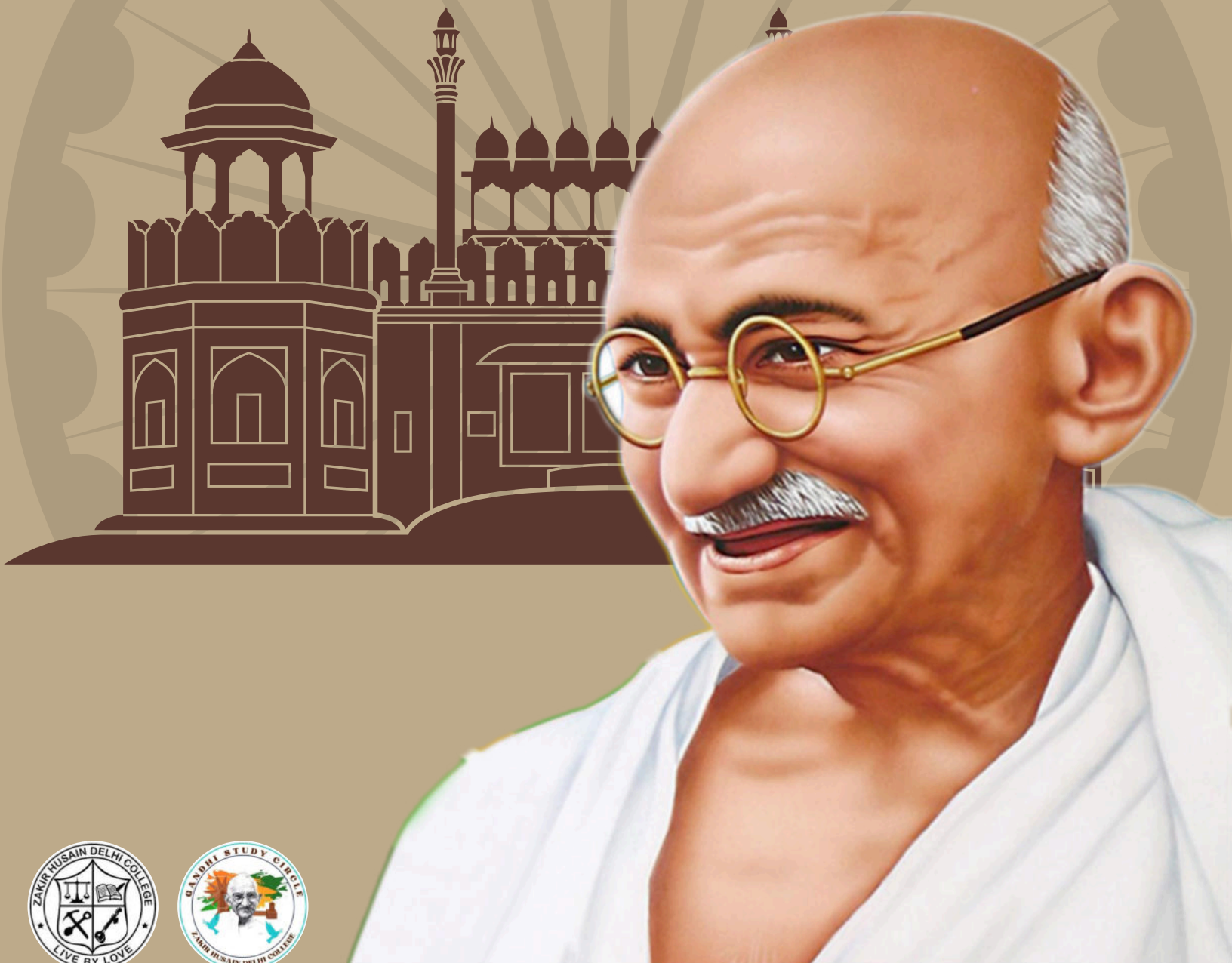


ANTYODAYA

Gandhi Study Circle, Zakir Husain Delhi College



Annual Magazine 2024

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MESSAGE FROM THE PRINCIPAL



It brings me immense joy to know that Gandhi Study Circle is bringing its third edition of the annual magazine, Antodaya. Society has been widely active throughout the academic session in encouraging and inculcating Gandhian values, teachings, and philosophies.

Mahatma Gandhi is indeed an eternal figure not just for Indians but the entire world for his lasting contributions in the field of peacebuilding and conflict resolution. I am sure, this thoughtful initiative of Gandhi Study Circle would provide an incredible platform to the students, teachers, and everyone who seeks to learn and understand Gandhi. I sincerely hope Gandhi's enduring life, philosophy, and legacy would help each one to become a more virtuous, responsible, and compassionate human being.

I extend my heartiest congratulations to the entire team of Gandhi Study Circle for this wonderful and fruitful initiative of preaching the values of the Father of Our Nation amongst the youth, the future of our nation.

I wish and look forward to many such big and small steps toward a better tomorrow.

All the Best!

Prof. Narendra Singh
Principal

CONVENOR'S MESSAGE



It's indeed a proud moment that we bring to you, the third edition of the Antodaya -the annual Magazine of Gandhi Study Circle commemorating the life and legacy of Mahatma Gandhi. It is essential to reflect on his timeless teachings. Gandhi's message transcends borders, generations, and ideologies. His commitment to truth, non-violence, and social justice remains an inspiration for all of us.

Persuasive Communication: In today's world, where information flows rapidly through various media channels, we must remember Gandhi's approach to communication. He didn't merely convey messages; he touched hearts, stirred emotions, and mobilized masses. Let us learn from his persuasive communication techniques.

Ideal Character: Gandhi's integrity and authenticity were his greatest assets. Let us lead by example. Our actions should align with our words, fostering trust and credibility. Logical Thinking: Gandhi's clarity of thought allowed him to articulate complex ideas in simple language. Let us strive for clarity, avoiding jargon and ambiguity. Logical persuasive reasoning can sway minds more effectively than emotional appeals.

Emotional Connection: Gandhi appealed to people's emotions. Whether through his salt satyagraha or the Quit India Movement, he touched their hearts. As believers in Gandhian ethics, let us empathize with all, understanding their concerns and aspirations.

Inclusivity: Gandhi's message wasn't limited to a select group. He reached out to all sections of society. Let us ensure that our magazine reflects diverse perspectives, amplifying voices from every corner.

In conclusion, let our magazine be a platform for dialogue, reflection, and positive action. May Gandhi's spirit guide our words, and may our collective efforts contribute to building a more just and compassionate world.

Best Wishes,

Prof. Sanjeev Kumar,
Convener, Gandhi Study Circle.

TEACHER COORDINATORS



Prof. Sanjeev Kumar
Convener



Dr. Saima
Coordinator



Dr. Manashi Mishra
Coordinator



Dr. Sanchita Sharma
Coordinator



Dr. Anjana Yadav
Coordinator

OFFICE BEARERS 2023-2024



Samiksha Chaudhary
President

I appreciate that I spent my three years of undergraduate studies at Zakir Husain Delhi College as a member of the Gandhi Study Circle. The society's dynamic nature, together with the many events, activities, and lectures that are held, have provided an amazing educational opportunity. Being able to assist with the planning teams and then take the lead in leading these teams to host these events has been an exciting journey. I am grateful to Prof. Sanjeev Kumar, the convener, as well as the other teacher coordinators, for giving me this chance to develop academically and gain valuable life skills.

Moreover, I congratulate the editorial board for successfully compiling another edition of Antyodaya.

Being a member of the Gandhi Study Circle from past three years, I experienced many changes in myself as here we believe not just in theoretical but a practical understanding of Mahatma Gandhi. From academic seminars to quizzes to debates to charkha-spinning, we've tried to engage students on the Gandhian cause. The students should take part in activities of the circle as the answer to most of the important questions, certainly, is a Gandhian answer.



Ayush Chaturvedi
Vice-President



Kinjal Sharma
General Secretary

GSC has become an integral part of my college experience in a very short span of time. The inculcating discussions with various speakers we've had has surely expanded my horizons and has immensely provided me this juncture to be a part of this incredible experience. Besides, I've also made great friends and found great mentors on the way. Can't wait to see what's in store for GSC in the upcoming years

I am grateful for the enriching experience I've had as a member of the Gandhi Study Circle at Zakir Husain Delhi College throughout my undergraduate years. The society's diverse range of events, activities, and lectures has not only enhanced my academic knowledge but also honed my life skills such as management, communication, and teamwork. I am thankful to Convener Prof. Sanjeev Kumar and the teacher coordinators for providing me with the opportunity to grow, learn, and lead. Finally, I extend my congratulations to the editorial board for their successful completion of another edition of Antyodaya. This project is cherished by all members of the Gandhi Study Circle and stands out as distinctive among all Gandhi Study Circles within the University of Delhi.



Aaradhya Yadav
Book Reading
Coordinator



Tiskeen Laba
Social Media Head

As the Social Media Head of Gandhi Study Circle at Zakir Hussain Delhi College, I've had the incredible opportunity to combine my passion for social media with my commitment to social change. Through GSC, I've connected with like-minded individuals, organized impactful events, and shared Gandhi's timeless teachings. It's been a rewarding journey, and I'm grateful for the chance to contribute to a more compassionate and just world.

Joining Gandhi Study Circle in 2022 was a defining moment. Transitioning from media to Social Media Head, I embraced Gandhi's principles, guided by our supportive sir. Together, we organized impactful events, fostering a sense of purpose and community. Each day brought valuable lessons and cherished memories, shaping my commitment to Gandhi's legacy. Grateful for the opportunity, I leave with profound gratitude and renewed dedication to promoting peace and social change. My experience with the Gandhi Study Circle has left an indelible mark, inspiring me to continue Gandhi's work with compassion and integrity.



Aman Raj
Social Media Head



Sowmithri Maganti
Seminar and Content
Head

I'm Krishna Veni Sowmitri, a dedicated second-year student pursuing a BA in Political Science Honours, and currently serving as the Content and Seminar Head of Gandhi Study Circle. With a fervent passion for engagement, I have been ardently participating in various initiatives and events, contributing significantly to the circle's dynamic environment. I'm enthusiasm for enriching discussions and proactive involvement exemplifies my commitment to fostering a vibrant academic community within the circle.

I'm thrilled to recount my transformative experience with the Gandhi Study Circle. It's been a journey of vibrant discussions and interactive learning that has deeply influenced both my academic and personal life. The teachings of Gandhi have guided me through complex human interactions with empathy.

Under the mentorship of Sanjay and the support of Prof. Sanjeev, our team has embraced Gandhi's principles of truth and non-violence. Our work on Antyodaya aims to inspire and comfort readers, as we strive to foster a world of justice and compassion.



Bharat Gautam
Seminar and Content
Head



Abhinav Gupta
Social Outreach Head

I feel honored to be a part of this society, which has its wings in all positive directions. Being a B.Sc. (Hons.) Mathematics student, sometimes I find it very difficult to relate to a few concepts and practices of Gandhi, but the convener of our society and the core team help me and many others in this regard.

Being in a leadership position for outreach tasks at all events makes my job more challenging and insightful. It made me learn a lot of things in the outreach and social media parts, but it also helped me practice my insights.

I love to be a part of the Gandhi Study Circle and would like to appreciate the convener and various teachers who provide me with this opportunity.

As the Editor-in-Chief of Antyodaya, it is my privilege to reflect on the profound impact of Gandhian principles and the vibrant environment fostered by the Gandhi Study Circle at Zakir Husain Delhi College (ZHDC). Our magazine, named after the Gandhian concept of uplifting the poorest in society, resonates with the ethos of inclusivity and empowerment.

