

Chapter 1: Gandhi: the body and Politics

This research work aims to explore a politics and ritual that Mahatma Gandhi (1869-1948) wanted to bring in India by training his body and inspiring others to do so for the changes in *Hind Swaraj*. Gandhi presents to be alert and conscious as he believes in meditation, yoga and continuous exercises of brain that makes him psychologically and spiritually stronger. He is of an opinion that a person can be a weapon for the change if s/he controls and understands the hostile factors of the society. He regards the faith and determinations are the important and creative forces to bring the change in body, society and the nation. Gandhi believes in performed and moralized body that concerns fortunes for human beings. He argues that human beings' desire for salvation and knowledge are the means of enlightenment that makes them realize who they are. Gandhi believes that changes can be brought through performing and training the body. This research first explores the conditions of Gandhi, the people, practices and the structure of the society as well as the strategies, administrations, tendencies and policies of East India Company in colonizing India. Secondly, it analyzes the culture, civilization and the then conditions of Indian society, which makes politics as a means of achieving independence and freedom and emulating the tyrannical rule that rely on the theoretical tools of Indic way; self, performance and rituals.

Thoughts and ideas of performance of self are determined by the necessity, condition and structure of society. The body can become a performative body for the betterment of the society. The arrival of British in India in the form of business people and getting welcomed among Indian people shows the corrupt nature of British and naiveness of Indians. Indians suffered and struggled for the salvation and spirituality which is supposed to have been the means of acquiring divine power.

Gandhi expresses his concern about physically and mentally trained body that must have power to conquer the contemporary British emperors. Being spiritual and religious by nature, he adapted a meditative and righteous path to inspire the common people in India. The gesticulation, dress up and articulation of Gandhi suggests that he has got a magical power to perform in the nation which made public aware of the colonization. As a result, he performed the Satyagraha as a stern tool of a political struggle in the Indian history to establish *Swaraj*.

To become an exemplary of a performative and enlightened body that could fight against the British, Gandhi intentionally trains the body in *Hind Swaraj* that established him the man of his words and the change because he had promised his mother to remain vegetarian throughout his life. He believes that controlling one's personal desire for the betterment of the whole nation is the supreme act. Therefore, he got the divine power following the fast unto death many times to bring his discontented friends together. Such acts strongly provided him spiritual and intellectual power to fight with the tyrannical forces. He is of the opinion that controlling the physical desire and training mind makes him performatively powerful. So that he becomes capable of arguing and answering without being hesitated. Pandit Shriram Sharma Acharya advocates that the evolution of consciousness repeatedly makes individual know her/his presence and existence in the society. He hints how much importance the position of performance is of an individual in the nation building. He clearly expresses the pureness of one's heart because one can speak the truth and performs for an action honestly like Gandhi. Acharya in *yourself to excel expresses*: "The zeal of the jiva (individual self) to continuously march forward along with the path of progress is god-gifted; it is the search for unalloyed joy, everlasting beatitude" (6). Gandhi asserts that self-confident makes the body

performative that can inspire others to challenge the evil forces of society. Acharya asserts that every individual has capacity of achieving the divine power and connecting to the god. So, any individual can train her/his body and move forward for the change thinking positively. Such intellectual and performative personality can stimulate the common people to emulate the tyrannical rulers from the nation.

Quoting the essence of Gandhi's intellectuality and performative personality, Joseph Campbell presents the quality of a hero: "The hero is the man or woman who has been able to battle past his personal and local historical limitations to the generally valid. Such visions...through which a society is born" (14). Campbell expresses the fact that a hero has first to fight with herself/himself spiritually as there are many personal and historical limitations. Gandhi had tough time to understand his own society and history. The thoughts and visions of Gandhi have been universal and perfect. He further argues that the hero dies as a modern man but becomes eternal, perfect, universal and performative because he makes the world alive and conscious. In fact, the hero suffers and fights, and then realizes her or his position in the family and society. Like Rex Oedipus and Othello, Gandhi had to fight with his family and society to understand the British. There were so many religious and cultural barriers within Indians so that they were not getting united against the British.

Likewise, universal and performative reality of the hero has been portrayed in the lives of Gautam Buddha, Gandhi and divine personalities of the world. They had to face many difficulties and incommunicable situations in which they performed their leadership ability. To explicate his concept of the hero, Campbell states: "A majestic representation of the difficulties of the hero-task, and of its sublime import when it is profoundly conceived and solemnly undertaken, is presented in the

traditional legend of the Great struggle of the Buddha” (24). Campbell mythologizes history and historicizes the mythology to reframe Gandhi as the hero.

Similarly, Gandhi’s body embodies consciousness that inspires the people to identify their role, place, culture and meaning of being humans. He has been worshipped in India because he has got the quality of a hero. His image in India has provoked people to assimilate his action, philosophies and life style. Furthermore, Campbell asserts: “The tendency has always been to endow the hero with extraordinary powers from the moment of birth, or even the moment of conception. The whole hero-life is shown to have been a pageant of marvels with the great central adventure as its culmination” (274). He asserts that a common person can become a hero when she or he dares to take a risk like Buddha and Aristotle. In fact, the self-determination is the power driven machine that makes an individual strong enough to understand one’s place in the society.

Having understood the circumstances and events of heroism, one can have power to rule one self. Gandhi quotes: “I would have acquired mastery over myself, would have been freed from vice and would have become happy” (54). It naturally states that one should understand her/his self controlling power. First one should rule over oneself along with self-respect and self-honored that is the supreme means of getting satisfied. Moreover, the self-understood and self-controlled person can master over the devil factors of the society. Such concept pushes Gandhi into the world of revolution against the British so that he proved his heroism.

In addition, Axel Michaels und Christoph Wulf theories present the idea that a person in religion and philosophy leads an austere simple life and abstains from the normal pleasure of life or denies her or his material satisfaction. Wulf expresses:

Yoga, fasting or mortification; which primarily try to control natural body references such as clothing and nakedness, eating and drinking, walking and sitting, sleeping and being awake, as well as talking and remaining silent. But as a result of the humble and devotional surrender to a god, it also leads to ecstatic forms of expression, whereby the body is predominantly to the fore. (14)

In the course of acquiring the spiritual power, the body gets a lot of sufferings and denies many materialistic pleasures which are supposed to be the obstacles in acquiring spiritual power. Wulf theoretically formulates the means of training like Yoga, fasting and mortification that makes people overwhelming. Such heroic actions bring numerous problems and suffering in the life of a hero. The body of a hero has been deprived of clothing, eating and drinking, walking and sitting, sleeping and talking. In the case of Gandhi, he projects a suffering body can become strong to tackle the evil nature of the British. That is why Gandhi deliberately gives up the materialistic life and trains himself like a great warrior or hero spiritually. And, he has been a hero possessing all the required qualities. Finally, the British get defeated because of the spiritual power of Gandhi.

Pointing the power of body that is mobilized as per the situation, Wulf adds: “Referring to Foucault, technologies of the self relate to the task of mobilizing the govern [mentality] of individuals... they overlooked the fact that the body as a real body is a design, which, within the framework of Hindu science” (15). A hero first understands the circumstances and becomes ready to take an action. From the perspective of Hindu science, the body is designed to make the society better free from tyrannical power. For that one has to do a lot of sacrifice like Gandhi, Gandhi spent his whole life for independence of India. In the words of Wulf: “The body, in

the tantric forms, is viewed as the place of the whole world. Hereby, individual organs or body limbs are attributed to the gods or various conscious levels” (14). He further claims that the body is referred to the society and the world in which it plays a harmonious role to make people know their surroundings better so that an individual becomes alert and conscious about their performance.

The interactions of the people in daily life show the performance. Henry Bail states the fact that performance aims at creating and establishing meaningful life and society. Bail writes: “Performing is the basis of virtually all social interaction” (217). Since performance is connected with communication, philosophy, physique and to other parts of the brain, it can activate the nervous system that reaches all parts of our body and put us in a state of high alert. Similarly, with such performance, Gandhi becomes alert and conscious and expresses: “The English have no humanity in them” (61). Because of such alertness of performance, our pulse rate goes up. We start sweating and feel out of breath. It is said that a well-coordinated system mobilizes our body’s recourses.

Correspondingly, Bail postulates: “Performance is always performance for someone and some audience that recognizes and validates it as performance even when as is occasionally the case, the audience is the self” (Bail). He affirms that performance takes place when there is someone to react and get moved. It immunizes audiences so much that they start acting on their seats as if they are real actors. Everyone gets chance to know one’s self.

In addition, Richard Schechner reveals the power of ‘I’ self along with the performance training. “Performance training is the development of a number of communicative skills plus learning how to arouse the two extremes of brain activity without canceling out the center ‘I’ self” (320). He clears the idea that ‘I’ self is an

immunized power that makes one internally strong to be winner and hero. A performative person has all the qualities of a hero as s/he is skilled at communicating so that s/he becomes successful in her/his heroic acts. It is thought that the communicative power of a person makes her/him a great orator and leader. In the case of Gandhi, he possesses an excellent communicative talent. Therefore, he used to inspire people with his communicative skill, delivering speech to them.

Then as well, inspiring others is a challenging job that exists in Gandhi. Being both an editor and a reader, Gandhi clarifies: “That man who has inspired confidence in another has never lost anything in this world” (46). Gandhi as a reader and editor explores the bitter reality and historical facts to the readers so that they can understand Indian revolution well. He further believes that a hero has the capacity to inspire the audience and readers. The natural quality of a hero is challenging the circumstances that are relevant to her/him. The people get involved with pains and sufferings of the hero. Such cathartic experience of the people is the mission of performative and communicative body. The presence of Gandhi in any assembly itself is a form of communication.

In addition, Schechner claims that performance is the combination of two treaties like brain and body. It can be presented in mediators, shamans and leaders. Such psychological transformations can be a temporary or permanent. For external art work, the performative spectators can be: “The conventions or given of a genre, stretching, distorting or inventions of new conventions and brain-centered psychophysical transformations of self” (321). He states that behavior with people; daily activity and any assembly need brain and body. It means the self is the center of brain and body. The self can be symbolized for the revolution and the change because

any person starts analyzing her/his identity when s/he gets self-motivated and becomes aware of the contemporary politics.

Jaffery C. Alexander explains that the cultural performance is the social process which has been the lessonful factors for the people through which actors make others conscious. He says that social actors anxiously conjure up the spirits of the past to their services.

