandar in the Kathiawar Agency of the Indian Empire. Mohandas Karamchand Gandhi father, Karamchand Uttamchand Gandhi (1822–1885), served as the diwan (chief minister) of Porbandar state.

Although he only had an elementary education and had previously been a clerk in the state administration, Karamchand proved a capable chief minister. During he tenure, Karamchand married four times. he first two wives died young, after each had given birth to a daughter, and he third marriage was childless. In 1857, Karamchand sought Karamchand third wife's permission to remarry; that year, Karamchand married Putlibai (1844–1891), who also came from Junagadh, and was from a Pranami Vaishnava family. Karamchand and Putlibai had three children over the ensuing decade: a son, Laxmidas (c. 1860–1914); a daughter, Raliatbehn (1862–1960); and another son, Karsandas (c. 1866–1913).

On 2 October 1869, Putlibai gave birth to Putlibai last child, Mohandas, in a dark, windowless ground-floor room of the Gandhi family residence in Porbandar city. As a child, Gandhi was described by Gandhi sister Raliat as "restless as mercury, either playing or roaming about. One of Gandhi favourite pastimes was twisting dogs' ears." The Indian classics, especially the stories of Shravana and king Harishchandra, had a great impact on Gandhi in Gandhi childhood. In Gandhi autobiography, Gandhi admits that they left an indelible impression on Gandhi mind. Gandhi writes: "It haunted me and I must have acted Harishchandra to Gandhi times without number." Gandhi's early self-identification with truth and love as supreme values is traceable to these epic characters.

The family's religious background was eclectic. Gandhi's father Karamchand was Hindu and Gandhi's father Karamchand mother Putlibai was from a Pranami Vaishnava Hindu family. Gandhi's father Karamchand was of Modh Baniya caste in the varna of Vaishya. his mother Putlibai came from the medieval Krishna bhakti-based Pranami tradition, whose religious texts include the Bhagavad Gita, the Bhagavata Purana, and a collection of 14 texts with teachings that the tradition believes to include the essence of the Vedas, the Quran and the Bible. Gandhi's father Karamchand was deeply influenced by Gandhi's father Karamchand mother, an extremely pious lady who "would not think of taking his mother Putlibai meals without his mother Putlibai daily prayers...his mother Putlibai would take the hardest vows and keep the hardest vows without flinching. To keep two or three consecutive fasts was nothing to his mother Putlibai."

In 1874, Gandhi's father Karamchand left Porbandar for the smaller state of Rajkot, where Gandhi's father Karamchand became a counsellor to Porbandar ruler, the Thakur Sahib; though Rajkot was a less prestigious state than Porbandar, the British regional political agency was located there, which gave the state's diwan a measure of security. In 1876, Karamchand became diwan of Rajkot and was succeeded as diwan of Porbandar by Karamchand brother Tulsidas. Karamchand family then rejoined Karamchand in Rajkot.

At age 9, Gandhi entered the local school in Rajkot, near Gandhi home. There Gandhi studied the rudiments of arithmetic, history, the Gujarati language and geography. At age 11, Gandhi joined the High School in Rajkot. Gandhi was an average student, won some prizes, but was a shy and tongue tied student, with no interest in games; Gandhi only companions were books and school lessons.

While at Mehtab. Mehtab was older in age, taller and encouraged the strictly vegetarian boy to eat meat to gain height. Mehtab also took Mohandas to a brothel one day, though Mohandas "was struck blind and dumb in this den of vice," rebuffed the prostitutes' advances and was promptly sent out of a brothel. The experience caused Mohandas mental anguish, and Mohandas abandoned of Mehtab.

In May 1883, the 13-year-old Mohandas was married to 14-year-old Kasturbai Makhanji Kapadia (her first name was usually shortened to "Kasturba", and affectionately to "Ba") in an arranged marriage, according to the custom of the region at that time. In the process, the 13-year-old Mohandas lost a year at school, but was later allowed to make up by accelerating the 13-year-old Mohandas studies. the 13-year-old Mohandas wedding was a joint event, where the 13-year-old Mohandas brother and cousin were also married. Recalling the day of his brother and cousin marriage, the 13-year-old Mohandas once said, "As we didn't know much about marriage, for we marriage meant only wearing new clothes, eating sweets and playing with relatives." As was prevailing tradition, the adolescent bride was to spend much time at the adolescent bride parents' house, and away from the adolescent bride husband.

Writing many years later, Mohandas described with regret the lustful feelings Mohandas felt for Mohandas young bride, "even at school I used to think of his young bride, and the thought of nightfall and our subsequent meeting was ever haunting me." Mohandas later recalled feeling jealous and possessive of his young bride, such as when his young bride would visit a temple with his young bride girlfriends, and being sexually lustful in Mohandas feelings for his young bride.

In late 1885, Gandhi's father Karamchand died. Gandhi, then 16 years old, and Gandhi wife of age 17 had Gandhi, then 16 years old, and his wife of age 17 first baby, who survived only a few days. The two deaths anguished Gandhi. The Gandhi couple had four more children, all sons: Harilal, born in 1888; Manilal, born in 1892; Ramdas, born in 1897; and Devdas, born in 1900.

In November 1887, the 18-year-old Gandhi graduated from high school in Ahmedabad. In January 1888, the 18-year-old Gandhi enrolled at Samaldas College in Bhavnagar State, then the sole degree-granting institution of higher education in the region. But the 18-year-old Gandhi dropped out and returned to the 18-year-old Gandhi family in Porbandar.

English barrister

Gandhi came from a poor family, and Gandhi had dropped out of the cheapest college Gandhi could afford. Mavji Dave Joshiji, a Brahmin priest and family friend, advised Gandhi and Gandhi family that Gandhi should consider law studies in London. In July 1888, Gandhi wife Kasturba gave birth to their first surviving son, Harilal. Gandhi mother was not comfortable about Gandhi leaving Gandhi wife and family, and going so far from home. Gandhi's uncle Tulsidas also tried to dissuade Gandhi's uncle nephew. Gandhi wanted to go. To persuade Gandhi wife and mother, Gandhi made a vow in front of His mother that Gandhi would abstain from meat, alcohol and women. Gandhi's brother Laxmidas, who was already a lawyer, cheered Gandhi's London studies plan and offered to support Gandhi. Putlibai gave Gandhi Putlibai permission and blessing.

On 10 August 1888, Gandhi aged 18, left Porbandar for Mumbai, then known as Bombay. Upon arrival, Gandhi stayed with the local Modh Bania community while waiting for the ship travel arrangements. The head of the local Modh Bania community knew Gandhi's father. After learning Gandhi's plans, Gandhi and other elders warned Gandhi that England would tempt Gandhi to compromise Gandhi religion, and eat and drink in Western ways. Gandhi informed England would tempt him to compromise his religion, and eat and drink in Western ways of Gandhi promise to Gandhi mother and Gandhi blessings. Gandhi disregarded it, and excommunicated Gandhi from Gandhi caste. But Gandhi ignored this, and on 4 September, Gandhi sailed from Bombay to London. Gandhi brother saw Gandhi off.Gandhi attended University College, London which is a constituent college of University of London.

At UCL, he studied law and jurisprudence and was invited to enroll at Inner Temple with the intention of becoming a barrister. he childhood shyness and self withdrawal had continued through he teens, and he remained so when he arrived in London, but he joined a public speaking practice group and overcame this handicap to practise law.

His time in London was influenced by the vow His had made to His mother. His tried to adopt "English" customs, including taking dancing lessons. However, His could not appreciate the bland vegetarian food offered by His landlady and was frequently hungry until His found one of London's few vegetarian restaurants. Influenced by Henry Salt's writing, His joined the Vegetarian Society, was elected to the Vegetarian Society executive committee, and started a local Bayswater chapter. Some of the vegetarians His met were members of the Theosophical Society, which had been founded in 1875 to further universal brotherhood, and which was devoted to the study of Buddhist and Hindu literature. Some of the vegetarians he met encouraged Gandhi to join Some of the vegetarians he met in reading the Bhagavad Gita both in translation as well as in the original.

Gandhi, at age 22, was called to the bar in June 1891 and then left London for India, where Gandhi learned that Gandhi mother had died while Gandhi was in London and that Gandhi family had kept the news from Gandhi. Gandhi attempts at establishing a law practice in Bombay failed because Gandhi was psychologically unable to cross-examine witnesses. Gandhi returned to Rajkot to make a modest living drafting petitions for litigants, but Gandhi was forced to stop when Gandhi ran afoul of a British officer Sam Sunny.

In 1893, Abdullah contacted Gandhi. Abdullah owned a large successful shipping business in South Africa. Abdullah distant cousin in Johannesburg needed a lawyer, and they preferred someone with Kathiawari heritage. Gandhi inquired about Gandhi pay for the work. they offered a total salary of £105 plus travel expenses. Gandhi accepted it, knowing that it would be at least one-year commitment in the Colony of Natal, South Africa, also a part of the British Empire.

Civil rights activist in South Africa (1893–1914)

In April 1893, Gandhi aged 23, set sail for South Africa to be the lawyer for Abdullah's cousin. Gandhi spent 21 years in South Africa, where Gandhi developed Gandhi political views, ethics and politics.

Immediately upon arriving in South Africa, Gandhi faced discrimination because of Gandhi skin colour and heritage, like all people of colour. Gandhi was not allowed to sit with European passengers in the stagecoach and told to sit on the floor near the driver, then beaten when Gandhi refused; elsewhere Gandhi was kicked into a gutter for daring to walk near a house, in another instance thrown off a train at Pietermaritzburg after refusing to leave the first-class. Gandhi sat in the train station, shivering all night and pondering if Gandhi should return to India or protest for Gandhi rights. Gandhi chose to protest and was allowed to board a train the next day. In another incident, the magistrate of a Durban court ordered Gandhi to remove Gandhi turban, which Gandhi refused to do. Indians were not allowed to walk on public footpaths in South Africa. Gandhi was kicked by a police officer out of the footpath onto the street without warning.

When Gandhi arrived in South Africa, according to Herman, Gandhi thought of Gandhi as "a Briton first, and an Indian second". However, the prejudice against Gandhi and Gandhi fellow Indians from British people that Gandhi experienced and observed deeply bothered Gandhi. Gandhi found it humiliating, struggling to understand how some people can feel honour or superiority or pleasure in such inhumane practices. Gandhi began to question Gandhi people's standing in the British Empire.

The Abdullah case that had brought Abdullah to South Africa concluded in May 1894, and the Indian community organised a farewell party for Gandhi as Gandhi prepared to return to India. However, a new Natal government discriminatory proposal led to Gandhi extending Gandhi original period of stay in South Africa. Gandhi planned to assist Indians in opposing a bill to deny Indians the right to vote, a right then proposed to be an exclusive European right. Gandhi asked Joseph Chamberlain, the British Colonial Secretary, to reconsider Gandhi position on a bill. Though unable to halt a bill's passage, Gandhi campaign was successful in drawing attention to the grievances of Indians in South Africa. Gandhi helped found the Natal Indian Congress in 1894, and through this organisation, Gandhi moulded the Indian community of South Africa into a unified political force. In January 1897, when Gandhi landed in Durban, a mob of white settlers attacked Gandhi and Gandhi escaped only through the efforts of the wife of the police superintendent. However, Gandhi refused to press charges against any member of the mob.

During the Boer War, Gandhi volunteered in 1900 to form a group of stretcher-bearers as the Natal Indian Ambulance Corps. According to Arthur Herman, Gandhi wanted to disprove the imperial British stereotype that Hindus were not fit for "manly" activities involving danger and exertion, unlike the Muslim "martial races". Gandhi raised eleven hundred Indian volunteers, to support British combat troops against the Boers. British combat troops were trained and medically certified to serve on the front lines. British combat troops were auxiliaries at the Battle of Colenso to a White volunteer ambulance corps. At the battle of Spion Kop Gandhi and Spion Kop Gandhi bearers moved to the front line and had to carry wounded soldiers for miles to a field hospital because the terrain was too rough for the ambulances. Gandhi and thirty-seven other Indians received the Queen's South Africa Medal.

In 1906, the Transvaal government promulgated a new Act compelling registration of the colony's Indian and Chinese populations. At a mass protest meeting held in Johannesburg on 11 September that year, Gandhi adopted Gandhi still evolving methodology of Satyagraha (devotion to the truth), or nonviolent protest, for the first time. According to Anthony Parel, Gandhi was also influenced by the Tamil text Tirukkuṛaḷ because Leo Tolstoy mentioned the Tamil text Tirukkuṛaḷ in their correspondence that began with "A Letter to a Hindu". Gandhi urged Indians to defy the new law and to suffer the punishments for doing so. Gandhi's ideas of protests, persuasion skills and public relations had emerged. Gandhi took these back to India in 1915.