Gandhian Principles: A Beacon for Our Times Mahatma Gandhi's life was a testament to the power of truth and non-violence. His 11 vows, including non-stealing, chastity, and non-possession, have not only shaped the moral fabric of individuals but have also been instrumental in driving social and political change. In today's world, where conflict and materialism often overshadow peace and simplicity, these principles serve as a guiding light, advocating for a life of integrity, harmony, and sustainability.

Gandhi Study Circle ZHDC: Cultivating Consciousness The Gandhi Study Circle at ZHDC has been pivotal in nurturing an understanding of Gandhian values among the youth. Through seminars, debates, and various skillful activities like organising the Gandhian fests including the field trip for the applicative learning of the Gandhi, the Circle has created a platform for students to engage with and apply Gandhian philosophy in contemporary contexts. The Circle's efforts in organizing events like the National Conference on "Exploring the Gandhian Approach of Conflict Resolution" underscore the relevance of these timeless ideals in addressing today's global challenge.

The Antyodaya Vision: Harmony and Progress At Antyodaya, we strive to embody the spirit of Gandhi's vision, fostering a community that thrives on mutual respect, self-reliance, and a commitment to social justice. We believe that the peaceful environment established by the Gandhi Study Circle ZHDC is a microcosm of the society we aspire to build one where the Gandhian ethos of simplicity, truth, and non-violence informs our actions and interactions. In closing, let us remember Gandhi's words: "Be the change you wish to see in the world." It is this change that Antyodaya champions, and it is this change that we invite our readers to join us in cultivating.

Warm regards,
Editorial Board

THE EDITORIAL BOARD



Bharat Gautam



Tiskeen Laba





Lakshya Chetri



Ankit Mishra



Vinayak Nandi



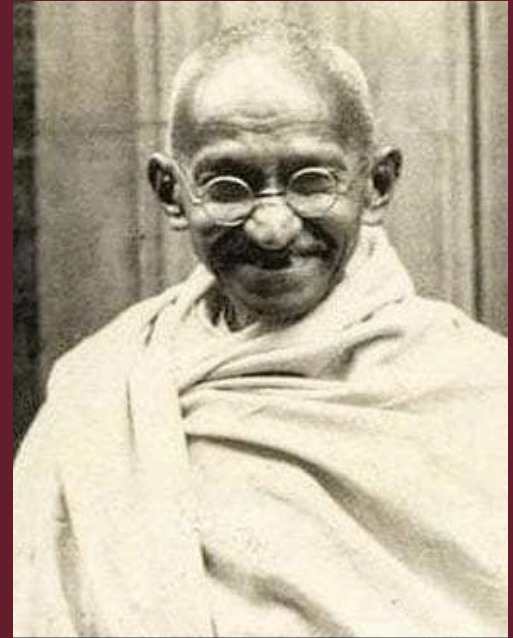
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Gandhi and Global Justice: A Legacy of Nonviolence and Equality

Yaditi Singh Dahiya
B.A. English Hons.

There are hardly many people in history who have had such a lasting impact as Mahatma Gandhi. Mahatma Gandhi, honored as India's "Father of the Nation," has an effect that reaches well beyond its frontiers. People worldwide are being motivated to support the causes of justice, equality, and peace worldwide by his steadfast dedication to the truth, nonviolence, and civil disobedience.



Gandhi's ahimsa, or nonviolent ideology, is international; global movements such as the American Civil Rights Movement and the South African Anti-Apartheid Movement were influenced by Gandhi's strategy of peaceful protest. His lasting legacy continues to inspire, demonstrating that peaceful transformation can be achieved amidst chaos and conflict.

Gandhi stressed the individual's power. His faith in "soul force" (satyagraha) inspired people to stand up to injustice by finding their inner strength. Invoking this spirit, activists and leaders of today fight for social justice, environmental preservation, and human rights. Gandhi's message resonates worldwide, urging us to embody the change we wish to witness.

Long before climate change became a global crisis, Gandhi championed environmental consciousness. His advocacy for sustainable living, simplicity, and respect for nature remains relevant today. As the world grapples with ecological challenges, Gandhi's teachings guide us toward a harmonious coexistence with our planet.

Gandhi battled against gender, caste, and creed prejudice. His dedication to social justice is evident in his advocacy for gender equality, religious tolerance, and LGBTQ+ rights. Gandhi's idea of a decent society goes beyond national borders, imploring us to tear down walls and construct bridges.

Mahatma Gandhi's biography is a tribute to his bravery, persistence, and steadfast adherence to his principles. His legacy keeps illuminating the way forward for world justice. Let us be motivated by Gandhi's unrelenting dedication to truth, compassion, and peace as we face today's issues—rising intolerance, environmental disasters, and social injustices.

In a world yearning for justice, Gandhi's light shines brightly—a beacon for all who seek a better tomorrow

Breaking Cycles of Violence: The Gandhian Philosophy of Compassionate Activism

Vinayak Nandi
B.A. Psychology (H)

Gandhian philosophy, deeply influenced by the teachings and practices of Mahatma Gandhi, embodies a profound commitment to nonviolence, truth, and civil disobedience as transformative forces for both personal growth and societal change. Gandhi's philosophy of nonviolence, or ahimsa, remains one of his most enduring legacies, inspiring countless individuals and movements around the world to pursue justice and equality through peaceful means.

At the heart of Gandhian philosophy is the belief that violence only perpetuates more violence, leading to a never-ending cycle of harm and suffering. Gandhi himself experienced firsthand the destructive nature of violence during his early years in South Africa, where he witnessed the brutal effects of racism and discrimination. Through his experiences, Gandhi came to understand that true strength lies not in the ability to inflict harm, but in the courage to resist oppression through nonviolent means.

Nonviolence, as espoused by Gandhi, is not simply the absence of physical violence, but a proactive commitment to compassion, empathy, and understanding in all interactions. Gandhi believed that nonviolence requires tremendous discipline and self-control, as it involves not only refraining from harming others but also actively seeking to alleviate their suffering.



By practicing nonviolence in both thought and action, individuals can cultivate a sense of inner peace and moral integrity that empowers them to make a positive impact on the world around them.

Gandhi's advocacy for nonviolence was not rooted in passivity or cowardice, but in a deep-seated belief in the transformative power of love and compassion. He famously stated, "An eye for an eye only ends up making the whole world blind," highlighting the futility of retaliatory violence as a means of resolving conflicts. Instead, Gandhi proposed that nonviolence can break the cycle of hatred and hostility, opening up pathways for dialogue, reconciliation, and mutual understanding.

One of the most striking examples of Gandhi's commitment to nonviolence is his leadership in the Indian independence movement.

Through acts of civil disobedience, such as the Salt March and boycotts of British goods, Gandhi mobilized millions of Indians to peacefully resist colonial rule and demand self-governance. Despite facing brutal repression and imprisonment, Gandhi remained steadfast in his adherence to nonviolence, believing that it was the only morally justifiable way to achieve independence.

Gandhi's philosophy of nonviolence also extended to interpersonal relationships and social activism. He believed that individuals have a moral duty to confront injustice and oppression, not with violence or aggression, but with love and compassion. By engaging with one's adversaries in a spirit of empathy and understanding, Gandhi argued that it is possible to transform even the most entrenched conflicts and divisions.

Central to Gandhian philosophy is the concept of Satya, or truth. Gandhi believed that truth should guide all aspects of one's life, serving as a moral compass that directs one's actions towards righteousness and integrity. By aligning oneself with truth, individuals can cultivate a sense of inner harmony and authenticity that empowers them to lead a life of purpose and meaning.

For Gandhi, truth was not merely a philosophical abstraction but a practical tool for social change. He believed that speaking and living in accordance with truth was essential for challenging systems of oppression and exploitation. Gandhi himself embodied this principle through his commitment to transparency, honesty, and integrity in his personal and political life.

Civil disobedience, another key component of Gandhian philosophy, involves peacefully breaking unjust laws or practices as a form of

protest. Gandhi believed that individuals have a moral obligation to resist injustice, even if it means facing consequences such as imprisonment or persecution. Through acts of civil disobedience, such as the Salt March and boycotts of British goods, Gandhi mobilized millions of Indians to peacefully resist colonial rule and demand self-governance. Despite facing brutal repression and imprisonment, Gandhi remained steadfast in his adherence to nonviolence, believing that it was the only morally justifiable way to achieve independence.

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Civil disobedience, another key component of Gandhian philosophy, involves peacefully breaking unjust laws or practices as a form of protest. Gandhi believed that individuals have a moral obligation to resist injustice, even if it means facing consequences such as imprisonment or persecution. Through acts of civil disobedience, Gandhi sought to awaken the moral conscience of both the oppressors and the oppressed, inspiring them to question the legitimacy of unjust laws and systems.

Gandhi's philosophy of nonviolence and civil disobedience has had a lasting impact on the world, influencing numerous social movements and leaders who have sought to bring about positive change through peaceful means. From Martin Luther King Jr. and the civil rights movement in the United States to Nelson Mandela and the anti-apartheid struggle in South Africa, Gandhi's legacy continues to inspire individuals to confront injustice with courage, conviction, and compassion.

In conclusion, Gandhian philosophy offers a powerful blueprint for social transformation based on the principles of nonviolence, truth, and civil disobedience. By embracing these values and applying them in our own lives, we can work towards creating a more just, peaceful, and compassionate world for all. Gandhi's message of nonviolence and love remains as relevant today as it was during his lifetime, serving as a beacon of hope and inspiration for generations to come.

Gandhi and Global justice

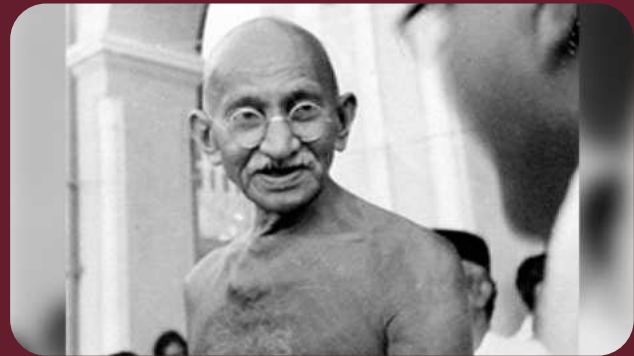
Gandhi, what comes to your mind when you hear this name? An Old frail man, Round glasses, non violence, among some other things.

Among these, Non-violence is the most important thing which Gandhi is remembered for, even today. He had inspired generations, he had taught India and the world that Non-violence is not just a theory but it can be used in practice and that will lead to effective result. Gandhi along with other leaders and the masses of the Indian subcontinent led national movements which were great success at their times which culminated into India's independence. But Gandhi did not just inspire India and Indians but the whole world was in awe of the Mahatma.

