

## Maharana Pratap to Mahatma Gandhi: The Transformation of Martial Patriotism into Ahimsa in North India

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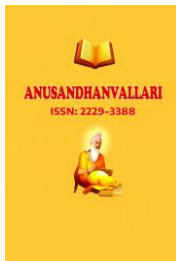
### Abstract

The history of the North Indian is marked with a long succession of patriotic resistance, which moved through martial defiance to the ethical non-violence. The paper analyses how the heroic culture of Maharana Pratap, which was based on the dharma of Kshatriyas, Kshatriya sovereignty and martial sacrifice slowly developed into the dharma of Mahatma Gandhi which has been based on satya (truth), ahimsa (non-violence), and mass civil disobedience. Meditative literature has tended to make medieval Rajput resistance and Gandhian nationalism two rather separate histories; the historical period between warrior-patriotism and non-violent swaraj is little studied. To fill this gap, the paper is a historical-analytical treatise and employs primary sources such as Mewar court chronicles, Akbar Nama, bardic ballads, Collected Works of Mahatma Gandhi, Hind swaraj, young India, and colonial administrative sources. Analytical interpretation is supported by secondary literature of peer-reviewed journals and the present historiography. The main thesis is that the two traditions have the same principle of defiance to domination, but they vary in the means, which transformed as the armed courage being transformed into the moral courage. The article is a contribution to research since the ideas between universalism and socialism can be traced across time, and the reconstruction of social media constitutes the socio-cultural circumstances that facilitated the process of change. Instead of breaking the continuity of India on the resistance, it relocates Gandhi in reconstituting its morality into the new political form of mass.

**Keywords:** Maharana Pratap, Mahatma Gandhi, Martial Patriotism, Ahimsa, North India, National Resistance.

### 1. Introduction

The history of North India provides a fertile ground on which the notions of patriotism did not stand still, but communion, cultural memory and the changes in ethical order shaped it constantly. The resistance of the Mughal imperial authority in the Maharana Pratap and his rebellious mind in the late sixteenth century was a resistance based on martial honour, territorial independence and Rajput codes of honour. This conflict is not only recorded in chronicles like Akbar Nama by referring to it as a military struggle between the universalism of the empire and local agency (Abu'l-Fazl, 1590/1907). Pratap was also preserved in Mewar ballads, oral epics and court records and was symbolic of undiminished freedom- one who preferred eternal opposition to compromise through a negotiated settlement-- and as such is representative of the cultural imaginations of the martial patriotism among generations (Sarkar, 1928). However, at the beginning of the twentieth century, when the British colonial rule has substituted Mughal hegemony, the aspect of resistance in North India was changed drastically on a paradigmatic level. The movement that facilitated this change was led by the same man, Mahatma Gandhi, who transformed the meaning of patriotism less through armed resistance and more through ahimsa, civil disobedience, sacrifice



and moral protest as what he said in books such as Hind swaraj (Gandhi, 1909/1998) and propagated on papers named Young India and Harijan.

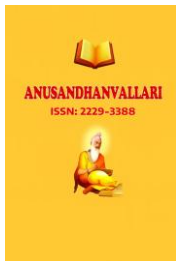
Although there is much historiography of both Maharana Pratap and Gandhi as individuals, the connection between the intellectual continuity between Rajput martial resistance and Gandhian non-violence is scarcely ever traced in scholarly literature. The academic disconnection of medieval narrative of resistance and modern nationalism blurs the reason behind the success of collective memory and folk transmission and ethical reinterpretation of the turn in Favor of spinning wheel over the sword. The paper gives the view that Gandhian non-violence did not emerge in a vacuum; it is a historical reconfiguration of this same impulse as had driven earlier swarajya movements, albeit now formulated in an ethical-spiritual language that could be used to mobilize the masses in the colonial modernity. His writings continuously allude to the ideas of self-governance grounded on the notions of dignity and moral sovereignty and opposition to domination, principles echoing the Rajput conception of honour-bound autonomy, despite his carving out the logic of violence by applying to truth willingly inflicted suffering (Gandhi, 1927/1993; CWMG).

It is rather transformation and not rupture that the transformation of Pratap to Gandhi becomes the subject of study. Rajput opposition took battlefield heroism and defence of the land as a model; the goal of Gandhian nationalism was the same but the techniques were revisited with the morals of ahimsa and satyagraha. Where the sacrifice of Pratap was an element of a cultural memory of resistance to foreign pressure, Gandhi made use of this same memory, but now within a context of a wider civilizational ethos, of creating a new political vocabulary, capable of garnering the cooperation of not only peasants and workers but also of city intellectuals. This continuity highlights one of the most important methodological points: the patriots of various periods had different target domination and their movements were allied by the same ideals of civilizations, honour, responsibility, and independence.