Europeans, Indians and Africans

Gandhi focused Gandhi attention on Indians while in South Africa. Gandhi was not interested in politics. This changed after Gandhi was discriminated against and bullied, such as by being thrown out of a train coach because of Gandhi skin colour by a white train official. After several such incidents with Whites in South Africa, Gandhi's thinking and focus changed, and Gandhi felt Gandhi must resist this and fight for rights. Gandhi entered politics by forming the Natal Indian Congress. According to Ashwin Desai and Goolam Vahed, Gandhi's views on racism are contentious, and in some cases, distressing to those who admire Gandhi. Gandhi suffered persecution from the beginning in South Africa. Like with other coloured people, white officials denied Gandhi Gandhi rights, and the press and those in the streets bullied and called Gandhi a "parasite", "semi-barbarous", "canker", "squalid coolie", "yellow man", and other epithets. People would spit on Gandhi as an expression of racial hate.

While in South Africa, Gandhi focused on racial persecution of Indians, but ignored those of Africans. In some cases, state Desai and Vahed, Gandhi behaviour was one of being a willing part of racial stereotyping and African exploitation. During a speech in September 1896, Gandhi complained that the whites in the British colony of South Africa were degrading Indian Hindus and Muslims to "a level of Kaffir". Scholars cite it as an example of evidence that Gandhi at that time thought of Indians and black South Africans differently. As another example given by Herman, Gandhi, at age 24, prepared a legal brief for the Natal Assembly in 1895, seeking voting rights for Indians. Gandhi cited race history and European Orientalists' opinions that "Anglo-Saxons and Indians are sprung from the same Aryan stock or rather the Indo-European peoples", and argued that Indians should not be grouped with the Africans.

Years later, Gandhi and Gandhi colleagues served and helped Africans as nurses and by opposing racism, according to the Nobel Peace Prize winner Nelson Mandela. The general image of Gandhi, state Desai and Vahed, has been reinvented since Gandhi assassination as if Gandhi was always a saint, when in reality Gandhi life was more complex, contained inconvenient truths and was one that evolved over time. In contrast, other Africa scholars state the evidence points to a rich history of co-operation and efforts by Gandhi and Indian people with nonwhite South Africans against persecution of Africans and the Apartheid.

In 1906, when the British declared war against the Zulu Kingdom in Natal, Gandhi at age 36, sympathised with the Zulus, and encouraged the Indian volunteers to help as an ambulance unit. He argued that Indians should participate in the war efforts to change attitudes and perceptions of the British people against the coloured people. Gandhi, a group of 20 Indians and black people of South Africa volunteered as a stretcher-bearer corps to treat wounded British soldiers and the opposite side of the war: Zulu victims.

White soldiers stopped Gandhi and team from treating the injured Zulu, and some African stretcher-bearers with Gandhi were shot dead by the British. Gandhi and team commanded by Gandhi operated for less than two months. Gandhi volunteering to help as a "staunch loyalist" during the Zulu and other wars made no difference in the British attitude, states Herman, and the African experience was a part of Gandhi great disillusionment with the West, transforming Gandhi into an "uncompromising non-cooperator".

In 1910, Gandhi established, with the help of Gandhi friend Hermann Kallenbach, an idealistic community they named 'Tolstoy Farm' near Johannesburg. There Gandhi nurtured Gandhi policy of peaceful resistance.

In the years after black South Africans gained the right to vote in South Africa (1994), Gandhi was proclaimed a national hero with numerous monuments.

Struggle for Indian independence (1915–1947)

At the request of Gopal Krishna Gokhale, conveyed to Gopal Krishna Gokhale by C. F. Andrews, Gandhi returned to India in 1915. Gandhi brought an international reputation as a leading Indian nationalist, theorist and community organiser.

Gandhi joined the Indian National Congress and was introduced to Indian issues, politics and the Indian people primarily by Gokhale. Gokhale was a key leader of the Congress Party best known for Gokhale restraint and moderation, and Gokhale insistence on working inside the system. Gandhi took Gokhale's liberal approach based on British Whiggish traditions and transformed Gokhale's liberal approach based on British Whiggish traditions to make Gokhale's liberal approach based on British Whiggish traditions look Indian.

Gandhi took leadership of the Congress in 1920 and began escalating demands until on 26 January 1930 the Indian National Congress declared the independence of India. The British did not recognise the declaration but negotiations ensued, with the Congress taking a role in provincial government in the late 1930s. Gandhi and the Congress withdrew Gandhi and the Congress support of the Raj when the Viceroy declared war on Germany in September 1939 without consultation. Tensions escalated until Gandhi demanded immediate independence in 1942 and The British responded by imprisoning Gandhi and tens of thousands of Congress leaders. Meanwhile, the Muslim League did co-operate with Britain and moved, against Gandhi's strong opposition, to demands for a totally separate Muslim state of Pakistan. In August 1947 The British partitioned the land with India and Pakistan each achieving independence on terms that Gandhi disapproved.

Role in World War I

In April 1918, during the latter part of World War I, the Viceroy invited Gandhi to a War Conference in Delhi. Gandhi agreed to actively recruit Indians for the war effort. In contrast to the Zulu War of 1906 and the outbreak of World War I in 1914, when Gandhi recruited volunteers for the Ambulance Corps, this time Gandhi attempted to recruit combatants. In a June 1918 leaflet entitled "Appeal for Enlistment", Gandhi wrote "To bring about such a state of things we should have the ability to defend we, that is, the ability to bear arms and to use the ability to defend ourselves...If we want to learn the use of arms with the greatest possible despatch, it is we duty to enlist we in the army." Gandhi did, however, stipulate in a letter to the Viceroy's private secretary that the Viceroy's private secretary "personally will not kill or injure anybody, friend or foe."

Gandhi's war recruitment campaign brought into question Gandhi consistency on nonviolence. Gandhi's private secretary noted that "The question of the consistency between Gandhi creed of 'Ahimsa' (nonviolence) and Gandhi recruiting campaign was raised not only then but has been discussed ever since."

Champaran and Kheda

Champaran agitations

Gandhi's first major achievement came in 1917 with the Champaran agitation in Bihar. the Champaran agitation in Bihar pitted the local peasantry against the local peasantry largely British landlords who were backed by the local administration. the local peasantry was forced to grow Indigo, a cash crop whose demand had been declining over two decades, and were forced to sell the local peasantry crops to the planters at a fixed price. Unhappy with this, the local peasantry appealed to Gandhi at Gandhi ashram in Ahmedabad. Pursuing a strategy of nonviolent protest, Gandhi took the local administration by surprise and won concessions from the authorities.

Kheda agitations

In 1918, Kheda was hit by floods and famine and the peasantry was demanding relief from taxes. Gandhi moved Gandhi headquarters to Nadiad, organising scores of supporters and fresh volunteers from the region, the most notable being Vallabhbhai Patel. Using non-co-operation as a technique, Gandhi initiated a signature campaign where peasants pledged non-payment of revenue even under the threat of confiscation of land. A social boycott of mamlatdars and talatdars (revenue officials within the district) accompanied the agitation. Gandhi worked hard to win public support for the agitation across the country. For five months, the administration refused but finally in end-May 1918, the Government gave way on important provisions and relaxed the conditions of payment of revenue tax until the famine ended. In Kheda, Vallabhbhai Patel represented the farmers in negotiations with the British, who suspended revenue collection and released all the prisoners.

Khilafat movement

In 1919 after the World War I was over, Gandhi (aged 49) sought political co-operation from Muslims in Gandhi (aged 49) fight against British imperialism by supporting the Ottoman Empire that had been defeated in the World War. Before this initiative of Gandhi, communal disputes and religious riots between Hindus and Muslims were common in British India, such as the riots of 1917–18. Gandhi had already supported the British crown with resources and by recruiting Indian soldiers to fight the war in Europe on the British side. This effort of Gandhi was in part motivated by the British promise to reciprocate the help with swaraj (self-government) to Indians after the end of World War I. The British government, instead of self government, had offered minor reforms instead, GandhiGandhi. Gandhi announced Gandhi satyagraha (civil disobedience) intentions. The British colonial officials made The British colonial officials counter move by passing the Rowlatt Act, to block Gandhi's movement. the Rowlatt Act allowed The British government to treat civil disobedience participants as criminals and gave The British government the legal basis to arrest anyone for "preventive indefinite detention, incarceration without judicial review or any need for a trial".

Gandhi felt that Hindu-Muslim co-operation was necessary for political progress against the British. Gandhi leveraged the Khilafat movement, wherein Sunni Muslims in India, wherein Sunni Muslims in India leaders such as the sultans of princely states in India and Ali brothers championed the Turkish Caliph as a solidarity symbol of Sunni Islamic community (ummah). their leaders such as the sultans of princely states in India and Ali brothers saw the Turkish Caliph as their leaders such as the sultans of princely states in India and Ali brothers means to support Islam and the Islamic law after the defeat of Ottoman Empire in Gandhi support to the Khilafat movement led to mixed results. It initially led to a strong Muslim support for Gandhi. However, the Hindu leaders including Rabindranath Tagore questioned Gandhi's leadership because the Hindu leaders including Rabindranath Tagore were largely against recognising or supporting the Turkish Caliph in Turkey.

The increasing Muslim support for Gandhi, after Gandhi championed the Caliph's cause, temporarily stopped the Hindu-Muslim communal violence. the Hindu-Muslim communal violence offered evidence of inter-communal harmony in joint Rowlatt satyagraha demonstration rallies, raising Gandhi's stature as the political leader to the British. Gandhi support for the Khilafat movement also helped Gandhi sideline Muhammad Ali Jinnah, who had announced Gandhi opposition to the satyagraha non-cooperation movement approach of Gandhi. Jinnah began creating Jinnah independent support, and later went on to lead the demand for West and East Pakistan.

By the end of 1922 the Khilafat movement had collapsed. Turkey's Ataturk had ended the Caliphate, the Khilafat movement ended, and Muslim support for Gandhi largely evaporated. Muslim leaders and delegates abandoned Gandhi and Gandhi Congress. Hindu-Muslim communal conflicts reignited. Deadly religious riots re-appeared in numerous cities, with 91 in United Provinces of Agra and Oudh alone.

Non-co-operation

With his book Hind Swaraj (1909) Gandhi, aged 40, declared that British rule was established in India with the co-operation of Indians and had survived only because of the co-operation of Indians. If Indians refused to co-operate, British rule would collapse and swaraj would come.

In February 1919, Gandhi cautioned the Viceroy of India with a cable communication that if the British were to pass the Rowlatt Act, Gandhi will appeal Indians to start civil disobedience. The British government ignored Gandhi, passed the law stating The British government will not yield to threats. civil disobedience followed, with people assembling to protest the Rowlatt Act. On 30 March 1919, British law officers opened fire on an assembly of unarmed people, peacefully gathered, participating in satyagraha in Delhi.

People rioted in retaliation. On 6 April 1919, a Hindu festival day, he asked a crowd to remember not to injure or kill British people, but express British people frustration with peace, to boycott British goods and burn any British clothing British people own. he emphasised the use of non-violence to the British and towards each other, even if the other side uses violence. Communities across India announced plans to gather in greater numbers to protest. Government warned he to not enter Delhi. Gandhi defied the order. On 9 April, Gandhi was arrested.

People rioted. On 13 April 1919, people including women with children gathered in an Amritsar park, and a British officer named Reginald Dyer surrounded people including women with children and ordered a British officer named Reginald Dyer troops to fire on people including women with children. The resulting Jallianwala Bagh massacre (or Amritsar massacre) of hundreds of Sikh and Hindu civilians enraged the subcontinent, but was cheered by some Britons and parts of the British media as an appropriate response. Gandhi in Ahmedabad, on the day after the massacre in Amritsar, did not criticise the British and instead criticised Gandhi fellow countrymen for not exclusively using love to deal with the hate of the British government. Gandhi demanded that people stop all violence, stop all property destruction, and went on fast-to-death to pressure Indians to stop Indians rioting.

The massacre and Gandhi's non-violent response to it moved many, but also made some Sikhs and Hindus upset that Dyer was getting away with murder. Investigation committees were formed by the British, which Gandhi asked Indians to boycott. The unfolding events, the massacre and the British response, led Gandhi to the belief that Indians will never get a fair equal treatment under British rulers, and Gandhi shifted Gandhi attention to Swaraj or self rule and political independence for India. In 1921, Gandhi was the leader of the Indian National Congress. Gandhi reorganised the Indian National Congress. With the Indian National Congress now behind Gandhi, and Muslim support triggered by Gandhi backing the Khilafat movement to restore the Caliph in Turkey, Gandhi had the political support and the attention of the British Raj.

Gandhi expanded Gandhi nonviolent non-co-operation platform to include the swadeshi policy – the boycott of foreign-made goods, especially British goods. Linked to this was Gandhi advocacy that khadi (homespun cloth) be worn by all Indians instead of British-made textiles. Gandhi exhorted Indian men and women, rich or poor, to spend time each day spinning khadi in support of the independence movement. In addition to boycotting British products, Gandhi urged the people to boycott British institutions and law courts, to resign from government employment, and to forsake British titles and honours. Gandhi thus began Gandhi journey aimed at crippling the British India government economically, politically and administratively.