Gandhi's philosophy of nonviolence, or ahimsa, lies at the heart of his approach to social and political change. For Gandhi,

nonviolence was not merely the absence of physical force but a proactive commitment to love, compassion, and understanding. He believed that true strength lay in the ability to resist oppression without resorting to violence, and that every individual possessed the power to effect positive change through peaceful means. This principle resonates deeply in today's world, where conflicts and injustices continue to plague societies. Gandhi's teachings remind us that violence only begets more violence, and that lasting solutions can only be achieved through dialogue, empathy, and reconciliation. Central to Gandhi's philosophy of nonviolence was the concept of Satyagraha, or "truth force." Satyagraha was not passive resistance, but an active pursuit of truth and justice through nonviolent means. Gandhi

~Ankit Sharma
B.A. programme



believed that by appealing to the conscience of oppressors and exposing the moral contradictions inherent in unjust systems, one could effectively challenge and transform them. This approach proved instrumental in India's struggle for independence, inspiring millions to resist colonial rule through nonviolent protest and civil disobedience. Among some leaders who were inspired by Gandhi, prominent ones are: Martin Luther King Jr., Nelson Mandela and Aung San Suu Kyi. Famous American historian, Will Durant had said the following about the Mahatma "Not since Buddha has India so revered any man. Not since St. Francis of Assisi has any life known to history been so marked by gentleness, disinterestedness, simplicity of soul and forgiveness of enemies. We have the astonishing phenomenon of a revolution led by a saint." Gandhi went on to inspire millions of people across the globe. Non-violence, as many believe, mistakenly so, is for the weak. We often think that the powerful does not use non-violence but that understanding is wrong. Forgiveness is a virtue of the strong, the meek can not follow it.

Non-violence has effectively helped in making the Civil Rights movement a success in the United States of America and ending apartheid in South Africa. But the examples of Non-violence do not just end here. One may think that non-violence would only work against certain foes. Non-violence would never work against the Nazis but they are quite mistaken. There have been instances of non-violent struggles in Nazi Europe, succeeding.

SOME OF THOSE ARE :

Nazi Prime Minister Vidkun Quisling attempted to promote fascism in schools, in Norway, in 1940. Over ten thousand educators demonstrated. Despite their willful acceptance, they were imprisoned. Thousands of people were affected by this and sent the PM letters of complaint, which made him concede defeat. Little ones were spared from the propaganda of the Nazis.

In Holland during 1941, the Nazis wanted the Dutch doctors to follow their guidelines, racial screening and excluding the Jews from accessing medical expertise. Thousands of doctors protested non-violently. They abandoned their practice, and with the support from the people increasing, the Nazis were forced to step back. This was just one of the many non-violent attempts from the Dutch.

This instance is from Germany itself. In 1943, Jewish men married to German women were being arrested for deportation to the concentration camps. More than 600 German women stood in front of the official building, and peacefully protested. They stood their ground even when warning shots were fired. The protests continued for over a month, after which, the Nazis released almost all the Jews.

In France, a small village of Le Chambon demonstrated an inspiring feat against the Nazis. The village became a hiding ground for many Jews due to the leadership of local bishops who campaigned to save the Jews. When a government official arrived in the village, the local pastor openly declared their support for the Jews, and reportedly said, "These people came here for help and for shelter. I am their shepherd. A shepherd does not forsake his flock. I do not know what a Jew is. I know only human beings." The Nazis later sent buses and armed military to round up the Jews, but nobody in the village gave up the names or locations of the Jews. The Nazis finally gave up and the buses returned empty.

These are some of the examples of Non-violence struggles which succeeded in Europe during World War II. I understand that these are very small in comparison to the scale of the waged war but the problem was that Non-violent struggles were never led on a massive scale in Europe like it was done, under the Mahatma, in India. The importance of Gandhi to Global Justice is immense, to say the least. Gandhi had had inspired

generations that had existed and generations to come.

Non-violence is more effective than the means of violence. For, there is no greatest kindness than to forgive one's foe. In a war ridden world, Gandhi becomes more and more relevant with each passing day. His principles hold even more meaning.

As Martin Luther King Jr. had famously said "If humanity is to progress, Gandhi is inescapable."



Echoes of Gandhi and Global justice: Satyagraha as a Blueprint for Upholding Constitutional Values

Aaradhya Yadav
B.A. programme

“A small body of determined spirits fired by an unquenchable faith in their mission can alter the course of history”

Mohandas Karamchand Gandhi was a charismatic person of modern India. Born in a traditional merchant family in Gujarat, he took his beliefs in non-violence, freedom of speech and movement, equality and autonomy in the form of Satyagraha and nonviolent protest in South Africa itself from 1816-1914.

Gandhiji was the greatest visionary of his times and hence we can never read about him completely but we can practice his thoughts and ideologies in our daily lives. His personality was completely dynamic and completely based on truth and nothing but the truth. Satyagraha refers to the Gandhian Technique of fighting against injustice. Gandhi's Satyagraha was a method of securing rights by personal suffering, it is the reverse of resistance by arms. Once Gandhiji said “When I refuse to a thing that is repugnant to my Conscience, I use soul force. It involves the sacrifice of self” In short, Gandhiji Conceived Satyagraha as a method of using “Soul force” against “Brute Force” through self-suffering that would secure the change of hearts of the opponent who would then be forced to depart from the path of injustice.

Gandhi's tools of Satyagraha, rooted in nonviolent resistance and civil disobedience, offer profound lessons for upholding constitutional values. As we delve into these principles, it becomes evident that they provide a timeless framework for promoting justice, equality, and the rule of law within the context of a nation's constitution. In the present day, Gandhiji's satyagraha principles resonate across diverse global movements, underscoring their significance in safeguarding constitutional values. As we examine

these principles it becomes evident that they provide a timeless framework for promoting justice, equality, and the rule of law within the context of a nation's constitution.

Gandhiji's Satyagraha emphasizes the importance of democracy. It encourages citizens to be active participants in the democratic process. It ensures that by resisting oppressive measures peacefully, they embody the spirit of satyagraha in upholding constitutional values like freedom and the rule of law. Satyagraha also focuses on the power of nonviolence like INDIAN INDEPENDENCE MOVEMENTS like the CIVIL DISOBEDIENCE MOVEMENT, and SALT MARCH involved nonviolence in challenging colonial rule. Anti-Apartheid Movement in South Africa in which Nelson Mandela and others adopted nonviolence modes, strikes, and boycott movements unscored the power of nonviolent resistance in the fight against Apartheid. Movements fighting for LGBTQ+ rights often use nonviolent means to challenge discriminatory laws and practices. Their efforts align with the constitutional values of equality and protection against discrimination. Anti-Vietnam War Protests People Power Movements in the Philippines The Arab Spring, Hong Kong Protest, all these movements and protests demonstrate the strength of the mass nonviolent actions of Gandhiji. Furthermore, the concept of Civil Disobedience within Satyagraha serves as a tool for challenging unjust laws while respecting the legal framework. This strongly indicates that Gandhiji advocated civil disobedience not as a means to draw attention to its shortcomings prompting necessary amendments for a more just and equitable society. One more example is the Israel-Palestine War in which Palestine should use nonviolent means instead of Satyagraha instead of war because Israel is a much more powerful and technically advanced country in terms of warfare. Therefore, they should adopt nonviolent modes which are a more effective way to resolve conflicts and wars peacefully. Mahatma Gandhi's impact on global justice remains profound and lasting. His philosophy of nonviolent resistance, termed Satyagraha, continues to inspire justice and equality movements worldwide. Gandhi firmly believed that genuine peace could be attained solely through nonviolent methods, a conviction he exemplified in his leadership during India's struggle for independence from British colonial rule. The principles he espoused—truth, nonviolence, and civil disobedience—have been embraced by numerous activists and leaders, including Martin Luther King Jr. and Nelson Mandela, who have employed them in their own quests against injustice and tyranny. Gandhi's advocacy for nonviolent resistance remains deeply relevant in contemporary society, offering a potent antidote to violence and a path towards a fairer, more tranquil world.

In essence, the lessons from Gandhian tools of Satyagraha provide holistic Constitutional values. From individual moral commitment to collective action, from nonviolent resistance to constructive dissent, these principles of a comprehensive guide for citizens and leaders alike. In a world, where Constitutional values are often tested, Gandhi's Satyagraha remains a timeless philosophy offering a path that not only challenges injustice but also transforms societies in support of justice, equality and constitutional adherence.

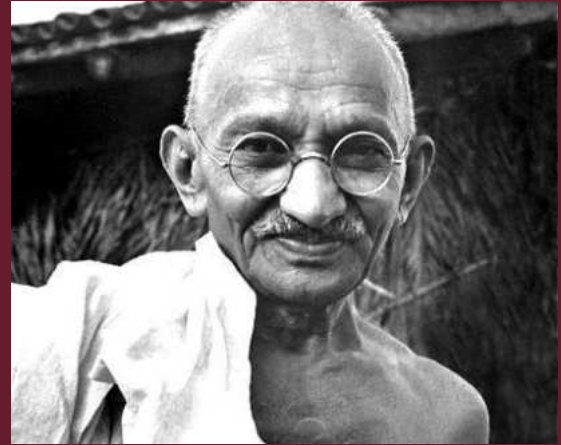
विश्व मंच पर गांधीवाद: शांति की ओर एक कदम

महात्मा गांधी (मोहनदास करमचंद गांधी) ने भारत के स्वतंत्रता संग्राम में महत्वपूर्ण भूमिका निभाई। महात्मा गांधी अपनी सत्य और अहिंसा की नीति के लिए जाने जाते हैं।

मोहनदास करमचंद गांधी, जिन्हें महात्मा गांधी के नाम से जाना जाता है, भारत के एक प्रमुख राजनीतिक और आध्यात्मिक नेता थे, जिन्होंने 1922 में असहयोग आंदोलन और 1930 में नमक मार्च और बाद में स्वतंत्रता के लिए संघर्ष के दौरान 1942 में भारत छोड़ो आंदोलन में देश का नेतृत्व किया। भारत में प्रिय बापू के रूप में जाने जाने वाले, महात्मा गांधी ने भारत में ब्रिटिश शासन के खिलाफ बड़े पैमाने पर अवज्ञा और अहिंसक प्रतिरोध की नीति को हथियार के रूप में अपनाया और अहिंसा (पूर्ण अहिंसा) के सिद्धांत का पालन किया। न्याय और स्वतंत्रता की अपनी यात्रा और संघर्ष में उन्हें कई कठिनाइयों का सामना करना पड़ा, गिरफ्तार किया गया और कभी-कभी पीटा गया। हालाँकि, उनका संघर्ष केवल भारत तक ही सीमित नहीं है, क्योंकि नेता ने दक्षिण अफ्रीका में नागरिक अधिकार आंदोलन में महत्वपूर्ण भूमिका निभाई और उन्हें न्याय और समानता का अधिकार दिलाया। उनका जन्मदिन 2 अक्टूबर को गांधी जयंती, राष्ट्रीय अवकाश और दुनिया भर में अंतर्राष्ट्रीय अहिंसा दिवस के रूप में मनाया जाता है।

मोहनदास करमचंद गांधी का जन्म 2 अक्टूबर 1869 को पश्चिमी भारत में गुजरात के एक शहर पोरबंदर में हुआ था। उनके पिता करमचंद गांधी ब्रिटिश भारत के पोरबंदर राज्य के दीवान थे। उनकी मां पुतलीबाई करमचंद की चौथी पत्नी थीं। एक हिंदू परिवार में जन्म लेने के बाद गांधीजी ने आत्म-शुद्धि के साधन के रूप में शाकाहार और उपवास का सख्ती से पालन किया। 13 साल की उम्र में उनकी शादी एक साल बड़ी कस्तूरबा से कर दी गई। 1885 में कस्तूरबाई ने अपने पहले बच्चे को जन्म दिया जो कुछ ही दिन जीवित रहा। बाद में इस जोड़े के चार बेटे हुए। अपने स्कूली शिक्षा के दिनों में गांधी एक औसत छात्र थे और उन्होंने कुछ कठिनाई के साथ गुजरात के सामलदास कॉलेज से मैट्रिक की परीक्षा उत्तीर्ण की। 4 सितंबर 1888 को, उन्होंने यूनिवर्सिटी कॉलेज लंदन में कानून का अध्ययन करने और बैरिस्टर के रूप में प्रशिक्षण लेने के लिए इंग्लैंड की यात्रा की, क्योंकि उनका परिवार उन्हें बैरिस्टर बनाना चाहता था।

