

THE CONCEPT OF HUMANITY IN MAHATMA GANDHI'S "ALL MEN ARE BROTHERS": AN APPRAISAL

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AN ORIGINAL ESSAY SUBMITTED TO THE DEPARTMENT OF PHILOSOPHY, FACULTY OF ARTS, UNIVERSITY OF BENIN, BENIN CITY IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF THE BACHELOR OF ART (B.A.) DEGREE IN PHILOSOPHY, UNIVERSITY OF BENIN, BENIN CITY

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CERTIFICATION

This is to certify that this project work titled *The Concept of Humanity in Mahatma Gandhi's "All Men Are Brothers": An Appraisal* was carried out by **OKEKE ARINZE DANIEL** with matriculation number **ART2004876** of the department of Philosophy, Faculty of Arts, University of Benin, Benin City.

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DEDICATION

This research work is dedicated to God Almighty who made this work a reality, to my parents, to my late Dad, **VINCENT OKEKE, I LOVE YOU Dad and I miss you** and to my sweet Mummy **VICTORIA NGOZI OKEKE** that have been my back bone since the beginning of this Academic journey and to all my siblings. the knowledge concerned with the existential issues that borders on the humanity of man.

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ABSTRACT

One of the fundamental problems of contemporary human society is the issue of violent eruption or global violence caused by the emergence of terror and terrorism, Islamic fundamentalism, lawlessness, social disorderliness, man's inhumanity to man and the problem of lack of religious tolerance in contemporary society. The philosophy of nonviolent resistance has been championed by Mahatma Gandhi and others such as Martin Luther King, Malcolm X, and David Henry Thoreau. This study delves into the intricate exploration of the philosophy of nonviolence, and presenting a critical analysis of Mahatma Gandhi's philosophy of nonviolence. The philosophical investigation unfolds against the backdrop of nonviolent philosophy shedding light on how cultural intricacies influence temporal perceptions. By scrutinizing Gandhi's theoretical framework through the lens of nonviolent philosophy in attaining social change; and this critique seeks to unearth alternative perspectives on the framework of nonviolent philosophy within the African and the Nigerian context. This scrutiny and critique is not merely a rejection of Gandhi's ideas but rather a nuanced exploration seeking to highlight the need for the philosophy of nonviolence. By expatiating on Gandhi's perspectives, the study aims to contribute to a more comprehensive and inclusive discourse on the intricate tapestry of temporal concepts within the Nigerian context. To ensure this, therefore, this work adopts the critical analysis and phenomenological methods to examine Gandhi's philosophy of nonviolence. This research concludes therefore that there are vital points to note in Gandhi's philosophy of nonviolence and there are also interesting facts in the philosophical investigation of Gandhi's concept of nonviolence which when placed together will lead to a more holistic view of the Gandhian concept of nonviolence as against the one-sided, rather overgeneralized view of the metaphysical implications of violence in an emancipated global society.

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background of the Study

One of the fundamental problems of contemporary human society is the issue of violent eruption caused by the emergence of terror and terrorism, Islamic fundamentalism, lawlessness, social disorderliness, man's inhumanity to man and the problem of lack of religious tolerance. The philosophy of nonviolent resistance has been championed by Mahatma Gandhi. Gandhi's philosophy of nonviolence came to the fore during the British colonial rule in India and the racial discrimination that was practiced in South Africa. This study delves into the intricate exploration of the philosophy of nonviolence, and presenting a critical analysis of Mahatma Gandhi's philosophy of nonviolence. The contemporary relevance of Gandhi's philosophy of nonviolence is that it promotes a peaceful coexistence of people through the philosophy of dialogue. John Odey, in his theoretical analysis, argues that our humanity ought to emulate the Christian virtues of Jesus Christ and that Christ is God and has therefore a universal validity; that he is thus not only for the Christians but for all men; that every human being on earth is called to emulate the unique and unsurpassable example of Jesus Christ who as the Truth and Prince of peace, has told us the truth and done the truth and told us the good tidings of peace and done peace among us and between us and our creator whom we had offended

by the sin of disobedience.¹ Accordingly, John Odey, asserts that Gandhi is seen as an ardent protagonist of the truth in the interest of peace, and protagonist of peace in the interest of the will of God, the doing of which is Christ's and emulating Him remains the only way forward for the world to attain the tenets of the comprehensive conception of the good life in human society. In addition to the foregoing, scholars or philosophers have also argued that Gandhi is not the author or originator of the philosophy of nonviolence but he takes it to a logical conclusion by practicing it.² For John Odey, Gandhi himself, who is certainly the most renowned practical model of nonviolent resistance human nature can boast of, made it clear that he was not the author of nonviolence.³

In addition to the foregoing, human society cannot grow in an atmosphere of rancor and society requires the normative outcomes of social order. For Joan Ferrante, society is a large complex of human relationship; a system of interaction.⁴ Gandhi's philosophy of nonviolence which is invariably the philosophy of social change and the philosophy of love. For Joan Ferrante, a social change represents any significant alteration, modification, or transformation in the reorganization and operation of social life.⁵ Gandhi's philosophy of nonviolence presupposes the philosophy of the

¹ Odey, John., *Mahatma Gandhi: A Profile in Love, Peace and Nonviolence*, (Enugu: Snaap Publishing Limited, 1996), p.9

² *Ibid.*, pp.9-10

³ Odey., John., *Racial Oppression in America and the Nonviolent Revolution of Martin Luther King Jr*, (Enugu: Snaap Publishing Limited, 2005), p.105

⁴ Ferrante., Joan., *Sociology: A Global Perspective*, (USA: Wadsworth and Thomson Learning, 2003), p.545

⁵ *Ibid.*, pp.545-546

rationalization of society. For John Hoffman and Paul Graham, society represents a group who relate to one another for specific purposes. Societies exist at all levels.⁶ Worthy of note is that Gandhi's philosophy of nonviolence advocates the need for reciprocal relations or communicative dialogue.⁷ Gandhi's philosophy of nonviolence advocates peaceful coexistence of all men in our emancipated global society.

1.2 Statement of the Problem

Gandhi's philosophy of nonviolence and his concept of humanity presupposes that all men are brothers and no doubt has lots of inestimable degrees. He masterly advocates the need for human dialogue through conflict resolution management. This theoretical discourse is aimed at looking at certain fundamental questions such as the following:

1. What is the critical importance of nonviolence in contemporary human society?
2. What is the contemporary relevance of nonviolent resistance in democratic society?
3. What are the distinguishing features between violent and nonviolent resistance?
4. What is the metaphysical implication of violence in an emancipated global society?
5. What are the moral implications of nonviolent revolution?
6. What is the value of nonviolent resistance in civil society?
7. What is the objective of Gandhian philosophy of nonviolence?

⁶ *Ibid.*, p.501

⁷ Ritzer., George., and Stepnisky., Jeffrey., *Sociological Theory*, (Singapore: McGraw Hill International Edition, 2014), p.46

8. What is the comparative analysis of nonviolence in the political philosophies of Mahatma Gandhi and Martin Luther King?
9. Is Gandhi's philosophy of nonviolence a theological praxis?
10. Why did Gandhi emulate the Christian virtues of Jesus Christ?
11. What is the metaphysical and ontological implication of Gandhi's philosophy of nonviolence?
12. What is the Western and African perspectives of the philosophy of nonviolence in connection with humanity?
13. What are the factors militating against nonviolent resistance in society?
14. Is our humanity at a crossroad?
15. Can our humanity do away with the adoption of the philosophy of nonviolent resistance in civil society?
16. What is the correlation between the philosophy of nonviolence and the normative context of civil society?
17. Is the philosophy of nonviolence one of the normative principles of democracy or is the philosophy of nonviolence part and parcel of democratic principles?
18. Is the philosophy of nonviolence the same thing as the philosophy of social change and the philosophy of love?
19. What is the theoretical position of the philosophy of nonviolence in Gandhi's political philosophy?
20. What is the role of the philosophy of nonviolence in an emancipated global society?

1.3. Purpose of the Study

The theoretical discourse on Gandhi's philosophy of nonviolence is undertaken for various reasons: to explore and understand the critical importance of the philosophy of nonviolence. By juxtaposing the metaphysical implications of violent resistance from the moral imperatives of nonviolent resistance. With this theoretical position, we gain deeper theoretical insights into the diversity of human experiences and the interpretations of nonviolent resistance. Beyond the Western conception of the philosophy of nonviolence, the African perspective of nonviolence has resemblance with that of the Western perspective because the philosophy of nonviolence is a universally acceptable truth due to the fact that violence spurs more violence. In addition to the foregoing, violence which is the opposite of nonviolent resistance brings about destruction of lives and property, human suffering and environmental degradation. Violence brings about lack of democratic sustainability. Worthy of note is that the Western and African perspective of the philosophy of nonviolence allows us to deeply appreciate the unique and peculiar beliefs and practices surrounding the philosophy of nonviolence in an emancipated global society. Through this theoretical discourse also, we will garner a more inclusive and comprehensive understanding of the philosophy of nonviolence that takes into ethical consideration the normative assumption of civil society. This essay will explore the moral implications of the philosophy of nonviolence as posited by the political philosophy of Gandhi and examines its moral implications and effects of the

philosophy of nonviolent resistance in human society, as well as the limitations and biases of a linear understanding of the philosophy of nonviolence as posited by Gandhi.

1.4. Significance of the Study

Gandhi's philosophy of nonviolence has both strengths and weaknesses. In other words, Gandhi's philosophy of nonviolence it has both theoretical and practical limitation. The obvious cultural diversity inherent in contemporary society calls for a more inclusive and comprehensive understanding of such concepts as nonviolence and violent resistance. This essay will give a detailed explanation of Gandhi's philosophy of nonviolence and juxtapose it with the view of the Martin Luther King's philosophy of nonviolence and this theoretical discourse gains insight into a series of debates on the philosophy of nonviolence and its crucial importance on contemporary human society. Gandhi's philosophy of nonviolence as described by various scholars emphasized the linear understanding of the philosophy of nonviolence prevalent in Western and African perspectives; and it emphasizes the moral implications of the philosophy of nonviolence. In addition to the foregoing, this essay will help to appreciate the diversity of human perspectives and the challenges humanity faces in the normative assumptions of contemporary times. This theoretical discourse will also foster a cross-cultural understanding, enhance empathy and facilitate effective interactions between people of different backgrounds as far as the philosophy of nonviolence is concerned in an emancipated world.