Actors present themselves as being motivated by and towards existential, emotional, and moral concerns, the meaning of which are defined by patterns of signifiers whose referents are the social, physical, natural and cosmological worlds within which actors and audiences live. (33)

Alexander claims that a person can naturally be emotional towards her or his country and society because they are hungry for the identity and the existence. Society and nation are the cultural texts in which the social actors perform to make the audiences and observers know the facts of there. Gandhi in *Hind swaraj* presents the facts of the nation which was in the hand of tyrannical rulers. Being a representative of the nation, Gandhi politically fights for the existence of the people as well as culture in India. Actually he meditates on the political power so that he could develop his nation and secure the rights of the people that were captured by the British. "Power establishes an external boundary for cultural pragmatics that parallels the internal boundary established by a performance's background representations" (36).

It is claimed that Satyagrah and fast unto death are the ways of performance in which politics has been a rational power. Plato, Aristotle and Carl Marx formulate the philosophy of performance. Political actors take the problems of the society of their own. Alexander writes: "Performance applies to the political actors whether

democratic, cosmocratic, phallocratic or charismatic. They must possess some ability to expropriate other people's business and make it their own" (226).

Similarly, he shows that the elements of performance are spectacle, audience, stage, actors and plot. The spectacle is a powerful and ritual occasion like funeral of Gandhi and his pain and suffering while fighting for freedom. In politics, the political ideas are the raw materials drawn from the everyday experiences of the social life.

Likewise, Indian people are supposed to be the audiences as well as participants who encouraged Gandhi participating in the political movements. The whole nation is the stage when Gandhi performed in the historical setting of India. Because of such actions and plots, Gandhi made audiences moved aroused. This live performance releases the catharsis in public. They emotionally and nationally become changed and agreed with Gandhi. The Indian people are socially moved with the performance of Gandhi.

Through the means of conversation between a reader and an editor, Gandhi strongly proves his point of views and makes readers believe in his work and actions prevalent in his life. *Hind Swaraj* is his concept and philosophy. He is so much positive to his thoughts that every network related to *Hind Swaraj* brings the revolutionary ideas. In Gandhi's view, every idea of revolutionary and evolution emerges because of the suppression, exploitation and the crisis of identity. He convinces the readers in every point of *Hind Swaraj*, from preface, publication, introduction and explanation to the conclusion of the essay.

Regarding the concept of revolution and evolution, Gandhi can have different sources of inspiration in his life. He was inspired by both people and their books. As for personal as well as impersonal sources of inspiration, M. Gandhi himself has said:

Three moderns have left a deep impress on my life and captivated me. Raychandbhai by his living contact; Tolstoy by his book, “The Kingdom of God is within you”; and Ruskin by his “Unto This Last”. Besides these three personalities, Gopal Krishna Gokhale and the Gita and the Bible were lifelong sources of inspiration for Gandhi.

(<https://www.mkgandhi.org/articles/inspiration.htm>)

Gandhi took them his teacher and learnt to be patient and courageous in politics. It is seen that Gokhale was Ganga to Gandhi where one could have a refreshing bath in the holy river. The book by Tolstoy opened his sixth sense of analyzing the world. So that he openly challenged the British. Undoubtedly, it was Gandhi's twenty years long stay in South Africa which transformed his personality, his thought process, his lifestyle and, finally, made him a man of deep faith and firm action. “Spirituality had taken hold of his inner life and it was with such a mindset that he opened a new correspondence in 1894, listing and raising... questions covering the entire realm of religion and spirituality” ([http:// www.articles](http://www.articles)). Tolstoy's *The Kingdom of God is Within You* also underlined the inner perfection of man and he avers that man's salvation can have in his own hands. Similarly, he asserts that human redemption is impossible without self- renunciation, self-suffering and in exceptional cases even without supreme sacrifice.

For any kind of performance the leaders need an organization or a party to collect the notion and majority of the people. For systematized revolution, Indian National Congress, byname Congress Party was formed in 1885, broadly based on political party of India. The Indian National Congress dominated the Indian movement for independence from Great Britain. It subsequently formed most of

India's governments from the time of independence and often had a strong presence in many state governments.

Many of the acts of civil disobedience that followed were implemented through the All India Congress Committee, formed in 1929, which advocated avoiding taxes as a protest against British rule. Notable in that regard was the Salt March in 1930 led by Gandhi. Another wing of the Congress Party, which believed in working within the existing system, contested general elections in 1923 and 1937 as the Swaraj (Home Rule) Party. (<http://www.articles>)

The all India Congress committee created the multiple forms of revolution that challenged the British. They protested avoiding taxes and organizing the Salt March in 1930. Gandhi thinks of doing struggle based on the rituals and performance that could bring better result for Swaraj. Likewise, ritual is a sequence of activities involving gestures, words, objects, and performed for meaningful and functional law that is an established and prescribed procedure for religious living. In this matter, Christoph Wulf states that ritual is embedded with political, economical, social and cultural conditions that have been the part of life. He further expresses: "The rituals show how the human 'body' and 'self' are submitted to the divine spirit and get purified by shaman....the divine status of the body, which serves as a religious vehicle, is depicted in the rituals" (19). In every country and region, there are some rules and regulations for the betterment of the society. So that the rituals function to maintain the behavior and psyche of the people.

In fact, the reason behind the publication of the essay was also the cause of making people aware of the fact of the condition of the then Indian society. Scholars like; G. D. H. Cole, C. Delisle, John Middleton Murry, J. D. Beresford, etc. criticize

as well as admire the writing of *Hind Swaraj*. Among them John Middleton Murry says: “The efficacy of non-violence is quickly exhausted when used as a mere technique of political pressure; - when the arises, Is Non violence fante de mieux, really non-violence at all?” (4). The non-violence has been taken as a great tool to fight for the independent India. That is why Gandhi has fought for the nation using his knowledge, skill, philosophy along with his performative body and politics.

Theoretically, performative body means the realized, acknowledged and ritual body that has “challenge of efficacy” (Schechner 1). That possesses the ability of changing the colonized society into free society through the struggles. The phrase ‘performative body’ can be understood separately. One can understand the performative means the critical, revolutionary and aware whereas the body context, people and physical domain. Gandhi asserts the fact that the revolutionary body has to do struggle and get a lot of challenges. Therefore, the performative body has the power of changing the mind set of people and establishing the independency in Gandhi’ *Hind Swaraj*.

The research work unfolds the performativity of the body in *Hind Swaraj*. Gandhi possesses the performative body and brings people together. This is why people contribute their best to help Gandhi by involving in the performance. Politics and cultural identity are the outcome of the performance. Gandhi, his beliefs in religion, ritual and the way of behaving with people and dealing with the British rulers show his performative power. As a matter of fact, Gandhi is a powerful symbol of unity and freedom for the people in India. During the revolution, people are evoked through rituals; Satyagrah and fast unto death of Gandhi. In short, self-control and confidence of Gandhi perform a vital role in establishing independent India. This also means the presence of Gandhi stands for ritual that brings the wave of change and

awareness in evoking and establishing identity of the performers. “Ritual is prescribed in formal behaviors for occasion not given over to technological routine, having reference to belief in mystical beings and power” (128).



(Gandhi leading Salt Satyagraha, a notable example of Satyagraha)

Figure: 1.1 (Source: [https://: simple Wikipedia](https://simple.wikipedia))

Based on Turner’s ideas, Satyagrah and fast unto death of Gandhi can be taken as force used to evoke common people and weaken the psychology of the British rulers. Such performance of Gandhi is combined with human feelings and emotions. He is strong internally and psychologically so that he never loses his beliefs and confidence. Gandhi performs his performative body through dress up, philosophy, movement and action in *Hind Swaraj*. Such performance immunizes Gandhi and his whole community to fight against the British rulers. Having got influenced and motivated with Gandhi, the Indian politics, cultural identity and behavior of common people got changed. As a ritual process gets changed in accordance with time and place and so does culture because these are the products of the society. The performance of Gandhi and his practices like Satyagrah and fast unto death occur in accordance with the nature of British rulers in *Hind Swaraj*.

The relationship between patience and spiritual power of Gandhi brings out the various ways of examination in which his personal experience, interaction with different people about the history of India is notable. In fact, the British rulers showed inhumane behavior and monopoly over native people. Moreover, he focuses on the

entire struggle of independency in India. For that Gandhi moulds himself in a powerful tool that becomes sharp and bold whenever he faces the challenges and difficulties during the revolution.

What the research paper argues is that Gandhi presents himself as a prophet, philosopher, revolutionary and a charismatic performer in *Hind Swaraj*. The research draws upon the key concept of "performance theory" targeting mainly on performance put forward by Richard Schechner that makes daily life meaningful and aware. While focusing first on performance and later on the politics, the central theme of this research is the performative body and politics that are deeply interwoven with culture, practices, bodies and spaces that cannot be thought of separating from one another. The last chapter will conclude the entire efforts carried out in the theoretical framework.

Gandhi claims that the self-control and meditation can immunize the body so that it is prepared to fight against the cruelty and barbaric behavior of the British. Such immunization contextually is prevalent in *Hind Swaraj*. Gandhi expresses his inner thoughts that have been the powerful factors to immunize the Indian people to fight against the British empire, their tyranny and cruelty which was prevalent in the then India. He focuses on the ritualization that can make people strong by practicing meditation, praying to god and doing yoga. He further asserts that nature makes people competitive and fight against the ill element in the society. As any kind of illness happens in the body, it manages to cure as per the rule of the nature. In the same way, one comes to uproot the tyrannical rule from society as the rule becomes too much of the sense of nightmare, obstruction and destruction. The same hindrances and dreadful conditions encourage people to release the power to establish the harmony and brotherhood in the nation. The world realizes that the tyrannical forces

cannot be durable and favorable it must be uprooted from the nation and society because this is the ritual; culture and meditation that make the fighters strong and perform their body and thoughts in order to establish peace and democracy.

Coomaraswamy avers his point that the meditation and penance make people capable and insightful to convince the world: “The young men heard and understood and plunging into meditation, they remained on the shores of the lake, useless for any of the purposes of the world” (292). He further affirms that the history of India is known for religion, tradition and scenario of yoga, penance and fasting. It is also known that the ultimate truth and salvation can be achieved through suffering and training of soul and mind.