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30 जनवरी, 1948 की दुर्भाग्यपूर्ण शाम को, महात्मा गांधी का नई दिल्ली, भारत में दुखद अंत हुआ। जब वह बिड़ला हाउस में एक प्रार्थना सभा में शामिल हुए, तो एक हिंदू राष्ट्रवादी नाथूराम गोडसे ने करीब से तीन गोलियां चलाई, जिससे गांधीजी गंभीर रूप से घायल हो गए। यह दिल दहला देने वाली घटना 15 अगस्त, 1947 को भारत को आजादी मिलने के कुछ ही महीनों बाद सामने आई। गांधी की हत्या ने पूरे देश और दुनिया को सदमे में डाल दिया, जो अहिंसक प्रतिरोध और सत्य के सिद्धांतों के प्रति समर्पित जीवन की पराकाष्ठा थी।

अपनी मृत्यु से पहले के महीनों में, गांधी ने सक्रिय रूप से भारत के विभाजन के दौरान भड़की सांप्रदायिक हिंसा और धार्मिक तनाव को दबाने की कोशिश की। हिंदू-मुस्लिम एकता के लिए उनके अथक प्रयास और एक खंडित राष्ट्र के पुनर्निर्माण के लिए उनकी प्रतिबद्धता ने शांति के प्रति उनके अटूट समर्पण को प्रदर्शित किया। उस जनवरी की शाम की दुखद घटना ने न केवल गांधीजी की जान ले ली, बल्कि भारत की स्वतंत्रता के बाद के इतिहास पर भी एक स्थायी प्रभाव छोड़ा। इस प्रतिष्ठित नेता की हत्या एक उभरते राष्ट्र के सामने आने वाली चुनौतियों और राजनीतिक उथल-पुथल के बाद शांति की कमजोरी की याद दिलाती है।

Mahatma Gandhi

The teachings vs The Idea vs The Ideology

In a world characterized by Power Blocks and Nuclear juggling, the idea of non-violence remains significant. Similarly, in a society where truth is frequently distorted, the importance of compassion cannot be overstated. These inquiries encourage us to strive for an ideal that can lead us towards a more harmonious community. Despite his assassination almost seventy years ago, Mohandas Karamchand Gandhi continues to inspire people globally. What qualities contribute to Gandhi's enduring influence? Gandhi's legacy encompasses elements such as non-violence as a tool of resistance and the establishment of independent India. Further examination of Gandhi's non-violent approach reveals individuals who have effectively employed it with compelling results.

One such name being :

Martin Luther King Jr. the anti-racism movement in the US in brief and highlights the impact of Gandhi on Martin Luther King Jr. On March 22, 1959, King had read a sermon about Gandhi;

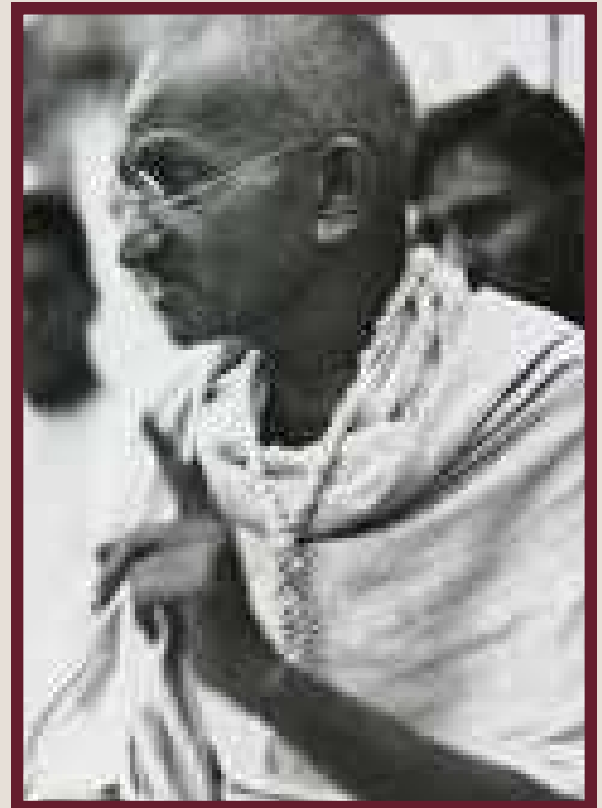


“[He] was able to achieve for his people from the domination of the British Empire without lifting one gun or uttering one curse word.”

Four years later, in 1963, King delivered his famous ‘I have a dream’ speech. Subsequently, because of the movement, the blacks in the US won two battles as “ the Civil Rights Act came into existence in 1964 and the Voting Rights Act came into being in 1965. For the African-Americans, it was a historic win when the US got its first black president in 2009, and one who takes inspiration from Gandhi.

Gandhi wielded 'Ahimsa' or non-violence as a potent force for change. While his primary goal was to oust the British from India, he also championed the causes of abolishing the

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caste system, untouchability, and fostering unity between Hindus and Muslims. Gandhi harbored a lifelong commitment to promoting friendship between the two communities. In the aftermath of riots, such as those in Delhi post-independence, Gandhi actively worked towards restoring peace. He directly confronted the RSS chief M.S. Golwalkar over allegations of RSS involvement in the violence. Golwalkar refuted the claims and assured Gandhi that RSS did not condone the killing of Muslims. Gandhi then urged Golwalkar to make this stance public. Gandhi's renowned work 'Hind Swaraj' presented a formidable challenge primarily to the British Empire, rather than to modernity itself. Throughout his journey, Gandhi's stance on the issue of caste and his relationship with Bhimrao Ambedkar, a powerful figure in contemporary India, underwent transformations.

Many proponents of social justice argue that we must choose between Gandhi and Ambedkar, but I believe this to be a misguided debate. Despite their differences on certain issues, their ultimate objective remained the same. It is imperative to engage in a comprehensive examination of both Ambedkar's and Gandhi's ideas in order to address the pressing needs of our time. Critics of Gandhian philosophy often bring up the Poona Pact (1932)

Poona Pact (1932), yet it is interesting to note that shortly after signing the pact, Ambedkar expressed his surprise at discovering a significant amount of common ground between himself and Gandhi. While Gandhi consistently opposed untouchability, he initially had reservations about completely eradicating the caste system. However, his views on caste evolved over time, and as India



approached independence, he became increasingly critical of the caste system. In a time when extremism is on the rise and hate crimes against India's minorities and marginalised communities are increasing, Gandhi's ideas hold more relevance than ever before.

Gandhi's "Hind Swaraj" was not just a critique of British colonial rule, but also a call for self-governance and self-reliance. It challenged the very foundations of the British Empire and its oppressive policies. Gandhi argued that true progress and development could only be achieved through the empowerment of the Indian people and the rejection of Western ideals and systems.

However, Gandhi's stance on the issue of caste and his relationship with Ambedkar, a prominent advocate for the rights of Dalits (formerly known as untouchables), underwent significant changes over time. Initially, Gandhi had reservations about completely eradicating the caste system, believing that it could be reformed from within. He advocated for the upliftment of the lower castes through education and economic empowerment, but stopped short of calling for the complete abolition of the caste system.

Ambedkar, on the other hand, saw the caste system as a deeply entrenched social evil that needed to be completely dismantled. He argued for the rights and dignity of Dalits and called for

their inclusion in all aspects of society. Ambedkar saw Gandhi's approach as insufficient and believed that only through radical social and political reforms could true equality be achieved.

Despite their differences, both Gandhi and Ambedkar shared a common goal of social justice and equality. They both fought against discrimination and oppression,

albeit in different ways. Gandhi's evolution on the issue of caste, as India approached independence, is a testament to his willingness to listen and learn from others. He became increasingly critical of the caste system and acknowledged the need for its eradication.

To conclude my words ,

In today's context, where extremism and hate crimes against marginalised communities are on the rise, Gandhi's ideas hold immense relevance. His emphasis on non-violence, tolerance, and inclusivity can serve as a guiding light in addressing the challenges faced by India's minorities and marginalised communities.





Gandhian Principles: Pragmatic Approaches to Global Justice

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Mohandas Karamchand Gandhi has become a symbol of hope whose influence extends beyond the realm of national boundaries. Gandhism as a global phenomenon has fueled the spirit of the social justice movement in innumerable ways. The realization that a demand for a just life could be better achieved through pacifism was certainly revolutionary. From the Environmental Movement to the Civil Rights Movement and more contemporary struggles like the LGBT Movement, all have been channeled along the lines of nonviolent resistance.

The defining characteristic of Gandhian Philosophy is its pragmatic utility. Critics on the other side of the spectrum often ridicule Gandhian Philosophy as existing only in "theory" or being too "idealistic." (It is even argued that Gandhi represents a weak image of India). Such arguments fail to realize that a nonviolent struggle requires the highest form of courage. It requires individuals to restrain their aggressive impulses and transcend their animalistic tendencies, demonstrating strength far greater than engaging in violent confrontation. This, in my understanding, is the true definition of "rule over self." The pragmatism of this approach was showcased by the fact that all the violent uprisings against the colonial government across the globe were brutally suppressed, so an inclusive nonviolent resistance was the need of the hour.

The essence of this principle inspired leaders across the globe in the 20th century in their fight for justice. Martin Luther King Jr. leading the Civil Rights Movement in the US in the 1960s openly expressed the impact of Gandhi on his campaign. He recognized that open dialogue and recognizing the position of the oppressor (in this case, the white supremacists of the southern states) were required to bring social change. He envisioned an America "where men of all races, colors, and creeds will live together as brothers." His vision materialized with the passage of the Civil Rights Act of 1964,

bringing America closer to the dream of racial equality. Nelson Mandela, another prominent figure greatly inspired by the non-violent resistance of Gandhi, led the anti-apartheid movement along these lines, similarly, Aung San Suu Kyi of Myanmar was deeply moved by Gandhi and a large part of her politics revolved around his ideas as she represented freedom and liberal democracy in her fight against the growing militarism in her nation. While Myanmar currently grapples with military repression, her efforts have laid the groundwork for future democratic aspirations.

One reason that Gandhian principles resonate with leaders from different parts of the globe is their universality in bringing positive social change through harmony and inclusivity. Through his principles of pluralism and communal harmony, he broadened the horizon of the nationalist movement. Instead of solely relying on the elites to be the saviors of the nation, he talked of the downtrodden, referring to them as Harijans, talked of the struggles of the peasant and the worker, emphasized the need for the active participation of women in civil disobedience, and most importantly, he stood for Hindu-Muslim unity. Apart from the theoretical aspects, it was a brilliant political maneuver as such pragmatism expanded the scope of the nationalist movement with people all across India finding themselves included in their struggle for justice as one. This collectivity of his idea led to what we call the "unification of India." Hence it can be perceived why global leaders would find themselves drawn to such an ideology. His efforts served as inspiration for colonies in Africa and Asia, sparking widespread nonviolent protests. The message was clear: If your cause is just, then the best move on the board is to reach the conscience of the oppressor rather than a short-term gain through collateral damage.

The ideas of simple living and sustainability were incorporated into the environmental movement as the talks of sustainable development arose in the 20th Century. For Gandhi, development was not limited to mere material progress but also spiritual progress, such are the ideas permeating into the Western circles of environmental thought. The requirement was to bring down our usage of fossil fuels and exploitation of resources deteriorating the quality of the environment and the future of mankind.