1.5. Scope of the Study

This essay is limited in scope as it is a metaphysical aspect of violence and the philosophy of nonviolence. The philosophy of nonviolence is predicated on the cultural diversity of human experiences which range from the fundamental questions of self-realization. Gandhi's conception of God, freedom, moral rights, obligations and moral duties of the individuals in their contemporary societies reflects on the Christian virtues of Jesus Christ because religion presupposes the need for social cohesion. For John Hick, religion brings about social cohesion.⁸ However, this study is therefore limited in scope to the Gandhian philosophy of nonviolence. This essay's interest is to study the conception of the philosophy of nonviolence in the Western and African perspectives.

1.6. Methodology

The methodology employed in this work is primarily analytical framework and hermeneutical methodology which is in turn determined by what motivated this writing. As a result, this theoretical discourse is hermeneutic, phenomenological, historical, analytical, discursive, expository, comparative and educative or pedagogical in outlook. Gandhi's philosophy of nonviolent resistance or approach to the oppressive British government in India and the racial discrimination in South Africa motivated him to adopt the nonviolent approach. For John Odey, the racial problem in South Africa, is the

⁸ Hick., John., *Philosophy of Religion*, (New Delhi: Prentice Hall of India Private Limited, 2006), pp.3-4

culmination of a struggle that spanned through a period of profound fundamental problems of man's inhumanity to man in our contemporary times.⁹ Hence, this theoretical discourse will carry out an objective assessment of the vital role Gandhi played in the struggle and of his nonviolent techniques that requires a good and comprehensive understanding of their historical setting. It is comparative in the sense that we tried to explore the existential imperatives or alternatives to nonviolence and the theoretical affinity between Mahatma Gandhi's and Martin Luther King's political philosophies of nonviolent resistance. According to John Odey, both nonviolent practitioners shared many things in common in advancing the sacredness of the humanity of man.¹⁰ Maduabuchi Dukor in consonance with John Odey's theoretical position asserts that the dismembering of human race is not only historical (as Darwin would argue in his theory of evolution), but also was accentuated and propagated by racist philosophy¹¹. Gandhi's nonviolent revolution or nonviolent resistance arises as a result of what Maduabuchi Dukor calls racist philosophy; by extension man is related to the soul of another and which by implications is legal and social legitimation of the lopsided human race.¹² Based on this theoretical position, Maduabuchi Dukor in consonance with Mahatma Gandhi's theoretical position further asserts that Gandhi's nonviolent philosophy is a

⁹ Odey., John., "*Racial Oppression in America*" *Op, Cit.*, pp.12-13

¹⁰ *Ibid.*, p.13

¹¹ Dukor., M., *African Freedom: Freedom of Philosophy*, (Germany: LAP Lambert Academic Publishing, 2009), pp.182-183

¹² *Ibid.*, p. 182

radical response to the lopsided human race.¹³ In addition to the foregoing, the methods adopted in this work are critical and phenomenological analyses. However, this research is aimed at a critical examination of the philosophy of nonviolence in Gandhi's political philosophy. On the other hand, this research also adopts the phenomenological method in the sense that it enquires into the experiential lived aspects of human social interactions. The sources of information for this work were gotten from published academic journals, textbooks and other online materials. This research is divided into four chapters. Chapter One is the introduction. Chapter Two is the explanation and the biographical sketch of Gandhi. Chapter Three focuses on a contemporary legacy of Gandhi's philosophy of nonviolence and its moral lessons for Nigeria. Chapter Four is the conclusion and recommendations.

1.7 Definition of Terms

Civil Disobedience

Many scholars or philosophers have associated nonviolent resistance or protest with civil disobedience. However, there is an inextricable nexus between nonviolence and civil disobedience. Civil disobedience is the legitimate means in which people in the political state express their grievances to the government whenever their needs and aspirations are not met by the government.

¹³ *Ibid.*, p.183

Nonviolence

The concept of nonviolence is merely a tactical alternative to violence, the only weapon available to the weak and the cowardly who cannot demand their right by violence, a passive acceptance of evil, and that its success depends entirely on the goodwill of the oppressor, both Gandhi and King saw it as a way of life, an active resistance to evil, and a weapon for those who are brave. Nonviolent protest has a tremendous power that can act as a sort of moral *jiu-jitsu* on the opponent, make him question his violent ways, and eventually pave the way towards a change of heart and reconciliation with his victim.

Violence

The word violence is seen as an opposite of nonviolence. Violence has a destructive tendency. It could lead to the wanton destruction of lives and property. The metaphysical implications of violence always lead to human suffering and environmental degradation. In addition to the foregoing, violence could lead to the democratic destabilization of society in contemporary times. However, it is an existential imperative for human beings to live in a more peaceful atmosphere instead of resorting to violent eruption in contemporary society. However, borrowing a leaf from a Marxian perspective,

violence brings down the pillars of the building and it destroys the social structures of society.

1.8. Literature Review

The first work to be reviewed is authored by John Odey. Odey, in his book titled, '*Racial Oppression in America and the Nonviolent Revolution of Martin Luther King Jr.* John Odey ' argues that:

Nonviolent revolution is the attempt of nonviolent protesters to suffer for the cause of justice and this was actually practiced by Gandhi and King. Gandhi and King saw nonviolent revolution as a way of life, an active acceptance of evil, and a weapon for those who are morally brave. Both of them clearly accepted that the success of nonviolence depends on the goodwill of the oppressor but they also made it clear that the primary factor in the determination of its success is not the goodwill of the oppressor but the convictions, courage and the willingness of the nonviolent resister to suffer for the cause of justice until his suffering has touched the conscience of the oppressor and made him see how wrong he has been.¹⁴

In the light of the above, Odey, in his theoretical subscription, argues that there are those who concede conditional success to nonviolence. They contend that it is a form of protest the success or failure of which depends on the goodness or otherwise of those against whom it is used. Bertrand Russell belongs to this group of people. He contended

¹⁴ Odey., John., "*Racial Oppression in America*" *Op, Cit.*, p.215

that nonviolence certainly has an important sphere.¹⁵ Odey further stressed that Gandhi used it against the British both in South Africa and in India and led his people to triumph. But that depended upon the existence of certain virtues in those against whom he used it. Gandhi's nonviolent method succeeded because the British were decent people who shared the same morality that Gandhi enunciated.¹⁶ Both Gandhi and King shared many things in common in their nonviolent resistance. However, it has been argued from some quarters that both of them were assassinated in the course of their nonviolent struggle. For Odey, Gandhi and King were both violently assassinated in the course of their nonviolent crusade, those who do not admire them may feel justified to insist that nonviolence is a way of life that assumes a suicidal posture in a social conflict. Secondly, inasmuch as the sacrificial deaths of Gandhi and King did not seal out the propensity to violence in their respective countries, those who do not admire them may strongly question the usefulness of nonviolence in a violent world where many realities clearly demonstrate that power yields only to power.¹⁷

Furthermore, Anene asserts that the only material factor that is required for the emergence of power is the coexistence of people. Power springs up whenever people get together and act in concert, but it derives its legitimacy from the initial getting together rather than from any action that then may follow. Power legitimates or warrants itself by

¹⁵ *Ibid.*, p.217

¹⁶ *Ibid.*, pp.217-218

¹⁷ *Ibid.*, p.219

appealing to the collective interests of people in a civil society.¹⁸ For John Hoffman and Paul Graham, power is the capacity to exert pressure on a person or group so that they do something they otherwise would not have done in civil society.¹⁹ Based on this theoretical subscription, nonviolent resistance arises in society due to the misuse of power by disgruntled elements in contemporary society. In addition to the foregoing, the problem of the evils of social gap between the rich and the poor and the emergence of oppressive government may give room for nonviolent revolution in society.

Nonetheless, the second work to be reviewed is also authored by John Odey. Odey, in his book titled, '*Mahatma Gandhi: A Profile in Love, Peace and Nonviolence*', argues that nonviolent revolution of Gandhi was brought to the foreground in India and South Africa; and in these respective countries, Gandhi never compromise in his nonviolent method. The more Gandhi waded into the social, political and economic conditions of Indians in South Africa the more pathetic they became. The first group of Indians were imported to South Africa in 1860—nine years before Gandhi was born. They were imported as indentured labourers to work on the British owned sugar, tea and coffee plantations because the blacks there had been able to summon the courage to refuse such slave labour.²⁰ Odey further argues that the Indians who came did not fully understand the implications of their coming. The original idea was that they were to work

¹⁸ Anene., E. Justin-Anthony., *Violence and Power in Hannah Arendt's Political Philosophy*, p.34

¹⁹ Hoffman., John., and Graham., Paul., *Op, Cit.*, p.500

²⁰ Odey, John., "*Mahatma Gandhi: A Profile in Love*" *Op, Cit.*, p.63

for a period of five years and then go back home. Where they chose to remain in South Africa after five years, they could do so as free men. It did not take long, however, when the number of such free Indians began to increase in South Africa. Not only did they increase in number. They were also very enterprising, hard-working, thrifty, and affluent. This was a progressive development on their own part which was least expected by the whites who then began to look upon them as a threat to their socio-economic and political domination. But while repressive pressures were put on the indentured Indians, many free Indian immigrants continued to find their way from India to South Africa.²¹ For Odey, after Gandhi had raised the consciousness of Indians over their unwarranted sufferings and alerted the white authorities concerning their ill-treatment of the Indians, Gandhi turned his attention to the case that had brought him to South Africa.²²

Furthermore, the third work to be reviewed is authored by David Hardiman, in his theoretical reconstruction, Hardiman argues that Gandhi's doctrine of nonviolent protest (satyagraha) and use of religious principles of ahimsa as a tool of peaceful protest became the model for future social movement. He believed in nonviolence as he argued that violence doesn't solve anything. If the Indian nationalists used violence against the British, it is simply an excuse for the British to react in their draconian ways.²³ Accordingly, Mark Engler and Paul Engler argued that the more the British used violence

²¹ *Ibid.*, pp.63-64

²² *Ibid.*, p.65

²³ David Hardiman, "MK Gandhi, the clever tactician of nonviolence", *India News*. October 1, 2020.

against their peaceful protests, the more the Indians (and the rest of the world) would be sympathetic to the nationalist movement.²⁴ MEK asserts that under Gandhi's nonviolent approach was also the principle of noncooperation or noncompliance. In his book *Hind Swaraj*, Gandhi declared that British rule was only successful in India due to the cooperation of the Indians. If Indians refused to cooperate, British rule would certainly collapse.²⁵ According to the Swadeshi movement, this led to the *swadeshi* policy or the boycott of foreign-made goods, especially coming from the British.²⁶ For S. S Sashi, instead of relying on foreign exports, Gandhi encouraged all Indians to spin khadi to wear in support of the independence movement. He also urged people to resign from government employment and forsake British titles and honors, in an attempt to cripple the British India government economically, politically, and administratively.²⁷ For Sashi, Gandhi's tactics invited criticism from those who did not believe in the success of nonviolence, but he persisted and continued to fight for freedom without the use of

²⁴ Mark Engler and Paul Engler, "How did Gandhi win? Lessons from the Salt March for today's social movements," *Waging Nonviolence*, October 8, 2014.

