



## ETHICAL ISSUES IN THE SOCIO-PHILOSOPHIC TEACHINGS OF MAHATMA GANDHI

*Inagamova Feruza Hurshitovna-National University of Uzbekistan named after Mirzo Ulugbek*

---

**ANNOTATION:** *This article explores the specifics of Gandhi's doctrine of nonviolence and presents itself as a principled religious, moral, philosophical belief and pragmatic political strategy. It has also been analyzed that the idea of nonviolence can be applied as a strategy of struggle leading to social change.*

**Key words:** *Nonviolence, culture, philosophy of nonviolence, compassion, anger, kindness, violence, morality, good, evil.*

A leader is a leader of a social group, political party, organization, society. Leaders are politicians who can follow people. According to scientists, leadership begins with self-control (primarily emotion and mind). Because people's thoughts and feelings determine their future. "From following people, you have to learn to follow the person you see in the mirror every day, because he also strives for leadership. The first and most important step in leadership is the person in the mirror, that is, being able to follow you," say psychologists. The desire to be a leader is not enough. The leader must be brave in heart and body. They are distinguished by the breadth of their coverage. A leader must have the ability to follow others, not to subdue them. If his behavior is good, then he will be followed by people. People choose a strong leader on their own. Leaders gather around themselves "think tanks" of experts on important policy issues. These centers, in turn, have proven to be effective in making decisions on important issues. A leader should not be afraid to take risky surprises in order to lose or win on this or that issue. Because it is a chain of politics. That is why a leader must be ready for anything.

Political leaders emerge in times of crisis in the development of a society, They take the stage with their political and economic programs and contribute to the recovery of the society from difficulties. The role of historical leadership is enormous. We can say that the twentieth century has been a century of true freedom and independence. Because after the Second World War, the path to independence and development and independence of many



countries became directly dependent on the leaders of the nation. This process was most pronounced on the African continent in the 1960s and in the post-Soviet countries in the 1990s. While armed uprisings and uprisings, coups d'etat have taken place in almost all African countries and this process is still going on as a "chain reaction", states with wise leaders have made a number of achievements in choosing the path of peaceful development and creating a great future. Undoubtedly, the long-term policy of the leader of that state plays an important role in this. We have witnessed both the blood flowing and the countries prospering through the fault of historical leaders. Someone has increased the creative work, someone has brought destruction to the country. A leader presents his knowledge and moral values to those around him. For example, German Chancellor Helmut Kohl went down in history as a figure who restored the national unity of the German people. The leader does not sell gossip about his plans. Maybe he will make them. It is known from history that only those who practice word and deed can be leaders. For example, thanks to the wise policies of the great man Mohandas Karamchand Gandhi, India prospered and found its rightful place in the world. Because of his great deeds, Mahatma Gandhi is recognized as one of the most influential politicians on the planet. The famous Indian writer, Nobel Laureate Rabindranath Tagore, first called Gandhi "Mahatma" ("the possessor of a great heart") in 1915. However, Gandhi himself has insisted that he does not deserve this honor. Years later, the "great-hearted man" went to the forefront of the struggle for the country's independence as a unifying force of the nation. Mahatma Gandhi worked regularly on the draft Constitution of India. He was shot dead by a radical-minded newspaper editor, Natkhuram Godze. He asks for forgiveness of the killer before his death. However, the investigation revealed that the murder was not committed by one person, but by a group of conspirators. Two people, including Nathurama Godze, were sentenced to death. They were hanged on November 15, 1949. The rest were sentenced to lengthy prison terms. The method used by the leader of the Indian people, Mahatma Gandhi, to rid his people of British acorns is colonialism. As a result, a handful of Englishmen did their job in such a way that the colonialists could not control this people in practice and lost power. As a result, they felt completely overwhelmed in the country, unable to live, and were forced to leave India voluntarily.



If we are in favor of refusing to use oppression, the means must be fit for purpose. If our goal is a non-violent world, a world based on social justice, we must condemn the use of tools such as oppression and terrorism. "War is a bad tool for building a peaceful future. We must pursue peaceful goals by peaceful means." Luther King's nonviolence requires us to have respect for humanity and human life. As we strive for change by rejecting the methods of violence, we will have to treat our opponents with respect, sincerity and love. Each of us has a part of the truth, and we all draw more useful conclusions for ourselves from the knowledge that both non-violent supporters and their opponents have amassed. We must all work together to make this world "serve" the common good. Each of us has a piece of the mosaic of the world, and as we renounce violence, we have the opportunity to recreate the whole picture. The goal of renouncing violence is not only to eventually change ourselves, but also to change the positions of our opponents. "Carrying out a revolution without the use of violence does not mean a program of seizing power. It is a program to renew the relationship between people that leads to the transfer of power," wrote Mahatma Gandhi. Fireworks can be used as a tactical element in the conduct of an event, or it can be a matter of principle, regardless of which side it is from. The effectiveness of non-violent refusal to fire is very high.

The use of nonviolent methods imposes obligations, because we have to trust our interactions with people in order to properly manage our relations and some non-traditional or less easy to achieve principles, which are more characteristic than achieving any tactical benefit. According to Mahatma Gandhi, non-violent methods are the essence of "satyagraha", the "power of truth". Violence is a creative, positive, active force, so it does not use violence as a means of resolving conflict, it is a truly revolutionary method for those seeking social and political change.