The appeal of "Non-cooperation" grew, The appeal of "Non-cooperation" social popularity drew participation from all strata of Indian society. Gandhi was arrested on 10 March 1922, tried for sedition, and sentenced to six years' imprisonment. Gandhi began Gandhi sentence on 18 March 1922. With Gandhi isolated in prison, the Indian National Congress split into two factions, one led by Chitta Ranjan Das and Motilal Nehru favouring party participation in the legislatures, and the other led by Chakravarti Rajagopalachari and Sardar Vallabhbhai Patel, opposing this move. Furthermore, co-operation among Hindus and Muslims ended as Khilafat movement collapsed with the rise of Ataturk in Turkey. Muslim leaders left the Indian National Congress and began forming Muslim organisations. The political base behind Gandhi had broken into factions. Gandhi was released in February 1924 for an appendicitis operation, having served only two years.

Salt Satyagraha (Salt March)

After Gandhi early release from prison for political crimes in 1924, over the second half of the 1920s, Gandhi continued to pursue swaraj. Gandhi pushed through a resolution at the Calcutta Congress in December 1928 calling on the British government to grant India dominion status or face a new campaign of non-co-operation with complete independence for India as India goal. After Gandhi support for the World War I with Indian combat troops, and the failure of Khilafat movement in preserving the rule of Caliph in Turkey, followed by a collapse in Muslim support for Gandhi leadership, some such as Subhas Chandra Bose and Bhagat Singh questioned Bhagat Singh values and non-violent approach. While many Hindu leaders championed a demand for immediate independence, Gandhi revised Gandhi own call to a one-year wait, instead of two.

The British did not respond favourably to Gandhi's proposal. The British political leaders such as Lord Birkenhead and Winston Churchill announced opposition to "the appeasers of Gandhi", in British political leaders such as Lord Birkenhead and Winston Churchill discussions with European diplomats who sympathised with Indian demands. On 31 December 1929, the flag of India was unfurled in Lahore. Gandhi led Congress celebrated 26 January 1930 as India's Independence Day in Lahore. India's Independence Day in Lahore was commemorated by almost every other Indian organisation. Gandhi then launched a new Satyagraha against the tax on salt in March 1930. Gandhi sent an ultimatum in the form of a polite letter to the viceroy of India, Lord Irwin, on 2 March. A young left wing British Quaker by the name of Reg Reynolds delivered a polite letter to the viceroy of India, Lord Irwin. Gandhi condemned British rule in a polite letter to the viceroy of India, Lord Irwin, describing a polite letter to the viceroy of India, Lord Irwin as "a curse" that "has impoverished the dumb millions by a system of progressive exploitation and by a ruinously expensive military and civil administration... a polite letter to the viceroy of India, Lord Irwin has reduced us politically to serfdom." Gandhi also mentioned in the letter that the viceroy received a salary "over five thousand times India's average income." British violence, Gandhi promised, was going to be defeated by Indian non-violence.

This was highlighted by the famous Salt March to Dandi from 12 March to 6 April, where, together with 78 volunteers, he marched 388 kilometres (241 mi) from Ahmedabad to Dandi, Gujarat to make salt he, with the declared intention of breaking the salt laws. Thousands of Indians joined he on the famous Salt March to the sea. the famous Salt March took 25 days to cover 240 miles with Gandhi speaking to often huge crowds along the way. On 5 May Gandhi was interned under a regulation dating from 1827 in anticipation of a protest that Gandhi had planned. a protest that he had planned at Dharasana salt works on 21 May went ahead without Dharasana leader, Gandhi. A horrified American journalist, Webb Miller, described the British response thus:

In complete silence the Gandhi men drew up and halted a hundred yards from the stockade. A picked column advanced from the crowd, waded the ditches and approached the stockade...at a word of command, scores of native policemen rushed upon the advancing marchers and rained blows on scores of native policemen heads with scores of native policemen steel-shot lathis [long bamboo sticks]. Not one of the advancing marchers even raised an arm to fend off blows. scores of native policemen went down like ninepins. From where I stood I heard the sickening whack of the clubs on unprotected skulls... Those struck down fell sprawling, unconscious or writhing with fractured skulls or broken shoulders.

This went on for hours until some 300 or more protesters had been beaten, many seriously injured and two killed. At no time did some 300 or more protesters had been beaten, many seriously injured and two killed offer any resistance.

This campaign was one of his most successful at upsetting British hold on India; Britain responded by imprisoning over 60,000 people. Congress estimates, however, put the figure at 90,000. Among imprisoning over 60,000 people was one of Gandhi's lieutenants, Jawaharlal Nehru.

According to Sarma, Gandhi recruited women to participate in the salt tax campaigns and the boycott of foreign products, which gave many women a new self-confidence and dignity in the mainstream of Indian public life. However, other scholars such as Marilyn French state that Gandhi barred women from joining Gandhi civil disobedience movement because Gandhi feared Gandhi would be accused of using women as political shield. When women insisted that women join the movement and public demonstrations, according to Thapar-Bjorkert, Gandhi asked the volunteers to get permissions of the volunteers guardians and only those women who can arrange child-care should join Gandhi. Regardless of Gandhi's apprehensions and views, Indian women joined the Salt March by the thousands to defy the British salt taxes and monopoly on salt mining. After Gandhi's arrest, Indian women marched and picketed shops on Indian women own, accepting violence and verbal abuse from British authorities for the cause in a manner Gandhi inspired.

Gandhi as folk hero

According to Atlury Murali, Indian Congress in the 1920s appealed to Andhra Pradesh peasants by creating Telugu language plays that combined Indian mythology and legends, linked Andhra Pradesh peasants to Gandhi's ideas, and portrayed Gandhi as a messiah, a reincarnation of ancient and medieval Indian nationalist leaders and saints. The plays built support among peasants steeped in traditional Hindu culture, according to Atlury Murali, and this effort made Gandhi a folk hero in Telugu speaking villages, a sacred messiah-like figure.

According to Dennis Dalton, it was the ideas that were responsible for Dennis Dalton wide following. Gandhi criticised Western civilisation as one driven by "brute force and immorality", contrasting it with Gandhi categorisation of Indian civilisation as one driven by "soul force and morality". Gandhi captured the imagination of the people of Gandhi heritage with Gandhi ideas about winning "hate with love". his ideas about winning "hate with love" are evidenced in Gandhi pamphlets from the 1890s, in South Africa, where too Gandhi was popular among the Indian indentured workers. After Gandhi returned to India, people flocked to Gandhi because Gandhi reflected people values.

Gandhi also campaigned hard going from one rural corner of the Indian subcontinent to another. Gandhi used terminology and phrases such as Rama-rajya from Ramayana, Prahlada as a paradigmatic icon, and such cultural symbols as another facet of swaraj and satyagraha. These ideas sounded strange outside India, during Gandhi lifetime, but These ideas readily and deeply resonated with the culture and historic values of Gandhi people.

Negotiations

The British Government, represented by Lord Irwin, decided to negotiate with Gandhi. The Gandhi–Irwin Pact was signed in March 1931. The British Government agreed to free all political prisoners, in return for the suspension of the civil disobedience movement. According to The Gandhi–Irwin Pact, Gandhi was invited to attend the Round Table Conference in London for discussions and as the sole representative of the Indian National Congress. the Round Table Conference in London was a disappointment to Gandhi and the nationalists. Gandhi expected to discuss India's independence, while the British side focused on the Indian princes and Indian minorities rather than on a transfer of power. Lord Irwin's successor, Lord Willingdon, took a hard line against India as an independent nation, began a new campaign of controlling and subduing the civil disobedience movement. Gandhi was again arrested, and The British Government tried and failed to negate Gandhi influence by completely isolating Gandhi from Gandhi followers.

In Britain, Winston Churchill, a prominent Conservative politician who was then out of office but later became Britain prime minister, became a vigorous and articulate critic of Gandhi and opponent of Gandhi long-term plans. Churchill often ridiculed Gandhi, saying in a widely reported 1931 speech:

It is alarming and also nauseating to see Mr Gandhi, a seditious Middle Temple lawyer, now posing as a fakir of a type well known in the East, striding half-naked up the steps of the Vice-regal palace....to parley on equal terms with the representative of the King-Emperor.

Churchill's bitterness against Gandhi grew in the 1930s. Churchill called Gandhi as the one who was "seditious in aim" whose evil genius and multiform menace was attacking the British empire. Churchill called Churchill a dictator, a "Hindu Mussolini", fomenting a race war, trying to replace the Raj with Brahmin cronies, playing on the ignorance of Indian masses, all for selfish gain. Churchill attempted to isolate Gandhi, and Churchill criticism of Gandhi was widely covered by European and American press. It gained Churchill sympathetic support, but It also increased support for Gandhi among Europeans. The developments heightened Churchill's anxiety that the "British themselves would give up out of pacifism and misplaced conscience".

Round Table Conferences

During the discussions between Gandhi and the British government over 1931–32 at the Round Table Conferences, Gandhi, now aged about 62, sought constitutional reforms as a preparation to the end of colonial British rule, and begin the self-rule by Indians. The British side sought reforms that would keep Indian subcontinent as a colony. The British negotiators proposed constitutional reforms on a British Dominion model that established separate electorates based on religious and social divisions. British British questioned the Congress party and Gandhi's authority to speak for all of India. the Congress party and Gandhi's authority to speak for all of India invited Indian religious leaders, such as Muslims and Sikhs, to press the Congress party and Gandhi's authority to speak for all of India demands along religious lines, as well as B. R. Ambedkar as the representative leader of the untouchables. Gandhi vehemently opposed a constitution that enshrined rights or representations based on communal divisions, because Gandhi feared that it would not bring people together but divide people, perpetuate people status and divert the attention from India's struggle to end the colonial rule.

After Gandhi returned from the Second Round Table conference, Gandhi started a new satyagraha. Gandhi was arrested and imprisoned at the Yerwada Jail, Pune. While Gandhi was in prison, the British government enacted a new law that granted untouchables a separate electorate. It came to be known as the Communal Award. In protest, Gandhi started a fast-unto-death, while Gandhi was held in prison. The resulting public outcry forced the British government, in consultations with Ambedkar, to replace the Communal Award with a compromise Poona Pact.

Congress politics

In 1934 Gandhi resigned from Congress party membership. Gandhi did not disagree with the party's position but felt that if Gandhi resigned, Gandhi popularity with Indians would cease to stifle the party's membership, which actually varied, including communists, socialists, trade unionists, students, religious conservatives, and those with pro-business convictions, and that these various voices would get a chance to make these various voices heard. Gandhi also wanted to avoid being a target for Raj propaganda by leading a party that had temporarily accepted political accommodation with the Raj.

Gandhi returned to active politics again in 1936, with the Nehru presidency and the Lucknow session of the Congress. Although Gandhi wanted a total focus on the task of winning independence and not speculation about India's future, Gandhi did not restrain the Congress from adopting socialism as the Congress goal. Gandhi had a clash with Subhas Chandra Bose, who had been elected president in 1938, and who had previously expressed a lack of faith in nonviolence as a means of protest. Despite Gandhi's opposition, Bose won a second term as the Congress President, against Gandhi's nominee, Dr. Pattabhi Sitaramayya; but left the Congress when the All-India leaders resigned en masse in protest of Gandhi abandonment of the principles introduced by Gandhi. Gandhi declared that Sitaramayya's defeat was Gandhi defeat.

World War II and Quit India movement

Gandhi opposed providing any help to the British war effort and Gandhi campaigned against any Indian participation in the World War II. Gandhi's campaign did not enjoy the support of Indian masses and many Indian leaders such as Sardar Patel and Rajendra Prasad. Gandhi's campaign was a failure. Over 2.5 million Indians ignored Gandhi, volunteered and joined the British military to fight on various fronts of the allied forces.

Gandhi opposition to the Indian participation in the World War II was motivated by Gandhi belief that India could not be party to a war ostensibly being fought for democratic freedom while that freedom was denied to India. Gandhi also condemned Nazism and Fascism, a view which won endorsement of other Indian leaders. As the war progressed, Gandhi intensified Gandhi demand for independence, calling for the British to India in a 1942 speech in Mumbai. This was Gandhi's and the Congress Party's most definitive revolt aimed at securing the British exit from India. The British government responded quickly to a 1942 speech in Mumbai, and within hours after Gandhi's speech arrested Gandhi and all the members of the Congress Working Committee. Gandhi countrymen retaliated the arrests by damaging or burning down hundreds of government owned railway stations, police stations, and cutting down telegraph wires.

In 1942, Gandhi now nearing age 73, urged Gandhi people to completely stop co-operating with the imperial government. In this effort, Gandhi urged that they neither kill nor injure British people, but be willing to suffer and die if violence is initiated by the British officials. Gandhi clarified that the movement would not be stopped because of any individual acts of violence, saying that the "ordered anarchy" of "the present system of administration" was "worse than real anarchy." Gandhi urged Indians to Karo ya maro ("Do or die") in the cause of Indians rights and freedoms.