²⁵ Mary Elizabeth King, "Mohandas K. Gandhi and Martin Luther King Jr.'s Bequest: Nonviolent Civil Resistance in a Globalized World" in Lewis V. Baldwin and Paul R. Dekar, *In an Inescapable Network of Mutuality: Martin Luther King Jr. and the Globalization of an Ethical Ideal* (Wipf and Stock: 2013): 168-169.

²⁶ "Swadeshi Movement: Timeline and Important facts that you must know," *India Today*, August 7, 2015.

²⁷ S. S. Shashi, *Encyclopaedia Indica: India, Pakistan, Bangladesh* (Anmol Publications: Bangladesh, 1996): 9

harmful tactics towards the British. Gandhi's dedication to the movement led to India's independence from the British in 1947.²⁸

Nevertheless, the fourth work to be reviewed is authored by Nishikant Kolge. On the other hand, Nishikant Kolge in his work '*Understanding the Life and Philosophy of Gandhi in The Indian Forum: A Journal Magazine on Contemporary Issues*' asserts that Gandhi was a political strategist and his philosophy of nonviolent protest is a reflection on understanding a remarkable personality. One can legitimately ask if there is scope for another essay on Gandhi.²⁹ Kolge further argues that we find two diametrically opposing views of Gandhi's moral stature. One has it that ethically speaking, he was nearly perfect. For those who believe that he was nearly perfect, Gandhi was basically a Mahatma, a spiritual and moral leader, and to them. They hold that more than anything else, the high moral level of his conduct was the truly remarkable feature of his many achievements.³⁰

Accordingly, Kolge further heightened his theoretical position by asserting that:

We find a second opinion that is perhaps as near the truth as the first: Gandhi was a shrewd politician and it would be wrong to see him as only a person of high moral stature. For those who believe that he was a shrewd politician, Gandhi remains basically a political strategist, a mass leader. They hold that to stress Gandhi's exemplary moral character tends to force the discussion away from his phenomenal achievements and their continued relevance today. Those who insist

²⁸ *Ibid.*, pp.8-9

²⁹ Kolge., Nishikant., "Understanding the Life and Philosophy of Gandhi". in the *A Journal Magazine*, 2019

³⁰ *Ibid.*,

that Gandhi was basically a Mahatma argue that he involved himself in political struggles only as long as it aided his spiritual progress and that, at their core, his struggles were a search for truth.³¹

In the light above, for Kolge, the word “political strategist” might therefore fail to explain this spiritual essence of Gandhi’s struggle. It would diminish the status of Gandhi—from that of a spiritual leader to that of a strategist–social reformer or strategist–politician. On the other hand, those who hold that Gandhi was basically a political strategist. A basic understanding of what Gandhi stood for or what he wanted to achieve is a prerequisite for making sense of Gandhi’s writings and his actions.³² For Kolge, in the absence of such an understanding, it would appear that his life, writings and actions were just a conglomeration of inconsistencies. Therefore to make sense of Gandhi’s life, it is important to have a clear idea of what he stood for or what he wanted to achieve in his life.³³ Nishikant Kolge, further argues that:

Most scholars who accept that Gandhi was basically a politician consider India’s political freedom to be the goal of his life. On the other hand, those scholars who believe that Gandhi was a Mahatma, a moral genius, hold that he was trying to achieve self-realisation, i.e., moksha in his life. Gandhi himself described what he wanted to achieve was “self-realisation, to see God face to face, to attain moksha. I live and move and have my being in pursuit of this goal.” But even those scholars who accept that attainment of moksha was the aim of Gandhi’s life accept

³¹ *Ibid.*,

³² *Ibid.*,

³³ *Ibid.*,

the centrality of achieving India's political freedom in his life.³⁴

In the light of the above, scholars believe that his political campaigns were part of his training for freeing his soul from the bondage of flesh for the attainment of moksha. Therefore, the majority of scholarly works on Gandhi have also been written primarily to explain what shape and character he gave to the national movement. Such a reading suggests that Gandhi's constructive programme was largely secondary to the struggle for political independence of India.³⁵ Accordingly, Kolge further heightened his theoretical position by asserting that:

In such studies, Gandhi's constructive programme is explained as constituting a supplementary strategy for consolidation of people's power between the two phases of the mass struggle for political independence of India. But even the many studies in which Gandhi is seen primarily as a leader of India's political struggle for independence do not mean that he gave more importance to his political movement than his constructive programme. It can be attributed to the hegemony of the nationalist movement in the imagination of Indians. The nationalist movement proved to be a pivotal factor in catching the imagination of the scholarship of modern India for a long time. Many scholarly works on Gandhi have also been written to highlight the role played by Gandhi in guiding the national political movement. And it is due to the hegemony of the nationalist movement in this scholarship that we rarely see

³⁴ *Ibid.*,

³⁵ *Ibid.*,

scholarly studies in which Gandhi is more involved in his constructive programme rather than his political work.³⁶

Furthermore, the fifth work to be reviewed is authored by Nishikant Kolge. Yoav Tenenbaum in his work titled *'The Success & Failure of Non-Violence'* asks when a policy of non-violence is feasible. Non-violence as a policy is based on the moral postulate that the use of force is inherently abhorrent, and further, seeks to link non-violence to concrete political objectives.³⁷ Yoav Tenenbaum argues that the question raised in his theoretical supposition refers, first and foremost, to the viability of a policy of non-violence, rather than to its absolute moral merits; but to be sure, the three most prominent examples of advocacy of a policy of non-violence in modern history were moved by moral convictions. The three are Martin Luther King, Jr., Mahatma Gandhi, and the pacifist movements of the twentieth century.³⁸ For Yoav Tenenbaum:

King's policy represents the best-known example of a non-violent policy in a situation where a segment of the population within a sovereign state is deeply opposed to that state's official policy or to internally-upheld social conditions. He and his followers believed that the blatant injustice against the black population in the Southern states of the United States of America needed to be challenged by a series of non-violent steps. By contrast, Gandhi's advocacy of non-violence applied in a scenario of colonialism, that is, in the context of foreign occupation. Gandhi and his followers sought to oppose British rule in India. By further contrast, the pacifist movements of the

³⁶ *Ibid.*,

³⁷ Yoav J. Tenenbaum., *'The Success & Failure of Non-Violence'* Yoav J. Tenenbaum., *lectures at the Diplomacy Programme in the Social Science department at Tel Aviv University, 2011.*

³⁸ *Ibid.*,

twentieth century took place in the contest of inter-state relations. They were against the use of violence in inter-state relations, arguing that war is a morally untenable option in international relations.³⁹

In the light of the above, Yoav Tenenbaum further argues that King, Jr. and Gandhi succeeded, where the pacifist movements did not. The question is, why? First, King, Gandhi and their followers had clearly-defined and limited objectives. The pacifists, on the other hand, challenged a much wider, more powerful set of interests and tried to attain an Olympian objective of absolute, global peace.⁴⁰ Accordingly, Yoav Tenenbaum further heightened his theoretical position by asserting that:

One crucial factor in the success of King and Gandhi's campaigns was the nature of the political systems of the United States and Britain: both were democracies. A non-violent policy has a better chance of succeeding when operating against democratic rather than dictatorial states. Indeed, the chances of either of those two attaining the same results if they had been faced by a regime such as Nazi Germany or Stalin's Soviet Union would have been considerably lower, to say the least. There were non-violent opponents of the Soviet regime in the post-Stalinist era who managed to survive the system; but they did not overcome it. Certainly, the dissidents who adopted non-violent means in their struggle against the Communist regime were indirectly instrumental in effecting changes there, by mobilizing world public opinion and being the focus of attention for human rights groups outside of the country.⁴¹

In the light of the above, Yoav Tenenbaum further argues that these effects, though, were not structural in nature, but rather tactical: they did not change the structure

³⁹ *Ibid.*,

⁴⁰ *Ibid.*,

⁴¹ *Ibid.*,

of Soviet society itself. Indeed, the most formidable contribution made by these dissidents was in enlightening public opinion outside of the Soviet Union about the true conditions prevailing in it. Evidently then, non-violent struggle may work towards enhancing the awareness of world opinion, particularly in democratic countries, and thus help the cause concerned.⁴² Accordingly, Yoav Tenenbaum further asserts that:

A clear contemporary example of this is the campaign by the Dalai Lama concerning Tibet. His non-violent campaigning has had scant effect in China itself – its main impact has been abroad. In galvanising international public opinion, the Dalai Lama has become a symbol for Tibetan liberation, and thanks to this his cause remains alive. Non-violent protests were ostensibly successful in producing regime change in Eastern Europe after the fall of the Berlin Wall. However, one should be careful not to confuse the manifestations of a change already taking effect, and the causes of such a change, or the forces which allow such a change to take place. That is to say, the Communist regimes in Eastern Europe collapsed because of Michael Gorbachev's decision not to maintain them by force. Once the menace of Soviet intervention disappeared from the political balance sheet in Eastern Europe, the local Communist regimes had no chance of surviving. Thus, non-violence did succeed here, but it was most significantly *Soviet* non-violence, which created the conditions allowing Communism to fall peacefully in Eastern Europe. To be sure, the Soviet Union did not welcome the collapse of Communism in Eastern Europe; it simply did not act to prevent it. Thus, one principle is, non-violent campaigns have a chance of succeeding if faced by a weak opponent which relies for its continued hold on power upon an external factor no longer willing to sustain it.⁴³

⁴² *Ibid.*,

⁴³ *Ibid.*,

Furthermore, the power of the non-violent campaign undertaken by Martin Luther King, Jr. was strengthened by his positive message which lacked any shred of vengeance. The philosophy of non-violence espoused by Gandhi itself found resonance among the British public, who were averse to political repression by violent means. The British had always been proud of the fact that political reforms in the modern era in Britain were brought about mostly by gradual, non-violent means – in contrast to Continental Europe, in which political changes were produced on various occasions by violent revolutions or civil wars. And to be sure, Britain was overstretched following World War II, with hardly sufficient resources to prop up its vast empire and meet its large international commitments. Withdrawing from India was as much a decision based on British economic and political calculations as the result of Mahatma Gandhi’s non-violent struggle.

