



## A STUDY ON PRINCIPLES AND PEACE COMMUNICATION OF MAHATMA GANDHI SEMIOTIC ANALYSIS

**Dr. P.Venu**

*Academic Consultant, Department of History, S.V. University, Tirupati, Andhra Pradesh, India.*

### **Abstract**

*In today's world violence and war tactics are the biggest challenge to save people. Many people of the world stand on a queue for peace to survive the war. People will promise that no country can exploit any other; no nation can't produce mass-killings arms. They think that their idea can be made by making goodwill and peace-loving efforts the world into peace in heaven. The entire world is expecting a human world that is apparently taking us to Mohandas Karamchand Gandhi (Mahatma Gandhi). Many years ago, an extinct political ideology in search of the human world as a proponent of non-violent policy by Mahatma Gandhi, this policy of ideology is the main theme of this article. The missing principles of Mahatma Gandhi have been identified here in the communication style. Standing at the edge of 150th birthday celebrations of Mahatma Gandhi this article will try to analyses the policy & ideology of Mahatma Gandhi in communication style. How the relationship between communications relates to Gandhi's philosophy, this article will try to find out it through intensive research. As a method of exploration and analysis, Gandhi's principles have been scientifically reviewed in this article.*

**Keywords:** *Mahatma Gandhi, Peace Communication, Gandhi's principles, India, Non-cooperation Movement.*

### **Introduction**

“This phase of Mahatmaji's life has been transmitted to the entire country today, giving us our battiness. His idol worshiper is holding the seat of the Mahakal. He did not believe in obstacles, did not diminish him in his travels, his inner strength was beyond his excitement. Today, on this day of his birthday, we salute him” agore, the pioneer of the peace movement in the Indian subcontinent, Mohandas Karamchand Gandhi, who is known worldwide as Mahatma Gandhi, Bapuji is also known as the great father of the Indian nation. Gandhi's non-violent policy to establish mutual peace is established in the form of values in society. Any renowned person in the world is the successor to building the developed world. The period of the person who came from person to person as a stepchild in the middle of the passage as the institution. We will try to measure the transit point from Gandhi to Bapuji with communication indicator. By avoiding excesses, we will try to find out how Gandhi has passed his human mind on the way to form India first. This will be discussed in the sub-structure of the transition from the British system to today's democratic system. This research paper will try to find out the lifestyle of Gandhi, his thinking pattern & his non-violent movement's consequence in our society.<sup>1</sup>

### **Mahatma Gandhi**

When Mahatma Gandhi was born, the whole of India was passing tiring exhaustion. The subcontinent, the under-national race, was rising from the lane path to the highway. Mahatma Gandhi was born on October 2, 1869, in the parental house of Porbandar, in the coastal city of Gujarat, India. His father was Karamchand Gandhi. The daughter of Porbandar state's daughter and Karamchand's fourth wife. Note that Karamchand's Dhour, the previous three wives died during childbirth. “Gandhi was a completely unofficial man. He recognized the gulf that lay between the enjoyment of freedom and the exercise of authority. When the Indian National Congress, which he had led intermittently as a movement



dedicated to achieving liberation by legal and extra-legal means, itself grasped for power and became a political party, he withdrew. With an extraordinary persistence he made and kept himself one of the few free men of our time". Gandhi spent 20 years of his first life in South Africa, where he made a movement for the rights and dignity of the Indian and the blacks against the British exploitation rule as well as the law. The concept and application of his non-violent non-cooperation movement have started in South Africa. When Gandhi returned to India in 1913, when he joined the Indian National Congress, India's independence against British colonial rule The struggle was divided into two sections. In the Congress led by Bal Gangadhar Tilak and outside the Congress, the extremist section believed in the armed struggle was very strong. Gandhi did not believe in extreme extremism. When his non-violent movement turned into a violent movement at that time he stopped the protest against British.<sup>2</sup>