Mahatma Gandhi's Satyagraha was able to apply the idea of "determination in reality", that is, "struggle without the use of force", to the life of society. In Satyagraha's teaching, moral idealism and political pragmatism are intertwined. Throughout his life, Gandhi was fascinated by the issue of moral and political relations. It is not in line with his moral principles to use all means against himself, even if he does not recognize his patience and endurance against violence.



The content of Mahatma Gandhi's idea of nonviolence is characterized by the following:

1. "Sat" means openness, honesty and justice. The truth.

A) Everyone's thoughts and opinions reflect a part of the truth.

B) In order to fully understand the truth, each of us must share our truth with each other.

B) It involves striving to communicate with people who need to develop and improve the necessary communication skills.

G) The desire to reach as complete a truth as possible means that we do not seek to make firm judgments about ourselves and others.

2. "Ahimsa" - refusing to harm others.

A) "Ahimsa" is defined by our desire to communicate and our desire to share our truth with other people. Violence blocks communication.

B) The concept of 'ahimsa' is present in most major religions. It follows that although 'ahimsa' is not used by most people, it is ideally revered.

C) "Ahimsa" is an expression of our zeal for the manifestation and respect of our humanity.

G) We must learn to love our opponents sincerely. Only then can we apply the ahimsa.

3. "Tanasya" - readiness to sacrifice. The "satyagrahi" (one who follows the "satyagraha") must be ready to make any sacrifice in the struggle that has begun, without placing suffering on the shoulders of his opponents, otherwise the opposition will withdraw from it and the truth that the opposition has will not be achieved. Satyagrahi must always leave a worthy path for his opponent to retreat and allow him to 'save his face'. Satyagrahi's goal is not to push the opposition to the ground, but to reach new horizons of true justice.

Rules of the movement "Satyagraha":

1. Rely on yourself: do not become dependent on people you cannot control in the fundamental issues of your actions.

2. Keep the initiative in your own hands: continue to take active constructive action, even while waiting for feedback from the opposition.

3. Always conduct information campaign.

4. Minimize requirements, but never deviate from the basic requirement.



5. Avoid falling into a state of stagnation (inactivity).
6. Examine the weaknesses of your movement in detail.
7. Never refuse to look for ways to cooperate with opponents. Let the goal of your speeches be the problem before you, not the opposition itself.

Code of Conduct:

1. Refusal to strike at opponents.
2. Refuse to insult.
3. Protecting opponents from constant physical violence against them - respecting their trust in you
4. Not to resist arrest or confiscation of property. Stay true to your ideals.
5. Behave like a real "satyagrahi" when you are in prison.
6. Obey the instructions of elected leaders. If your conscience does not allow you to submit, delegate your responsibilities. If dissatisfaction with leaders becomes public, they should be re-elected.
7. Don't expect victory and security guarantees. This method is not considered a losing method. Still, be brave and believe in yourself. Losing self-confidence means losing.
8. Insist on reaching a full agreement on key issues before dissolving the movement.

These just words of Mahatma Gandhi are still in force: "If we recognize the right of the lower classes, who make up one-fifth of our people, to treat others equally, then we do not deny God." still camaraderie in the work of promoting universal equality. For example, when talking about this topic, it should not be limited to the calls from the political pulpits of India from the first half of the twentieth century, which call on citizens to mutual equality. In fact, this process was an echo of the anti-stratification psyche created in the shell of post-Vedic religious and philosophical teachings.

The above rules were developed by Gandhi over several years of political activity. Although not all of them are directly related to our work, their spirit (mood) and inner content can serve as a model for us. There is a difference between the Uzbeks, the Indians, the Arabs, the Turks and the Tatars, and the other most ancient and developed nations of the world. cannot unite. This is the most lame aspect, which always gives a strong reason to the people, to the khan, to the bey, to each of his representatives! For these people, in their own words, it is often said, "The water that flows before is worthless." In many cases, the



true enlightener, who is eager to lead this nation on a new, great, radiant path, is a selfless, hard-working, innocent culprit who works hard for the enlightenment and well-being of that nation.

In short, Gandhi based his early life on politics and spirituality on two basic principles, and on the basis of these two he adopted a motto of his own, limiting his political leadership and strong spiritual personality, which are rare today. The first is “no hard hand and no resistance.” He called this principle religion and philosophy. Over the years, he has encouraged this principle through his speeches, articles and works. He did his best for this. From this point of view, Mahatma Gandhi, with his experience-rich spiritual courage, became an example not only for the people of India but for the peoples of the whole world.

#### **REFERENCES:**

1. <https://uz.wiktionary.org/wiki/lider>
2. <http://www.ziyonet.uz>
3. <http://www.my.gov.uz/>
4. Ганди М. Моя вера ненасилие / М. Ганди Вопросы философии. 1992.
5. Ганди М. Моя жизнь. –М.: Наука, 1969.-Б.477.
6. [Сатьяграха](#) / [Кашин В. П.](#) // Румыния — Сен-Жан-де-Люз [Электронный ресурс]. — 2015. — С. 458
7. *Rakesh Raman Jha*. [Sociology of peace and nonviolence](#). — Northern Book Centre, 2003. — 152 с.