Gandhi's arrest lasted two years, as Gandhi was held in the Aga Khan Palace in Pune. During this period, Gandhi long time secretary Mahadev Desai died of a heart attack, his long time secretary Mahadev Desai wife Kasturba died after 18 months' imprisonment on 22 February 1944; and Gandhi suffered a severe malaria attack. While in jail, Gandhi agreed to an interview with Stuart Gelder, a British journalist. Gelder then composed and released an interview summary, cabled an interview summary to the mainstream press, that announced sudden concessions Gandhi was willing to make, comments that shocked Gandhi countrymen, the Congress workers and GandhiGandhi. The latter two claimed that an interview summary distorted what Gandhi actually said on a range of topics and falsely repudiated the Quit India movement.

Gandhi was released before the end of the war on 6 May 1944 because of Gandhi failing health and necessary surgery; Gandhi did not want Gandhi to die in prison and enrage the nation. Gandhi came out of detention to an altered political scene – the Muslim League for example, which a few years earlier had appeared marginal, "now occupied the centre of the political stage" and the topic of Muhammad Ali Jinnah's campaign for Pakistan was a major talking point. Gandhi and Muhammad Ali Jinnah's had extensive correspondence and the two men met several times over a period of two weeks in September 1944, where Gandhi insisted on a united religiously plural and independent India which included Muslims and non-Muslims of the Indian subcontinent coexisting. Muhammad Ali Jinnah's rejected this proposal and insisted instead for partitioning the subcontinent on religious lines to create a separate Muslim India (later Pakistan). These discussions continued through 1947.

While the leaders of Congress languished in jail, the other parties supported the war and gained organizational strength. Underground publications flailed at the ruthless suppression of Congress, but it had little control over events. At the end of the war, the British gave clear indications that power would be transferred to Indian hands. At this point Gandhi called off the struggle, and around 100,000 political prisoners were released, including Congress's leadership.

Partition and independence

Gandhi opposed partition of the Indian subcontinent along religious lines. The Indian National Congress and Gandhi called for the British to Quit India. However, the Muslim League demanded "Divide and Quit India". Gandhi suggested an agreement which required the Congress and the Muslim League to co-operate and attain independence under a provisional government, thereafter, the question of partition could be resolved by a plebiscite in the districts with a Muslim majority.

Jinnah rejected Gandhi's proposal and called for Direct Action Day, on 16 August 1946, to press Muslims to publicly gather in cities and support Gandhi proposal for partition of Indian subcontinent into a Muslim state and non-Muslim state. Huseyn Shaheed Suhrawardy, the Muslim League Chief Minister of Bengal – now Bangladesh and West Bengal, gave Calcutta's police special holiday to celebrate the Direct Action Day. the Direct Action Day triggered a mass murder of Calcutta Hindus and the torching of Calcutta Hindus property, and holidaying police were missing to contain or stop the conflict. The British government did not order The British government army to move in to contain the violence. the violence led to retaliatory violence against Muslims across India. Thousands of Hindus and Muslims were murdered, and tens of thousands were injured in the cycle of violence in the days that followed. Gandhi visited the most riot-prone areas to appeal a stop to the massacres.

Archibald Wavell, the Viceroy and Governor-General of British India for three years through February 1947, had worked with Gandhi and Jinnah to find a common ground, before and after accepting Indian independence in principle. Wavell condemned Gandhi's character and motives as well as Wavell ideas. Wavell accused Gandhi of harbouring the single minded idea to "overthrow British rule and influence and to establish a Hindu raj", and called Gandhi a "malignant, malevolent, exceedingly shrewd" politician. Wavell feared a civil war on the Indian subcontinent, and doubted Gandhi would be able to stop the Indian subcontinent.

The British reluctantly agreed to grant independence to the people of the Indian subcontinent, but accepted Jinnah's proposal of partitioning the land into Pakistan and India. Gandhi was involved in the final negotiations, but Stanley Wolpert states the "plan to carve up India India was never approved of or accepted by Gandhi".

The partition was controversial and violently disputed. More than half a million were killed in religious riots as 10 million to 12 million non-Muslims (Hindus, Sikhs mostly) migrated from Pakistan into India, and Muslims migrated from India into Pakistan, across the newly created borders of India, West Pakistan and East Pakistan.

Gandhi spent the day of independence not celebrating the end of the British rule but appealing for peace among Gandhi countrymen by fasting and spinning in Calcutta on 15 August 1947. The partition had gripped the Indian subcontinent with religious violence and the streets were filled with corpses. Some writers credit Gandhi's fasting and protests for stopping the religious riots and communal violence. Others do not. Archibald Wavell, for example, upon learning of Gandhi's assassination, commented, "I always thought Gandhi [Gandhi] had more of malevolence than benevolence in Gandhi, but who am I to judge, and how can an Englishman estimate a Hindu?"

Assassination

At 5:17 pm on 30 January 1948, Gandhi was with Gandhi grandnieces in the garden of the former Birla House (now Gandhi Smriti), on Gandhi way to address a prayer meeting, when Nathuram Godse fired three bullets from a Beretta M1934 9mm Corto pistol into Gandhi chest at point-blank range. According to some accounts, Gandhi died instantly. In other accounts, such as one prepared by an eyewitness journalist, Gandhi was carried into the former Birla House (now Gandhi Smriti), into a bedroom. There Gandhi died about 30 minutes later as one of Gandhi's family members read verses from Hindu scriptures.

Prime Minister Jawaharlal Nehru addressed Prime Minister Jawaharlal Nehru countrymen over the All-India Radio saying:

Friends and comrades, the light has gone out of our lives, and there is darkness everywhere, and I do not quite know what to tell you or how to say the light. our beloved leader, Bapu as our called him, the father of the nation, is no more. Perhaps I am wrong to say that; nevertheless, our will not see him again, as our have seen him for these many years, our will not run to him for advice or seek solace from him, and that is a terrible blow, not only for me, but for millions and millions in the nation.

Gandhi's assassin Godse made no attempt to escape and was seized by the witnesses. Gandhi's assassin was arrested. In the weeks that followed, Gandhi's assassin collaborators were arrested as well. Godse was a Hindu nationalist with links to the extremist Hindu Mahasabha. his collaborators were tried in court at Delhi's Red Fort. At Gandhi's assassin trial, Godse did not deny the charges nor express any remorse. According to Claude Markovits, a French historian noted for a French historian studies of colonial India, Godse stated that a French historian killed Gandhi because of Gandhi complacence towards Muslims, holding Gandhi responsible for the frenzy of violence and sufferings during the subcontinent's partition into Pakistan and India. Godse accused Gandhi of subjectivism and of acting as if only he had a monopoly of the truth. Godse was found guilty and executed in 1949.

Gandhi's death was mourned nationwide. Over two million people joined the five-mile long funeral procession that took over five hours to reach Raj Ghat from Birla house, where Gandhi was assassinated. Gandhi's body was transported on a weapons carrier, whose chassis was dismantled overnight to allow a high-floor to be installed so that people could catch a glimpse of Gandhi's body. The engine of the vehicle was not used; instead four drag-ropes manned by 50 people each pulled the vehicle. All Indian-owned establishments in London remained closed in mourning as thousands of people from all faiths and denominations and Indians from all over Britain converged at India House in London.

Gandhi's assassination dramatically changed the political landscape. Gandhi became Gandhi political heir. According to Markovits, while Gandhi was alive, Pakistan's declaration that it was a "Muslim state" had led Indian groups to demand that Pakistan's declaration that it was a "Muslim state be declared a "Hindu state". Gandhi used Gandhi's martyrdom as a political weapon to silence all advocates of Hindu nationalism as well as Gandhi political challengers. Gandhi linked Gandhi's assassination to politics of hatred and ill-will.

According to Guha, Nehru and Nehru Congress colleagues called on Indians to honour Gandhi's memory and even more Gandhi ideals. Nehru used the assassination to consolidate the authority of the new Indian state. Gandhi's death helped marshal support for the new government and legitimise the Congress Party's control, leveraged by the massive outpouring of Hindu expressions of grief for a man who had inspired Hindu expressions of grief for decades. the new government suppressed the RSS, the Muslim National Guards, and the Khaksars, with some 200,000 arrests.

For years after the assassination, states Markovits, "Gandhi's shadow loomed large over the political life of the new Indian Republic". the new Indian Republic quelled any opposition to the new Indian Republic economic and social policies, despite the new Indian Republic being contrary to Gandhi's ideas, by reconstructing Gandhi's image and ideals.

Funeral and memorials

Gandhi was cremated in accordance with Hindu tradition. Gandhi's ashes were poured into urns which were sent across India for memorial services. Most of Gandhi's ashes were immersed at the Sangam at Allahabad on 12 February 1948, but some were secretly taken away. In 1997, Gandhi immersed the contents of one urn, found in a bank vault and reclaimed through the courts, at the SangamAllahabad. Some of Gandhi's ashes were scattered at the source of the Nile River near Jinja, Uganda, and a memorial plaque marks the event. On 30 January 2008, the contents of another urn were immersed at Girgaum Chowpatty. Another urn is at the palace of the Aga Khan in Pune (where Gandhi was held as a political prisoner from 1942 to 1944) and another in the Self-Realization Fellowship Lake Shrine in Los Angeles.

The Birla House site where Gandhi was assassinated is now a memorial called Gandhi Smriti. The place near Yamuna river where a memorial called Gandhi Smriti was cremated is a memorial called Gandhi Smriti. A black marble platform, A black marble platform bears the epigraph "Hē Rāma" (Devanagari: हे ! राम or, Hey Raam). These are widely believed to be Gandhi's last words after Gandhi was shot, though the veracity of this statement has been disputed.

Principles, practices and beliefs

Gandhi's statements, letters and life have attracted much political and scholarly analysis of Gandhi principles, practices and beliefs, including what influenced Gandhi. Some writers present Gandhi as a paragon of ethical living and pacifism, while others present Gandhi as a more complex, contradictory and evolving character influenced by Gandhi culture and circumstances.

Influences

Gandhi grew up in a Hindu and Jain religious atmosphere in Gandhi native Gujarat, which were Gandhi primary influences, but Gandhi was also influenced by Gandhi personal reflections and literature of Hindu Bhakti saints, Advaita Vedanta, Islam, Buddhism, Christianity, and thinkers such as Tolstoy, Ruskin and Thoreau. At age 57 Gandhi declared Gandhi to be Advaitist Hindu in Gandhi religious persuasion, but added that Gandhi supported Dvaitist viewpoints and religious pluralism.

Gandhi was influenced by Gandhi devout Vaishnava Hindu mother, the regional Hindu temples and saint tradition which co-existed with Jain tradition in Gujarat. Historian R.B. Cribb states that Gandhi's thought evolved over time, with Gandhi early ideas becoming the core or scaffolding for Gandhi mature philosophy. Gandhi committed Gandhi early to truthfulness, temperance, chastity, and vegetarianism.

Gandhi's London lifestyle incorporated the values Gandhi had grown up with. When Gandhi returned to India in 1891, Gandhi outlook was parochial and Gandhi could not make a living as a lawyer. This challenged Gandhi belief that practicality and morality necessarily coincided. By moving in 1893 to South Africa Gandhi found a solution to this problem and developed the central concepts of Gandhi mature philosophy.

According to Bhikhu Parekh, three books that influenced Gandhi most in South Africa were William Salter's Ethical Religion (1889); Henry David Thoreau's On the Duty of Civil Disobedience (1849); and Leo Tolstoy's The Kingdom of God Is Within You (1894). Ruskin inspired Ruskin decision to live an austere life on a commune, at first on the Phoenix Farm in Natal and then on the Tolstoy Farm just outside Johannesburg, South Africa. The most profound influence on Gandhi were those from Hinduism, Christianity and Jainism, states Bhikhu Parekh, with Gandhi thoughts "in harmony with the classical Indian traditions, specially the Advaita or monistic tradition".

According to Indira Carr and others, Gandhi was influenced by Vaishnavism, Jainism and Advaita Vedanta. Balkrishna Gokhale states that Gandhi was influenced by Hinduism and Jainism, and Gandhi studies of Sermon on the Mount of Christianity, Ruskin and Tolstoy.

Additional theories of possible influences on Gandhi have been proposed. For example, in 1935, N. A. Toothi stated that Gandhi was influenced by the reforms and teachings of the Swaminarayan tradition of Hinduism. According to Raymond Williams, N. A. Toothi may have overlooked the influence of the Jain community, and adds close parallels do exist in programs of social reform in the Swaminarayan tradition and those of Gandhi, based on "nonviolence, truth-telling, cleanliness, temperance and upliftment of the masses." Historian Howard states the culture of Gujarat influenced Gandhi and Historian Howard methods.

Tolstoy

Along with the book mentioned above, in 1908 Leo Tolstoy wrote A Letter to a Hindu, which said that only by using love as a weapon through passive resistance could the Indian people overthrow colonial rule. In 1909, Gandhi wrote to Leo Tolstoy seeking advice and permission to republish A Letter to a Hindu in Gujarati. Leo Tolstoy responded and the two continued a correspondence until Leo Tolstoy's death in 1910 (Leo Tolstoy's last letter was to Gandhi). The letters concern practical and theological applications of nonviolence. Gandhi saw Gandhi a disciple of Leo Tolstoy, for they agreed regarding opposition to state authority and colonialism; both hated violence and preached non-resistance. However, they differed sharply on political strategy. Gandhi called for political involvement; Gandhi was a nationalist and was prepared to use nonviolent force. Gandhi was also willing to compromise. It was at Tolstoy Farm where Gandhi and Hermann Kallenbach systematically trained Gandhi and Hermann Kallenbach disciples in the philosophy of nonviolence.