### **Political Turn of Gandhi's Life**

At the beginning of 1920, the anti-British movement began to grow in India. In the Uttar Pradesh of India, the Government of India advised the government not to cooperate. Congress decided that the Indian public should sever ties with all government school colleges, law courts. Gandhi said to boycott foreign goods. Being self-reliant. For charka and loom to be introduced. Deshadde Manas gave an unprecedented response to Gandhi's call. Foreign products burned in different places of the country. The people started to wear woven clothes in the chars. On February 8, 1922, the mob spread in Chaurichura, Uttar Pradesh, killed some policemen. In protest, he stopped the movement. Gandhi was arrested. "The Champaran agitation in 1917 was the first major success of Gandhi after his arrival in India. The peasants of the area were forced by the British landlords to grow Indigo, which was a cash crop, but its demand had been declining. To make the matters worse, they were forced to sell their crops to the planters at a fixed price. The farmers turned to Gandhiji for help. Pursuing a strategy of nonviolent agitation, Gandhi took the administration by surprise and was successful in getting concessions from the authorities. This campaign marked Gandhi's arrival in India!" The country's movements led to Gandhi's loyalty. He acknowledged the responsibility of the movement. The most read, enlightened and admired man of the twentieth century Mahatma Gandhi was a godly and wise man. At its time. The world was hostile to many contradictions, conflicts, war and exploitation. Religions conflict in religion, one nation suppresses other nations, one country invades another country, War-World War.<sup>3</sup>

### **Objectives**

The main objectives of this study as follows

1. A study of the Gandhi's non-violent movement, truth and equal rights
2. A study on the Gandhi's Principle According to Communication Studies
3. A study on the Communication and Gandhiji in the Light of Semiotic Analysis

### **Gandhi's Non-Violent Movement, Truth And Equal Rights**

One of Mahatma Gandhi's political contributions is to build the Swadeshi Movement. He called upon the Indians to boycott foreign textiles and commodities by building the Swadeshi Movement. He himself used to wear clothes by turning a wheelchair away from the welfare products and wearing Indian women's wheelchairs. The British administration has repeatedly confined him to political contact. After spending many years in jail, he spent seven years in jail behind the prison. But he did not look down on imprisonment for justice and truth. Non-violent and equality the subcontinent has gradually understood how far the correct path of Gandhi's movement was to correct British lion.



“Gandhi's vision of an independent India based on religious pluralism, however, was challenged in the early 1940s by a new Muslim nationalism which was demanding a separate Muslim homeland carved out of India”. Gandhi's fundamental principles were in truth and non-violence in the light of his communication in the bright way of the subcontinent's independence.<sup>4</sup>

## **GANDHI'S PRINCIPLE ACCORDING TO COMMUNICATION STUDIES**

Gandhi considered it violence against animals, something that inflicted pain and suffering. He wrote, “Vivisection in my opinion is the blackest of all the blackest crimes that man is at present committing against God and his fair creation”<sup>5</sup>.

Truth, Satyagraha and non-violence Gandhi chose Gandhiji as his great life. As a believer, he believed in the existence of God and believed to be the true and the creator. According to religious tolerance, religious harmony and abandonment of the principle of equal belief and respect, and adopting the principle of nonviolence and sacrifice in person, establishing full confidence in the Creator and by constantly remembering the Creator in the form of devotion and meditation, he is intimately acquainted with the Compassionate He believed deeply as possible to reach the final truth. 'Mahatma' - If this united word is broken, it means' the great soul, who's to the whole world, the identity of the person in this name, his life was in the spiritual development of the people. He was a day of trouble when he was born. At that time, the underprivileged nation does not get any other thought. We see six effects of Gandhi's life, and we see these six.

**Truth:** His life was devoted to searching for the truth. By learning from mistakes and studying on self, he achieved it. The main goal of communication is to provide messages between the sender and the recipient. Gandhi is the primitive philosopher of the true philosophy of the true philosophy.

**Non-violence:** Against true information distortion message: When we see Gandhiji's life, he says, "When I am frustrated, I remember the truth and love have won in the whole history." Superman and murderers seem to be unbeatable. Always remember their fall. So, to establish communication between the world over. There is no alternative to nonviolence policy. Non-violence is an ideal that leads to the formation of the human and communist world. The communicative discussion will prevent interference of violent behaviour among senders and recipients.

**Vegetarianism:** The Moral Basis of Vegetarianism on Gandhi joined the protesters occasionally with the protesters. According to Gandhi, vegetarians will not only satisfy the needs of the body but by meeting the needs of the flesh. Focus on economic objectives. This policy of Gandhi can be interpreted as Spiritual Communication. Spiritual relation between the pure body and mind is very important.