Nevertheless, non-violence is futile if faced by a force determined to kill the person adopting it. Thus, an active policy of non-violence by Jews during the Holocaust would have been pointless. Yoav Tenenbaum, however, concludes that: A policy of non-violence in inter-state relations is viable only if there are enough people on both sides to create sufficient pressure to prevent the eruption of violence from either side. Non-violence as a feasible policy, endowed with a strong moral base, has to relate its assumptions to the results it may achieve.⁴⁴

⁴⁴ *Ibid.*,

Moreover, the sixth work to be reviewed is coauthored by Sonia Sikka and Manvitha Sing. Accordingly, Sonia Sikka and Manvitha Sing in their work titled '*Gandhi on Non-Violence*' argued that nonviolence or ahimsa is a principle at the heart of Gandhi's moral and political philosophy, fundamentally, the principle involves a commitment to not harming others in one's interest, but it is especially connected with a variety of peaceful civil resistance. Sonia Sikka and Manvitha Sing drew on close wisdom such as Jainism, Buddhism, Verdic thought to present an ideal of nonviolence on contemporary and political climate.⁴⁵

⁴⁵ Sikka., Sonia and Sing., Manvitha., Resources for Philosophers and Students: Global Philosophy in Buddhist, Ethics, Hindu, India, Jain, May, 31st, 2024.

CHAPTER TWO

BIOGRAPHICAL SKETCH OF MAHATMA GANDHI

2.1 Life and Times of Mahatma Gandhi

In an age when wealth is valued more important than humanity, Gandhi chose to become the poorest of the poor in society. Gandhi was referred to by Winston Churchill as a truly 'half naked fakir'. In addition to the foregoing, his nakedness and poverty have clothed and enriched the world with the most priceless jewel. Gandhi clearly demonstrated to the world that the spirit is stronger than the atomic bomb. Reading some of Gandhi's own vast writings and the writings of thousands of other people about him will therefore be the best way to discover and demonstrate the great measure which God has given to the world in the life of this great man.

Mohandas Karamchand Gandhi, popularly known as Mahatma Gandhi was born on October 2, 1869 in the town of Porbanda in the state of Gujarat in Western India. His father was about 47 years old when he married his mother. The family was moderately wealthy, vegetarian and of the merchant caste. As a leader of his people, Gandhi could recall that his father loved his clan, was truthful, brave and generous. He was incorruptible and impartial in his dealings with people both within and outside the family circle. He had no formal education but the wealth of practical experiences he required through community leadership put him in good stead. He died in 1885 after a protracted

illness that claimed most of the family fortune. Humanity was impoverished because of the death of Mohatma Gandhi. However, unlike many people in his position, Gandhi had no ambition to accumulate wealth. The result is that he left very little property at his death. The family religion was Hinduism. His mother bestowed in him the lasting impression of saintliness and his mother was deeply religious.

2.2 Mahatma Gandhi as the Beacon of Hope

In contemporary times, society is ravaged by violence and social disorderliness. Gandhi's philosophy of nonviolence reflects in the theory of social change. Gandhi's theoretical framework revolves around the theory of social change. Gandhi's philosophy of nonviolence is built on humanitarian movement. Gandhi's philosophical ideas is rather a nuanced exploration seeking to highlight the need for the philosophy of love and peace. His theoretical presupposition contributes to a more comprehensive and inclusive discourse on the intricate tapestry of the social implications of nonviolence. However, there are also interesting facts in Gandhi's conceptualization and contextualization of nonviolence which emphasizes a more holistic view of the comprehensive conception of the good life and the normative assumptions of contemporary human society. Gandhi's conceptualization and contextualization of nonviolence is deeply rooted in ethical considerations and it emulates the Christian virtues of Jesus Christ.

Gandhi's philosophy of nonviolence advocates the Christian virtues of Jesus Christ and there is no room for timidity. For Nirmal Strivastava, thus, in Gandhi's

concept of nonviolence there was no place for timidity or cowardice.¹ Gandhi's philosophy of nonviolence is a logical extension of Christian ethics of love, long suffering, and peace among all human beings on earth. Christianity plays a critical role in the philosophy of nonviolence. For Martin Luther King, Christianity contends that evil contains the seed of its own destruction.² Accordingly, John Odey argues that humanity ought to emulate the Christian truth and virtues of Jesus Christ.³

In light of the above, Odey asserts that Gandhi is seen as an ardent protagonist of the truth in the interest of peace, and protagonist of peace in the interest of the will of God, the doing of which is Christ's and emulating Him remains the only way forward for the world to attain the tenets of the comprehensive conception of the good life. In addition to the foregoing, scholars have also argued that Gandhi is not the author or originator of the philosophy of nonviolence but he takes it to a logical conclusion by practicing it.⁴ For Odey, Gandhi himself, who is certainly the most renowned practical model of nonviolent resistance human nature can boast of, made it clear that he was not the author of nonviolence.⁵ Gandhi's philosophy of nonviolence vis-à-vis his philosophy of love has inspired the whole of humanity. The humanity of man cannot thrive in an

¹ Strivastava., N., Mahatma Gandhi's Philosophy of Nonviolence, *International Journal of Advanced Research*, 4 (12), (2016): 121-124.

² King., M. L., *Strength to Love: The Essential Writing of Martin Luther King Jr.* (New York: First Fortress Press Edition, 1963), p.154

³ Odey, J., *Mahatma Gandhi: A Profile in Love, Peace and Nonviolence*, (Enugu: Snaap Publishing Limited, 1996), p.9

⁴ *Ibid.*, pp. 9-10

⁵ Odey., J., *Racial Oppression in America and the Nonviolent Revolution of Martin Luther King Jr*, (Enugu: Snaap Publishing Limited, 2005), p.105

atmosphere of violence in an emancipated global society. However, our humanity is at crossroads due to the emergence of global violence caused by Islamic fundamentalism, terror and terrorism, genocides, weapon of mass destruction (WMD), inter/intra tribal conflicts, ethno-religious crises, World War 1 and 11 and other major atrocities that have been committed by our humanity.⁶ However, our global community or socio-political environment has been laid on the pedestal of man's inhumanity to man due to the gross violation of fundamental human rights, lack of robust constitutional democracy, lack of religious tolerance, rule of law, freedom of expression, and association.

Gandhi's philosophy of love has about a beacon of hope in an emancipated global society. Some of the problems of contemporary society is the fundamental issue of violence caused by the emergence of terror and terrorism, Islamic fundamentalism, lawlessness, social disorderliness, man's inhumanity to man and lack of religious tolerance in society. The philosophy of nonviolence has been championed by Mahatma Gandhi and others such as Martin Luther King, Malcolm X, and David Henry Thoreau. This theoretical discourse delves into the intricate exploration of the philosophy of nonviolence, and presenting a critical analysis of Mahatma Gandhi's philosophy of nonviolence. The philosophical investigation unfolds against the backdrop of nonviolent philosophy shedding light on how cultural intricacies influence temporal perceptions. By scrutinizing Gandhi's theoretical framework through the lens of nonviolent philosophy in attaining social change; and this theoretical discourse seeks to unearth alternative

⁶ *Ibid.*, pp.105-106

perspectives on the institutional framework of nonviolent philosophy within the Western and African context. This theoretical discourse is not merely a rejection of Gandhi's ideas but rather a nuanced exploration seeking to highlight the need for the philosophy of nonviolence and by ensuring a realistic social order. A legalistic social order comes from the proper taming of human nature. According to George Ukagba, a realistic social order is inseparably tied to a realistic human nature to the extent that any attempt to separate one from the other leads to ontological disorder.⁷ Subrata Mukherjee and Sushila Ramaswamy, corroborating with the theoretical presupposition of George Ukagba on human nature argued that human nature was wicked, selfish, and egoistic. He was fundamentally weak, ungrateful, exhibitionist, artificial, anxious to avoid danger and excessively desirous of gain. Lacking in honesty and justice, he was ready to act in a manner that was detrimental to the community.⁸ However, by expatiating on Gandhi's theoretical perspective, this discourse aims to contribute to a more comprehensive and inclusive discourse on the intricate problem of human nature. To ensure this, therefore, Gandhi's philosophy of nonviolence brings to the foreground ray of hope for our humanity. Gandhi's philosophy of nonviolence reminds us the interesting facts on the interrogation into the problem of human nature. Gandhi's concept of nonviolence places

⁷ Ukagba G., Understanding Human Nature as Kpim of Social Order: Metaphysical Cum Political Analysis in George Ukagba, Des Obi and Iks Nwankwor (Eds.) Kpim of Social Order: A Season of Inquiry, Meaning and Significance in the Modern World (USA: Xlibris Corporations, 2013), p.39

⁸ Murkherjee., S., and Ramaswamy., S., *A History of Political Thought: From Plato to Marx*, (New Delhi: Prentice Hall of India Private Limited, 2011), p..143

emphasis on a more holistic view of contemporary human society. In addition to the foregoing, the Gandhian concept of nonviolence as against the one-sided, rather overgeneralized view of the metaphysical implications of violence reflects in the need for an emancipated global society.