Gandhi critically understands the power of meditation, yoga, being vegetarian, fast unto death and fakir. He expresses the psychology of the common people and mentions the struggle and tragic events are the means of salvation which have been proved in the Geeta, the Mahabharat and the Ramayana.

Victor Turner claims that performance has healing power and means of creativity and understanding: “Performance is central to Turner’s thinking because the performative genres are living examples of ritual in/on action. And, when performance is overtly...restoration of behavior” (7). He states that performance has power of healing and function of establishing harmony in the nation. It brings changes in behavior. He further expresses that performance is the art that is open, unfinished and a paradigm of process that never stops and ends.

Gandhi writes his realization and thought for the performance:

I have indulged in vice, I contract a disease, a doctor cures me; the odds are that I shall repeat the vice. Had the doctor not intervened, nature would have done its work, and I would have acquired mastery

over myself, would have been freed from vice and would have become happy (54).

In addition, Gandhi introduces 'nature' as an 'instinct' or 'being' of human being that they realize and understand the situation and their space in the society. His intuition suggests that the people have power of curing their society when they become self-aware.



Figure 1.2

(Mahatma Gandhi's always traveled in the third class; his arrival at any station was a source of rejoicing and huge crowds always collected to welcome him.)

(Source: <http://www.gandhip.com/indiacollections/photos-1>>Digital image N.p:n.d.web)

Gandhi asserts that the human beings are a part of nature in which they get encountered with different seasons and natural calamities. They are also the part of the world like society and family in which they seek their identity and freedom. He believes that they cannot give up their unalienable rights because they are their natural rights. Therefore, to secure rights and identity, they should make the atmosphere of fighting and resisting against the devil forces in the society. He claims to be a doctor who aims to cure the Indian people and show them the righteous path

of justice and freedom. He further argues that the diseased body gets cured in the hospital and doctors try their best to immunize their body to fight against the disease. Moreover, they create a kind of physical environment for the patient. Here nature refers to the natural birthright of the human beings that provides them power to eliminate the tyrannical factors in the society. Therefore, Gandhi brings the nature as an immunized force for the people to perform the power in the society. The nature works in their favor and makes them powerful over the ill factors.

Similarly, B. N. Nanda in *Mahatma Gandhi 125 Years* expresses the idea of disciplined and organized power that is possible with the help of conscious and critical comrades that can make the atmosphere for political changes in the nation:

In addition to this leadership role in providing the capacity to harness mass action, a wider organizational issue is raised. How are the differing interests unified in mass action dealt with in the organizational phase? ... However, it opens up an important area of theorizing in the South African situation, since mass action is a very complex rather than a simple form of resistance. It also opens more complex potentialities of transforming the resistance into governance. This is an issue on which Gandhi and his influence cannot offer us a great deal because as the embodiment of Satyagraha he never had the chance to invoke it in independent India. (32)

Nanda projects the reality and quality of a charismatic leader who has the power of organizing and understanding the scope of mass action. Along with Indian politics, he draws the attention of South Africa, which was really tough and challengeable.

Before that, Gandhi had no chance to meet with such a huge mass in his life. That is

why, Nanda argues that Gandhi has magical and leadership power to bring a mass action into an organized form that brings the fruitful result. He brings the issue that has huge possibilities of transforming the resistance into governance that depends on culture and the embodiment of Satyagraha. Likewise, Satyagraha for Gandhi is one of the strategies of revolution and fighting against the British rulers. Gandhi internally understands the outcome of Satyagraha and has realized that the gun fighting and mass killing could not bring independence in India. To the fact, the miracle of Satyagraha, yoga and meditation makes Gandhi spiritually, strong and known to the world. Such practices make him diplomatically a national hero and mentally a healthy person.

In fact, Gandhi presents the matter of ethics that is a more powerful weapon for everyone that has been a way of life for him. The power of morality and behavior makes people stern and immunized. He adds a point that the principles of professional conduct compel them to understand their status and instinct on the earth. Slowly and gradually, people start realizing the reason of being called the supreme creatures created by god. Therefore, he brings the issue of ethics in the context of power, the way of living and adapting the sovereign system. Some rituals and customs work as a means of enlightening the people in one or another way. He further quotes: “They saw that kings and their swords were inferior to the sword of ethics, and they, therefore, held the sovereigns of the earth to be inferior to the Rishis the Fakirs” (57).

However, performing like the Fakir body, Gandhi politicizes his body spiritually that is closely related to the ritualization. Fakirs are considered to be self-maintained and self-controlled who sacrifice their lives for the betterment and welfare of society. They do not run behind the materialistic and sexual lives which are the most hindrance object for the salvation. Being in form of Fakir, Gandhi travels to

each part of India where there is no sign of education, transportation and electricity because of the exploitation of the British rulers and elite Indians who did not want India to be independent.

Gandhi asserts the point of sovereignty with superiority and inferiority that is the means of ritualization. He says that the Rishis and the Fakirs perform their body and become the self-made people because of the regular practice of self-motivation and meditation that makes them internally powerful in the life. To support his further points, he shows that the Rishis and the Fakirs are to be spiritually and internally superpower as they practise the penance and yoga to make their body charismatic and performative. So that, even kings like people bow in front of such enlightened people. The performative body means self-aware and self-realized about the condition of the nation. Richard Merleman presents a dramatic effect of an actor on stage and off stage: “In dramaturgical sociology, it is argued that the elements of human interactions are dependent upon time, place and audience....the dramatic effect emerging from the immediate scene presented” (<http://>: The Dramaturgy of Politics).

Merleman further argues that a dramaturgical action is a social action that is destined to be visualized in the society and to improve one’s public image. In the life of Gandhi, there are movements and actions which heightened his performance nationally and internationally.

In addition, Pandit Shriram Sharma Acharya puts the light on to make people the Rishis and the Sidhis as they yield an instinctive drive in order to make the body strong and victorious. He goes on:

Tempted to acquire these Rishis and Sidhis, many seekers adopt ascetic disciplines and endeavor arduous yoga-sadhanas. Warriors embrace the risk of death and march to the battlefields to attain

victory. Devotees undertake journeys in the mountains covered by dense forest in their search of divine bliss of heavens on materialist front as well, people leave no stone unturned to become rich, perform arduous physical exercises to become strong, burn midnight oil in studies to become learned. (10)

Acharya proves the way of meditation done by the Rishis and the Sidhis is hard and monotonous for general people. Such tough and unusual practice makes them disciplined and internally divined which means they have been self-made and enlightened through which they can acquire the power and fight against the cruelty happening in the society. He adds a remarkable thing that is the performative body. He further argues that a charismatic and inspiring body can change a simple person into the divine one. Therefore, the divined body can make the nation and society better and harmonious inhabitants for the human beings.

Furthermore, He adds the concept of practicing and using mind that the more one practices her\his mind, the more s\he becomes active and aware of the evil factors in the society as well as in the personal life.

Gandhi puts light on the attempts and endeavors through the means of editor and reader that have power to remove the evil elements of the society. He puts the arguments of purging ill thoughts and pessimistic tendencies of people as the publication of *Hind Swaraj* became successful. The habit of reading books including one's own philosophy, intellects and authentic spiritual experiences could make people aware of their society and history. He expresses:

Attempts have always been made and will be made to remove them.

We may utilize the new spirit that is born in us for purging ourselves of these evils. But what I have described to you as emblems of modern

civilization are accepted as such by its votaries. The Indian civilization, as described by me, has been so described by its votaries.

(9)

Gandhi makes his point clear that performative body becomes strong and can remove the fake culture of society when one exercises one's own geographical and historic knowledge because s\he must have knowledge of geography and history. The concept of removing ill factors from the society, the autosuggestion of being oneself is very optimistic. At the same time, the sense of utilizing new spirits digs the soul of new energy that has the source of power. To transform the performative body into the power of eliminating the poison like colonization is the step of purging oneself from the evils. He, further, hints that getting pain, suffering and troubles are the means of critical understanding of life to remove the evils of the society. He proves the statement that the thread of power is hidden in the body that brings the power after getting purged in the whirl of pain, suffering and trouble for better governance.

Alan Jacobs expresses the understanding of enlightened and revolutionary people through a letter to Mahatma Gandhi in which compassion, freedom from anger, freedom from the desire is possible and the performative body and politics bring the changes and awareness in the society. Jacobs signals the life style, dressing up and venues of Gandhi where he lived simple living high thinking.

You are right in what you think about non-violence. Its essentials are daya (compassion), akrodh (freedom from anger), aman (freedom from the desire to be respected) etc. Satyagraha (the political struggle) is based on non-violence. We saw this clearly in Calcutta and came to the conclusion that we should include it among our vows. The thought led to the further conclusion that we must observe all the yamas and

that, if we do so by way of vows, we perceive the inner significance of non-violence. In my talks with hundreds of men here I place the various yamas above everything else. (97)

Satyagraha (the political struggle) is the policy of non-violent resistance adopted by Mahatma Gandhi from about 1919 to oppose British rule. Any form of non-violent resistance is the instance of Gandhian truth from the fervor. Such strategies have been adapted to show the world that Satayagrah is the only means of drawing the attention of the world. Gandhi and his followers practised the Satyagraha as the pressure for social and political reform through friendly passive resistance.

Jacobs asserts that the purged body can bring the changes in the mindset of aggressive people and can make them the followers of non-violence and far-sighted to complete the promises after observing the tolerant power and its importance. The essentials of the body are daya (compassion), akross (freedom from anger), aman (Freedom from the desire to be respected) for Satyagraha (the political struggle) that is based on non-violence. These elements are means of making the body more powerful that are inherited in the human beings. When such spiritual and intellectual qualities are bounded in people, they get divine power to make the people like Buddha and Mahavira.

Gandhi focuses on the nature of humans in which they understand what kind of people they are and what they can do performing their skills:

To say that is equivalent to saying that the English have no humanity in them. And, it is really beside the point whether they become so or not. If we keep our own house in order, only those who are fit to live in it will remain. Others will leave of their own accord. Such things occur within the experience of all of us. (61)

Gandhi squeezes power and understanding out of humanity and nature of people. He clearly focuses on the structure of individuality and their culture that the structure of society and its adapted norms which play very much decisive role for creating better society. That is why people must move in accordance with customs of their society that can make them fit and suitable. It is suggestive that English people should not live in India if they follow their own culture, norms and values. They can change their mind and can rule us. In order to colonize India, British Rulers could adopt any kind of strategies. After understanding the evidences and past acts of English, the enlightened Gandhi makes a great influence on the Indian people to revolt against the English rulers. Therefore, the performative body of Gandhi lunched a revolution thorough out India.