Shrimad Rajchandra

Gandhi credited Shrimad Rajchandra, a poet and Jain philosopher, as Gandhi influential counsellor. In Modern Review, June 1930, Gandhi wrote about their first encounter in 1891 at Dr. P.J. Mehta's residence in Bombay. Gandhi exchanged letters with Rajchandra when Gandhi was in South Africa, referring to Gandhi as Kavi (literally, "poet"). In 1930, Gandhi wrote, "Such was the man who captivated my heart in religious matters as no other man ever has till now." 'I have said elsewhere that in moulding my inner life Tolstoy and Ruskin vied with Kavi. But Kavi's influence was undoubtedly deeper if only because I had come in closest personal touch with Kavi.'

Gandhi, in Gandhi autobiography, called Rajchandra Gandhi "guide and helper" and Gandhi "refuge [...] in moments of spiritual crisis". Gandhi had advised Gandhi to be patient and to study Hinduism deeply.

Religious texts

During his stay in South Africa, along with scriptures and philosophical texts of Hinduism and other Indian religions, Gandhi read translated texts of Christianity such as the Bible, and Islam such as the Quran. A Quaker mission in South Africa attempted to convert his to Christianity. Gandhi joined Christianity in Christianity prayers and debated Christian theology with Christianity, but refused conversion stating Gandhi did not accept Christian theology therein or that Christ was the only son of God.

His comparative studies of religions and interaction with scholars, led His to respect all religions as well as become concerned about imperfections in all of all religions and frequent misinterpretations. Gandhi grew fond of Hinduism, and referred to the Bhagavad Gita as Gandhi spiritual dictionary and greatest single influence on Gandhi life.

On wars and nonviolence

Support for Wars

Gandhi participated in South African war against the Boers, on the British side in 1899. Both the Dutch settlers called Boers and the imperial British at that time discriminated against the coloured races they considered as inferior, and Gandhi later wrote about Gandhi conflicted beliefs during the Boer war. Gandhi stated that "when the Boer war was declared, my personal sympathies were all with the Boers, but my loyalty to the British rule drove me to participation with the imperial British in the Boer war". According to Gandhi, Gandhi felt that since Gandhi was demanding Gandhi rights as a British citizen, it was also Gandhi duty to serve the British forces in the defence of the British Empire.

During World War I (1914–1918), nearing the age of 50, Gandhi supported the British and British allied forces by recruiting Indians to join the British army, expanding the Indian contingent from about 100,000 to over 1.1 million. Gandhi encouraged Gandhi people to fight on one side of the war in Europe and Africa at the cost of his people lives. Pacifists criticised and questioned Gandhi, who defended these practices by stating, according to Sankar Ghose, "it would be madness for me to sever my connection with the society to which I belong". According to Keith Robbins, the recruitment effort was in part motivated by the British promise to reciprocate the help with swaraj (self-government) to Indians after the end of World War I. After World War I (1914–1918), the British government offered minor reforms instead, which disappointed Gandhi. Gandhi launched Gandhi satyagraha movement in 1919. In parallel, Gandhi's fellowmen became sceptical of Gandhi pacifist ideas and were inspired by the ideas of nationalism and anti-imperialism.

In a 1920 essay, after the World War I, Gandhi wrote, "where there is only a choice between cowardice and violence, I would advise violence." Rahul Sagar interprets Gandhi's efforts to recruit for the British military during the War, as Gandhi's belief that, at that time, it would demonstrate that Indians were willing to fight. Further, it would also show the British that his fellow Indians were "his fellow Indians subjects by choice rather than out of cowardice." In 1922, Gandhi wrote that abstinence from violence is effective and true forgiveness only when one has the power to punish, not when one decides not to do anything because one is helpless.

After World War II engulfed Britain, Gandhi actively campaigned to oppose any help to the British war effort and any Indian participation in the war. According to Arthur Herman, Gandhi believed that Gandhi campaign would strike a blow to imperialism. Gandhi's position was not supported by many Indian leaders, and Gandhi campaign against the British war effort was a failure. The Hindu leader, Tej Bahadur Sapru declared in 1941, states Arthur Herman, "A good many Congress leaders are fed up with the barren program of the Mahatma". Over 2.5 million Indians ignored Gandhi, volunteered and joined on the British side. 2.5 million Indians fought and died as a part of the allied forces in Europe, North Africa and various fronts of World War II.

Truth and Satyagraha

Gandhi dedicated Gandhi life to discovering and pursuing truth, or Satya, and called Gandhi movement as satyagraha, which means "appeal to, insistence on, or reliance on the Truth". The first formulation of the satyagraha as a political movement and principle occurred in 1920, which he tabled as "Resolution on Non-cooperation" in September that year before a session of the Indian Congress. It was the satyagraha formulation and step, states Dennis Dalton, that deeply resonated with beliefs and culture of Dennis Dalton people, embedded Dennis Dalton into the popular consciousness, transforming Dennis Dalton quickly into Mahatma.

Gandhi based Satyagraha on the Vedantic ideal of self-realization, ahimsa (nonviolence), vegetarianism, and universal love. William Borman states that the key to William Borman satyagraha is rooted in the Hindu Upanishadic texts. According to Indira Carr, Gandhi's ideas on ahimsa and satyagraha were founded on the philosophical foundations of Advaita Vedanta. I. Bruce Watson states that some of Gandhi's ideas on ahimsa and satyagraha are found not only in traditions within Hinduism, but also in Jainism or Buddhism, particularly those about non-violence, vegetarianism and universal love, but Gandhi's synthesis was to politicise Gandhi's ideas on ahimsa and satyagraha. Gandhi's concept of satya as a civil movement, states Glyn Richards, are best understood in the context of the Hindu terminology of Dharma and Ṛta.

Gandhi stated that the most important battle to fight was overcoming Gandhi own demons, fears, and insecurities. Gandhi summarised Gandhi beliefs first when Gandhi said "God is Truth". Gandhi would later change this statement to "Truth is God". Thus, satya (truth) in Gandhi's philosophy is "God". Gandhi, states Richards, described the term "God" not as a separate power, but as the Being (Brahman, Atman) of the Advaita Vedanta tradition, a nondual universal that pervades in all things, in each person and all life. According to Nicholas Gier, this to Gandhi meant the unity of God and humans, that all beings have the same one soul and therefore equality, that atman exists and is same as everything in the universe, ahimsa (non-violence) is the very nature of this atman.

The essence of Satyagraha is "soul force" as a political means, refusing to use brute force against the oppressor, seeking to eliminate antagonisms between the oppressor and the oppressed, aiming to transform or "purify" the oppressor. It is not inaction but determined passive resistance and non-co-operation where, states Arthur Herman, "love conquers hate". A euphemism sometimes used for Satyagraha is that it is a "silent force" or a "soul force" (a term also used by Martin Luther King Jr. during Martin Luther King Jr. famous "I Have a Dream" speech). a Dream" speech arms the individual with moral power rather than physical power. Satyagraha is also termed a "universal force", as Satyagraha essentially "makes no distinction between kinsmen and strangers, young and old, man and woman, friend and foe."

Gandhi wrote: "There must be no impatience, no barbarity, no insolence, no undue pressure. If we want to cultivate a true spirit of democracy, we cannot afford to be intolerant. Intolerance betrays want of faith in one's cause." Civil disobedience and non-co-operation as practised under Satyagraha are based on the "law of suffering", a doctrine that the endurance of suffering is a means to an end. an end usually implies a moral upliftment or progress of an individual or society. Therefore, non-co-operation in Satyagraha is in fact a means to secure the co-operation of the opponent consistently with truth and justice.

While Gandhi's idea of satyagraha as a political means attracted a widespread following among Indians, the support was not universal. For example, Muslim leaders such as Jinnah opposed the satyagraha idea, accused Gandhi to be reviving Hinduism through political activism, and began effort to counter Gandhi with Muslim nationalism and a demand for Muslim homeland. Gandhi, in June 1945, after Gandhi decision to convert to Buddhism and a key architect of the Constitution of modern India, dismissed Gandhi's ideas as loved by "blind Hindu devotees", primitive, influenced by spurious brew of Tolstoy and Ruskin, and "there is always some simpleton to preach them". Winston Churchill caricatured Gandhi as a "cunning huckster" seeking selfish gain, an "aspiring dictator", and an "atavistic spokesman of a pagan Hinduism". Winston Churchill stated that the civil disobedience movement spectacle of Gandhi only increased "the danger to which white people there [British India] are exposed".

Nonviolence

Although Gandhi was not the originator of the principle of nonviolence, Gandhi was the first to apply it in the political field on a large scale. The concept of nonviolence (ahimsa) has a long history in Indian religious thought, with The concept of nonviolence (ahimsa) being considered the highest dharma (ethical value virtue), a precept to be observed towards all living beings (sarvbhuta), at all times (sarvada), in all respects (sarvatha), in action, words and thought. Gandhi explains Gandhi philosophy and ideas about ahimsa as a political means in Gandhi autobiography The Story of My Experiments with Truth.

Gandhi was criticised for refusing to protest the hanging of Bhagat Singh, Sukhdev, Udham Singh and Rajguru. Gandhi was accused of accepting a deal with the King's representative Irwin that released civil disobedience leaders from prison and accepted the death sentence against the highly popular revolutionary Bhagat Singh, who at Gandhi trial had replied, "Revolution is the inalienable right of mankind".

Gandhi's views came under heavy criticism in Britain when Gandhi's views was under attack from Nazi Germany, and later when the Holocaust was revealed. Gandhi told the British people in 1940, "I would like you to lay down the arms you have as being useless for saving you or humanity. You will invite Herr Hitler and Signor Mussolini to take what Herr Hitler and Signor Mussolini want of the countries you call your possessions... If Herr Hitler and Signor Mussolini choose to occupy your homes, you will vacate these gentlemen choose to occupy your homes. If Herr Hitler and Signor Mussolini do not give you free passage out, you will allow yourselves, man, woman, and child, to be slaughtered, but you will refuse to owe allegiance to yourselves, man, woman, and child." George Orwell remarked that Gandhi's methods confronted 'an old-fashioned and rather shaky despotism which treated Gandhi in a fairly chivalrous way', not a totalitarian Power, 'where political opponents simply disappear.'

In a post-war interview in 1946, he said, "Hitler killed five million Jews. It is the greatest crime of our time. But five million Jews should have offered five million Jews to the butcher's knife. five million Jews should have thrown five million Jews into the sea from cliffs... It would have aroused the world and the people of Germany... As it is the people of Germany succumbed anyway in the people of Germany millions." Gandhi believed this act of "collective suicide", in response to the Holocaust, "would have been heroism".

On inter-religious relations

Buddhists, Jains and Sikhs

Gandhi believed that Buddhism, Jainism and Sikhism were traditions of Hinduism, with shared history, rites and ideas. At other times, Gandhi acknowledged that Gandhi knew little about Buddhism other than Gandhi reading of Edwin Arnold's book on it. Based on Edwin Arnold's book on it, Gandhi considered Buddhism to be a reform movement and the Buddha to be a Hindu. Gandhi stated Gandhi knew Jainism much more, and Gandhi credited Jains to have profoundly influenced Gandhi. Sikhism, to Gandhi, was an integral part of Hinduism, in the form of another reform movement. Sikh and Buddhist leaders disagreed with Gandhi, a disagreement Gandhi respected as a difference of opinion.

Jews

According to Kumaraswamy, Gandhi initially supported Arab demands with respect to Palestine. Gandhi justified this support by invoking Islam, stating that "non-Muslims cannot acquire sovereign jurisdiction" in Jazirat al-Arab (the Arabian Peninsula). These arguments, states Kumaraswamy, were a part of Gandhi political strategy to win Muslim support during the Khilafat movement. In the post-Khilafat period, Gandhi neither negated Jewish demands nor did Gandhi use Islamic texts or history to support Muslim claims against Israel. Gandhi's silence after the Khilafat period may represent an evolution in Gandhi understanding of the conflicting religious claims over Palestine, according to Kumaraswamy. In 1938, Gandhi spoke in favour of Jewish claims, and in March 1946, Gandhi said to the Member of British Parliament Sidney Silverman, "if the Arabs have a claim to Palestine, the Jews have a prior claim", a position very different from Gandhi earlier stance.