2.3 Mahatma Gandhi and the Concept of Satyagraha

The concept of Satyagraha means the boldness to resist evil. Accordingly, John Odey argues that the word Satyagraha means violent resistance, a relentless search for truth and a determination to reach truth, truth-force or soul-force, holding on to truth. Name coined by Gandhi to describe the form of nonviolent technique practised by him and under his watch and guidance.⁹ However, violence has a destructive force or tendency. Violence is a crime against humanity that is usually perpetrated by man's instinctive drives. It could lead to the wanton destruction of lives and property. In addition to the foregoing, violence could lead to the democratic destabilization of society in contemporary times. The concept of violence may mean different thing to different people in contemporary times. For Justin Anthony Anene, to understand violence, it is fitting to define what the term stands for.¹⁰ Accordingly, Anene asserts that violence can spring from rage. Rage is no

⁹ Odey, J., *Mahatma Gandhi: A Profile in Love, Peace and Nonviolence*, p.9

¹⁰ Anene., E. J., *Violence and Power in Hannah Arendt's Political Philosophy*, (Onitsha: Domhenry Prints and Publications, 2019), p.35

more than any other human emotion. Rage emerges most commonly in response to unwanted conditions that could be changed but have not been changed.¹¹

In light of the above, Anene further heightened his theoretical position by asserting that at times, the swiftness and certainty of violence seem the only justifiable response to outrage. However, the conception of violence is synonymous with force.¹² According to Hoffman and Graham, violence is a synonym for force.¹³ Odey further argued that nonviolent revolution is the attempt of nonviolent protesters to suffer for the cause of justice and this was actually practiced by Gandhi argues that the success of nonviolence depends on the goodwill of the oppressor but they also made it clear that the primary factor in the determination of its success is not the goodwill of the oppressor but the convictions, courage and the willingness of the nonviolent resister to suffer for the cause of justice until his suffering has touched the conscience of the oppressor and made him see how wrong he has been.¹⁴

In light of the above, Odey, in his theoretical presupposition, argued that there are those who concede conditional success to nonviolence. They contend that it is a form of protest the success or failure of which depends on the goodness or otherwise of those against whom it is used. Gandhi contends that nonviolence certainly has an important

¹¹ *Ibid.*, pp.37-38

¹² *Ibid.*, p.38

¹³ Hoffman., J., and Graham., P., *Introduction to Political Theory*, Second Edition, (England: Pearson Higher Education Limited, 2009), p.502

¹⁴ Odey., J., *Racial Oppression in America and the Nonviolent Revolution of Martin Luther King Jr*, p.215

sphere. Gandhi used it against the British both in South Africa and in India and led his people to triumph. But that depended upon the existence of certain virtues in those against whom he used it. Gandhi's nonviolent method succeeded because the British were decent people who shared the same morality that Gandhi enunciated.¹⁵ For Odey, Gandhi's nonviolent techniques posed a great problem to those who wished to keep Indians under perpetual subjugation either in South Africa or in India.¹⁶ According to Gandhi, you desire victory by self-suffering alone and never transgress your self-imposed limits of courtesy and chivalry. And that is what reduces us to sheer helplessness.¹⁷ Moreover, it has been argued from some quarters that both of them were assassinated in the course of their nonviolent struggle.

Nonetheless, Odey, in his theoretical analysis, argues that nonviolent revolution of Gandhi was brought to the foreground in India and South Africa; and in these respective countries, Gandhi never compromise in his nonviolent method. The more Gandhi waded into the social, political and economic conditions of Indians in India and South Africa the more pathetic they became. The first group of Indians were imported to South Africa in 1860—nine years before Gandhi was born. They were imported as indentured labourers to work on the British owned sugar, tea and coffee plantations because the blacks there

¹⁵ *Ibid.*, pp. 217-218

¹⁶ Odey, J., *Mahatma Gandhi: A Profile in Love, Peace and Nonviolence*, p.99

¹⁷ Gandhi., M., *Satyagraha in South Africa*, (California: Academic Reprints, 1954), pp.325-326.

had been able to summon the courage to refuse such slave labour.¹⁸ Odey further argues that nonviolent philosophy demonstrates repressive pressures. According to JO, MG believed what he preached. He lived out what he preached, and he died for what he believed. He is a challenge to you and to me¹⁹

Furthermore, Odey argues that after Gandhi had raised the consciousness of Indians over their unwarranted sufferings and alerted the white authorities concerning their ill-treatment of the Indians, Gandhi turned his attention to the case that had brought him to South Africa.²⁰ On the other hand, Gandhi in consonance with Odey argues that the Indians were not held in much respect...it stung me...those who looked at me did so with a certain amount of curiosity.²¹ David Hardiman, in his theoretical reconstruction, argues that Gandhi's doctrine of nonviolent protest (*satyagraha*) and use of religious principles of ahimsa as a tool of peaceful protest became the model for future social movement. He believed in nonviolence as he argued that violence doesn't solve anything. If the Indian nationalists used violence against the British, it is simply an excuse for the British to react in their draconian ways.²² Mary Elizabeth King asserts that under Gandhi's nonviolent

¹⁸ Odey, J., *Mahatma Gandhi: A Profile in Love, Peace and Nonviolence*, p. 63

¹⁹ *Ibid.*, p.18

²⁰ *Ibid.*, p.65

²¹ Gandhi., M., *An Autobiography: The Story of My Experience with Truth*, (Ahmedabad: Navajivan Publishing House, 1927), p.77

²² Hardiman., D., (2020). "MK Gandhi, the clever tactician of nonviolence", *India News*. October 1.

approach was also the principle of non-cooperation or noncompliance.²³ However, the philosophy of non-violence as espoused by Gandhi itself found resonance among the British public, who were averse to political repression by violent means. Gandhi's philosophy of nonviolence presupposes the principles of universal brotherhood. Gandhi's philosophy of nonviolence presupposes that nonviolence is the only way forward in resolving conflicts of interest in the society.

Moreover, Gandhi's philosophy of nonviolence presupposes the comprehensive conception of the good life. Gandhi's philosophy of nonviolence reflects on a practical demonstration of a normative peace in an emancipated global society and it advocates the need for human emancipation. Gandhi's philosophy is aimed the promotion of the common good of all in the society. The Christian virtues of peace and long suffering revolves around the common good of all individuals in the society. Gandhi's philosophy of nonviolence advocates the need for the philosophy of love. The love of one another is the principal thing in the Nigerian State.

2.4 Mahatma Gandhi and the Philosophy of Love

Gandhi's philosophy of nonviolence advocates the need for a world that is subsumed under the atmosphere of peaceful coexistence, universal brotherhood, religious

²³ King., E. M., "Mohandas K. Gandhi and Martin Luther King Jr.'s Bequest: Nonviolent Civil Resistance in a Globalized World" in Lewis V. Baldwin and Paul R. Dekar, *In an Inescapable Network of Mutuality: Martin Luther King Jr. and the Globalization of an Ethical Ideal* (Wipf and Stock, 2013), pp.168-169.

tolerance, love, empathy, compassion, long suffering, and respect for the rights and dignity of human life. In other words, Gandhi's political philosophy and his philosophy of nonviolence is geared towards the theory of social change and the rationalization of society. It is, therefore, germane to note that Gandhi's philosophy of nonviolence is invariably the philosophy of love, philosophy of social change and the philosophy of society. In addition to the foregoing, society cannot thrive in an atmosphere of rancour and society requires the normative outcomes of social order and the beneficial scheme of social cooperation. Gandhi's philosophy of nonviolence which is invariably the philosophy of social change and the philosophy of love revolves around the need for social cooperation or coordination. Gandhi's philosophy of nonviolence advocates peaceful coexistence of all men in an emancipated global society. Gandhi's philosophy of nonviolence and his concept of humanity presupposes that all men are brothers and no doubt has lots of inestimable degrees. He masterly advocates the need for human dialogue through conflict resolution management. Gandhi has been emulated by Martin Luther King on his linear understanding of the conceptual clarification of the philosophy of nonviolence where events ought to follow in a sequential and irreversible order. Also, the claim that the philosophy of nonviolence portrays the rationalization of society is fundamental and unique. However, nonviolence is the best way to go in resolving conflicts of interest. This informs why scholars have argued that communicative dialogue through nonviolent resistance is the only way forward in any robust civil society. Gandhi's philosophy of nonviolence is credited with Christian virtues and the normative

context of democratic liberalism. Liberalism is a socio-economic and political ideology that anchors on the promotion of fundamental human rights, constitutionalism and rule of law, religious tolerance, freedom of expression, and freedom of association.

Furthermore, Gandhi's philosophy of nonviolence is undertaken for various reasons: to explore and understand the critical importance of the philosophy of nonviolence in the society. However, the Western conception of the philosophy of nonviolence, has resemblance with the African perspective of nonviolence. Moreover, violence which is the opposite of nonviolent resistance brings about destruction of lives and property, human suffering and environmental degradation. Violence brings about lack of democratic sustainability. Western and African perspectives of the philosophy of nonviolence allows us to deeply appreciate the unique and peculiar beliefs and practices surrounding the philosophy of nonviolence in an emancipated global society. Gandhi's philosophy of nonviolence demonstrates a more inclusive and comprehensive understanding of the philosophy of nonviolence that takes into ethical consideration the normative assumption of civil society. The political philosophy of Gandhi reflects on the moral implications of the philosophy of nonviolence, as well as its limitations and biases of a linear understanding of the philosophy of nonviolence in the society.

Nevertheless, the obvious cultural diversity inherent in contemporary society calls for a more inclusive and comprehensive understanding of such concepts as nonviolence and violence. Gandhi's philosophy of nonviolence is a juxtaposition with the view of Martin

Luther King's philosophy of nonviolence which as gained insight into a series of debates on the philosophy of nonviolence and its crucial importance on contemporary society. For instance, Gandhi and King believed that the philosophy of nonviolence remains one of the best measures of eliminating social evil. For Ron Ramdin (2004, 15), King began his intellectual quest to find a way of eliminating social evil. Gandhi's philosophy of nonviolence as described by various scholars emphasized the linear understanding of the philosophy of nonviolence prevalent in modern societies and it emphasizes the moral implications of the philosophy of nonviolence in the society. Gandhi's political philosophy fosters a cross cultural understanding, enhance empathy and facilitate effective interactions between people of different cultural backgrounds.²⁴

In addition, the philosophy of nonviolence is predicated on the cultural diversity of human experiences which range from the fundamental questions of self-realization and the principle of human equality. Gandhi's conception of God, freedom, moral rights, obligations and moral duties of the individuals in their societies reflects on the Christian virtues of Jesus Christ because religion presupposes the need for social cohesion. However, Gandhi's philosophy of nonviolent resistance or dialectical approach to the oppressive British government in India and the racial discrimination in South Africa motivated him to adopt the nonviolent approach. On the other hand, Odey further heightened his theoretical position by arguing that the racial problem in South Africa, is

²⁴ Ramdin., R., *Life and Times of Martin Luther King Jr*, (London: Haus Publishing Limited, 2004).

the culmination of a struggle that spanned through a period of profound fundamental problems of man's inhumanity to man in contemporary times. Gandhi played in the struggle and of his nonviolent techniques that requires a good and comprehensive understanding of their historical setting. Both nonviolent practitioners (Gandhi and King) shared many things in common in advancing the sacredness of the humanity of man.²⁵ Gandhi's nonviolent philosophy is a radical response to the lopsided human race.