Gandhi constantly expresses his thought that the performance means change in the nation, person and individual. However, the change refers to different disciplines, especially his performance of speaking and wearing cloths, interacting with the people is lively, and people easily get inspired. In fact, the way of inspiring and motivating people is the point of the performative body and politics. Gandhi clearly asserts that the performative body stands for changing the atmosphere of the Indian culture, norms and values and thoughts of people:

Their bravery impressed me but I felt that their zeal was misguided. I felt that violence was no remedy for India's ills, and that her civilization required the use of a different and higher weapon for self-protection. The Satyagraha of South Africa was still an infant hardly two years old. (14)

Likewise, Gandhi quotes the essence of impression that puts the positive seed in the mind of people with optimistic vibration that is spread among human beings. He,

further, argues that the act of dedication and enthusiasm should not be used for violence that only pollutes the civilization. The use of weapon is not the way of performance rather than there is the need of body that moves others and becomes the matter of changes for the betterment of human society. Therefore, Gandhi is in favor of non-violence and co-operation thorough out his life putting on thin clothes. Gandhi refers to the politics to the change in thought, behavior and identity in the society. He also establishes the essence of politics in India. The politics also draws the attention of people that makes them update to the society. Moreover, it changes them into conscious being. For instance, Gandhi presents the revolution through the Satyagraha in which he becomes successful

Gandhi presents the body as a means of communication and vehicle through which people interact and get information. He, too, becomes the source of communication and information box for million and million people who used to visit and communicate with him. Moreover body itself is the representative of non-verbal language that communicates with millions people in different ways. Similarly, the Gandhi's fragile and half naked body shows the typical Indian identity. Such identity and body is representative of all Indians. The way he speaks and the way he delivers the speech is the means of communication. Gandhi has been a symbol for freedom and a great freedom fighter who has been as an incarnation of God

Gandhi could adapt the British government and could compromise to live with them but he could not because his moral politics warned him to be aware of strategies of British rulers. This research work presents the reason of the arrival of East India Company in India.

To the historical point, The East India Company (EIC), also known as the Honorable East India Company (HEIC) or the British East India Company and

informally as Johan Company, was an English and later British Joint-stock company. It was formed to trade in the Indian Ocean region, initially with Mughal India and the East Indies (Maritime Southeast Asia), and with Qing China. The company ended up seizing control over large parts of the Indian subcontinent, colonized parts of Southeast Asia, and colonized Hong-Kong after a war with China. Later the company received a Royal Charter from Queen Elizabeth I on 31 December 1600, coming relatively late to trade in the Indies. Before them the Portuguese Estado da India had traded there for much of the 16th century and the first of half a dozen Dutch Companies sailed to trade there from 1595. These Dutch companies amalgamated in March 1602 into the United East Indies Company, which introduced the first permanent joint stock from 1612 (meaning investment into shares did not need to be returned, but could be traded on a stock exchange). By contrast, wealthy merchants and aristocrats owned no shares and had only indirect control until 1657 when permanent joint stock was established. ([http: East India Company](http://East India Company))

Similarly, the seed of the colonization and discrimination took place in India when British started recruiting the armies and collecting funds there. By 1803, at the height of its rule in India, the British East India Company had a private army of about 260,000 twice the size of the British Army, with Indian revenues of 13,464,561 dollar, and expenses of 14,017,473 dollar. . (<Http: East India Company>)

The establishment of East India Company was luck for India and other countries. It controlled the resources from the countries. Only the wealthy merchants could do the share markets. In addition, the British government has been ethnocentric since their presence in India. They were highly diplomatic and clever to Indian people.

The company eventually came to rule large areas of India with its private armies, exercising military power and assuming administrative functions. Company rule in India effectively began in 1757 and lasted until 1858; following the Indian Rebellion of 1857, the Government of India Act 1858 led to the British Crown's assuming direct control of the Indian subcontinent in the form of the new British Raj ([http: East India Company](http://East India Company)).

Despite frequent government intervention, the company had recurring problems with its finances. It was dissolved in 1874 as a result of the East India Stock Dividend Redemption Act passed one year earlier, as the Government of India Act had by then rendered it vestigial, powerless, and obsolete. The official government machinery of British India assumed the East India Company's governmental functions and absorbed its navy and its armies in 1858.

The influence of East India Company has a great history. In 1612, James I instructed Sir Thomas Roe to visit the Mughal Emperor Nur-ud-din salim Jahangir to arrange for a commercial treaty that would give the company exclusive rights to reside and establish factories in Surat and other areas. In return, the company offered to provide the Emperor with goods and rarities from the European market. This mission was highly successful, and Jahangir sent a letter to James through Sir Thomas Roe. The company, which benefited from the imperial patronage, soon expanded its commercial trading operations. It eclipsed the Portuguese Estado, which had established bases in Goa, Chittagong, and Bombay, which Portugal later ceded to England as part of the dowry of Catherine of Braganza on her marriage to King Charles II.

The East India Company also launched a joint attack with the Dutch United East India Company on Portuguese and Spanish ships off the coast of China, which helped secure East India Company ports in China. By 1647, the company had 23 factories, each under the command of a factor or master merchant and governor, and 90 employees in India. The major factories became the walled forts of Fort William in Bengal, Fort St George in Madras, and Bombay Castle. ([http:East India Company](http://East India Company))

In 1634, the Mughal emperor extended his hospitality to the English traders to the region of Bengal, and in 1717 completely waived customs duties for their trade. The company's mainstay businesses were by then cotton, silk, indigo dye, saltpeter, and tea. The Dutch were aggressive competitors and had meanwhile expanded their monopoly of the spice trade in the Straits of Malacca by ousting the Portuguese in 1640-41. With reduced Portuguese and Spanish influence in the region, the East India Company and The Dutch East India Company entered a period of intense competition, resulting in the Anglo-Dutch Wars of the 17th and 18th centuries.

The trade monopoly of Britishers was the cause of the exploitation and Indian became revolutionary. The prosperity that the officers of the company enjoyed allowed them to return to Britain and establish sprawling estates and businesses, and to obtain political power.

After studying the tendency of British rulers, it is clear that they were colonizers and expansionary. In the early 19th century the Indian question of geopolitical dominance and empire holding remained with the East India Company.

The three independent armies of the company's Presidencies, with some locally raised irregular forces, expanded to a total of 280,000

men by 1857. The troops were first recruited from mercenaries and low-caste volunteers, but in time the Bengal Army in particular was composed largely of high-caste Hindus and landowning Muslims.

([http: East India Company](http://www.eastindia.com)).

Within the Army British officers, who initially trained at the company's own academy at the Addiscombe Military Seminary, always outranked Indians, no matter how long the Indians' service. The highest rank to which an Indian soldier could aspire was Subadar-major (or Rissaldar-Major in cavalry units), effectively a senior subaltern equivalent. Promotion for both British and Indian soldiers was strictly by seniority, so Indian soldiers rarely reached the commissioned ranks of Jamadar or Subadar before they were middle aged at best. They received no training in administration or leadership to make them independent of their British officers.

Bollywood motion pictures like, *Gandhi* (1982), *Gandhi Jayanti* (2017), *Hey Ram* (2008) and *Maine Gandhi Ko Nahi Mara* (2000) portray the character of charismatic leader having divine power to convince the people and eliminate the British rule from the nation. The history and geography are always suppressed in India so that it took a long time to understand the hidden purpose of the British in India.

Gandhi is critical towards the establishment of the factories and navigation by East India Company. From beginning, the East India Company was interested in the commercial opportunities offered by the spice islands of Southeast Asia rather than India. However, cargoes of Indian cloth sparked growing interest amongst consumers in England. The Company also transported Chinese merchandise from Canton (Guangzhou) like: tea, silk, textiles and porcelain. Asian commodities were paid for with exported British woolens and metals, supplemented by silver bullion.

Like 1757 and 1857, 1957 was also a year of momentous importance in the history of modern India. For it was in that year that India held its second general election. After the end of the Second World War, dozens of African and Asian nations won freedom from their European colonizers. From their inception, very soon afterwards, most of these new nations autocracies ruled by communists, the military or unaffiliated dictators. ... This was held over a period of three weeks in the spring of 1957. (209)

The Company's operations were supported by the factory system: when the ships returned to Europe, agents known as factors were left behind at trading posts to negotiate with local merchants for the sale of current stocks of goods and the procurement of return cargoes for the next year's voyage. The Company business was overseen by a central administration in London based around the twenty-four elected members of the Court of Directors and a numbers of specialized committees of the Court. The directors were answerable to the Company shareholders who met regularly at the General Court of Proprietors. The Company sent commercial, political and administrative instructions on its ships to the councils established at its main settlements in Asia, and these councils were in turn responsible for the management of subordinate factories which included Bandar Abbas and Basra. ([http://: www.East India Company](http://www.East India Company))

Furthermore, Gandhi is aware of geopolitics of the British rulers who had deliberately established the East India Company to make all the Indians in illusions. Therefore, the Indian would be far from the administration, tendency and diplomacy of British rulers.

Similarly, Nanda writes remembering, understanding and relevance of Gandhi which is inextinguishable star light, immortal, reflection, the struggle for liberation and the great soul of India and his politics is in modern civilization as religion, philosophy of non-violence, passive resistance and philosophy of aesthetics and action have been the remarkable facts for the performative body and politics:

Yet this assessment by Nehru seems particularly appropriate for the purpose of this introduction. Gandhi's leadership attributes and the role he played influenced the future course of political struggle in South Africa and his methods continued to have relevance for workers in the struggles of the 1980s, and 1990s. No doubt it was also the case that his experience in South Africa was to influence his conduct in the Indian liberation struggle. (26)

To support the vision of performative body and politics, Nanda asserts that the leadership of Gandhi brings the effect of open-minded thought and influences of the political struggle in South Africa. The performative body of Gandhi has been respected among the workers in the struggle of the 1880 and 1890s in which there is doubt that the performance of Gandhi conducts the Indian liberation struggle. The live performance of Gandhi inspires the people and the people are the networks of all organizations to make better India. So that, the dress up of Gandhi reflects the reality of society along with his thoughts, ideas and self that have made Gandhi the powerhouse in the arena of politics.