"The world has enough for everyone's need, but not enough for everyone's greed." -Mahatma Gandhi
From an intellectual standpoint, Gandhian Philosophy captures human nature and attempts to reform it. Its broader aim has been to extinguish the barbaric aspects of human nature, overcoming our animalistic tendencies into our self-actualized selves. Our aggressive impulses are extinguished through nonviolent resistance, narrow-minded regionalism through social harmony, and greed for profits through a simple and spiritual existence. A philosophy that enables our actualized self to emerge would be beneficial in a globalized context where rational decision-making is crucial for addressing sensitive human rights issues. In conclusion, a deeper understanding of Gandhi's philosophy is crucial for those advocating for global social justice, harmony, and sustainability. His pragmatic nonviolent resistance and focus on inclusivity and sustainability remain influential in global movements for positive change.

Violence and The End

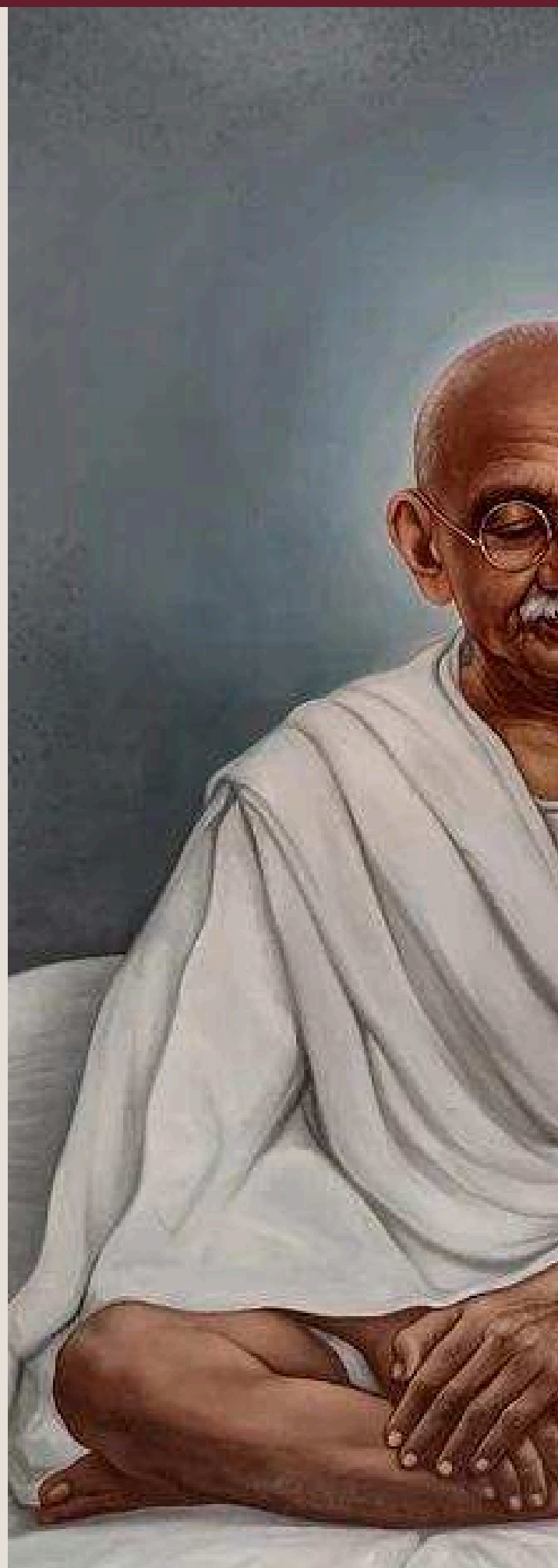
“The end justifies the means”

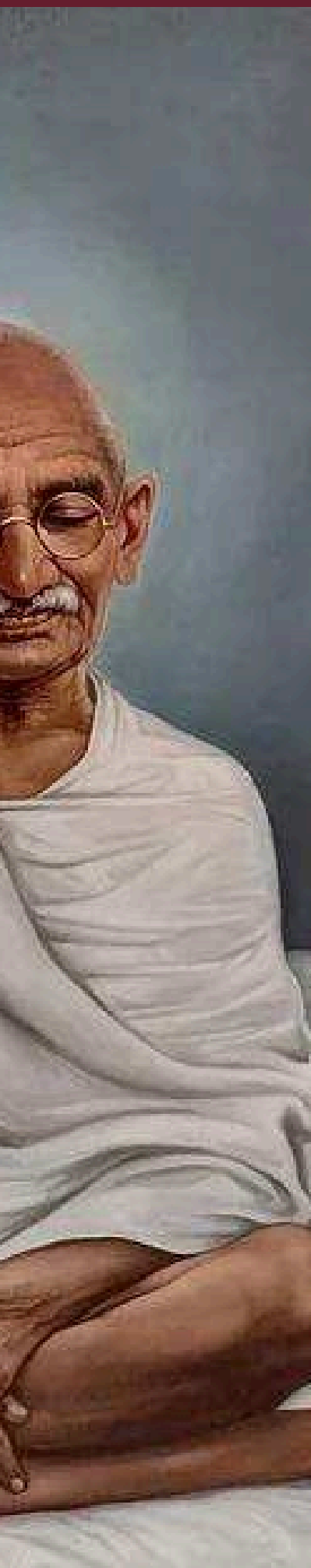
The above famous phrase is mostly used by the Marxist revolutionaries to justify their violence to achieve power. As per this if the end is noble then the violence should be used to obtain. But the question is what is a noble end? A peaceful society where everyone lives with dignity. An end with peace.

Johan Galtung a recognized scholar and researcher, defined two aspects of peace. One is negative peace, mostly recognized by Western society. In this peace, there is no external war or violence between States or within it. This type of peace is short-term and ends with new violence. People living in this situation always have a fear of being killed or suffering. For this violence, we can consider the conflict between Israel and Palestine. The British left the land and the UN force fully applied the two states' solution for peace in this region. Because of this forceful solution, a never-ending violence started. After every war between these two a science period comes but with the fear of a new war. This short-term period is called peace but with fear. This situation creates more and more violence which ends with suffering.

But in the view of Mahatma Gandhi and other Eastern philosophers, this is not real peace because it only comes with inner fear. As per them, real peace is not only the absence of violence but also inner harmony. From this concept, the other aspect of peace comes which is known as positive peace. As Gandhi said this peace only can come through justice lived and done by unarmed nations in the face of odds.


If we take the Independent movement of our country led by Gandhi Ji progressed in a non-violent manner and provided us freedom. After this freedom, we catch the path of development. But at the same time, a partition took place in a violent way which created Pakistan, after this the people of Pakistan had to suffer in different formats. They took more than ten years to form a constitution and also faced martial law, which didn't allow them to develop like us. It also affects the people of India and Bangladesh in the form of three wars and terrorism.





The above discussion gives us a point that from the means of violence, we can only get more and more violence and suffering as ends. Even the first Marxist State USSR which started from violence continued its existence till the violence continued and at last came to an end with new fifteen countries. So if the end doesn't come as noble then how can we try to justify the means?

The end which comes with justice equality and a better life, the real peace only can come with the use of one weapon named non violence, the unarmed revolution which wants fearlessness and patience. This may took time but at the end comes with a long live peace.



Mahatma Gandhi's Nonviolence: A Path to Global Justice and World Peace

-Bharat Gautam (B.A. Programme)

-Shashwat Choudhary (B.A. Economics Honours)

Throughout the tumultuous annals of history, one name illuminates as a steadfast beacon of peace, justice, and nonviolence—Mahatma Gandhi. His philosophy and methods of nonviolence, famously termed Satyagraha, continue to stir movements for justice and equality worldwide. Gandhi's steadfast emphasis on global justice and world peace, alongside his principle of Antyodaya, resonates profoundly in today's world, where headlines are often dominated by conflict and division.

Gandhi's concept of nonviolence went beyond the mere absence of physical force; it was a proactive stance rooted in truth and moral fortitude. Satyagraha, meaning "truth force," stood as Gandhi's potent instrument in confronting injustice. Rather than responding to violence with violence, he advocated for peaceful resistance, believing that the force of truth had the power to transform even the most deeply entrenched systems of oppression.

Among the myriad examples of Gandhi's nonviolence stands the iconic Salt March of 1930, where he led thousands on a 240-mile journey to protest the British monopoly on salt production. This symbolic act of defiance ignited a nationwide civil disobedience movement, showcasing the formidable potency of nonviolent resistance.

Gandhi's emphasis on global justice was encapsulated in his vision of a world where every individual, irrespective of nationality or creed, was entitled to dignity and equality. Believing in the interconnectedness of humanity, he famously declared, "I am a citizen of the world." Gandhi advocated for a world without borders in its truest essence—not a world devoid of distinctions, but one where these differences were celebrated rather than weaponized for division.

Antyodaya, a principle close to Gandhi's heart, underscores the upliftment of the poorest and most marginalized in society. It embodies the notion of "the welfare of the last person," urging policies and actions that prioritize the needs of the most vulnerable. In today's world, plagued by economic disparity and social inequities, the concept of Antyodaya serves as a poignant reminder of our shared responsibility towards those on the fringes of society.

The relevance of Gandhi's teachings on nonviolence, global justice, and Antyodaya in today's context cannot be overstated. In an era marked by conflict, environmental degradation, and social unrest, his principles offer a roadmap for meaningful change.

From the streets of India to the corridors of power around the globe, Gandhi's legacy endures as a testament to the enduring power of nonviolence. As we navigate the complexities of the modern world, let us heed his timeless call for truth, justice, and compassion. In the immortal words of the Mahatma himself, "Be the change you wish to see in the world."

Quotes

"The best way to find yourself is to lose yourself in the service of others."

- Mahatma Gandhi

"An eye for an eye only ends up making the whole world blind."

- Mahatma Gandhi

"Mahatma Gandhi will go down in history on a par with Buddha and Jesus Christ."

- H.G. Wells

"I believe that Gandhi's views were the most enlightened of all the political men in our time."

- Albert Einstein

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

- Albert Einstein about Mahatma Gandhi

Gandhian Philosophy in Modern Times



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Mahatma Gandhi, often referred to as the 'Father of the Nation' in India, left an indelible mark on the world with his philosophy of non-violence, truth, and self-reliance. Even in today's fast-paced, globalized world, Gandhian principles hold relevance and offer valuable insights into addressing contemporary challenges. Let's delve into how Gandhian philosophy resonates in modern times.

1. Non-Violence (Ahimsa)

Gandhi's principle of Ahimsa, or non-violence, is perhaps his most renowned and influential idea. In an era marked by conflicts, terrorism, and global unrest, the Gandhian emphasis on non-violence serves as a beacon of hope. The principle encourages resolving conflicts through dialogue, understanding, and compassion rather than aggression.

Modern movements like the Civil Rights Movement in the United States, led by figures like Martin Luther King Jr., and the anti-apartheid struggle in South Africa, led by Nelson Mandela, drew inspiration from Gandhi's philosophy of non-violence. These movements demonstrated that peaceful resistance can be a powerful tool for social and political change.

2. Truth and Integrity

For Gandhi, truth was not just about speaking the truth but living it. In an age of misinformation and 'fake news,' the Gandhian emphasis on truth and integrity is more relevant than ever. Gandhi believed that truthfulness in thought, speech, and action was essential for personal and societal well-being.

In modern times, the importance of truth and integrity in leadership and governance cannot be overstated. Leaders who uphold these principles inspire trust and confidence among their followers. Moreover, in a digital age where information spreads rapidly, the need for discernment and a commitment to truth becomes even more critical.