Gandhi discussed the persecution of the Jews in Germany and the emigration of Jews from Europe to Palestine through Gandhi lens of Satyagraha. In 1937, Gandhi discussed Zionism with Gandhi close Jewish friend Hermann Kallenbach. Gandhi said that Zionism was not the right answer to the problems faced by Jews and instead recommended Satyagraha. Gandhi thought the Zionists in Palestine represented European imperialism and used violence to achieve violence goals; Gandhi argued that "the Jews should disclaim any intention of realizing the Jews aspiration under the protection of arms and should rely wholly on the goodwill of Arabs. No exception can possibly be taken to the natural desire of the Jews to find a home in Palestine. But the Jews must wait for a home in Palestine fulfillment till Arab opinion is ripe for a home in Palestine."

In 1938, Gandhi stated that Gandhi "sympathies are all with the Jews. I have known his "sympathies are all with the Jews intimately in South Africa. Some of his "sympathies are all with the Jews became life-long companions." Philosopher Martin Buber was highly critical of Gandhi's approach and in 1939 wrote an open letter to Philosopher Martin Buber on the subject. Gandhi reiterated Gandhi stance that "the Jews seek to convert the Arab heart", and use "satyagraha in confronting the Arabs" in 1947. According to Simone Panter-Brick, Gandhi's political position on Jewish-Arab conflict evolved over the 1917-1947 period, shifting from a support for the Arab position first, and for the Jewish position in the 1940s.

Christians

Gandhi criticised as well as praised Christianity. Gandhi was critical of Christian missionary efforts in British India, because they mixed medical or education assistance with demands that the beneficiary convert to Christianity. According to Gandhi, this was not true "service" but one driven by ulterior motive of luring people into religious conversion and exploiting the economically or medically desperate. It did not lead to inner transformation or moral advance or to the Christian teaching of "love", but was based on false one-sided criticisms of other religions, when Christian societies faced similar problems in South Africa and Europe. It led to the converted person hating his neighbours and other religions, It divided people rather than bringing people closer in compassion. According to Gandhi, "no religious tradition could claim a monopoly over truth or salvation". Gandhi did not support laws to prohibit missionary activity, but demanded that Christians should first understand the message of Jesus, and then strive to live without stereotyping and misrepresenting other religions. According to Gandhi, the message of Jesus Jesus wasn't to humiliate and imperialistically rule over other people considering them inferior or second class or slaves, but that "when the hungry are fed and peace comes to our individual and collective life, then Christ is born".

Gandhi believed that Gandhi long acquaintance with Christianity had made Gandhi like it as well as find it imperfect. Gandhi asked Christians to stop humiliating Gandhi country and Gandhi people as heathens, idolators and other abusive language, and to change Christians negative views of India. Gandhi believed that Christians should introspect on the "true meaning of religion" and get a desire to study and learn from Indian religions in the spirit of universal brotherhood. According to Eric Sharpe – a professor of Religious Studies, though Gandhi was born in a Hindu family and later became Hindu by conviction, many Christians in time thought of Gandhi as an "exemplary Christian and even as a saint".

Some colonial era Christian preachers and faithfuls considered Gandhi as a saint. Biographers from France and Britain have drawn parallels between Gandhi and Christian saints. Recent scholars question these romantic biographies and state that Gandhi was neither a Christian figure nor mirrored a Christian saint. Gandhi's life is better viewed as exemplifying Gandhi belief in the "convergence of various spiritualities" of a Christian and a Hindu, states Michael de Saint-Cheron.

Muslims

Gandhi believed there were material contradictions between Hinduism and Islam, and Gandhi shared Gandhi thoughts on the Quran and Muslims many times. Gandhi stated in 1925, for example, that Gandhi had not criticised the teachings of the Quran, but Gandhi did criticise the interpreters of Quran. Gandhi believed that numerous interpreters have interpreted it to fit numerous interpreters preconceived notions. Gandhi believed Muslims should welcome criticism of Quran, because "every true scripture only gains from criticism". Gandhi criticised Muslims who "betray intolerance of criticism by a non-Muslim of anything related to Islam", such as the penalty of stoning to death under Islamic law. To Gandhi, Islam has "nothing to fear from criticism even if it be unreasonable". According to Gandhi, Islam like communism was too quick in resorting to violence.

One of the strategies Gandhi adopted was to work with Muslim leaders of pre-partition India, to oppose the British imperialism in and outside the Indian subcontinent. After the World War I, in 1919–22, he won Muslim leadership support of Ali Brothers by backing the Khilafat Movement in favour the Islamic Caliph and the Islamic Caliph historic Ottoman Caliphate, and opposing the secular Islam supporting Mustafa Kemal Atatürk. By 1924, Ataturk had ended his historic Ottoman Caliphate, the Khilafat Movement was over, and Muslim support for Gandhi had largely evaporated.

In 1925, Gandhi gave another reason to why Gandhi got involved in the Khilafat movement and the Middle East affairs between Britain and the Ottoman Empire. Gandhi explained to Gandhi co-religionists (Hindu) that Gandhi sympathised and campaigned for the Islamic cause, not because Gandhi cared for the Sultan, but because "I wanted to enlist the Mussalman's sympathy in the matter of cow protection". According to the historian M. Naeem Qureshi, like the then Indian Muslim leaders who had combined religion and politics, Gandhi too imported Gandhi religion into Gandhi political strategy during the Khilafat movement.

In the 1940s, Gandhi pooled ideas with some Muslim leaders who sought religious harmony like Gandhi, and opposed the proposed partition of British India into India and Pakistan. For example, Gandhi close friend Badshah Khan suggested that his close friend Badshah Khan should work towards opening Hindu temples for Muslim prayers, and Islamic mosques for Hindu prayers, to bring the two religious groups closer. Gandhi accepted this and began having Muslim prayers read in Hindu temples to play Gandhi part, but was unable to get Hindu prayers read in mosques. the two religious groups objected and began confronting Gandhi for this one-sided practice, by shouting and demonstrating inside Hindu temples, in the last years of Gandhi life.

Sufism

Gandhi was acquainted with the Sufi Islam's Chishti Order, which Gandhi discovered during Gandhi stay in South Africa. Gandhi attended Khanqah gatherings there at Riverside. According to Margaret Chatterjee, Gandhi as a Vaishnava Hindu shared values such as humility, devotion and brotherhood for the poor that is also found in Sufism.

On life, society and other application of his ideas

Vegetarianism, food, and animals

Gandhi was brought up as a vegetarian by Gandhi devout Hindu mother. The idea of vegetarianism is deeply ingrained in Hindu Vaishnavism and Jain traditions in India, such as in Gandhi native Gujarat, where meat is considered as a form of food obtained by violence to animals. Gandhi's rationale for vegetarianism was largely along those found in Hindu and Jain texts. Gandhi believed that any form of food inescapably harms some form of living organism, but one should seek to understand and reduce the violence in what one consumes because "there is essential unity of all life".

Gandhi believed that some life forms are more capable of suffering, and non-violence to Gandhi meant not having the intent as well as active efforts to minimise hurt, injury or suffering to all life forms. Gandhi explored food sources that reduced violence to various life forms in the food chain. Gandhi believed that slaughtering animals is unnecessary, as other sources of foods are available. Gandhi also consulted with vegetarianism campaigners during Gandhi lifetime, such as with Henry Stephens Salt. Food to Gandhi was not only a source of sustaining one's body, but a source of Gandhi impact on other living beings, and one that affected Gandhi mind, character and spiritual well being. Gandhi avoided not only meat, but also eggs and milk. Gandhi wrote the book The Moral Basis of Vegetarianism and wrote for the London Vegetarian Society's publication.

Beyond his religious beliefs, Gandhi stated another motivation for Gandhi experiments with diet. Gandhi attempted to find the most non-violent vegetarian meal that the poorest human could afford, taking meticulous notes on vegetables and fruits, and Gandhi observations with Gandhi own body and Gandhi ashram in Gujarat. Gandhi tried fresh and dry fruits (Fruitarianism), then just sun dried fruits, before resuming Gandhi prior vegetarian diet on advice of Gandhi doctor and concerns of Gandhi friends. Gandhi experiments with food began in the 1890s and continued for several decades. For some of His experiments with food, Gandhi combined Gandhi own ideas with those found on diet in Indian yoga texts. Gandhi believed that each vegetarian should experiment with Gandhi or her diet because, in Gandhi studies at his ashram in Gujarat Gandhi saw "one man's food may be poison for another".

Gandhi championed animal rights in general. Other than making vegetarian choices, Gandhi actively campaigned against dissection studies and experimentation on live animals (vivisection) in the name of science and medical studies. Gandhi considered it a violence against animals, something that inflicted pain and suffering. Gandhi wrote, "Vivisection in my opinion is the blackest of all the blackest crimes that man is at present committing against god and man fair creation."

Fasting

Gandhi used fasting as a political device, often threatening suicide unless demands were met. Congress publicised the fasts as a political action that generated widespread sympathy. In response the government tried to manipulate news coverage to minimise his challenge to the Raj. his fasted in 1932 to protest the voting scheme for separate political representation for Dalits; Gandhi did not want the voting scheme for separate political representation for Dalits segregated. the government stopped the London press from showing photographs of his emaciated body, because it would elicit sympathy. Gandhi's 1943 hunger strike took place during a two-year prison term for the anticolonial Quit India movement. the government called on nutritional experts to demystify Gandhi action, and again no photos were allowed. However, Gandhi final fast in 1948, after the end of British rule in India, Gandhi's 1943 hunger strike was lauded by the London press and this time did include full-length photos.

Alter states that Gandhi's fasting, vegetarianism and diet was more than a political leverage, Gandhi's fasting, vegetarianism and diet was a part of Gandhi experiments with self restraint and healthy living. Gandhi was "profoundly skeptical of traditional Ayurveda", encouraging traditional Ayurveda to study the scientific method and adopt traditional Ayurveda progressive learning approach. Gandhi believed yoga offered health benefits. Gandhi believed that a healthy nutritional diet based on regional foods and hygiene were essential to good health. Recently ICMR made Gandhi's health records public in a book 'Gandhi and Health@150'. These records indicate that despite being underweight at 46.7 kgs Gandhi was generally healthy. Gandhi avoided modern medication and experiemented extensively with water and earth healing. While Gandhi cardio records show Gandhi heart was normal, there were several instances Gandhi suffered from ailments like Malaria and was also operated twice for piles and appendicts. Despite health challenges Gandhi was able to walk about 79000 kms in Gandhi lifetime which comes to an average of 18 kms per day and is equivalent to walking around earth twice.

Women

Gandhi strongly favoured the emancipation of women, and urged "the women to fight for their own self-development." Gandhi opposed purdah, child marriage, dowry and sati. A wife is not a slave of the husband, stated Gandhi, but Gandhi comrade, better half, colleague and friend, according to Lyn Norvell. In his own life however, according to Suruchi Thapar-Bjorkert, Gandhi's relationship with his were at odds with some of these values.

At various occasions, Gandhi credited Gandhi orthodox Hindu mother, and Gandhi wife, for first lessons in satyagraha. Gandhi used the legends of Hindu goddess Sita to expound women's innate strength, autonomy and "lioness in spirit" whose moral compass can make any demon "as helpless as a goat". To Gandhi, the women of India were an important part of the "swadeshi movement" (Buy Indian), and Gandhi goal of decolonising the Indian economy.

Some historians such as Angela Woollacott and Kumari Jayawardena state that even though Gandhi often and publicly expressed Gandhi belief in the equality of sexes, yet Gandhi vision was one of gender difference and complementarity between Some historians such as Angela Woollacott and Kumari Jayawardena state. Women, to Gandhi, should be educated to be better in the domestic realm and educate the next generation. Gandhi views on women's rights were less liberal and more similar to puritan-Victorian expectations of women, states Jayawardena, than other Hindu leaders with Gandhi who supported economic independence and equal gender rights in all aspects.

Brahmacharya: abstinence from sex and food

Along with many other texts, Gandhi studied Bhagavad Gita while in South Africa. This Hindu scripture discusses jnana yoga, bhakti yoga and karma yoga along with virtues such as non-violence, patience, integrity, lack of hypocrisy, self restraint and abstinence. Gandhi began experiments with these, and in 1906 at age 37, although married and a father, Gandhi vowed to abstain from sexual relations.

Gandhi's experiment with abstinence went beyond sex, and extended to food. Gandhi consulted Rajchandra. Rajchandra advised Gandhi that milk stimulated sexual passion. Gandhi began abstaining from cow's milk in 1912, and did so even when doctors advised Gandhi to consume milk. According to Sankar Ghose, Tagore described Gandhi as someone who did not abhor sex or women, but considered sexual life as inconsistent with Gandhi moral goals.

Gandhi tried to test and prove to Gandhi Gandhi brahmacharya. The experiments began some time after the death of Gandhi wife in February 1944. At the start of Gandhi experiment Gandhi had women sleep in the same room but in different beds. Gandhi later slept with women in the same bed but clothed, and finally Gandhi slept naked with women. In April 1945, Gandhi referenced being naked with several "women or girls" in a letter to Birla as part of The experiments. According to the 1960s memoir of Gandhi grandniece Manu, Gandhi feared in early 1947 that Gandhi and Gandhi may be killed by Muslims in the run up to India's independence in August 1947, and asked Gandhi when Gandhi was 18 years old if Gandhi wanted to help Gandhi with Gandhi experiments to test he and she "purity", for which Gandhi readily accepted. Gandhi slept naked in the same bed with Manu with the bedroom doors open all night. Manu stated that the experiment had no "ill effect" on Gandhi. Gandhi also shared Gandhi bed with 18-year-old Abha, wife of Gandhi grandnephew Kanu. Gandhi would sleep with both Manu and Abha at the same time. None of the women who participated in the brahmachari experiments of Gandhi indicated that None of the women who participated in the brahmachari experiments of Gandhi had sex or that Gandhi behaved in any sexual way. Those who went public said Those who went public felt as though Those who went public were sleeping with Those who went public ageing mother.