Among the strategies of revolution like Satyagraha, fasting up to death and doing penance and the self-determination are the inner quality and reality of Gandhi. Gandhi thinks that one should understand and realize the power of self as self stands

for the purification and truth. One of the best way of establishing the self as a powerhouse is the 'Satyagraha'.

What Nanda presents in his book is that the performance of Gandhi is all about the influence of Gandhi's determination and self-assertion. This research work digs up the patience and continuous endeavors of the *Hind Swaraj* because the discourse of Gandhi is effective that makes one confident and meaningful. In fact, the concept of home rule is shaped with awareness and full of struggle. Gandhi adopts the strategy of yoga and meditation to make people aware and provoke to do struggle for the existence, humanity as well as the identity. For the typical Indianness, he further encourages the people to have patience and stands against the exploitation and colonization so that they can understand the meaning of self rule.

There is need for patience. My views will develop of themselves in the course of this discourse. It is as difficult for me to understand the true nature of Swaraj as it seems to you to be easy. I shall, therefore, for the time being, content myself with endeavoring to show that what you call Swaraj is not truly Swaraj. (26)

In the course of interaction between Gandhi and editor, Gandhi says that the idea of Swaraj or home rule is full of facilities of education, infrastructures and planning that becomes effective for the public like the work of Spencer, Mill and others in English parliament. Gandhi wants to filter the good acts of British governing so that India can develop her every corner. He opposes the way of behavior of British rulers to the Indians and India. Being critical towards tendency of British, he shows his far-sighted visions in politics. That is why he goes on reading about Spencer and Mill and respects them heartedly. Being far-sighted and charismatic leader, he analyzes the colonization and exploitation in the blood of British rulers. His all piece of writings

hint that the formation of an enlightened and conscientious work is possible if it is well organized with consent and feeling of general public.

On the contrary, to Gandhi, editor makes the concept of Swaraj confusing in the course of discourse in which the discourse stands for the identity of society, culture and language. Then, Gandhi diplomatically presents the idea of discourse as per the norms and values of the country to follow the institutions. Gandhi answers that performance is the only for the time being and so does the politics. Such temporary performance and politics brings the permanent system of structure on which the rules, culture, norms and values rely on. This is the enlightened body and politics of Gandhi that brings the lifelong practice and results in *Hind Swaraj*. It is clear that Gandhi is the maker of the discourse and derives the meaning for the common people

Similarly, Gandhi expresses the visual images of performative body and politics that people elect the candidates:

The best men are supposed to be elected by the people. The members serve without pay and therefore, it must be assumed, only the public weal. The electors are considered to be educated and therefore we should assume that they would not generally make mistakes in their choice. Such a parliament should not need the spur of petitions or any other pressure. (27)

Gandhi draws the attention to the realized body that the institutions, organizations and the thoughts are supposed to be the means of the changing thought through which the certain ideas and symbols are understood and communicated. Moreover, the image of Gandhi plays the inspiring role to motivate the people. Such image is a non-verbal language that leads the people to the enlightenment. The objective of politics is to

make every one performative and changed. So that performative body can help people know the politics minutely. It is the concept of Gandhi that makes the world changeable and creative in which Gandhi comes to believe in postmodernism. On the point, he emphasizes on human capital, decentralized production and appropriate technology

Gandhi associates himself with village as and its economic liberalization along with the life style of the people. That is why, many private organizations and NGOs transformed into major political party. He is in the contrary to the Nehrurian concept in which Gandhi first wishes to develop every street, village and market for the real development of India. Moreover, these small institutions and educational sectors are the platform of the performative body and politics as the real development in India is necessary in the villages and small school where the much-marginalized students as well as the farmers live. Along with the physical development and its infrastructure, India also needs the internal consciousness and for that, the education and the public awareness are the inseparable parts the teachings and changes that are later called the means of ritualizing and performance. As the result, the performative body and politics play the role of making people consciousness and aware of the fact of the society. He also shows his confident to the world that the manual, agricultural and village based program can bring prosperity in India.

Gandhi is religious and meditative by nature. He performs the works carefully and with full intention. And, such confident is built with help of meditation. Gandhi says: "All this is worth thinking over" (28). He points out that meditation is the way of finding the solutions in the difficult problems thinking over it repeatedly. The way he delivers speech and looks at people is the confident and performative body.

Similarly, Eknath asserts that meditation and yoga make people confident, determined and focused for the expectation. The self-assertive and confident is action oriented and heart of performative body and politics. He quotes:

The practice of meditation frees one from all afflictions. This is path of yoga. Follow it with determination and sustained enthusiasm.

Renouncing wholeheartedly all selfish desires and expectations, use your will to control the senses. Little by little, through patience and repeated effort, the mind will become stilled in the self. Whenever the mind wanders, restless and diffuse in its search for satisfaction without, lead it within; train it to rest in the self (106-107)

Eknath states the conviction of meditation and yoga that makes people free from all kinds of tensions. Along with relaxation and freshness, he says that it helps them to be sustainable and enthusiastic. That is why Gandhi goes on thinking and meditating in order to make the performance lively and realistic. Putting on a single Dhoti and sitting on mat shows his simplicity that advocates his all scenario to be the charismatic leader. Apparently, putting on Dhoti refers to the poor, uneducated and traditional. On the other hand, it shows the identity of typical Indian and that is the honorable and pride of the Indian society.

Gandhi conveys the symbol of identity and value of one's own culture, tradition, religion and faith. The figure no. 1.2 speaks the genuinely of Indian society and the generousness of Gandhi. In it, he meets an old Muslim man who welcomes Gandhi in his heart. Gandhi textually and theoretically believes in modernism and adopts the history. Furthermore, he signals that the history is the source of education and the foundation of changes because it is supposed to be the great property of the any nation and society. Keeping such ideas in his mind, he travels throughout the

Indian villages. He respects every creed, caste, race, age and sex of the society. He simply believes in the notion of the history and geography. He, therefore, travels every corner of India.



Figure 1.3

(Mahatma Gandhi greets an aged Muslim peasant during his tour of Noakhali, Undertaken to bring about Hindu-Muslim Unity) (Source: <http://www.gandhip.com/indiacollections/photos-1>>Digital image N.p:n.d.web)

Being politically conscious and aware, Gandhi draws the attention of not only Indian people but also the whole world in the arena of global politics. The global politics included different practices of political globalization in relation to questions social power. His travelling in whole India by different means effects and convinces the bottom level people. In the mean time, he also launches the campaign back to village because the real development of India is the development of villages. In this context, there are two groups performing in the field of politics; Gandhian and Nehruian, they prefer village and town respectively.

Meditation and Yoga are the means of understanding the pain and suffering of the people as well as their own. To prove the essence of meditation and yoga, people should follow them honestly that makes them psychologically and socially strong

because they can change all the negative cells of the body and keep positive all the time.

Moreover, Gandhi brings the account of his relationship with vegetarianism that comes under the modern hermeneutic. He claims that only the meditative person can become the vegetarian because they can control their heart and mind from being diverted. He proves that vegetarians are kind, logical, calm, cultural and social to some extent:

Gandhi's account of his relationship to vegetarianism enacts his postmodern hermeneutic. But first, a schematic account of how he chose vegetarianism. He tells us that he started as a vegetarian by birth; it was a given of his family, caste and religion. As an adolescent he secretly rebelled against his family heritage by embracing the meat eating of what Partha Chatterjee calls 'colonial modernity', the world view and social practices of Indian's colonial masters, the British.

(358)

In the course of commitment for a better and controlled life, Gandhi reveals the most personal fact to the public along with its reason. By the nature, he is a religious and obedient son to his mother. In order to complete his vow to his mother, he does not touch meat thorough out the life. To the core of his writing, he signals something conditional facts that if one cannot stop eating meat or if one cannot conquer on her and himself, how one can fight with the British Emperor. He means to say that one has to be strong and powerful to change the habit of eating meat. It means to be simple but it makes a great and performative meaning. On the whole, he does not want to be defeated and inferior in front of his own eyes. He states one important idea that the discipline is the path of being successful whether in the matter of being

vegetarian or not. He is always in discipline and he loves to be creative all the time. So that, he establishes the Chakra Pratha to be alert, active and creative.

Gandhi tends to have 'the self' in him because of his religious and spiritual nature, which portrays the scenario of the contemporary circumstances of India. For Gandhi 'the self' refers to 'consciousness, alert and the truth'. Moreover, the self means the inner thought and the instinct of human being, which shows people the right path. Then it is analyzed to be the conscious and third eye of human being. He believes in the experiment, soul and the heart. The self is an individual person as the object of her/his own reflective conscious.

To prove the self as a powerful house, Gandhi brings his essay or post modernism into effect and works for the action of the ritual that is taught in the Gita. His performative body and politics becomes lively after getting knowledge and devotion for the self- realization. Moreover, such miracle body like the one performative body does not get limited in the narrow place rather opens the eyes of people like The Gita, Radhakrishnan writes:

It is a moral attitude and involves the whole mind of man. But again, it is not a question of man in the abstract, or man as a species. We must begin with the individual man, with our own self, in fact. Satyagraha is, indeed, the psychological process of individuation, as described by Jung. Man cannot make peace with man until he has made peace within himself, peace between his self and his environment, which includes all other individuals with whom he comes into contact. (341)

Radhakrishnan has pointed the major parts of the research in which Gandhi moves around; people cannot be satisfied in their life until they are ready to be satisfied. The self-discipline is the necessary to fight with the diseases of the society. Without

certain target, they can be confused and perplexed, in that time the self-discipline becomes an internal instructor in their life. It is like a training in which one trains one self. In the age of monk and saints, there did not use to be the trainers and they used to become one of the best trained people. Therefore the self is the unseen power that can be achieved by meditation and yoga. He further says that it is a psychological process of being mentally strong to fight within and outside the society. It is also the means of being rational and self-motivated. So that, one can easily understand the hidden purpose and intention of the enemy.



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Finger 1.4

(Mahatma Gandhi signing autographs, in return for donations to the Harijan Fund. This happy picture of Gandhi was taken at Juhu in Mumbai where he spent an occasional rest.)