3. Self-reliance (Swadeshi)

Gandhi advocated for self-reliance at both an individual and national level. He believed that communities should be self-sufficient and not overly dependent on external resources. In today's globalized economy, the Gandhian concept of self-reliance encourages communities to harness local resources and promote sustainable development.

The COVID-19 pandemic highlighted the vulnerabilities of global supply chains, prompting a renewed interest in local production and consumption. The Gandhian principle of Swadeshi, or self-reliance, can guide countries and communities in building resilient economies that are less susceptible to external shocks.

4. Simple Living (Simplicity)

Gandhi famously said, "Live simply so that others may simply live." In a world consumed by consumerism and materialism, Gandhi's emphasis on simple living offers a refreshing perspective. The pursuit of material wealth and possessions often leads to stress, unhappiness, and environmental degradation.

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The concept of minimalism and sustainable living is gaining traction in modern society, with many people realizing the benefits of a simpler, more meaningful life. Gandhi's philosophy encourages us to prioritize our needs over wants, focus on experiences over possessions, and live in harmony with nature.

5. Respect for All (Sarvodaya)

Gandhi envisioned a society where every individual, regardless of their background, religion, or social status, is treated with respect and dignity. The Gandhian principle of Sarvodaya, or the welfare of all, emphasizes the importance of inclusivity and social justice.

In today's diverse and multicultural societies, the need for mutual respect and understanding has never been greater. Discrimination, prejudice, and social inequality continue to plague many parts of the world. The Gandhian philosophy of Sarvodaya serves as a reminder that we must strive for a society where everyone has equal opportunities and rights.

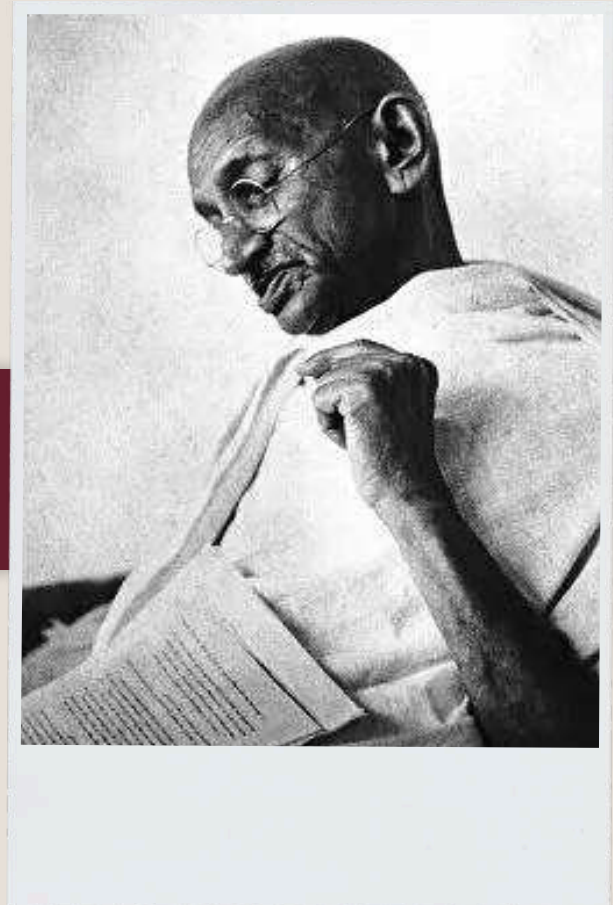
Conclusion

Mahatma Gandhi's philosophy, rooted in timeless principles of non-violence, truth, self-reliance, simplicity, and respect for all, continues to resonate in modern times. In an era marked by global challenges such as climate change, social inequality, and political unrest, the Gandhian principles offer a path forward.

By embracing Gandhi's teachings, individuals, communities, and nations can work towards building a more peaceful, just, and sustainable world. As Gandhi himself said, "Be the change you wish to see in the world." It's time we heed his words and strive to live by his principles in our daily lives.

Light of Non-Violence: The Legacy of Gandhi ji

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In a land of diversity and strife,
A man emerged, a beacon of light,
Gandhi ji, a soul of non-violence,
A leader who fought for what was right.

With a heart full of love and a mind full of grace,
He showed the world a different way,
To stand up for justice, to fight for peace,
And to never let hate have its sway.

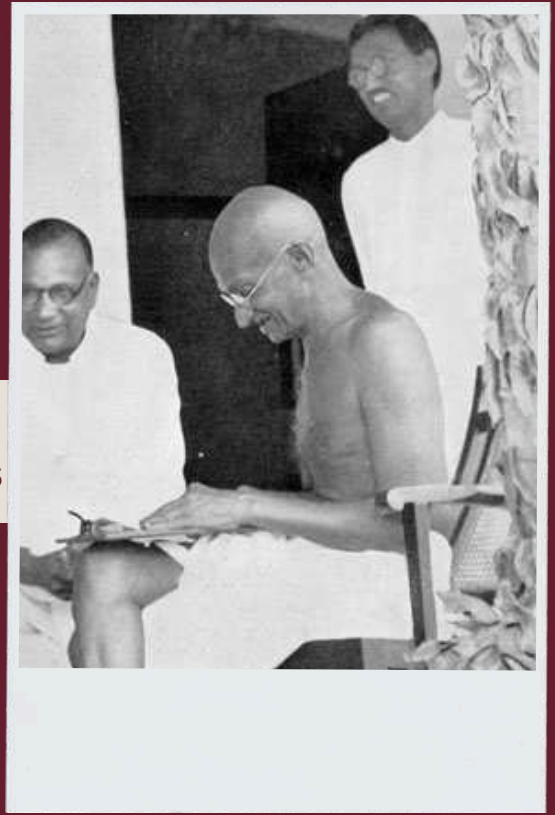
He preached the power of non-violence,
A path that was not always easy,
But one that brought hope and unity,
To a world torn apart by disease.

He broke the chains of oppression,
With a smile and a gentle hand,
And brought down the mighty,
With the strength of his conviction and his plan.

He was a man of the people,
A true leader of the masses,
And his message of love and non-violence,
Will live on forever, a shining beacon of hope and grace.

The Satyagraha Ethos: Traversing the Trail of Truth

Shashwat Choudhary
B.A. (hons) economics

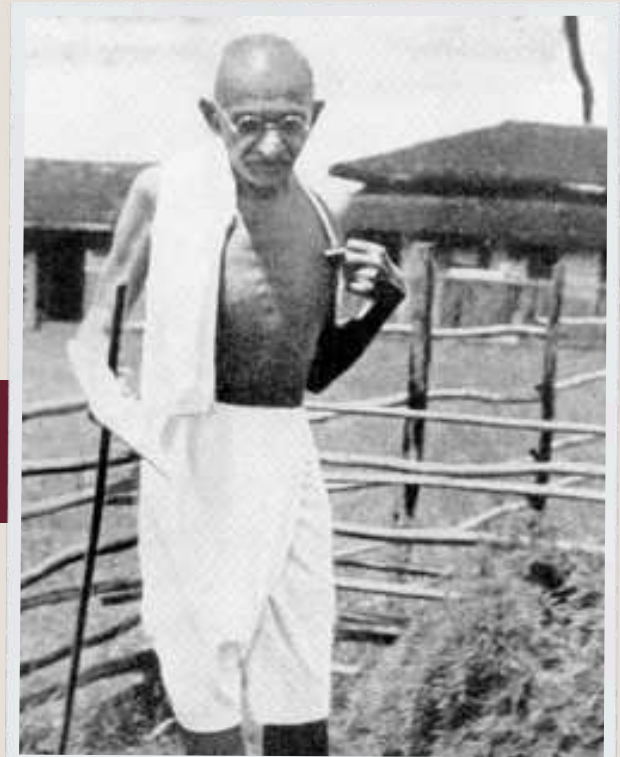


In lands afar where echoes softly roam,
Lies the legacy of Gandhi, a beacon to guide home.
Amidst the chaos, his voice did resound,
A symphony of justice, nonviolence profound.
In threads of truth, his woven cloth,
Satyagraha's power, against tyranny's wrath.
Ahimsa, the weapon he bravely wielded,
In the face of oppression, never shielded.
A globe embraced within his heart's embrace,
Unity in diversity, a radiant grace.
His words a river, flowing ceaseless and clear,
"Be the change," he whispers, for all to hear.
Like the spinning wheel, life's cycle turns,
Lessons of peace, the world still yearns.
In the tapestry of time, his legacy weaves,
A vision of harmony, where every soul believes.
So let us march, with Gandhian stride,
In the quest for justice, no soul denied.
For in the realm of his dreams, we find,
A world of compassion, for all humankind.