Nonetheless, many scholars have associated nonviolent resistance with civil disobedience. However, there is an inextricable nexus between nonviolence and civil disobedience. Civil disobedience is the legitimate means in which people in the political state express their grievances to the government whenever their needs and aspirations are not met by the government. As rightly observed by Wolfgang Kersting (1992, 346-347), many critics mistake violent revolution for civil disobedience and civil disobedience and violent revolution do not convey the same meaning. Accordingly, Kersting (1992, 347-348) argues that civil disobedience means the legitimate manner in which the people express their grievances to any oppressive government in any civil society.²⁶ Hoffman and Graham further heightened their theoretical position by asserting that civil disobedience has then these components: (a) it involves breaking the law—it is not simply legal protest; (b) there are moral reasons justifying the action; (c) the aim is to

²⁵ Odey., J., *Racial Oppression in America and the Nonviolent Revolution of Martin Luther King Jr*, pp.12-13

²⁶ Kersting., W, (1992). Freedom, Politics and Order in Kant's Political Philosophy in Paul Guyer (Editor), *The Cambridge Companion to Kant*, (Cambridge: Cambridge University Press, 1992), pp.348-349

change a law or policy; it is not intended to bring down an entire political system--- civil disobedience is not revolution. Based on this theoretical position given by Hoffman and Graham, civil disobedience and revolution do not convey the same meaning but they are entirely two different meanings.²⁷

Furthermore, the concept of nonviolence has been given different misconceptions and misinterpretations. Based on this theoretical subscription, Odey argues that owing to the different ways different people approach the term, it is rather difficult to arrive at a very concrete definition of nonviolence. However, this difficulty does not pose a problem towards a good understanding of the meaning of nonviolence in the conception of Gandhi and King who are its most practical exponents in contemporary times.²⁸ Odey argues that nonviolent protest has a tremendous power that can act as a sort of moral *jiu-jitsu* on the opponent, makes him question his violent ways, and eventually paves the way towards a change of heart and reconciliation with his victim.²⁹

Furthermore, nonviolence means so many different things for different people depending particularly on their religious convictions and attitudes in life. There are others who understand nonviolence as the best method that could be used towards the resolution of social conflicts. According to Emmanuel Ebo, conflicts sometimes reoccur as a result of surreptitious attempt to create imbalance in the polity by some individuals and groups.

²⁷ Hoffman., J., and Graham., P., *Introduction to Political Theory*, p.431

²⁸ Odey., J., *Racial Oppression in America and the Nonviolent Revolution of Martin Luther King Jr*, p.215

²⁹ *Ibid.*, pp.215-216

In addition to the foregoing, nonviolence has been regarded by its exponents as the best method in resolving conflicts or conflicts of interest.³⁰ Nonviolent protest remains one of the best alternatives to conflict resolution mechanism as far any civil society is concerned.

³⁰ Eboh., E., Nigerian Democracy, Conflict Resolution and Reconciliation: An Analysis of Tracy Utoh's Forest of Palm Trees and Femi Osofisan's Farewell to a Carnival Rage in A.B.C, Chiegboka, C.E Nwadiwe and E. C Umezina (Eds.), *The Humanities and the Nigeria's Democratic Experience*, (Anambra: Rex Charles and Patrick Limited, 2009), p.559

CHAPTER THREE

A CONTEMPORARY LEGACY OF MAHATMA GANDHI'S PHILOSOPHY OF NONVIOLENCE AND ITS MORAL LESSONS FOR NIGERIA

3.1 Mahatma Gandhi and the Concept of Civil Disobedience

The philosophical investigation unfolds against the backdrop of nonviolent philosophy shedding light on how cultural intricacies influence temporal perceptions. By scrutinizing Gandhi's theoretical framework through the lens of nonviolent philosophy in attaining social change; and this critique seeks to unearth alternative perspectives on the framework of nonviolent philosophy within the Nigerian context. This scrutiny and critique is not merely a rejection of Gandhi's philosophical ideas but rather a nuanced exploration seeking to highlight the need for the philosophy of nonviolence. By expatiating on Gandhi's perspectives, the study aims to contribute to a more comprehensive and inclusive discourse on the intricate tapestry of temporal concepts within the Nigerian context. To ensure this, therefore, this work adopts the critical analysis, hermeneutical and phenomenological methods to examine Gandhi's philosophy of nonviolence. There are vital points to note in Gandhi's philosophy of nonviolence and there are also interesting facts in the philosophical investigation of Gandhi's concept of nonviolence which when placed together will lead to a more holistic view of the Gandhian concept of nonviolence as against the one-sided, rather overgeneralized views

of the metaphysical implications of violence in an emancipated global society. Gandhi, in his philosophy of love and nonviolence advocates that humanity ought to emulate the Christian virtues of Jesus Christ. These Christian virtues of Jesus Christ include love, long suffering, and peace.

3.2 Mahatma Gandhi and the Concept of Non-Violence

The various conception of nonviolence has been given different misconceptions and misinterpretations. Based on this theoretical subscription, John Odey argues that owing to the different ways different people approach the term, it is rather difficult to arrive at a very concrete definition of nonviolence. However, this difficulty does not pose a problem towards a good understanding of the meaning of nonviolence in the conception of Gandhi and Martin Luther King who are its most practical exponents in our contemporary times.¹ John Odey argues that contrary to some misconceptions that it is merely a tactical alternative to violence, the only weapon available to the weak and the cowardly who cannot demand their right by violence, a passive acceptance of evil, and that its success depends entirely on the goodwill of the oppressor, both Gandhi and King saw it as a way of life, an active resistance to evil, and a weapon for those who are brave. For instance, King's conception of the end of nonviolence culminates in the creation of the beloved community.² John Odey further heightened his theoretical position by

¹ Odey., J., *Racial Oppression in America and the Nonviolent Revolution of Martin Luther King Jr*, p.215

² *Ibid.*, p.215.

asserting that nonviolent protest has a tremendous power that can act as a sort of moral *jiu-jitsu* on the opponent, make him question his violent ways, and eventually pave the way towards a change of heart and reconciliation with his victim. Nonviolence means so many different things for different people depending particularly on their religious convictions and attitudes in life. There are others who understand nonviolence as the best method that could be used towards the resolution of social conflicts.³ Emmanuel Ebo in consonance with John Odey's theoretical position, argues that conflicts sometimes reoccur as a result of surreptition or attempt to create imbalance in the polity by some individuals and groups.⁴ In addition to the foregoing, nonviolence has been regarded by its exponents as the best method in resolving conflicts or conflicts of interest. For Eboh, conflicts have always been associated with man, since the emergence of human society. It has threatened the very existence of man and pervaded the life cycle of most nations, communities and individuals. Crisis has been an age long problem dating from the earliest times to the very present.⁵

Nevertheless, the word violence is seen as an opposite of nonviolence. Violence has a destructive tendency. It could lead to the wanton destruction of lives and property. The metaphysical implications of violence always lead to human suffering and

³ *Ibid.*, p.216

⁴ Eboh., E., Nigerian Democracy, Conflict Resolution and Reconciliation: An Analysis of Tracy Utoh's Forest of Palm Trees and Femi Osofisan's Farewell to a Carnival Rage in A.B.C, Chiegboka, C.E Nwadiigwe and E. C Umezina (Eds.), *The Humanities and the Nigeria's Democratic Experience*, (Anambra: Rex Charles and Patrick Limited, 2009), p.559

⁵ *Ibid.*, pp. 122-123

environmental degradation. In addition to the foregoing, violence could lead to the democratic destabilization of society in contemporary times. However, it is an existential imperative for human beings to live in a more peaceful atmosphere instead of resorting to violent eruption in contemporary society. However, borrowing a leaf from a Marxian perspective, violence brings down the pillars of the building and it destroys the social structures of society.

Furthermore, the concept of violence may mean different thing to different people in contemporary society. For Justin Anthony Anene, to understand violence, it is fitting to define what the term stands for.⁶ Accordingly, Anene asserts that:

It is true that we have much in common with our animal cousins behaviourally. Some social scientists like the polemologists, while explaining theories of anthropomorphism and theoriomorphism, depict violence as an instinctive urge, the frustration of which builds energy, leading only to a more outrageous explosion on account of deferral. Man as rational animal prevails. Man is an animal with reason added, and the more dangerous because of reason. These theories predict that man will ameliorate his violent plight only by sublimating his instinctive energies into useful or non-injurious activities, after heeding scientific findings. Violence can spring from rage. Rage is no more than any other human emotion. Rage emerges most commonly in response to unwanted

⁶ Anene., E. Justin-Anthony., *Violence and Power in Hannah Arendt's Political Philosophy*, p.34

conditions that could be changed but have not been changed.⁷

In the light of the above, Anene further heightened his theoretical position by asserting that at times, the swiftness and certainty of violence seem the only justifiable response to outrage.⁸ However, the conception of violence is synonymous with force. According to John Hoffman and Paul Graham, violence is a synonym for force.⁹ Subrata Murkherjee and Sushila Ramaswamy in consonance with John Hoffman and Paul Graham, argued that the government ought to use force carefully even in external affairs. For Murkerjee and Ramaswamy, the use of violence could be controlled, but could not be altogether eliminated in contemporary human societies.¹⁰

Worthy of note is that Gandhi's philosophy of nonviolence vis-à-vis his philosophy of love has inspired the whole of humanity. The humanity of man cannot strive in an atmosphere of rancour and violent eruption in an emancipated global society. However, humanity is at crossroads due to the emergence of global violence caused by oppressive governments, Islamic fundamentalism, terror and terrorism, genocides, weapon of mass destruction (WMD), inter/intra tribal conflicts, ethno-religious crises, World War 1 and 11 and other major atrocities that have been committed by our humanity.

⁷ *Ibid.*, p. 32

⁸ *Ibid.*, pp.25-26

⁹ *Ibid.*, p.27

¹⁰ Murkherjee., S., and Ramaswamy., S., *A History of Political Thought: From Plato to Marx*, (New Delhi: Prentice Hall of India Private Limited, 2011), p..143

Moreover, our global community or socio-political environment has been laid on the pedestal of man's inhumanity to man due to the gross violation of fundamental human rights, lack of robust constitutional democracy, lack of religious tolerance, rule of law, freedom of expression, association and individual rights. Gandhi, in his theoretical analysis of the philosophy of love and the philosophy of nonviolence advocates the need for a world that is subsumed under the atmosphere of peaceful coexistence, universal brotherhood, tolerance, love, empathy, sympathy, long suffering, and respect for life and respect for the freedoms and rights of others in society. In other words, Gandhi's political philosophy and his philosophy of nonviolence is geared towards the theory of social change and the rationalization of society. It is, therefore, germane to note that Gandhi's philosophy of nonviolence is invariably the philosophy of love, philosophy of social change and the philosophy of society.