(Source: <http://www.gandhip.com/indiacollections/photos-1>>Digital image N.p:n.d.web)

The Bhagawat Gita teaches people a lesson of a humanity and spirituality in which everyone realizes the meaning of being the supreme creature. They feel extremely happy sense of serving people with open heart. Because of the spiritual

tendency and thought, they have always been successful to draw the attention of common people. In spite of having fragile body, Gandhi has been a charismatic and magical leader to abolish the emperor of British Raj. His smiling shows that he is the man of humanity and pillar for the betterment of the world. In figure 1.4, he is surrounded for autograph as if he is a superstar of the film industry. To the addition, he has also been taken as the form of god because his every saying and action has been the way of life for the people not only in India but also in the world. In this context, Gandhi has known the fruitful result of humanity and the spirituality that makes people self-realized and self-controlled being. The self stands for the consciousness and impulses in Gandhi without which no goal is achieved whether that is mental or physical state. Every action has the connection with spirituality and the presence of consciousness.

Ekknath shows the power of the self is the will power of humans, which immunizes the body to be stable in the society. He argues that the self is way of immunization of the body in which people internally become strong to fight against the ill factors in the society. He writes: "Reshape yourself through the power of your will; never let yourself be degraded by self-will. The will is the only friend of the self, and the will is the only enemy of the will" (104).

Ekknath argues that the performative body and politics is the effective medium, which is immunized with the will power and self-realization. The performance gets communicated and shared if that carries the healthy impulse to the public. He evidently argues through the practice of meditation that 'the Will' comes to be both friend as well as enemy. Moreover, the self-realization shapes the personality of humans as well as it provides the impulse to them with which the human have

emotion, love and friendship. This research work shows fundamental instinct of humans having humanity that is the supreme characteristics of human world.

Eknath additionally shows that the self-motivated body can change and inspire the people. Regarding the performance, Schechner says that performance is done culturally or not genetically:

Performance is something else, more consciously chosen on a case-by-case basis and transmitted culturally not genetically. Performance probably belongs only to a few primates, including humans. But the rituals of lower animals are indeed prototypes for primate performances. Humans do consciously, by choice, lower animals do automatically; the displaying peacock is not 'self-conscious' in the way an adolescent male human is on Saturday night. (98)

In addition, Schechner says that performance is the conscious behavior that is performed culturally. It is the humans who deliberately perform but animals do automatically. Evolutionarily speaking, human's behavior and performance is transmitted from generation to generation and later that performance becomes rituals as well. He further signals that the self is the ritualized behavior, which extends across the entire human actions. Being conscious, ritual, and cultural beings, humans have ability to change their performance in order to establish the rule and power in the society. Their every action has cause to happen as they perform it culturally and deliberately. On the contrary, animals have no such thought and realized power like humans. Therefore, they perform their acts automatically. Likewise, humans have legacy of culture as it is transformed from generation to generation. Because of such realized and acknowledged norms, values, and culture, humans have enough platforms to identify their surrounding as well as their present and future. There is the

demarcation of distinguishing between humans and non-humans based on culture and civilization. Moreover, the major distinction between them is the performance of humans that is meaningful, inspiring and knowledgeable whereas not of the animals

Likewise, Schechner says that no action is done without purpose and reasons. It means every action has reason to happen with meaningful in the society, especially in the human society. Regarding this concept, he writes:

Humans did not live in one spot, neither did they wander aimlessly. Each band had its own circuit: a more or less fixed route through time/space. I say 'time/space' because the hunting schedule was not gratuitous; it took into account the movement of game according to its own feeding and mating patterns,...humans occupied an ecological niche that kept bands on the move in regular, repetitious patterns, following game, adjusting to the seasons, creating art/ritual.(170)

Schechner proves that time and spaces are genuine reasons from being influenced because the humans encounter with all kinds of bitter and better things from place-to-place and from season to season. Therefore, the self or conscious makes people strong towards the ill factors happening in the society.

The sense of self and consciousness makes people knowledgeable and informative because they seek the environment of learning and understanding the society. Such struggle and labor compels them to reach the reality of the world. It digs up the matter of spirituality and the self that does not evaluate on the quantity of flesh and blood:

Strength lies in absence of fear, not in the quantity of flesh and muscle we may have our bodies. Moreover, I must remind you who desire Home Rule that, after all, the Bhils, the Pindaris, and the thugs are our

own countrymen. To conquer them is your and my work. So long as we fear our own brethren, we unfit to reach the goal. (40)

To add the idea of the self as powerful house in the matter of the performative body and politics, Gandhi brings the issue of strength and power that does not lie in the quantity of flesh and muscle that we have on the bodies. He reminds us the matter of Home Rule that is necessary for us as well as Indians. There are the bad people in the country who are the product of the same society or the country. To make them civilized is the work of the performative body and politics. Gandhi spiritually infers the idea that there is possibility of conflict among the brothers and these conflicts make the goal unfulfilled. That is why; he asserts the idea of not being harassed and fear in order to remove the nepotism from the country. This is the work of self-realized person who faces the problem and keeps the confident to root out such ill factors from the society.

For the act of participation, Gandhi is conscious and wants everyone get participated. Bose and Patwardhan write the understanding about Gandhi:

Gandhiji's idea is to involve all the people he possibly can in the making of the road; for this is an educative process. Then I suddenly understood what he meant by building a road. It was not really the physical fact of building the road but the change, which will come to the people of the ashram who would participate in building the road. (5)

Bose and Patwardhan understand the self –realization in which Gandhiji's politics makes people participated. In order to have the feeling of compassionate and intending towards the public property, he inspires the educators to invest their labor and cultivate mind for the betterment of the nation. Gandhi wants India to be

prosperous and resourceful. His body becomes performative because of dressing up, philosophy, movement and action during the struggle in India. In addition, the Fakir like body wearing a single Dhoti drew the attention of common people on and off stage. Gandhi's philosophy; the non-violence and non-cooperation brought the change in the thoughts and behavior of the people so that they participated in different Indian movements. His actions like producing salt and boycotting the British products made India know its strength.

Having got such performative leader like Gandhi, India got independence, her history and the balanced relationship between the East and the west. That is why; he travelled all over India and makes people participate in building the nation. Moreover, he asserts the point power in the form of spirit, which is possible through the education. Finally, Gandhi emphasizes knowledge and its resources in the life of human beings. He expresses the thoughts and genuine meaning of education that provokes every sort of people to participate in the revolution; whether they are farmers, educated or a great knowledgeable people of the nation

Chapter 11: Body and its Power

In *Hind Swaraj*, Gandhi presents the revolutionary ideas and stands for the revolution and change in the society that was colonized for years and his positive attempts establish the prosperous and independent India. He makes the people feel free and liberated in their status and position so that they can be the nation lover. "The principal of non-violence and love was enunciated by Buddha and Christ centuries ago"(4). Moreover, he follows the path of Buddha and Christ that was tough as theirs was the scenario of religion whereas his political and performative. He gets the turning point of revolution and enlightenment in his life when he understands and analyses the level of both the British and the Indian. Being discriminated like a second citizen in his own country Gandhi confronts the British and adopts revolution as a means of becoming free and independent.

The interpretation of Gandhi, his life style and struggle for the independence have been internalized in the world. Having the fragile body, he utilizes his most powerful body to establish the independent India. Actually, the body of any person possesses enough power and capacity of change if s/he understands her/his miracle and divine power. God has given the equal power to everybody so that they can own the revolutionary ability for change. It is universally believed that the human beings are hungry for identity and culture. Therefore, they desire for changes in the life, administration, attitude and the governance. Even there are many changes in the life of Gandhi from his birth time to the death. Each and every minute people live with the changes, by the changes and for the changes.

It will take long practice to standardize the meaning and content of this term. But the means thereof is self-purification and more self-purification. What western thinkers often lose sight of is that the

fundamental condition of non-violence is love, and pure unselfish love is impossible unsullied purity of mind and body. (4-5)

Gandhi further adds that he has to do a lot of struggle because of non-violent revolution. The non-violent revolution is a mostly campaign of resistance including various forms of non-violent protest. It is an effective campaign of civil resistance. Nevertheless, he says that the basic meaning of non-violence is pure love, which is impossible. His revolution is seen in speech, body, dressing and walking. He wears typical dress and speaks Hindi language that is the identity and custom of Indians. His philosophy brings change. He gets changed because of the geo-politics of British rulers. He is not totally blind to the traditional thoughts rather critical. He encourages the people to participate in every sort of ceremony and demonstration so that they can have the sense of revolution while observing and involving in them. He adds that everybody has equal right to know the condition of their own home. After analyzing their status, people can perform their revolutionary body and ideas. They must be engaged in some sort of work that brings some changes.

On the verge of revolution, Gandhi becomes revolutionary along with enlightened who established India independent. Catherrine Owens Peare Quotes the entirely revolutionary ideas from his book *Mahatma Gandhi 'A biography for young people'*:

Study and experience were changing Gandhi. From the time, when as a boy he had first seen the poverty of Indian villages he was becoming more and more conscious of human suffering. The treatment he had received when he first landed in South Africa had made him angry. Then, as he grew more mature and was influenced by the religious studies, he realized that anger was wrong, that it solved nothing.

Investigating the hardships of Indians in this new land stirred him still more deeply, and he began to feel personally helping them. (33)

Peare draws the attention of education and experience that change the people from a simple to revolutionary such as Mahatma Gandhi. Journey of Gandhi From Rajkot of India to England, South Africa and other parts of the world along with the major cities of India like Bombay and Delhi that open his third eye such journey of education and getting experience made him enlightened and conscious of the condition of India. The observation of poverty in Indian villages and exploitation of the innocent people pushes him to be revolutionary and conscious of human suffering. Moreover, the misbehavior with Gandhi in South Africa and India makes him angry that turn him into revolutionary. In addition, Peare finds the facts that suffering, struggle and anger turn into power when people are educated and conscious like Gandhi.

Moreover, Peare's quotation is parallel to the experience and education of Gandhi. Gandhi got the experience during his study and travelling time that has been the sources of knowledge and intuition because the human beings learn something from their past. Collection of bitter and better experiences makes Gandhi down to the Earth and he attaches with the past. As William words says that the present is the outcome of the past. "Child is the father of man." (<http://poetrysociety.org>). Today's Gandhi is the result of Yesterday's most tragic Gandhi. He points out the paradoxes to figure out Gandhi. The tragic, insulted and beaten Gandhi has got so much power that nobody has gut to defeat him because he has experienced of many ups and downs in his life.