**Brahmacharya:** After a long spell with his wife Gandhi came to know about Baba's death. The situation forced Gandhi to be Brahmachari while being married at the age of 36. Thinking of Gandhi's emotions and thoughtfulness of action Brahmacharya is a deliberate cognition for spiritual progress, and in this case, Brahmacharya means always maintaining purity in speech and speech, keeping Brahmacharya in the language of communication means complete

**Faith:** As a common Hindu, Gandhi considered all religions equally. This idea. To prevent all attempts to deviate from. He was interested in Brahmanism and with all major religions Studied. Gandhi's belief is that the permanent content of the subject matter and the subject of the world is a permanent-temporal



conceptual perception or knowledge. Gandhi is respectful of all religions confident of assurance. In the same way communicating is said to be, whether a matter is judged true or false, it is believed to believe in the truth - or if it seems false, then misbelieve and lies.

**Simplicity:** Gandhi strongly believed that a person engaged in social work must live a simple life. He himself gave proof of this by leaving Western life in southern Africa. Such a lifestyle system has been termed as vacant. His Life was reduced to the unnecessary cost of living and acceptance of life and communication in the light of the cloth itself, and Gandhiji. If we think that we are living in the world, then every sign has a message. But it is important that the meaning of this front-page is required. What do we understand by the sign? When we learn the lesson of a sign, we know Semiology indicates what sign, what kind of sign.

### **Communication and Gandhiji in the light of semiotic analysis**

If we think that we are living in the world of Sign, each sign has a message. But it is important that the meaning of the Sign used in this front-page is necessary. What do we understand by the Sign? When we learn the lesson of the sign, we know that we cannot think out of sign. Semiology indicates what sign, what type of sign what is the meaning of what sign. What we mean is how it is made, what we think the reality is how it is made, everything is read in Semiology.

After Gandhi's death, this first page makeup of Anandabazar Patrika has several basic goals. For example: Helping to say the most important news of the day before, the information is varied in the presentation. Type is published, through the headline size and position. Relative prices of the day's news have been published; Gandhi's ever-smiling smile has been used to make the newspaper attractive to the reader. Despite the brutal assassination, after the reader's internal taste, the effect of exceptional presentation has been highlighted. Here we can talk about the relationship between light and light. We know that Pars named one after classifying the mark. The name of the symbolic sign, in point of mark indicator. This picture can be explained. In the indicator "The relationship between the two and the other is related to the relationship." To understand the meaning of such signs, it is not necessary to learn it, the smiling picture of Gandhi, tells us the truth that inside of what we see, its original meaning is not hidden; We can make money, the whole picture of Gandhi's face has been published by Anandabazar and it has made him gloriously full-fledged. Three parts of the model: preta and indicative sign. Here Gandhi's face is Representamen This Representamen The mentality of our thinking is that using Interpretant and Interpretant is the object or condition that is pointing to The Perspective Model of the Indexical Sign Symbol can be here: Representamen (in between: and the direct relationship between the object and the object using the Representamen. The relationship between Representamen is created, so it has been shown, with a stroke American philosopher and prominent proponent of 914) has framed the parse of the sign. In this model, the sign of the sign to classify the sign, the Charles Sanders Peirce can describe there is the close relation with mark Persian model signifier and signified in indexical sign. We need to learn to sign.

American philosopher and prominent proponent of Semiotic language Charles Sanders Peirce (1839-1914) have framed the parse of the sign. In this model, the meaning of the sign is shown on the type of relationship between signifier and signified. To classify the sign, Charles Sanders Peirce named a sign as an indexical sign. We can describe this sign with an indexical sign. There is a close relation with signifier and signified in indexical sign. We need not to learn it to understand the meaning of such signs. The interpretation of this picture tells us the truth that we do not see the original meaning of it in



it, but we usually make meaning of it. There are three different parts in Charles Sanders Peirce's model of the sign: - Representamen, Interpretant and Indexical sign. The physical appearance of an Object is its representamen. What Representamen creates in our mental arena is called Interpretant. And the Object and situation meant by representamen are called Indexical sign. Take a look at the sign of Charles Sanders Peirce's model. In the picture, a relation is shown among Representamen, Interpretant and Object