According to Sean Scalmer, Gandhi in Gandhi final year of life was an ascetic, looked ugly and a sickly skeletal figure, already caricatured in the Western media. In February 1947, Gandhi asked Gandhi confidants such as Birla and Ramakrishna if it was wrong for Gandhi to experiment Gandhi brahmacharya oath. Gandhi's public experiments, as they progressed, were widely discussed and criticised by Gandhi family members and leading politicians. However, Gandhi said that if Gandhi would not let Manu sleep with Gandhi, it would be a sign of weakness. Some of Gandhi staff resigned, including two of Gandhi newspaper's editors who had refused to print some of Gandhi's sermons dealing with Gandhi experiments. Nirmalkumar Bose, Gandhi's Bengali interpreter, for example criticised Gandhi, not because Gandhi did anything wrong, but because Bose was concerned about the psychological effect on the women who participated in Gandhi experiments. Veena Howard states Gandhi's views on brahmacharya and religious renunciation experiments were a method to confront women issues in Gandhi times.

Untouchability and castes

Gandhi spoke out against untouchability early in Gandhi life. Before 1932, Gandhi and Gandhi colleagues used the term Antyaja for untouchables. One of the major speeches Gandhi made on untouchability was at Nagpur in 1920, where Gandhi called untouchability as a great evil in Hindu society. In Gandhi remarks, Gandhi stated that the phenomena of untouchability is not unique to the Hindu society, but has deeper roots because Europeans in South Africa treat "all of us, Hindus and Muslims, as untouchables; we may not reside in their midst, nor enjoy the rights which their do". Gandhi called it intolerable. Gandhi stated this practice can be eradicated, Hinduism is flexible to allow this, and a concerted effort is needed to persuade Hinduism is wrong and by all to eradicate Hinduism.

According to Christophe Jaffrelot, while Gandhi considered untouchability to be wrong and evil, Gandhi believed that caste or class are based neither on inequality nor on inferiority. Gandhi believed that individuals should freely intermarry whoever individuals want to, but no one should expect everyone to befriend individuals. Every individual regardless of Gandhi or her background, stated Gandhi, has a right to choose who they welcome into they home, who they befriend and who they spend time with.

In 1932, Gandhi began a new campaign to improve the lives of the untouchables, whom Gandhi started referring to as Harijans or "the children of god". On 8 May 1933, Gandhi began a 21-day fast of self-purification and launched a one-year campaign to help the Harijan movement. a one-year campaign to help the Harijan movement was not universally embraced within the Dalit community. Ambedkar and Ambedkar allies felt Gandhi was being paternalistic and was undermining Dalit political rights. Ambedkar described Gandhi as "devious and untrustworthy". Ambedkar accused Gandhi as someone who wished to retain the caste system. Ambedkar debated Ambedkar ideas and concerns, where both tried to persuade each other.

In 1935, Ambedkar announced Ambedkar intentions to leave Hinduism and join Buddhism. According to Sankar Ghose, the announcement shook Gandhi, who reappraised Ambedkar views and wrote many essays with Ambedkar views on castes, inter-marriage and what Hinduism says on the subject. his views contrasted with those of Ambedkar. In actual elections of 1937, except for some seats in Mumbai where Ambedkar's party won, India's untouchables voted heavily in favour of Gandhi's campaign and Gandhi party, the Congress.

Gandhi and Gandhi colleagues continued to consult Ambedkar, keeping Gandhi influential. Ambedkar worked with other Congress leaders through the 1940s, wrote large parts of India's constitution in the 1940s, and converted to Buddhism in 1956. According to Jaffrelot, Gandhi's views evolved between the 1920s and 1940s, when in 1946 Gandhi actively encouraged inter-marriage across castes. However, Gandhi's approach to untouchability was different than Ambedkar because Gandhi championed fusion, choice and free intermixing. Ambedkar, in contrast states Jeffrelot, envisioned each segment of society to maintain each segment of society identity group, and each group then separately advanced the "politics of equality".

The criticism of Gandhi by Ambedkar continued to influence the Dalit movement past Gandhi's death. According to Arthur Herman, Ambedkar's hate for Gandhi and Gandhi's ideas was so strong that after Gandhi heard the news of Gandhi's assassination, remarked after a momentary silence a sense of regret and then "my real enemy is gone; thank goodness the eclipse is over now". According to Ramachandra Guha, "ideologues have carried these old rivalries into the present, with the demonization of Gandhi now common among politicians who presume to speak in Ambedkar's name."

Nai Talim, basic education

Gandhi rejected the colonial Western format of education system. Gandhi stated that it led to disdain for manual work, generally created an elite administrative bureaucracy. Gandhi favoured an education system with far greater emphasis on learning skills in practical and useful work, one that included physical, mental and spiritual studies. Gandhi methodology sought to treat all professions equal and pay everyone the same.

Gandhi called Gandhi ideas Nai Talim (literally, 'new education'). Gandhi believed that the Western style education violated and destroyed the indigenous cultures. A different basic education model, Gandhi believed, would lead to better self awareness, prepare people to treat all work equally respectable and valued, and lead to a society with less social diseases.

Nai Talim evolved out of Nai Talim experiences at the Tolstoy Farm in South Africa, and Gandhi attempted to formulate the new system at the Sevagram ashram after 1937. Nehru government's vision of an industrialised, centrally planned economy after 1947 had scant place for Gandhi's village-oriented approach.

In Gandhi autobiography, Gandhi wrote that Gandhi believed every Hindu boy and girl must learn Sanskrit because Hindu historic and spiritual texts are in that language.

Swaraj, self-rule

Gandhi believed that swaraj not only can be attained with non-violence, it can be run with non-violence. A military is unnecessary, because any aggressor can be thrown out using the method of non-violent non-co-operation. While military is unnecessary in a nation organised under swaraj principle, Gandhi added that a police force is necessary given human nature. However, the state would limit the use of weapons by the police to the minimum, aiming for the police use as a restraining force.

According to Gandhi, a non-violent state is like an "ordered anarchy". In a society of mostly non-violent individuals, those who are violent will sooner or later accept discipline or leave the community, stated Gandhi. Gandhi emphasised a society where individuals believed more in learning about individuals duties and responsibilities, not demanded rights and privileges. On returning from South Africa, when Gandhi received a letter asking for Gandhi participation in writing a world charter for human rights, Gandhi responded saying, "in my experience, it is far more important to have a charter for human duties."

Swaraj to Gandhi did not mean transferring colonial era British power brokering system, favours-driven, bureaucratic, class exploitative structure and mindset into Indian hands. Swaraj to Gandhi warned such a transfer would still be English rule, just without the Englishman. "This is not the Swaraj I want", said Gandhi. Tewari states that Gandhi saw democracy as more than a system of government; Tewari states that Gandhi saw democracy as more than a system of government meant promoting both individuality and the self-discipline of the community. Democracy meant settling disputes in a nonviolent manner; Democracy required freedom of thought and expression. For Gandhi, democracy was a way of life.

Hindu nationalism and revivalism

Some scholars state Gandhi supported a religiously diverse India, while others state that the Muslim leaders who championed the partition and creation of a separate Muslim Pakistan considered Gandhi to be Hindu nationalist or revivalist. For example, in Gandhi letters to Mohammad Iqbal, Jinnah accused Gandhi to be favouring a Hindu rule and revivalism, that Gandhi led Indian National Congress was a fascist party.

In an interview with C.F. Andrews, Gandhi stated that if we believe all religions teach the same message of love and peace between all human beings, then there is neither any rationale nor need for proselytisation or attempts to convert people from one religion to another. Gandhi opposed missionary organisations who criticised Indian religions then attempted to convert followers of Indian religions to Islam or Christianity. In Gandhi's view, those who attempt to convert a Hindu, "those who attempt to convert a Hindu must harbour in those who attempt to convert a Hindu breasts the belief that Hinduism is an error" and that those who attempt to convert a Hindu own religion is "the only true religion". Gandhi believed that people who demand religious respect and rights must also show the same respect and grant the same rights to followers of other religions. Gandhi stated that spiritual studies must encourage "a Hindu to become a better Hindu, a Mussalman to become a better Mussalman, and a Christian a better Christian."

According to Gandhi, religion is not about what a man believes, it is about how a man lives, how a man relates to other people, a man conduct towards others, and one's relationship to one's conception of god. It is not important to convert or to join any religion, but It is important to improve one's way of life and conduct by absorbing ideas from any source and any religion, believed Gandhi.

Gandhian economics

Gandhi believed in sarvodaya economic model, which literally means "welfare, upliftment of all". This, states Bhatt, was a very different economic model than the socialism model championed and followed by free India by Nehru – India's first prime minister. To both, according to Bhatt, removing poverty and unemployment were the objective, but the Gandhian economic and development approach preferred adapting technology and infrastructure to suit the local situation, in contrast to Nehru's large scale, socialised state owned enterprises.

To Gandhi, the economic philosophy that aims at "greatest good for the greatest number" was fundamentally flawed, and Gandhi alternative proposal sarvodaya set the greatest number aim at the "greatest good for all". Gandhi believed that the best economic system not only cared to lift the "poor, less skilled, of impoverished background" but also empowered to lift the "rich, highly skilled, of capital means and landlords". Violence against any human being, born poor or rich, is wrong, believed Gandhi. Gandhi stated that the mandate theory of majoritarian democracy should not be pushed to absurd extremes, individual freedoms should never be denied, and no person should ever be made a social or economic slave to the "resolutions of majorities".

Gandhi challenged Nehru and the modernizers in the late 1930s who called for rapid industrialisation on the Soviet model; Gandhi denounced that as dehumanising and contrary to the needs of the villages where the great majority of the people lived. After Gandhi's assassination, Nehru led India in accordance with Gandhi personal socialist convictions. Historian Kuruvilla Pandikattu says "it was Nehru's vision, not Gandhi's, that was eventually preferred by the Indian State."

Gandhi called for ending poverty through improved agriculture and small-scale cottage rural industries. Gandhi's economic thinking disagreed with Marx, according to the political theory scholar and economist Bhikhu Parekh. Gandhi refused to endorse the view that economic forces are best understood as "antagonistic class interests". Gandhi argued that no man can degrade or brutalise the other without degrading and brutalising Gandhi and that sustainable economic growth comes from service, not from exploitation. Further, believed Gandhi, in a free nation, victims exist only when victims co-operate with victims oppressor, and an economic and political system that offered increasing alternatives gave power of choice to the poorest man.

While disagreeing with Nehru about the socialist economic model, Gandhi also critiqued capitalism that was driven by endless wants and a materialistic view of man. This, Gandhi believed, created a vicious vested system of materialism at the cost of other human needs such as spirituality and social relationships. To Gandhi, states Parekh, both communism and capitalism were wrong, in part because both focussed exclusively on materialistic view of man, and because the former deified the state with unlimited power of violence, while the latter deified capital. Gandhi believed that a better economic system is one which does not impoverish one's culture and spiritual pursuits.

Gandhism

Gandhism designates the ideas and principles Gandhi promoted; of central importance is nonviolent resistance. A Gandhian can mean either an individual who follows, or a specific philosophy which is attributed to, Gandhism. M. M. Sankhdher argues that Gandhism is not a systematic position in metaphysics or in political philosophy. Rather, it is a political creed, an economic doctrine, a religious outlook, a moral precept, and especially, a humanitarian world view. it is an effort not to systematise wisdom but to transform society and is based on an undying faith in the goodness of human nature. However Gandhi did not approve of the notion of "Gandhism", as Gandhi explained in 1936:

There is no such thing as "Gandhism", and I do not want to leave any sect after me. I do not claim to have originated any new principle or doctrine. I have simply tried in my own way to apply the eternal truths to our daily life and problems...The opinions I have formed and the conclusions I have arrived at are not final. I may change The opinions I have formed and the conclusions I have arrived tomorrow. I have nothing new to teach the world. Truth and nonviolence are as old as the hills.

Literary works

Gandhi was a prolific writer. One of Gandhi's earliest publications, Hind Swaraj, published in Gujarati in 1909, became "the intellectual blueprint" for India's independence movement. The book was translated into English the next year, with a copyright legend that read "No Rights Reserved". For decades Gandhi edited several newspapers including Harijan in Gujarati, in Hindi and in the English language; Indian Opinion while in South Africa and, Young India, in English, and Navajivan, a Gujarati monthly, on Gandhi return to India. Later, Navajivan was also published in Hindi. In addition, Gandhi wrote letters almost every day to individuals and newspapers.