3.3 The Concept of Non-Violence in Mahatma Gandhi and Martin Luther King: A Comparative Analysis

The Gandhian philosophy of nonviolence and the King's liberation philosophy of nonviolence presupposes the normative assumption of social order in contemporary human society. Gandhi and King believe that nonviolence is the best tactics and the only alternative to resolving social conflicts through rational dialogue backed by the power of love. In addition to the foregoing, Gandhi and King's philosophy of nonviolence is invariably the philosophy of love and the philosophy of society. Society presupposes a

complex relationships of human social interactions. For George Ritzer and Jeffrey Stepnisky, society is complex relationship of human interactions.¹¹

3.4 Mahatma Gandhi's Concept of Religion and Politics

Mahatma Gandhi's philosophy of nonviolence has resemblance with the Christian ethics of Jesus Christ. Religion plays a critical role in Gandhi's conceptualization and contextualization of religion as the foundation for social cohesion. John Hick, in agreement with the Gandhian philosophy of nonviolence opines that religion plays a critical role for social cohesion. Worthy of note is that Gandhi's notion of religion and politics presupposes the need for the normative assumption of the common good and the comprehensive conception of the good life. For Alan Thomas, a comprehensive conception of the good life rests on the normative assumption of social order.¹² Accordingly, John Hick in agreement with Alan Thomas argues that religion makes for social cohesion.¹³ The Gandhian notion of the philosophy of nonviolence is not only aimed at the comprehensive conception of the good life but it presupposes social coordination. For Robert Goodin, social coordination presupposes one of the

¹¹ Ritzer., G., and Stepnisky., J., *Sociological Theory*, Ninth Edition, (Singapore: McGraw Hill International Edition, 2014), p.2.

¹² Thomas., Alan., *Value and Context: The Nature of Moral and Political Knowledge*, (Oxford: Oxford University Press, 2006), 292-293

¹³ Hick., J., *Philosophy of Religion*, Fourth Edition, (New Delhi: Prentice Hall of India Private Limited, 2006), p.3.

characteristics of the political state.¹⁴ Worthy of note is that Gandhi's philosophy of nonviolence revolves around politics and religion. For Iain Mackenzie, politics is best thought of as the pursuit of the common good.¹⁵

3.5 Mahatma Gandhi's Views of Jesus Christ

The Gandhian philosophy of nonviolence shares a lot in common with the Christian ethics of Jesus Christ. Gandhi sees Jesus Christ as the beacon of the hope of humanity. He believes that Jesus Christ during his life time on earth preaches the message of love and peace. Worthy of note is that Jesus Christ's Christian philosophy of peace and love is the only solid bedrock in which we can build humanity. However, our humanity is no longer built on the spirit of love and tranquillity but hatred and bitterness. In our contemporary times, society is ravaged by violence and social disorderliness. This paper examines the intricate exploration of Gandhi's philosophy of nonviolence. Gandhi's theoretical framework revolves around the theory of social change. Gandhi's philosophy of nonviolence is built on humanitarian movement. The objective of this paper is not merely a rejection of Gandhi's philosophical ideas but rather a nuanced exploration seeking to highlight the need for the philosophy of love and peace. This paper aims to contribute to a more comprehensive and inclusive discourse on the intricate tapestry of the social implications of nonviolence. This paper adopts the analytical

¹⁴ Goodin., Robert., *Utilitarianism as Public Philosophy*, (Cambridge: Cambridge University Press, 1995), p.3-4.

¹⁵ Mackenzie., Iain., *Politics: Key Concepts in Philosophy*, (London and New York: Continuum International Publishing Group, 2009), p.5

framework and hermeneutical methodology to examine Gandhi's philosophy of nonviolence and its implications for Nigeria. Findings, however, show that there are vital points to note in Gandhi's philosophy of nonviolence and there are also interesting facts in Gandhi's conceptualization of nonviolence which emphasizes a more holistic view of the comprehensive conception of the good life and the normative assumptions of society. This paper concludes that Gandhi's contextualization of nonviolence is deeply rooted in ethical considerations and it emulates the Christian virtues of Jesus Christ. This paper recommends that there should be love among human beings by respecting the dignity of human life.

Gandhi's philosophy of nonviolence advocates that humanity ought to emulate the Christian virtues of Jesus Christ and there is no room for timidity or cowardice. Gandhi's concept of nonviolence emphasizes believe in the Christian philosophy of Jesus Christ. Gandhi's philosophy of nonviolence is an extension of the Christian virtues of Jesus Christ which include the need for love, long suffering, and peace among all human beings on earth. Christianity plays a critical role in the philosophy of nonviolence. Christianity contends that evil contains the seed of its own destruction. On the other hand, Humanity ought to emulate the Christian virtues of Jesus Christ and that Christ is God and has therefore a universal validity; that he is thus not only for the Christians but for all men; that every human being on Earth is called to emulate the unique and unsurpassable example of Jesus Christ who as the Truth and Prince of peace, has told us the truth and done the truth and told us the good tidings of peace and done peace among us and

between us and our Creator whom we had offended by the sins of disobedience. Gandhi is seen as an ardent protagonist of the truth in the interest of peace, and protagonist of peace in the interest of the will of God, the doing of which is Christ's and emulating Him remains the only way forward for the world to attain the tenets of the comprehensive conception of the good life.

3.6 Mahatma Gandhi's Ways of Non-Violence and the Faith in Men

Gandhi argues that violent revolution is not the best alternative for resolving human social conflicts. However, violence is seen as an opposite of nonviolence and it is a destructive force to our humanity. In addition to the foregoing, violence has a destructive tendency. It could lead to the wanton destruction of lives and property. The metaphysical implications of violence always lead to human suffering and environmental degradation.. The Gandhian philosophy of nonviolence enjoins all men to eschew violence and to embrace love and unity. Moreover, violent revolution does not lead to the democratic destabilization and the environmental sustainability of human society. However, it is a Kantian categorical imperative for human beings to aim at the overall common good of humanity in our global society. However, the Gandhian philosophy of nonviolence opines that nonviolence brings about universal brotherhood and human emancipation in global society. Human society revolves around normative peace and the overall security of lives and property. The concept of nonviolence as exemplified by the Gandhian tradition rests on man's ultimate faith in humanity.

3.7 Mahatma Gandhi's Philosophy of Non-Violence and its Moral Lessons for Nigeria

One of the metaphysical implications of violence in the Nigerian State is that it gives room for political, economic, moral and social insecurity. Gandhi's philosophy of nonviolence has a lot of moral lessons for the Nigerian State. Nigeria as a country has been bedeviled by the evils of violence and other social vices caused by corruption, bad governance, Islamic fundamentalism, ethno-religious crises, inter-tribal conflicts, and farmers-herders. Insecurity in Nigeria reigns supreme due to the poor practicalization of nonviolent resistance. According to Inameti Udo the Nigerian constitution expressly states that the government is ultimately responsible for the security of lives and property of its citizens.¹⁶ For Alloy Ihuah insecurity (including food and housing insecurity), health hazards, instability and other challenges are implicated in the Nigerian State especially when it is aided by terrorism and violence.¹⁷ Gbari Sylvester and Anselm Odo,

¹⁶ Udo., I., *Asouzu's Ibuanyidanda Philosophy: A Packaged Therapeutic Weapon for Addressing Security Challenges in Nigeria* in Alloy Ihuah and Phillip Idachaba (Eds), *Philosophy and National Security: Interrogations in a Distressed Nation*, Proceedings of the Association of Philosophy Professionals in Nigeria, (Makurdi: Eagle Prints Nigeria, 2021), p.175

¹⁷ Ihuah., A., *Pastoralism and the Security Challenge in Nigeria: Benue State in Historical Perspective* in Alloy Ihuah and Phillip Idachaba (Eds), *Philosophy and National Security:*

in consonance with Alloy Ihuah argued that the security challenges in Nigeria is a persistent issue that always calls for attention.¹⁸ Accordingly, Gbari Sylvester and Anselm Odo, stressed that Nigeria has witnessed increasing number of security challenges that constitute a threat to the corporate existence of the country as a united democratic country. In other words, violence has led to a serious political insecurity in Nigeria such as election rigging, electoral fraud, kidnapping, political assassination and political thuggery.¹⁹ For Gbari Sylvester and Anselm Odo, there are desperate politickings among political parties, electoral fraud, election rigging, thuggery, and money politics. Money politics breeds a set of violent able-bodied young men riddled with poverty, illiteracy and half education being used as thugs to rig elections for monetary reward at the risk of their lives. Nigeria as a country must put certain conflict resolution mechanisms in place to curtail the evils of violence.²⁰ According to Alloy Ihuah, the Nigerian State must therefore make conscious efforts to maintain growth and strengthen conflict management mechanisms. However, no society can thrive in an atmosphere of violence and insecurity.²¹ Hence, the philosophy of nonviolence as propounded by Gandhi serves as

Interrogations in a Distressed Nation, Proceedings of the Association of Philosophy Professionals in Nigeria, (Makurdi: Eagle Prints Nigeria, 2021), p.269

¹⁸ Sylvester., G and Odo., A., Philosophy: A Therapeutic Tablet for Security Challenges in Nigeria in Alloy Ihuah and Phillip Idachaba (Eds), *Philosophy and National Security: Interrogations in a Distressed Nation*, Proceedings of the Association of Philosophy Professionals in Nigeria, (Makurdi: Eagle Prints Nigeria, 2021), p.201

¹⁹ *Ibid.*, p.205

²⁰ *Ibid.*, p.202

²¹ . Ihuah., A., Pastoralism and the Security Challenge in Nigeria: Benue State in Historical Perspective, p.272

the only solid bedrock for any country's quest for national development. Development cannot thrive in an atmosphere of violence. Secondly, Gandhi's philosophy of nonviolence is a logical extension of the Christian virtues of Jesus Christ and both Christians and non-Christians alike should emulate the Christian virtue of Jesus Christ that advocates peace and long suffering. Gandhi's philosophy of nonviolence advocates the need for religious tolerance and the principle of universal brotherhood.