The hypothesis developed in this work is the North India did not experience the replacement of martial patriotism, but its reorganization on the ethical level. Maharana Pratap is the type of armed opposition in defence of honour and country; Gandhi is the re-investigation of the same spirit of patriotism in non-violent mass action. The current research based on primary sources like Akbar Nama, Mewar Charit-sahitya, and Collected Works of Mahatma Gandhi with references to the modern scholarship (Chandra, 2003; Guha, 2013) shows how the way of political opposition developed, but it was based on the continuous cultural tradition. This transformation makes the history of nationalism more meaningful and ahimsa can be seen as the philosophical climax of the warrior past of India under the new circumstances of modern colonialism.

## 2. Martial Patriotism in Rajputana under Maharana Pratap

A unique political culture was developed in the Rajputana of the sixteenth century, the Rajput world, which was based on vir rasa (the aesthetic of warrior-valor), raja dharma (sovereign duty) and swabhimaan (genealogical self-respect and honour). These principles were not abstract virtues to the Sisodia clan of Mewar but existed as a kind of political morality that dictated how they would relate with the Mughal empire and the Rajput houses and also what the king was expected to do. The Rajput code also prioritized defence of honour over material security, and the king was even visualized to be the personification of group dignity, whereas the warrior code required them to make sacrifices of life in defence of Swatantra (autonomy). This ethos was symbolized in the fact that Maharana Pratap did not want to yield to Akbar. The Akbar Nama by Abu'l-Fazl gives Pratap a position of a rebellious, but worthy opponent; somebody who would have prospered as a bureaucrat at the court, but instead embraced humility by living as a beggar in service to the king (Abu'l-Fazl, 1590/1907). The written accounts of the Rana, like Mewar Ramayana and court documents, tell of how the Rana insisted that, just because its ancestral



dharma was unable to be changed by being reconciled with the Realm, could it not be destroyed by imperial power (Hooja, 2006). The political philosophy being the source of this opposition was based on the fact that honour could not be separated with independence; servitude with grants was viewed as a loss of honour.

## 2.1 The Battle of Haldighati and the Persistence of Armed Resistance

The most symbolically loaded event of the resistance to the Mughals as practiced by Pratap is the Battle of Haldighati (1576). The conflict was militarily unable to occupy any space in history books; yet, it was a spiritual triumph where boldness triumphed over triumphing. The sources of Mughals of that era report that the battle was fierce with Pratap charging himself against the marauders of Raja Man Singh (Abu'l-Fazl, 1590/1907). According to Jadunath Sarkar (1928) but even though Pratap was unable to challenge Mughal resources this war was an uncompromising claim to sovereignty that underlined Rajput identity in later times. Instead of surrendering after Haldighati it was the start of the guerrilla warfare: Pratap fled to the Aravalli hills, restructured his forces and began to attack the supply lines of the Mughal by using the terrain knowledge against them. The localised, decentralized and terrain based adaptive resistance became a precursor to a long line of North Indian politics in which political domination was challenged by less conventional means of warfare.

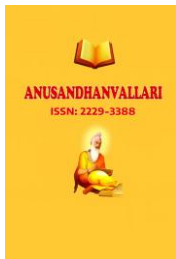
Haldighati was more than a military incident revealing the way of expressing patriotism using martial selfhood. Rajput's considered war as a divine duty; the bloodshed in the name of their country was blessed by the memory and poems. According to Satish Chandra (2004), the Rajput polity regarded honour as something that could not be divided loss of sovereignty would be moral annihilation. This is the reason Pratap preferred to be in exile where he was blessed with living in the forests, deprived together with his subjects instead of agreeing to the Mughal rule. His stand was not about winning in the battlefield as much but about refusal to surrender hence his take on patriotism was exhibited in defeat.

## 2.2 Court Literature, Bardic Memory, and Cultural Transmission

When Haldighati presented the stage to valour, it was the raso literature and the bardic performance that perpetuated the legacy of Pratap over the centuries. It was poet-scribes and Charans who turned the rebelliousness of the Rajput into narrative and formed the imagination of the people before any concept of nationalism. The poetic idiom of warrior-king heroism developed in texts like Prithviraj Raso and was perpetuated into later bardic sections of Mewar, courtesy of the heroism of endurance, fidelity and self-sacrifice of Pratap, Chetak, and allies of the Remancers (Talbot, 2016). These oral works had a dual purpose as they acted both as a memory of the past and a source of ideology. Their teachings held that defeat did not stain honour provided there was resistance and a spirit of resistance to foreign domination was instilled in them.