Figure: 1.5

Mahatma Gandhi in a photo from a period album collected by AP reporter James A. Mills, ca. 1931. (AP Photo/James A. Mills)

Gandhi proves himself that he wants the change at any cost that he wishes India to be independent, free, and peaceful and developed nation. He takes oath to bring change in thoughts, infrastructure, understanding and behavior between Indian and British rulers. Since the childhood, he has been fighting against the ill factors of the society whether hypocritical people of his own country or the tyrannical rulers of English Emperor. His revolutionary habit and thoughts made the Indian people awakened about the salt tax; hidden purpose of British rulers and their destiny His statement claims that the passion of independent India does not let him sleep:

We are still twisting our limbs and are still restless, and just as the state between sleep and awakening must be considered to be necessary, so may the present unrest in India be considered a necessary and therefore, a proper state. The knowledge that there is unrest will, it is highly probable, enable us to outgrow it. Rising from sleep, we do not continue in a comatose state, but according to our ability, sooner or later, we are completely restored to our senses. So shall we be free from the present unrest which no one likes. (23)

The state of unrest in Gandhi points a change in the country. The knowledge in Gandhi helps to understand his revolutionary power. That is why he wakes up Indians against The British rulers. His revolutionary ideas and body carries the mass. His speech and simple dress presents to be revolutionary body because that is entirely dynamic and new practice in India. There was no one to fight against the British rule before in India. His unique, simple living and high thinking presents to be revolutionary body at home, railway station, court, prison, huts and mass of the people. His politics has been observed on the basis of the performative and enlightened notion. People have been hypnotized with his ideas, thoughts, dressings and behavior.



Mahatma Gandhi and Jawaharlal Nehru in charmig mood

(source:http://www.gandhip.com/indiacollections_photos-1>Digital imageN.p:n.d.web)

Figure 1.6

Madhu Limaye writes in "*Mahatma Gandhi and Jawaharlal Nehru: A historic Partnership*", to explore the character of Gandhi. Gandhi himself stands for change.

He, therefore, agrees to avoid something and brings the beneficial concepts among his friends:

Gandhi agreed to the suspension of the non-cooperation program except the single program of boycott of foreign made cloth, the agreement asked different sections of the congress to carry out different classes of work, and also concentrate on the common programme of promotion of khaddar, removal of untouchability and Hindu Muslim Unity. (106)

Being resourceful and dynamic in his mature age, Gandhi tries to become in the center of politics, so that he can spread the impression of his performative ideas among his friends. He wants to be in the touch of everyone from labor to rulers, from farmers to great industrialists of the town and village. Limayne presents the program of Gandhi to carry out the promotion Khaddar. The thoughts of Gandhi serve the bottom level of people. Moreover, his actions considered the common people and village centered because India is the nation of villages rather than the towns. Limayne observes Gandhi very closely that he is the man of his words along with actions. His action gets understood and realized with his dressing up and speaking in the public. However, Gandhi always plays the role of mediator between two parties. It is thought that he never showed interest for the post because he is thought to be a great master and position in him. Rather he promotes others to hold the government officials.

Limaye points out a true servant of the nation in Gandhi:

“Gandhi’s words about the loving touch applied with greater force to Motilal Nehru, Khankelker and Jayakar. People were pressing Gandhi to accept the presidentship of the Belgium session of the Congress. Gandhi was not willing to take up the burden. He opened his heart to Motilal” (109).

These words of Gandhi perform true leadership as well as a revolutionary kind because he does not believe in traditional system of holding the post being a senior

leader. He changes the track in the scenario of politics performing his body in the politics of the world. He always fights for the betterment of the society in the country and at the same time, he diagnoses ill factors inherited in the party as well as in the nation. The position of Gandhi confirms to be the saint of the nation who travelled throughout the Indian states and villages. Being a kind and understandable leader, he opened his heart and offered Motilal to hold the presidential post for the congress party.

Civilization is a part of revolution. It is all about the changes, performative body and politics as Gandhi says:

Civilization is that mode of conduct, which points out to man the path duty. Performance of duty and observance of morality are convertible terms. To observe morality is to attain mastery over our mind and our passions. So doing, we know ourselves. The Gujarati equivalent for civilization means 'good conduct. (56)

Civilization is the process of improvement in the life standard, thoughts and behavior that brings changes in the performance and observation of the people. Gandhi states the facts of performance that is on the verge of changing the nation along with norms and values of the society every time. To some extent, morality controls mind and passion in which revolution is born for the welfare and betterment of the humans. He depicts that people are the product of the society and when the thought, behavior along with morality of people are changed that are the improvement and development of the society. In order to make his performative body effective and inspiring, Gandhi takes the help of morality and religion because most of Indian people are religious by nature. In Gujarati, civilization means 'good conduct' and with that the society can be changed and developed.

B.L.Grover in *A New Look on Modern India History*, projects the campaign of Gandhi of being revolutionary for the independent India. The campaign Quit India Resolution and the August Revolt 1942. It reveals the picture of revolutionary Gandhi:

Gandhiji now started his campaign for orderly British withdrawal from India. He began his campaign late in April 1942. In his views, whatever the consequences to India her real safety and Britain's too lie in an orderly and timely British withdrawal from India. The phrase 'Quit India' to denote this move somehow came into vogue and it caught on. ...Leave India in God's hands, or in modern parlance, to anarchy. Then all parties will fight one another like dogs, or will, when real responsibility faces them come, to a reasonable agreement. (557)

After being consulted with revolutionary bodies, Gandhi starts the movement, "Quit India". His conscience becomes ready to bear all the consequences during and after the campaign. He is so much revolutionized that he could see only the 'Independent India' in front of his eyes. He becomes so optimistic and far-sighted in his destination that the public started being in his wave of revolution. Because of the revolutionary body of Gandhi people get influenced and impressed. Such incidents in Gandhi's life show that whenever the new concepts and ideas come with positive vision, there is high chance of being victory in the life. Moreover, the self, performance and rituals are within the people that lit fire of the revolution. As a result, they got the independent, improvement, changes, respect and identity in the nation. Truly speaking, Gandhi followed the crux of the principle of Upanishads that the whole life is symbolically a sacrifice. That is why, in the course of sacrifice his whole life, thoughts, knowledge to the nation, he becomes revolutionary one. With this concept,

the performative body of Gandhi and politics are identical which are entirely inseparable. They depend on each other for the betterment of society especially for the independent India.

In addition to the revolutionary point, Vijay Goel puts in, *Bhagat Singh, symbol of Heroism for the Indian Youth* He quotes:

By revolution we mean that the present order of things, which is based on manifest injustice, must change. Producers or laborers, in spite of being the most necessary element of society, are robbed by their exploiters of their labor and deprived of their elementary rights. The peasant, who grows corn for all, starves with his family; the weaver who supplies the world market with textile fabrics, has not enough cover to his own and his children's bodies; masons, smiths and carpenters who raise magnificent palaces, live like pariahs in the slums. (75-76)

Though Bhagat Singh belongs to Garam Dal (Hot Group), his intention of revolution is the change. The way of desiring the independent is different between Gandhi and Singh. That is why; there is conflict between Gandhi and Singh in the history.

However, both mean the change in the nation through the means of revolution. In the context of Gandhi, he performed his miracle and magical speech in order to change the thoughts of the public towards their nation, culture, identity, freedom and all about the power.

Gandhi expresses the inner feeling of some Indians who have the attitude of beggars. He avers:

The English have not taken India; we have given it to them. They are not in India because of their strength, but because we keep them. Let

us see whether these propositions can be sustained. They came to our country originally for purposes of trade. Recall the Company Bahadur Who made it Bahadur? They had not the slightest intention at the time of establishing a kingdom. Who assisted the Company's officers? Who was tempted at the sight of their silver? (35)

Because of some Indians' inferiority complex towards the English people, India has been colonized for years. They were greedy and hungry for money and also thought that their children would get job and prestige in the British Raj. British ruled India with the help of Indians otherwise they did not have that much gut to be in India.

In the context of greedy and desirous thought, Upanishad expresses the reality of human existence that could be end. S. Radhakrishnan verifies:

“It is that which transcends hunger and thirst, sorrow and delusion, old age and death. The Brahmans, having known that... the desire for wealth, the desire for worlds, live the life of mendicants. All desires are of one type, since they are directed towards results, and all means are adopted towards that end” (221).

Radhakrishnan affirms that the greedy nature of the people is like a poison that can kill them any time. He further asserts that wealth is the temporary thing that can be lost and be out of our hand at any time. There is no person who has become immortal through the means of wealth. It is the knowledge and love towards the motherland like nation that has made people a national hero like Gandhi in the world, therefore, there is destruction behind the property which is for the time being. The greedy people may lose their most lovable son because that person can come to such a situation that if they are asked to choose between son and wealth. That person may choose the wealth being blind in the wealth. Speaking religiously and spiritually, the

property and the earthly bodies are the transitory thing. Before the death, we should invest our life for the betterment of the nation so that we can live as long as the country exists on the Earth.

Gandhi expresses his desire to abolish the root cause of exploitation. There should not be link of colonization of any object otherwise the colonizers would create the demarcation between exploiter and exploited again and again.

The tinsel splendor of glassware we will have nothing to do with, and we will make wicks, as of old, with home grown cotton and use handmade earthen saucers for lamps. So doing we shall save our eyes and money and support Swedeshi and so shall we attain Home Rule (90).

This piece of dialogue conveys the message of being self-reliant before suffering from any kind of disease. Gandhi believes in the saying that prevention is better than cure because in the name of treatment, many unknown diseases can insert in our body. Therefore, he makes the Indian people alert about the English products before using them. He also shows the sources of independent adopting the domestic handmade products. It would be better to save our eyes than looking after the spectacles.

Similarly, Radhakrishnan says that people should control their body themselves. He further writes: “He who dwells in the eye, yet is within the eye, whom the eye does not know, whose body the eye is, who controls the eye from within, he is yourself, the inner controller, the immortal” (228). He is of opinion that the self is powerful house and one has to understand the meaning of the self-control. Everything is controlled in the self. One has to be powerful to control oneself. Otherwise one can

be colonized at any time. Whether it is geographical or political, the western has played the oppressor's role in the world.