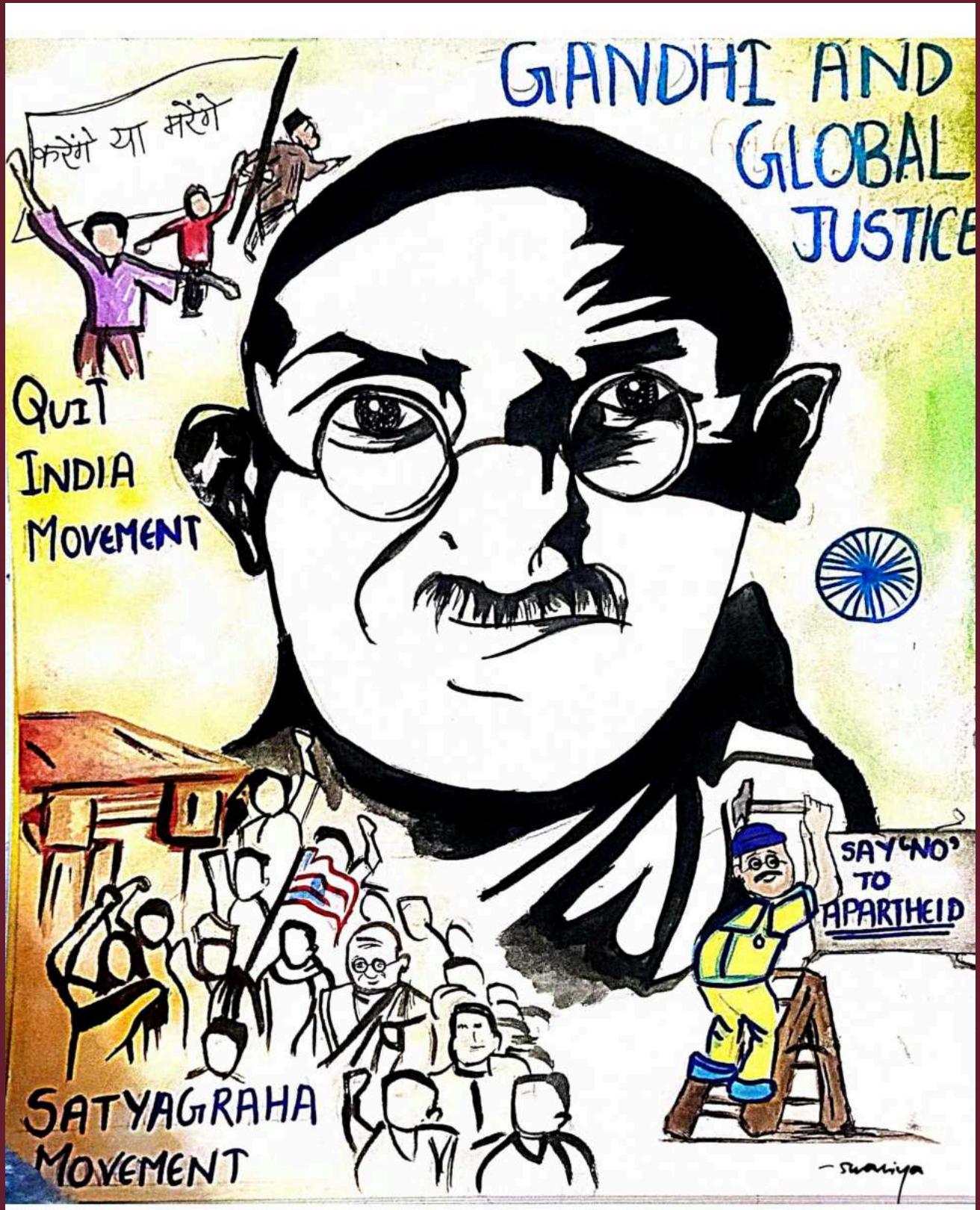
Echoes of Peace: Gandhi's Vision

Azeem Khan
B.A. Programme

In a world of gentle whispers,
Where the olive branches sway,
Stood a man of peace and virtue,
Guiding us along the way.
With a heart so vast and boundless,
Spreading love as he'd insist,
Gandhi's words like softest linen,
Wrapped the world in peaceful mist.
Justice was his steadfast compass,
Truth, the path that he would pave,
In his steps, we find the courage,
To be kind, to be brave.
Simple in his needs and manner,
Rich in wisdom, deep and pure,
Gandhi taught us life's great lesson:
In humility, we endure.
So we tread with gentle footsteps,
In the legacy he's cast,
Seeking justice, spreading kindness,
Building bridges that will last.
For in every act of goodness,
In each deed that's just and right,
Gandhi's spirit lives among us,
Turning darkness into light.



Artwork



Swamiya Choudhary
B.Com. (Hons.)

Be the change you want to see in world....



Ankit nishchal

TIME

Shawn Mendes
feat. Khalid

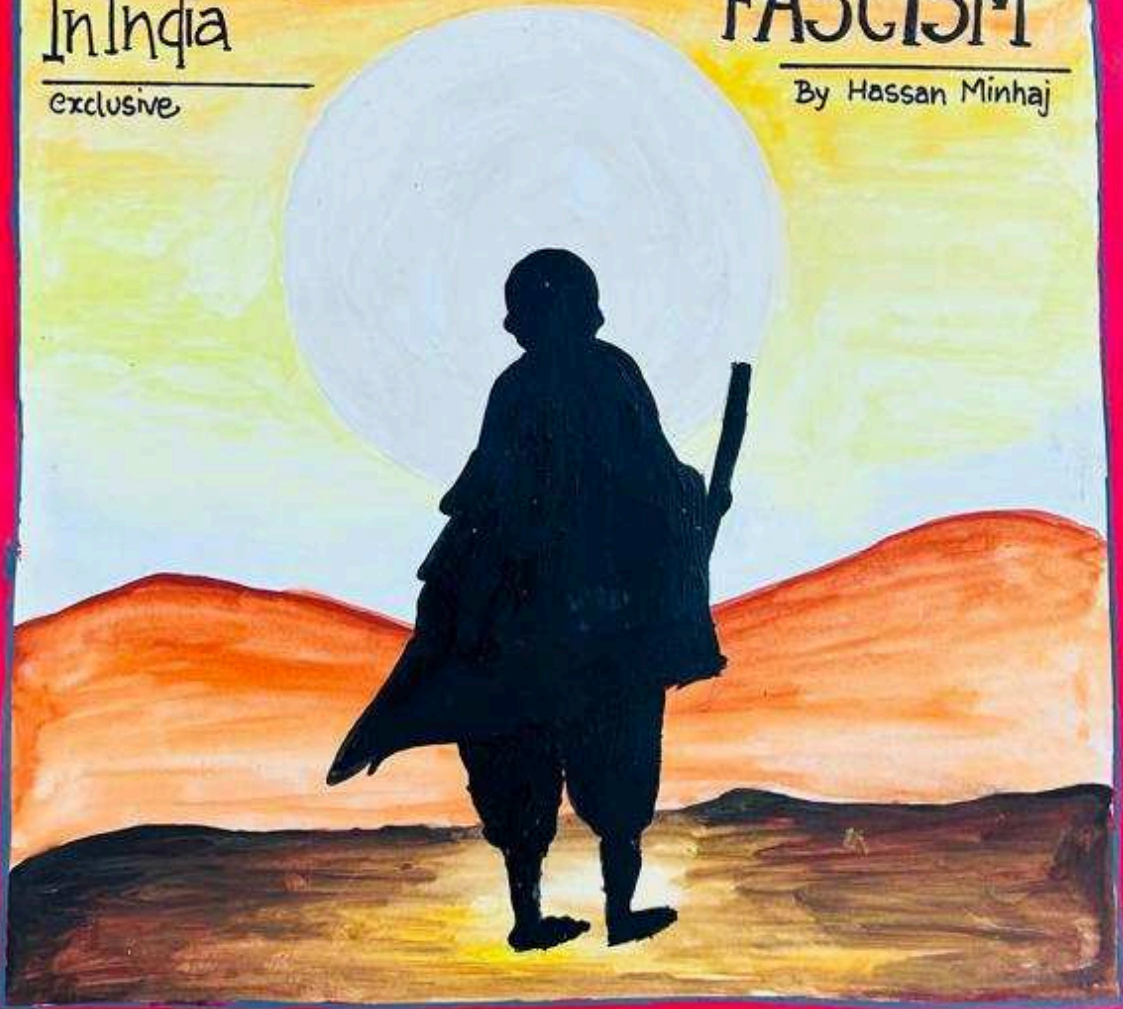
YOUTH
UNITE!
In India

exclusive

“MKD
AGAINST
FASCISM”

By Hassan Minhaj

HOWDY MODI!



Hassan Minhaj

Whispers of Change: Embracing the Gandhi Society's Melody of Tomorrow



Embracing Gandhian Philosophy in Modern Education: A Case Study of Zakir Husain Delhi College

In the bustling corridors of Zakir Husain Delhi College, a quiet revolution brews – one that harks back to the principles of a man who changed the course of history with his indomitable spirit and unwavering commitment to truth and non-violence. The Gandhi Study Circle, a beacon of Gandhian values, stands as a testament to the enduring legacy of Mahatma Gandhi's teachings. Among the new trend of the modern technological studies there is less emphasis on the philosophies which are applicative studies themselves which help in through the life and the Gandhi study circle is something which gives the exposure of the traditional legacy of the Gandhian essence which is not restricted to the presence of the Gandhian organisations or the society but it is more further than that which brings the developing of the ethics among the students which will bring better future citizens for the nation.

The Gandhian Influence The Study Circle is not merely an academic forum, it is a crucible where the Gandhian philosophy is lived and breathed. Through its myriad activities, including seminars, book reading sessions, and visits to historical sites like Raj Ghat and Gandhi Smriti, the Circle fosters a deep understanding of Gandhi's ideals. These places play a profound role in the contemplation of Gandhi's life and philosophy, offering students and society members alike a chance to reflect on the relevance of his teachings in today's world.

A Philosophy for All Gandhian philosophy, with its emphasis on simplicity, self-reliance, and non-violence, resonates across the student body, transcending barriers of academic interest or personal belief. It is not confined to those who label themselves as Gandhians; rather, it is a universal message of peace and resilience that is crucial in an era where aggression and discord seem to be on the rise. The principles of Gandhi have not only shaped the political landscape of India but have also been instrumental in nurturing a new generation of thinkers and leaders at Zakir Husain Delhi College.

The Study Circle's initiatives encourage students to adopt a mindset geared towards constructive change and social harmony. As the world grapples with challenges of violence and power struggles, the Gandhi Study Circle serves as a reminder of the transformative power of non-violence and the importance of adhering to one's principles. It is a call to the halls of Delhi University and beyond to cultivate a culture of peace and introspection, drawing from the wellspring of Gandhian philosophy to navigate the complexities of the modern age. This article aims to highlight the significant role that Gandhian philosophy plays in shaping the minds and hearts of students and society members, fostering a culture of peace and introspection that is much needed in our times.

In the quiet corridors of Zakir Husain Delhi College, the echoes of Mahatma Gandhi's teachings reverberate, shaping the consciousness of those who walk these halls. The Gandhi Study Circle is not just a testament to the enduring legacy of Gandhi's ideals but a beacon that guides young minds toward a future built on the bedrock of peace, simplicity, and moral fortitude.

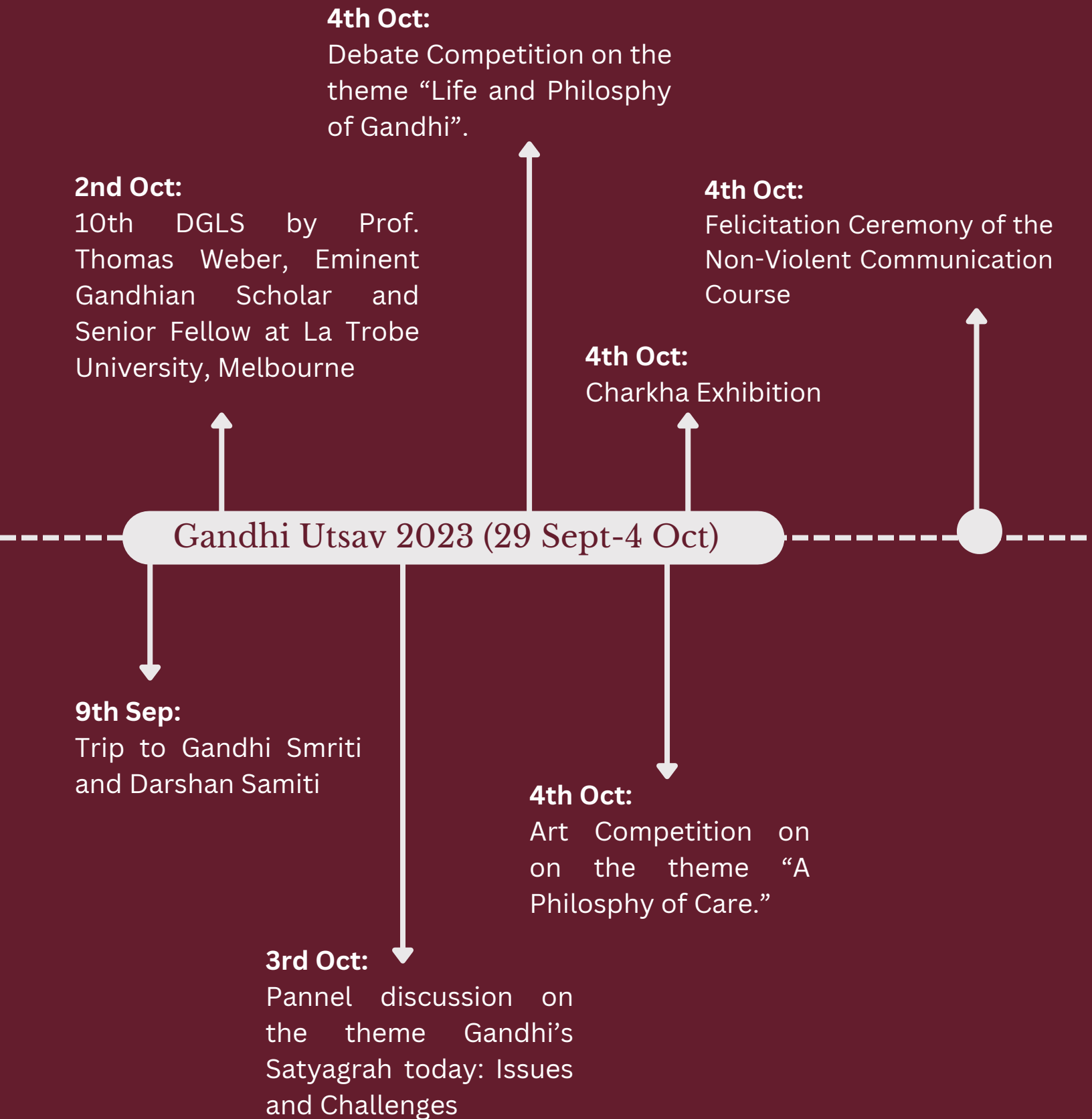
As our world stands at a crossroads, marred by conflict and strife, the principles of non-violence and self-reliance championed by Gandhi offer a path to redemption and hope. It is here, within the Circle's nurturing embrace, that students find the courage to envision a world not as it is, but as it should be a world where dialogue triumphs over discord, and action is rooted in conscience.