The distribution of such tales in the form of fairs and marriage feasts and royal Favors led to a cultural memory that escaped with a political change. Oral epics enabled Pratap to continue existing as a living person, provoked by future resistance movements. Rima Hooja (2006) notes that the folklore of Mewar perpetuated the feeling of grievance in unison against imperial authority to shape Pratap as the symbol of righteous resistance. Local poets focused on pride in their lineage and independence in rituals, even at the time of peaceful relations with the Mughals so that the spirit of resistance would continue even under the outward fishiness of diplomatic relations.

Martial patriotism went outside the court into rural consciousness through the bardic recitation. The martial spirit of sacrifice instead of surrender had been passed on to folk idioms such as "Rajputana ka swabhimaan talwar se likha gaya tha" the heroism of unswerving manliness as cultural brand. This affective memory would subsequently provide nationalistic movements with symbolic words. The mobilisation techniques that were used by Gandhi in the early twentieth century were based on the previously available idioms of resistance but Gandhi redefined courage as something moral rather than martial. In places where bards were singing about warriors who were shedding blood, Gandhi was glorifying those who were suffering without retaliating (Gandhi, 1909/1998).



Through the approach to the ethical nucleus as opposed to the literal one, he worked the former patriotic feelings into the non-violent energy.

### **2.3 Sovereignty, Sacrifice, and Political Imagination**

The Rajputana prospect of political sovereignty was theorized as a religious trust, maintained by the purity of lineage as represented by bravery on the battlefield. The Sisodia's aimed to perfect this conception of making rule a natural extension of the duty of the ancestors, with the contemporary violence being connected with mythical pasts of Rama and the dynasty of the sun. This story helped to build group determination: personal asceticism of Pratap, denial of luxury and his readiness to suffer together with common people portrayed patriotism as a matter of shared martyrdom and not of privilege (Hooja, 2006). The result of such sacrifice was an emotional template of future nationalistic ideas of leadership in India.

The Mughal threat compelled Rajputana to define the political identity concerning a large empire. Though an increasing number of Rajput chiefs joined the Mughal, Pratap preferred independence, and this fixed the belief that political servitude, though profitable, could never substitute a moral government. As Cynthia Talbot (2016) remarks, this difference is important: the respect of Rajput honour was not related to the loss of territory, but rather to the morality of wanting to acknowledge the foreign overlord. Such an ethical aspect brings Rajput patriotism nearer to the Gandhian ethics than most commonly believed. Both made not only power struggle but duty to the truth and duty their framed resistance.

### **2.4 Comparative Transition: Martial Nationalism to Ethical Nationalism**

Martial nationalism of Pratap was exclusive, elite nationalism; the symbols of the movement swords, horses, battlefield, were associated with warrior caste and territorial kingship. Gandhi nationalism on the other hand was mass, inclusive and moral as opposed to martial. But the inner essence, the unwillingness to be subject, the readiness to sacrifice to their liberty, honour as national virtue, was unbroken. The reason is that Pratap repelled sovereignty using weapons since this was a weapon of the idiom of power available in the sixteenth century. Gandhi justified the sovereignty by ahimsa since moral force played the best idiom against the industrial-colonial domination (Gandhi, 1927/1993).

The warrior ideal of the Rajput had heroic death on the one hand and fearless martyrdom on the other as that which Gandhian satyagraha revealed. Both demanded courage. Both equated defiance to divine obligation. It is not that martial spirit is disappearing, but rather that it is being moralized- vir rasa was changed to Tapasya (austerity), war field was changed to jail cell, sword became spinning wheel. Nationalism of the present-day nature thus took the emotional cause of the Rajputana but made it work not through violence but through the moral appeal.

This paragraph shows how to prove that the rather than medieval history, the Maharana Pratap legacy represents a pool of patriotic imagination that determined the further nationalistic ideas. The martial consciousness that sustained endeavours of the Gandhian patriotism was nurtured through memory, literature and ethics by the Mewar. It is based on this lineage that we are able to consider Indian nationalism not as the divide between the medieval and the modern but as a development of ideals which are being redefined in new historical circumstances.

## **3. Gandhi's Transformation of Patriotism through Ahimsa and Satyagraha**

The change in the grammar of the resistance in North India is the shift in the meaning of power evidenced by the fact that the former Rajput martial patriotism gave way to the new vocabulary of the Gandhian non-violence. In the case of Maharana Pratap and his armed resistance as the champion of his country and his sacrificial dedication to the cause on the battle field, Mahatma Gandhi transformed the patriotism concept into a moralizing act that



revolved on truth (satya) and non-violence (ahimsa). In Hind swaraj, Gandhi (1909/1998) realizes the fantasy of the modern society, which focuses on military prowess, and proposes that the real freedom does not come through the sword but by self-governance which is based on ethical self-restraint. Gandhi patriotism was not the defence of the territories but the moral renewal of the society. His political literature is categorical that fighting against the colonial oppression should not be the same pattern of violence of the oppressor, because violence, although good-intentioned, distorts ethical nature of a country (Gandhi, 1909/1998). This opinion was a shift to the earlier confrontations models that were based on the war to such an extent but it retained the essence of the defiance on the physical battlefield and shifting the courage to the field of conscience.