He, from spiritual point of view, announces the fact of colonization and being in others control. He speaks the language of Upanishad that the eye does not know to whom it should love and keep in it. It is not the eye to take the decision; rather it is the heart and mind. The other part of our body is like the transportation that carries and shows us the way. In this point, Gandhi is identical to Radhakrishnan that we are gifted with critical and genius mind that helps us to play the decisive role for the betterment of the coming generation. The Upanishad teaches us that we human beings are the most favorable and beautiful creature of the God. The God has made us to find out right and wrong.

Gandhi asserts the most awareness idea of identity. He adds that it is the nature of performance and politics to bring awareness in public about the integration, culture and human environment and in addition to acknowledging the traditional elements; it promotes the identity of Indian society. His notion goes:

How can Manchester be blamed? We more Manchester cloth and this is why Manchester wove it. I was delighted when I read about the bravery of Bengal. There were no cloth-mills in that presidency. They were, therefore, able to restore the original hand weaving occupation. It is true Bengal encourages the mill-industry of Bombay. If Bengal had proclaimed a boycott of all machine-made goods, it would have been much better. (88)

Gandhi realizes the drawbacks of machines and requests the people to work manually. He gives the most suitable example of Bengal's independency in

manufacturing. Therefore, it is a necessary to develop the sense of culture as a foundation of the identity and independence in Indian society.

In this context, Arvind Dahal states the matter of change that stands for the consciousness: “Change is possible if it springs from individual consciousness, we need a new way to be happy. It is impossible to be successful and create tourist products that will suit man’s needs in a diseased and miserable environment (Dahal 63). He compliments the process and the universal fact of change that it is possible after multiple conflict, struggle, suffering and pain, ups and downs. One can get the obstacles in each and every pace of her/his life. It is also believed that the more one gets pains, the more one becomes successful. The more successful and obedient people bring the changes in the huge amount. And those changes have become durable for ages in the history of the human beings. By nature, human beings are emotional and changeable so that they are always in the favor of positive change.

Gandhi wishes to abolish the western civilization: “In order to restore India to its pristine condition, we have to return to it. In our civilization, there will naturally be progress, retrogression, reforms, and reactions but one effort is required, and that is to drive out western civilization” (87). Gandhi attempts to teach the people about the origin of Indian civilization because it must be saved. The colonizers have overused it. But now it must be kept in accordance with the native culture so that it can be fruitful for the coming generation. It does not mean that the Indian culture has been worse rather saved to have better performance.

Similarly, Victor Turner argues about the Ndembu rituals in which he wishes to dwell for sometime so that he can realize it better.

I then began to seek out Ndembu ritual specialists to record interpretative texts from them about rites I had observed. Our entrée to

performances, and access to exegesis, like most anthropological field workers, we distributed medicines, bandaged wounds and... The European medicines are regarded as having mystical efficacy of the same kind as their own though greater in potency; the curative specialists came to regard us as colleagues and to welcome our attendance at their performances. (9)

Turner theorizes the performance into ritualization and supposes the text as body. The text is the sources of all kinds of knowledge. He adds the occasion and reasons of suffering of the body in the form of the text. The wound and bandages are the steps of entering the world of natural performance. He reveals the fact of changing through this extract because the performance itself stands for the changes and realization. His best notion of European medicine is supposed to be mysterious because it effects internally and individually. Speaking ritually, the human body contains all methods of self-maintenance and it has ability to survive in the environment. The body is cultured and ritualized. It works in the accordance with the training and treatment. The doctors should be like our colleagues so that they can suggest us for the better life. Similarly, our body is like our friend to whom we need to suggest adapting the better environment as well as the rituals. That is why Turner advocates that “having the affinities with fertility, life, curative procedures, and coolness and embodies of patient’s fertility” (40). He says that the productiveness of body entangled with the curative processes.

Gandhi presents the truth and universal facts of civilization: “Formally, in Europe, people ploughed their lands mainly by manual labor. Now, one man can plough a vast tract by means of steam engines and thus a mass great wealth. This is called a sign of civilization” (32). Gandhi espouses the meaning and phases of

civilization quoting the issue of European civilization in the development. When the society adopts the productive and innovative aspects, it turns to the era of development and progress. Like Europe, Gandhi was in the phase of ignorant and uneducated society that he wanted to surpass the devastative and inhumane behavior of the then British Raj in India.

Correspondingly, Leo Tolstoy opines the uplift of human condition is a thought and long-term philosophy: “Men of this way of thinking bring forward in support of their views arguments which they think irrefutable drawn from history, philosophy, and even religion” (280). He stimulates the idea of thought and philosophy that these concepts can immunize the people to work positively. People learn the means and formulae of civilization and humanity. The Russian philosopher Tolstoy even challenges the concept of God and published the book *the kingdom of God is within you* it is believed that the thought and internal strong desire can establish the good conduct that is called the civilization. He mentions in his writing that the philosophy and the truth voice of heart cannot be wrong if one desires some changes in her/his life. In this point, one has the power of god for the changes and establishment of the home rule in the society.

Identically, Gandhi is to be the lover of truth and humanity:

That the English people are somewhat more selfish than others is true, but that does not prove that every Englishman is bad. We who seek justice will have to do justice to others. Sir William does not wish ill to India that should be enough for us. As we proceed, you will see that, if we act justly, India will be sooner free. You will see, too, that, if we shun every Englishman as an enemy, Home Rule will be delayed. (19-20)

Gandhi has not seen and judged the English people from one sided. He says that some English people like Sir William are good for India and Indian people. He takes him a great support for free India. He argues that every English man should not be judged with the hostile perspective. Otherwise, there would be obstacles for the Home Rule. This is the most brilliant judgment of Gandhi that he has praised the presence of his enemy in his own native land. He is aware of humanity and races of the world. He also proves that he has the sound knowledge of the Bhagawat Gita, the Ramayana, the Mahabharat, the Bible and the Quran. Therefore, along with diplomatic and humanistic, Gandhi is a spiritual as well as religious leader.

Comparably, Tolstoy argues both perspectives of human beings; animalistic and humanistic: “The animal existence of a man does not constitute human life alone. Life, according to the will of God only, is also not human life. Human life is a combination of the animal life and the divine life. And the more this combination approaches to the divine life, the more life there is in it” (208). Tolstoy philosophies the qualities of human beings which are inherent in them by birth and these are also inseparable parts of life. He quotes the reality of Gandhi that he had inhumane quality in the early age so that he had short temper and secondly he got divine and humanistic power and became able to eradicate the British Raj from India.

Chapter 111: Conclusion

The aim of this thesis is to investigate the role of the performative, revolutionary body and politics to make India independent and sovereign. My research work is prompted by the questions of how /when the performative body functions and resists in *Hind Swaraj*. For example: the performative body of Gandhi impresses and draws the attention of whole India confidently and meditatively and then how these narratives and actions start working. Thus, the core part of my research work is concerned with the findings of the performance and rituals which are depicted in the essay. In order to uncover and investigate the relationships between Gandhian thoughts, practices, the discourses and politics that inform the circumstances in India and that turned into the actions when the innocent Indian encountered with the English rulers. From theoretical point of view, I have drawn extensively theory of Indic way: performance, self and rituatization which I consider well suited to my aims of exploring the way in which the thoughts, plans and body of Gandhi perform to establish the Indian politics for the change and better world. I have researched how Gandhi comes to know the reality of English rulers and their hidden desire in India. Moreover, how he advocates in the court that helps him to understand the history of India as well as of England.

What emerges from the discussion of my findings is that the curiosity, education and meditation make Gandhi to perform his role in Indian politics to erupt the pre-established British rule from there. His nature of curiosity and learning enact different scenarios in his hometown where he gets encountered with the cruel nature of British rulers. Indeed, understanding of self and others has made him resourceful manpower through which he becomes able to identify his position whomever he meets during revolution uncovering the boundary of society which was strictly

bounded with caste and untouchability norms. The study of law in England and journey to South Africa by train and facing the troubles on the way when he was thrown out of the train because he had the first class seat in the train that incident opened his third eye and made him revolutionary in Indian society.

However, what also emerges from the research is that Gandhi is the disciple of truth and change, which is disclosed while he was studying in England. Along with loyal and obedient son, he was a vegetarian and did not eat meat in his whole life because he had promised his mother as his family members had trusted him. This sincerity, obedience and vegetarianism have been his identity. In addition, these characters of Gandhi made him freedom fighter and revolutionary. Such anticipation is constructed and sustained through different phases of discussion in *Hind Swaraj*. Moreover, such practices provide the signs of identification through which Gandhi is clearly understood. In fact, what is observed during the study is interpreted in terms of categories. His behavior and actions are analyzed to view such personal and public discussion of Gandhi who often involves with different forms of Indian social patterning, with the much greater sensitivity to visual elements of India. People think of Gandhi's thoughts and steps that happened in many parts of India which are also available in the form of visual, print and audio records. Eknath believes that the practice of meditation and self-realization is a roadmap of changing the scenario of India. With this concept what one thing is confirmed that the self understanding is the way of immunization through which people become powerful house. The self-realized body immunizes to be strong and spiritual in the society for which Schechner argues that Gandhi is the product of ritualization and crisis in which he gets chance to understand the circumstances of Indian history and British rule.

These findings draw on and contribute to the whole history of Gandhi and his practices. This study argues performative body and politics of Gandhi are interconnected which is approached from a surprisingly rich variety of Indic theory and thematic perspective which are in the arena of international discussion. The incidence that happened around Gandhi became the historical means of education for him. Among them Gandhi gets the turning point in his life like throwing out of train, beaten in train and encountering with British lawyers and rulers that provokes him to think about his position, family, poor Indians and the whole India. While performing body and understanding politics of contemporary India that he reveals some of the profoundly shocking and unimaginative incidences in the homeland. Being optimistic, this research views the charismatic thoughts and lively performance of Gandhi who gets popularity for years. It is truth that the performative body and politics are abstract concepts. In spite of this, these things are interconnected because they get influenced with each other.

However, the investigations on the practices and self-realized body of Gandhi leave scope for the research. In fact, the performative body does mean that it is understood, realized, knowledgeable and conscious body that helps people to understand the politics which focuses on the body of Gandhi as if Gandhi is the synonymous of powerhouse and resourceful manpower. Being vegetarian, truthful, sincere, obedient and revolutionary for the changes, Gandhi is supposed to be a liberator of people in India after the establishment of independency. Furthermore, following the Indic way; performance, self and rituals, Gandhi is called to be resourceful manpower as he managed the resources for independent India.

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