Moreover, religious tolerance has been championed by various scholars as one of the avenues for peaceful coexistence. Thirdly, one of the moral lessons Nigeria can learn from Gandhi's philosophy of nonviolence is that in any conflict situation, Nigeria should embrace the need for dialogue and resort to peaceful civil disobedience in order to avoid collateral damage to lives and property. One of the metaphysical implications of violence is that it leads to the wanton destruction of lives and property. It could also lead to the senseless destruction of the environment. Violence breeds more violence and it brings about death and human suffering. It could also lead to starvation, diseases and hunger. Gandhi's philosophy of nonviolence presupposes that nonviolence is the only way forward in resolving conflicts of interest in the society.

Furthermore, the absence of peaceful atmosphere in Nigeria has led to serious economic insecurity such as food shortages, starvation, hunger and diseases, Internally Displaced Persons (IDP) camps, destruction of lives and property such as educational institutions, and government institutions. Fourthly, Nigerians can draw inspiration from

Gandhi's philosophy of nonviolence on the grounds that his nonviolent resistance presupposes the need for social cooperation. Every society demands the need for social cohesion in order for socio-political and economic development to take place. However, one of the moral lessons Nigerians can draw from Gandhi's philosophy of nonviolence is the need to respect the rights and dignity of human life. However, the respect for the rights and dignity of human life remains one of the critical ingredients for global community.

Moreover, Gandhi's philosophy of nonviolence presupposes the comprehensive conception of the good life. Gandhi's philosophy of nonviolence reflects on a practical demonstration of a normative peace in an emancipated global society and it advocates the need for human emancipation. Gandhi's philosophy is aimed the promotion of the common good of all in the society. The Christian virtues of peace and long suffering revolves around the common good of all individuals in the society. Gandhi's philosophy of nonviolence advocates the need for the philosophy of love. The love of one another is the principal thing in the Nigerian State. Unfortunately, Nigeria is deeply rooted in the spirit of hatred and lack of love for one another. In other words, many Nigerians do not love themselves and the Nigerian citizens should love one another irrespective of their cultural backgrounds and ethnics cleavages. Love is a powerful instrument for ensuring social cohesion and human emancipation. However, love is like an inbuilt mechanism that must radiate in the society.

Furthermore, Gandhi's philosophy of nonviolence reveals the philosophy of liberation theology. However, Gandhi's philosophy of nonviolence revolves around the utilitarian principles that were championed by Jeremy Bentham and John Stuart Mill. For Leon Baradat, Bentham's philosophy presupposes that the government should do whatever would produce the greatest happiness of the greatest number in the society.²² Gandhi's philosophy of nonviolence rests on a humanitarian or social movement. However, the central tenets of this paper is that Gandhi's philosophy of nonviolence revolves around the theory of social change, human emancipation, philosophy of love, self-determination, empathy and peaceful coexistence of people in their political, economic and socio-existential relationships.

²² Baradat., L., *Political Ideology: Their Origins and Impacts*, Ninth Edition, (New Delhi: Prentice Hall of India Private Limited, 2008), pp.62-63.

CHAPTER FOUR

EVALUATION, RECOMMENDATIONS AND CONCLUSION

4.1 Evaluation

Gandhi's philosophy is aimed the promotion of the common good of all in the society. The Christian virtues of peace and long suffering revolves around the common good of all individuals in the society. Gandhi's philosophy of nonviolence advocates the need for the philosophy of love. The love of one another is the principal thing in the Nigerian State. Unfortunately, Nigeria is deeply rooted in the spirit of hatred and lack of love for one another. In other words, many Nigerians do not love themselves and the Nigerian citizens should love one another irrespective of their cultural backgrounds and ethnics cleavages. Love is a powerful instrument for ensuring social cohesion and human emancipation. However, love is like an inbuilt mechanism that must radiate in the society.

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¹ Baradat., L., (2008). *Political Ideology: Their Origins and Impacts*, Ninth Edition, (New Delhi: Prentice Hall of India Private Limited, 2008), 297.

However, the central tenets of this paper is that Gandhi's philosophy of nonviolence revolves around the theory of social change, human emancipation, philosophy of love, self-determination, empathy and peaceful coexistence of people in their political, economic and socio-existential relationships.

Gandhi has been emulated by Martin Luther King on his linear understanding of the conceptual clarification of the philosophy of nonviolence where events ought to follow in a sequential and irreversible order. Also, the claim that the philosophy of nonviolence portrays the rationalization of society is fundamental and unique. However, nonviolence is the best way to go in resolving conflict in contemporary society. This informs why scholars have argued that communicative dialogue through nonviolent resistance is the only way forward in any robust civil society. Gandhi's philosophy of nonviolence is credited with Christian virtues and the normative context of democratic liberalism. Liberalism is a socio-economic and political ideology that anchors on the promotion of individual rights, constitutionalism, rule of law, religious toleration, freedom of expression, and freedom of association.

Nonetheless, Gandhi's conceptualization and contextualization of the philosophy of nonviolence reflects what Nirmal Kumar Srivastava calls an increasingly multicultural world.² Accordingly, Nirmal Kumar Srivastava, alluding to the Gandhian philosophy of

² Srivastava., N., (2016). Mahatma Gandhi's Philosophy of Nonviolence, *International Journal of Advanced Research*, 4 (12), (2016), p. 120

nonviolence argues that nonviolence carries on a constant struggle against arrogance and violence.³ In addition to the foregoing, the Gandhian philosophy of nonviolence has a contemporary relevance; and it assumes two forms of violence.⁴ Worthy of note is that Nirmal Kumar Srivastava further heightened his theoretical position by arguing that Gandhi saw violence pejoratively and also identified two forms of violence. Passive and physical.⁵ According to Vibha Tiwari and Abha Tiwari, Gandhi used nonviolence in both his personal and political life and used it first in South Africa effectively and back home he applied it in India against the British colonial government with far more outstanding success, as it proved supremely useful and efficacious in liberating the country from the British servitude.⁶ However, some scholars have succinctly argued that Gandhi's philosophy of nonviolence seems to be irrelevant in today's contemporary world. For Vibha Tiwari and Abha Tiwari, Gandhi's policy of nonviolence is far from being irrelevant in the present day context, as it suited to the adversaries, rather than serving one's own interest.⁷ Vibha Tiwari and Abha Tiwari, further heightened their theoretical position by asserting that Gandhi based his philosophy of nonviolence on the principle of love for all and hatred for none.⁸ Vibha Tiwari and Abha Tiwari, further argued that Gandhi adopted nonviolence as the basis of his thoughts and mission and made it the

³ *Ibid.*, p.121

⁴ *Ibid.*, p.122

⁵ *Ibid.*, pp. 122-123

⁶ Tiwari., Vibha., and Tiwari., Abha, Gandhi's Philosophy of Nonviolence: A Critique, International Journal of English Language, Volume V, Issue VII (2017): 26-34

⁷ *Ibid.*, p. 32

⁸ *Ibid.*, pp.25-26

ideal of his life.⁹ Vibha Tiwari and Abha Tiwari, in their theoretical construct further posit that Gandhi lived in a world dominated by violence and hatred, valued nonviolence the most. The thoughts of Gandhi, like other thinkers of the world, were inspired by what had already existed and flew his mind spontaneously. Gandhi refused to deviate from his chosen path, who during those turbulent days spent his time in the most violent areas of India and South Africa.¹⁰ In a nutshell, Gandhi's philosophy of nonviolence is a liberation philosophy and this form of liberal philosophy tends to heal the contemporary world from its wounds.

4.2 Conclusion

So far, this paper examines the Gandhi's philosophy of nonviolence and its implications for Nigeria and concludes that Gandhi's philosophy of nonviolence revolves around the theory of social change. Gandhi's philosophy of nonviolence advocates the Christian virtues of Jesus Christ and that both Christians and non-Christians alike should emulate the Christian virtues of Jesus Christ that advocate peace, love, and long suffering.

4.3 Recommendations

⁹ *Ibid.*, p.27

¹⁰ *Ibid.*, p. 30

Gandhi's conceptualization and contextualization of nonviolence places emphasis on a more holistic view of the comprehensive conception of the good life. This paper, however, recommends that:

1. Gandhi's philosophy of nonviolence should serve as a moral compass for ensuring a peaceful atmosphere in Nigeria
2. Gandhi's philosophy of nonviolence should serve as a solid bedrock for ensuring the matrix of social orderliness in Nigeria.
3. The Nigerian masses should embrace dialogue whenever there is any conflicts of interest in society.
4. The philosophy of love should be promoted in Churches and Mosques during sermons by both the Christian and Moslem faithful.
5. The Nigerian masses should emulate the Christian virtues of Jesus Christ that advocates peace, love and long suffering
6. Countries of the world should adopt Gandhi's philosophy of nonviolence which will eventually make our global community better for all human beings to dwell in.
7. The Nigerian leaders should embrace Gandhi's philosophy of love in their interaction with the Nigerian masses.
8. Gandhi's philosophy of nonviolence should serve as a reminder that we as humans should respect the rights and the dignity of other human lives,

9. The animalistic behavior of brutal force that gives birth to violence should be discouraged and replaced with the philosophy of nonviolence which reflects on the feature of any robust civil society.
10. The emergence of violence would lead to destruction of lives and property and it is antithetical to Nigeria's quest for national development. It could also lead to environmental degradation and we must do everything humanly possible to preserve our natural environment.
11. Violence is a crime against humanity and should be completely discouraged from the Nigerian society in order to pave the way for rapid economic development.
12. Countries all over the world should endeavor to give their citizens civic education on the need to embrace peace and dialogue rather than violence.
13. Nigeria as a country should promote the need for religious tolerance which remains one of the offshoots of Gandhi's philosophy of nonviolence.
14. Gandhi's philosophy of nonviolence should bring to the foreground the need for an emancipatory global society.
15. Gandhi's philosophy of nonviolence should be seen as a social matrix and humanitarian movement that revolves around our humanity.
16. There should be regular sermons on good neighbourliness among Christian and Moslem faithful.
17. There should be constitutional reforms and legal checks on perpetrators of violence in Nigerian society.

18. That civil disobedience should be backed by the rule of law as the only last resort for the Nigerian masses to air their grievances.
19. There should be good conflict resolution mechanism such as round table discussion or rational dialogue during any conflicts of interest in Nigeria society.

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