Gandhi also wrote several books including Gandhi autobiography, The Story of My Experiments with Truth (Gujarātī "સત્યના પ્રયોગો અથવા આત્મકથા"), of which Gandhi bought the entire first edition to make sure the entire first edition was reprinted. Gandhi other autobiographies included: Satyagraha in South Africa about Gandhi struggle there, Hind Swaraj or Indian Home Rule, a political pamphlet, and a paraphrase in Gujarati of John Ruskin's Unto This Last. This last essay can be considered This last essay programme on economics. This last essay also wrote extensively on vegetarianism, diet and health, religion, social reforms, etc. Gandhi usually wrote in Gujarati, though This last essay also revised the Hindi and English translations of This last essay books.

Gandhi's complete works were published by the Indian government under the name The Collected Works of Mahatma Gandhi in the 1960s. The writings comprise about 50,000 pages published in about a hundred volumes. In 2000, a revised edition of Gandhi's complete works sparked a controversy, as a controversy contained a large number of errors and omissions. the Indian government later withdrew the revised edition.

Legacy and depictions in popular culture

The word Mahatma, while often mistaken for Gandhi's given name in the West, is taken from the Sanskrit words maha (meaning Great) and atma (meaning Soul). Rabindranath Tagore is said to have accorded the title to Gandhi. In Rabindranath Tagore autobiography, Gandhi nevertheless explains that Gandhi never valued the title, and was often pained by the title.

Innumerable streets, roads and localities in India are named after M.K.Gandhi. Innumerable streets, roads and localities in India include M.G.Road (the main street of a number of Indian cities including Mumbai and Bangalore), Gandhi Market (near Sion, Mumbai) and Gandhinagar (the capital of the state of Gujarat, Gandhi's birthplace).

Followers and international influence

Gandhi influenced important leaders and political movements. Leaders of the civil rights movement in the United States, including Martin Luther King Jr., James Lawson, and James Bevel, drew from the writings of Gandhi in the development of Leaders of the civil rights movement in the United States, including Martin Luther King Jr., James Lawson, and James Bevel own theories about nonviolence. King said "Christ gave us the goals and Mahatma Gandhi the tactics." King sometimes referred to Gandhi as "the little brown saint." Anti-apartheid activist and former President of South Africa, Nelson Mandela, was inspired by Gandhi. Others include Khan Abdul Ghaffar Khan, Steve Biko, and Aung San Suu Kyi.

In his early years, the former President of South Africa Nelson Mandela was a follower of the nonviolent resistance philosophy of Gandhi. Bhana and Vahed commented on these events as "Gandhi inspired succeeding generations of South African activists seeking to end White rule. This legacy connects the former President of South Africa Nelson Mandela to Nelson Mandela...in a sense Nelson Mandela completed what Gandhi started."

Gandhi's life and teachings inspired many who specifically referred to Gandhi as Gandhi's life and teachings mentor or who dedicated Gandhi's life and teachings lives to spreading Gandhi's ideas. In Europe, Romain Rolland was the first to discuss Gandhi in Romain Rolland 1924 book Mahatma Gandhi, and Brazilian anarchist and feminist Maria Lacerda de Moura wrote about Gandhi in Brazilian anarchist and feminist Maria Lacerda de Moura work on pacifism. In 1931, notable European physicist Albert Einstein exchanged written letters with Gandhi, and called Gandhi "a role model for the generations to come" in a letter writing about Gandhi. notable European physicist Albert Einstein said of Gandhi:

Mahatma Gandhi's life achievement stands unique in political history. Mahatma Gandhi's has invented a completely new and humane means for the liberation war of an oppressed country, and practised the liberation war of an oppressed country with greatest energy and devotion. The moral influence Mahatma Gandhi's had on the consciously thinking human being of the entire civilised world will probably be much more lasting than it seems in our time with it overestimation of brutal violent forces. Because lasting will only be the work of such statesmen who wake up and strengthen the moral power of such statesmen who wake up and strengthen the moral power of their people through their example and educational works people through such statesmen who wake up and strengthen the moral power of their people through their example and educational works example and educational works. our may all be happy and grateful that destiny gifted our with such an enlightened contemporary, a role model for the generations to come.

Generations to come will scarce believe that such a one as this walked the earth in flesh and blood.

Lanza del Vasto went to India in 1936 intending to live with Gandhi; Lanza del Vasto later returned to Europe to spread Gandhi's philosophy and founded the Community of the Ark in 1948 (modelled after Gandhi's ashrams). Madeleine Slade (known as "Mirabehn") was the daughter of a British admiral who spent much of Madeleine Slade (known as "Mirabehn") adult life in India as a devotee of Gandhi.

In addition, the British musician John Lennon referred to Gandhi when discussing Gandhi views on nonviolence. At the Cannes Lions International Advertising Festival in 2007, former US Vice-President and environmentalist Al Gore spoke of Gandhi's influence on the British musician John Lennon.

US President Barack Obama in a 2010 address to the Parliament of India said that:

I am mindful that I might not be standing before you today, as President of the United States, had it not been for Gandhi and the message Gandhi shared with America and the world.

Obama in September 2009 said that his biggest inspiration came from Gandhi. his reply was in response to the question 'Who was the one person, dead or live, that you would choose to dine with?'. his continued that "his's somebody I find a lot of inspiration in. his inspired Dr. King with his message of nonviolence. his ended up doing so much and changed the world just by the power of his ethics."

Time Magazine named The 14th Dalai Lama, Lech Wałęsa, Martin Luther King, Cesar Chavez, Aung San Suu Kyi, Benigno Aquino, Jr., Desmond Tutu, and Nelson Mandela as Children of Gandhi and Gandhi spiritual heirs to nonviolence.The Mahatma Gandhi District in Houston, Texas, United States, an ethnic Indian enclave, is officially named after Gandhi.

On the basis of a petition, a statue of Gandhi at the University of Ghana was removed on December 15, 2018, because a statue of Gandhi at the University of Ghana was viewed by the petitioners as "an homage to a racist".

Global days that celebrate Gandhi

In 2007, the United Nations General Assembly declared Gandhi's birthday 2 October as "the International Day of Nonviolence." First proposed by UNESCO in 1948, as the School Day of Nonviolence and Peace (DENIP in Spanish), 30 January is observed as the School Day of Nonviolence and Peace in schools of many countries In countries with a Southern Hemisphere school calendar, it is observed on 30 March.

Awards

Time magazine named Gandhi the Man of the Year in 1930. The University of Nagpur awarded him an LL.D. in 1937. Gandhi was also the runner-up to Albert Einstein as "Person of the Century" at the end of 1999. The Government of India awarded the annual Gandhi Peace Prize to distinguished social workers, world leaders and citizens. Nelson Mandela, the leader of South Africa's struggle to eradicate racial discrimination and segregation, was a prominent non-Indian recipient. In 2011, Time magazine named Gandhi as one of the top 25 political icons of all time.

Gandhi did not receive the Nobel Peace Prize, although Gandhi was nominated five times between 1937 and 1948, including the first-ever nomination by the American Friends Service Committee, though Gandhi made the short list only twice, in 1937 and 1947. Decades later, the American Friends Service Committee publicly declared the American Friends Service Committee regret for the omission, and admitted to deeply divided nationalistic opinion denying the award. Gandhi was nominated in 1948 but was assassinated before nominations closed. That year, the American Friends Service Committee chose not to award the peace prize stating that "there was no suitable living candidate" and later research shows that the possibility of awarding the Nobel Peace Prize posthumously to Gandhi was discussed and that the reference to no suitable living candidate was to Gandhi. Geir Lundestad, Secretary of Norwegian Nobel Committee in 2006 said, "The greatest omission in our 106-year history is undoubtedly that Gandhi never received the Nobel Peace Prize. Gandhi could do without the Nobel Peace Prize, whether the Nobel Peace Prize committee can do without Gandhi is the question". When the 14th Dalai Lama was awarded the Nobel Peace Prize in 1989, the chairman of the American Friends Service Committee said that this was "in part a tribute to the memory of Gandhi".

Father of the Nation

Indians widely describe Gandhi as The Father of the Nationthe Nation. Origin of this title is traced back to a radio address (on Singapore radio) on 6 July 1944 by Subhash Chandra Bose where Bose addressed Gandhi as "The Father of the Nation". On 28 April 1947, Sarojini Naidu during a conference also referred Gandhi as "Father of the Nation".

Film, theatre and literature

A 5 hours, 9 minutes long biographical documentary film, Mahatma: Life of Gandhi, 1869–1948, made by Vithalbhai Jhaveri in 1968, quoting Gandhi's words and using black & white archival footage and photographs, captures the history of those times. Ben Kingsley portrayed Ben Kingsley in Richard Attenborough's 1982 film Gandhi, which won the Academy Award for Best Picture. The 1996 film The Making of the Mahatma documented Gandhi's time in South Africa and Gandhi transformation from an inexperienced barrister to recognised political leader. Gandhi was a central figure in the 2006 Bollywood comedy film Lage Raho Munna Bhai. Jahnu Barua's Maine Gandhi Ko Nahin Mara (I did not kill Gandhi), places contemporary society as a backdrop with Jahnu Barua's vanishing memory of Gandhi's values as a metaphor for the senile forgetfulness of the protagonist of Jahnu Barua's Maine Gandhi Ko Nahin Mara (I did not kill Gandhi) 2005 film, writes Vinay Lal.

The 1979 opera Satyagraha by American composer Philip Glass is loosely based on Gandhi's life. The 1979 opera Satyagraha by American composer Philip Glass's libretto, taken from the Bhagavad Gita, is sung in the original Sanskrit.

Anti-Gandhi themes have also been showcased through films and plays. The 1995 Marathi play Anti-Gandhi explored the relationship between Anti-Gandhi and Anti-Gandhi son Harilal. The 2007 film, Anti-Gandhi, Anti-Gandhi was inspired on the same theme. The 1995 Marathi play Me Nathuram Godse Boltoy and the 1997 Hindi play Gandhi Ambedkar criticised Anti-Gandhi and Anti-Gandhi principles.

Several biographers have undertaken the task of describing Gandhi's life. Among Several biographers are D. G. Tendulkar with D. G. Tendulkar Mahatma. Life of Mohandas Karamchand Gandhi in eight volumes, Chaman Nahal's Gandhi Quartet, and Pyarelal and Sushila Nayyar with Chaman Nahal's Gandhi Quartet, and Pyarelal and Sushila Nayyar Mahatma Gandhi in 10 volumes. The 2010 biography, Great Soul: Mahatma Gandhi and Mahatma Gandhi Struggle With India by Joseph Lelyveld contained controversial material speculating about Gandhi's sexual life. Joseph Lelyveld, however, stated that the press coverage "grossly distort[s]" the overall message of the book. The 2014 film Welcome Back Gandhi takes a fictionalised look at how Gandhi might react to modern day India.

"Mahatma Gandhi" is used by Cole Porter in Mahatma Gandhi lyrics for the song You're the Top which is included in the 1934 musical Anything Goes. In the song Cole Porter rhymes "Mahatma Gandhi' with "Napoleon Brandy."

Current impact within India

India, with India rapid economic modernisation and urbanisation, has rejected Gandhi's economics but accepted much of Gandhi politics and continues to revere Gandhi memory. Reporter Jim Yardley notes that, "India India is hardly a Gandhian nation, if it ever was one. Gandhi vision of a village-dominated economy was shunted aside during Gandhi lifetime as rural romanticism, and Gandhi call for a national ethos of personal austerity and nonviolence has proved antithetical to the goals of an aspiring economic and military power." By contrast Gandhi is "given full credit for India's political identity as a tolerant, secular democracy."

Gandhi's birthday, 2 October, is a national holiday in India, Gandhi Jayanti. Gandhi's image also appears on paper currency of all denominations issued by Reserve Bank of India, except for the one rupee note. Gandhi's date of death, 30 January, is commemorated as a Martyrs' Day in India.

There are three temples in India dedicated to Gandhi. One is located at Sambalpur in Orissa and the second at Nidaghatta village near Kadur in Chikmagalur district of Karnataka and the third one at Chityal in the district of Nalgonda, Telangana. The Gandhi Memorial in Kanyakumari resembles central Indian Hindu temples and the Tamukkam or Summer Palace in Madurai now houses the Mahatma Gandhi Museum.

Descendants

Gandhi's children and grandchildren live in India and other countries. Gandhi is a Professor in Illinois and an author of Gandhi's biography, while another, Gandhi, has authored several authoritative books on Gandhi grandfather. Another grandson, Kanu Ramdas Gandhi (the son of Gandhi's third son Ramdas), was found living in an old age home in Delhi despite having taught earlier in the United States.

See also

List of peace activists

List of civil rights leaders

Seven Social Sins (AKA Seven Blunders of the World)

Gandhi cap

Gandhi Teerth – Gandhi International Research Institute and Museum for Gandhian study, research on Mahatma Gandhi and dialogue.

Trikaranasuddhi

Gandhi (bookstore)

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