The journey of a thousand miles begins with a single step, and for many at Delhi University, that step is taken with Gandhi's wisdom as their guide. Whether they aspire to serve as civil servants, police officers, or leaders in various capacities, the Gandhian philosophy instills in them a resolve to be agents of change that is thoughtful, inclusive, and aimed at the greater good.

As we look towards the horizon, the Gandhi Study Circle stands as a testament to the transformative power of education and the indelible impact of a philosophy that transcends time. It is a philosophy that does not merely inform but transforms, fostering a generation of individuals who are not only well-educated but also well-rounded ready to innovate, lead, and uplift society with integrity and compassion.

In this spirit, the Gandhi Study Circle continues to be a crucible of learning and reflection, a place where the future is not only imagined but actively shaped by the hands of those who dare to dream of a better tomorrow, inspired by the timeless wisdom of Mahatma Gandhi.

The Tim



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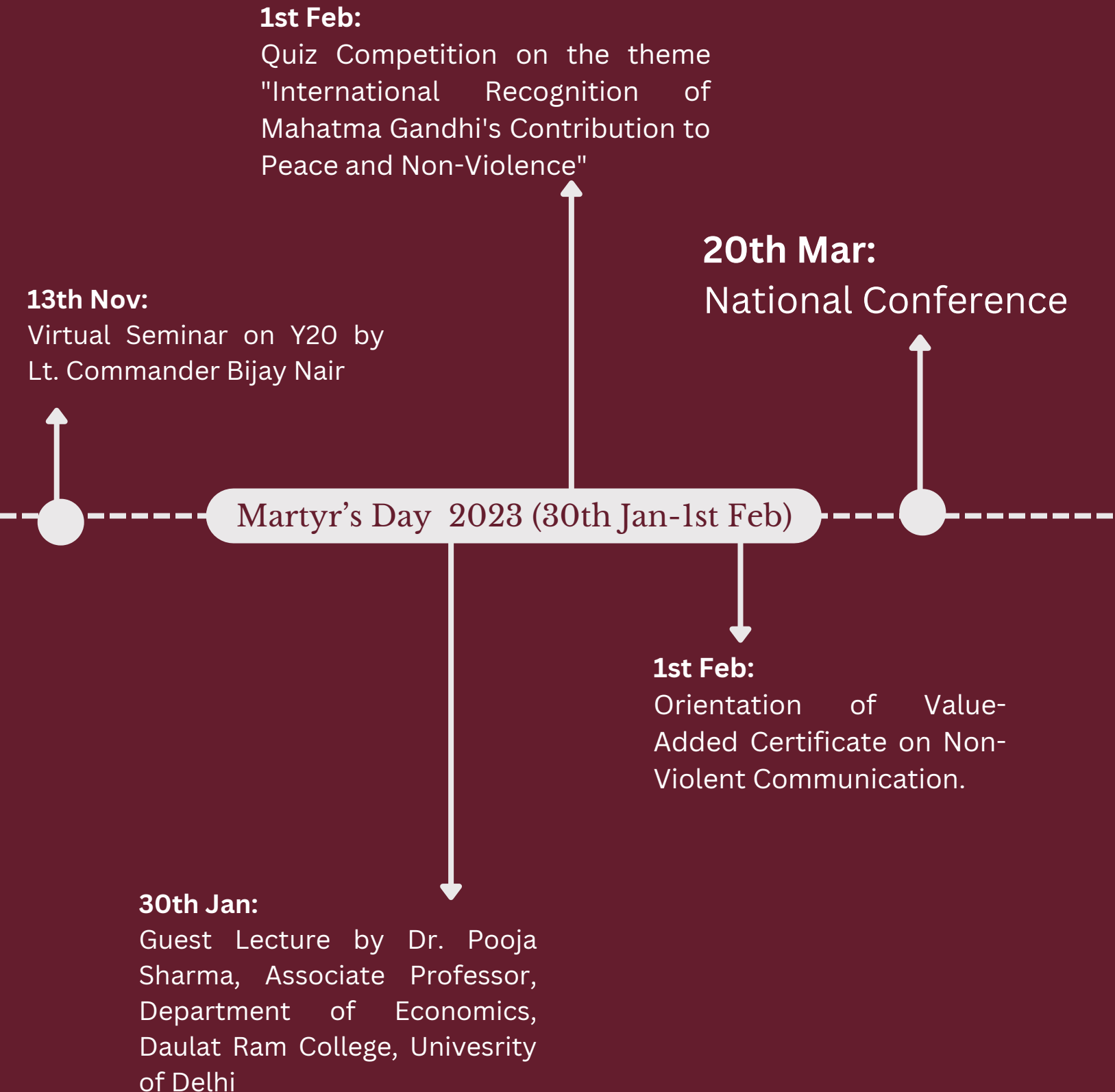


Photo Gallery



*Teacher
Coordinators*



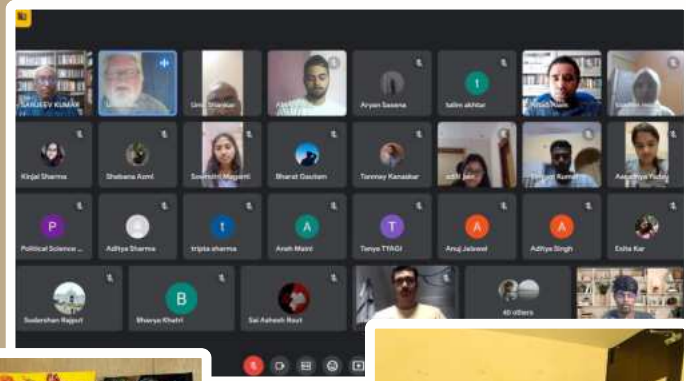
Executive Council

ZAKIR HUSAIN DELHI COLLEGE
DELHI UNIVERSITY



Editorial Team

Glimpse of Gandhi Study Circle



Student Achievement



Sai Ashesh Rout won the gold medal in the panel discussion in a symposium by the Gandhian NGO Shanti Sahyog's Centre for Nonviolence, India (CFN) on 27th January at India International Centre.

Gandhian

Glossary

Ahimsa (अहिंसा):

For Gandhi, ahimsa went beyond just not harming anyone physically. He believed in cultivating a deep respect for all living things and avoiding violence in thought, word, and deed. He said: "Ahimsa is not merely a negative state of non-violence, It is a positive state of love, of goodwill toward all living things."

Aparigraha (अपरिग्रह):

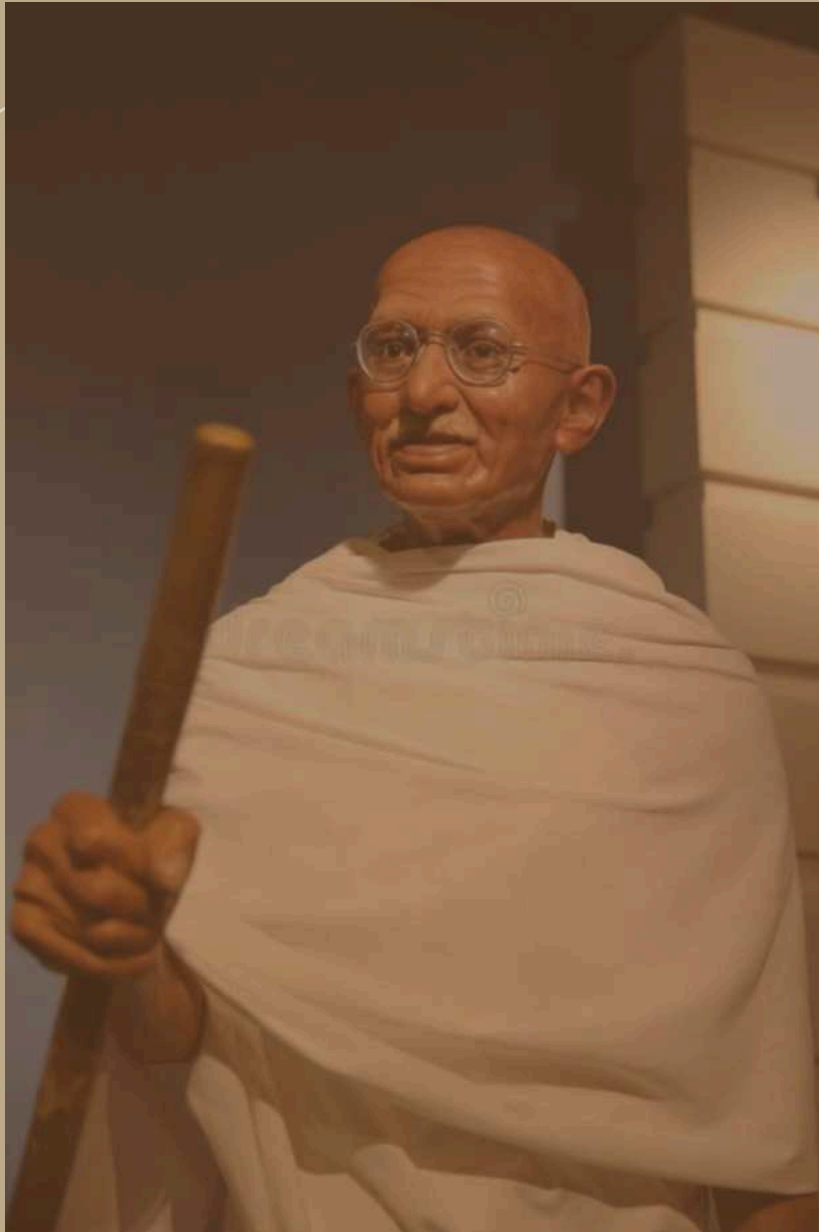
Gandhi believed that possessiveness and greed were the root cause of much suffering in the world. He advocated for a simple lifestyle with minimal possessions, focusing on what we truly need rather than material desires. He once said: "That possession is a crime for him who does not want it, who does not know what to do with it."

Atman (आत्मान):

Gandhi, influenced by Hinduism, believed in the atman, the eternal soul within each person. He felt true happiness came from connecting with the atman and acting according to its pure nature, which is inherently good and non-violent.

Dharma (धर्म):

According to Gandhi, dharma is not just about following religious rituals, but fulfilling one's duties and obligations in a way that serves the greater good. He believed everyone has a dharma, based on their place in society and their own unique qualities.



**You must not lose faith in humanity. Humanity is like an ocean;
if a few drops of the ocean are dirty, the ocean does not
become dirty.**

-Mahatma Gandhi