While military is unnecessary in a nation organised under swaraj principle, Gandhi added that a police force is necessary given human nature. However, the state would limit the use of weapons by the police to the minimum, aiming for their use as a restraining force.<sup>6</sup>

In modern times, Mahatma Gandhi added a new dimension to the concept of non-violence. He is against British rule. In general, violence was used and Mahatma Gandhi established non-violence as a political doctrine and created history by discovering the strategic strategies for peaceful departure of British rulers from India's soil. There is no weakness in Gandhi's nonviolence or there was no expression of cowardice, the brave people's strong conviction, the power of mental power and moral superiority. Gandhi's followers were non-violent against the violent actions of the British rulers. Trained and morally strong- it is not as difficult as that. Why Gandhi's achievement here is that the British were under their feet for the followers of their non-violent philosophy, and non-violence was achieved by millions of Indians for their independence. The British government talks about Gandhi's independence in front of Gandhi's non-violent policies, not to violence. According to Gandhi, religion is not about what a man believes, it is about how a man lives, how he relates to other people, his conduct towards others, and one's relationship to one's conception of god.<sup>7</sup>

Gandhi made nonviolence an integral part of his search for truth, which he called Satyagraha. In the protest of the Registration Act of all Indians without any exception, he first started the Satyagraha movement in South Africa in 1907. Do it. Gandhi cannot really be truthful in any way other than the path of religion and non-violence. Thus satyagraha is known as active nonviolence theory. According to Gandhi, the conclusion of a person's self-injuries in a sincere act. He stated that mandate theory of majoritarian democracy shouldn't be pushed to absurd extremes, individual freedoms should never be denied, and no person should ever be made a social or economic slave to the "resolutions of majorities"<sup>8</sup>

## Conclusion

He was once a lawyer, politician, astrologer, authors-researcher, and philosopher of life. His nonviolent humanist philosophical personality is remembered with respect to the world. In any case, the violent movement did not support. Mahatma Gandhi's life and his ideas are still a universal philosophy at the far end of this world. Even today, it is said in the very first language that people cannot reach anywhere because of their lack of humour and violence.

“Non-cooperation Movement was one of Gandhi's most important movements against the British. Gandhi's urged his fellow countrymen to stop co-operation with the British. He believed that the British succeeded in India only because of the co-operation of the Indians. He had cautioned the British not to pass the Rowlatt Act, but they did not pay any attention to his words and passed the Act. As announced, Gandhiji asked everyone to start civil disobedience against the British”



And that is why this man's confidence in the critical moments of mankind and strength of heart, strength, courage. The way that the end of the path is respected, is the truth and the brightest light reward of faith. He was one of the leading politicians of India, one of the pioneers of India's freedom movement and the influential spiritual leader. He is also the founder of the Satyagraha movement. Through it, against dictatorship, public disobedience was announced. The movement was established on non-violent ideology or philosophy. And that philosophy was the driving force of the Indian Independence Movement. It is also considered as one of the inspirations for the freedom movement and rights of people throughout the world. Mahatma Gandhi's life and His ideas are still a universal philosophy in every sphere of this world. Even today, when there is a scourge of terrorism, whenever there is a headache anywhere in the world.

## References

1. Mahatma Gandhi wrote by Rabindranath Tagore, link: <https://bit.ly/2Ghtesz>
2. George Woodcock, in Mohandas Gandhi (1971), p. 3 <https://bit.ly/2Q4rTVA>
3. Mahatma Gandhi, Cultural India: History of India: Modern History of India; Link: <https://bit.ly/2Qjdx80>
4. Khan, Yasmin (2007). The Great Partition: The Making of India and Pakistan. Yale University Press. p. 18. ISBN 978-0-300-12078-3
5. Towards an understanding of Gandhi's views on science". Mkgandhi.org. 1 November 1934
6. Chakrabarty, Bidyut (2006). Social and political thought of Mahatma Gandhi. Routledge. pp. 138–139. ISBN 978-0-415-36096-8
7. Bhikhu C. Parekh (2001). Gandhi. Sterling Publishing. pp. 82–84. ISBN 978-1-4027- 6887-3
8. Ramjee Singh (1997). Ronald Bontekoe; et al., eds. Justice and Democracy: Cross-cultural Perspectives. University of Hawaii Press. pp. 233–235.