### 3.1 Moral Politics and the Critique of Armed Resistance

The denial of violence as a response to the situation of resistance was not a manifestation of weakness of the person, but rather a philosophical belief of Gandhi. In My Experiments with Truth, he looks back through his recollections on how experiments in South Africa taught him that non-violence when strict and voluntary are more than arms since it is an appeal not to fear but to conscience on the part of the oppressor and oppressed (Gandhi, 1927/1993). He argued that violence would generate victory and not justice. In Young India Gandhi (1920) gave nationalist warnings on several occasions that an independent India won with bloodshed would inherit the same moral defects in the struggle. Rather he thought of a nationalism which emancipated the ruler and the ruled by taking the snake out of the chain of hatred. This kind of argumentation re-framed politics as an ethical development: gradually, patriotism was redefined as not destroying its country, but being able to sacrifice in its liberty.

### 3.2 Satyagraha as Courage of the Spirit

This transformation was pegged on the idea of a non-violent protest called satyagraha, or truth-force. Gandhi determined satyagraha, which was a form of resistance based on an internal conviction and not coercion. It was by way of a letter written to him and published as part of Collected Works of Mahatma Gandhi (CWMG) that he referred to satyagraha as a weapon of the mighty since it was only through overcoming fear that one could suffer without retaliation (CWMG, Vol. 19). This redefining of courage took it out of the context of martial heroism to that of moral integrity. Rajput warriors has shown their loyalty by shedding blood; the Gandhian satyagrahis has shown loyalty by self-subordinated confusion. The battlefield was changed to prison cells, picket lines, salt pans and to the spinning wheel.

At the basis of satyagraha was the assumption that the right to rule is on the collaboration of the ruled. Even a non-cooperation carried out together and under moral influence might make the tyrannical rule useless with a single weapon in hand. This perception established the philosophy of the mass movements in India, Champaran (1917), Non-Cooperation (1920/22), Civil Disobedience (1930/34). As a show of patriotism, every campaign was accomplished by civil sacrifice, which included arrest, boycott, refusal to pay taxes, and withdrawal (Gandhi, 1920; Gandhi, 1930/1956 in CWMG ). As Pratap did not want Mughal to be over him, Gandhi did not want to see millions of his followers became the orphans, he taught them not to recognize the legitimacy of colonial powers, but he did it by the means different than the ones Pratap used, which explained why he made friends instead of widows and orphans.

### 3.3 Mass Mobilisation and Democratization of Patriotism

Gandhian nationalism democratised patriotism in opposition to the Rajput resistance which was mostly based in warrior elites. By basing his politics on the daily life practice of peasantry, women, workers, students and others, nationalism went to the grassroot level eliciting a response. Swadeshi which took centre stage in the thinking of Gandhi requested the people to purchase Indian, spin cloth, and boycott foreign goods- hence making the economic action a form of ethical resistance (Gandhi, 1921 in Young India). Spinning wheel was a political icon



and mystical study. Indeed, the dressing in khadi and not taking liquor and setting up village industries were not a social reform, but was one of national service.

This democratization was also increased by civil disobedience. In 1930 he employed metaphors of Ramayana in his march to Dandi, where he broke the Salt Law and urged the Indians to retaliate with non-violence against violence (Gandhi, 1930 in CWMG). The villagers were reported in newspapers to endure lathi blows without uttering even a Shias. The impression of an unattached crowd of Indians against an empire changed the world opinion of the sources of power and justice. As Harijan had said later the soul-force of the mass is greater than the power of empires (Gandhi, 1938). Where Rajputana was glorifying battlefield martyrdom, Gandhi was glorifying martyrdom of the conscience. His actions re-directed the patriotism towards spinning wheels instead of the swords, village squares instead of fortresses, clan of warriors instead of mass society.

### 3.4 Religious-Ethical Foundations of Ahimsa

The new form of patriotism as reintroduced by Gandhi was as a result of a very religious mindset. Through his writings, it is evident that he participated intellectually with Bhagavad Gita and did not involve it in the promotion of war but as an allegory of inner warring with injustice (Gandhi, 1927/1993). This idea of the Gita urges non-attachment to duty, which appealed to his concept of satyagraha: a person needs to oppose evil without violent feelings. Another ethic influenced by the Jain and Vaishnav traditions of devotion was his non-violent and compassionate ethic. Gandhi often credited Jain monk Raychandbhai with his development as a spiritual person especially the doctrine that ahimsa was the paramount dharma (Gandhi, 1927/1993).

This amalgamation of religious ethics as well as the means of political resistance gave birth to a novel nationalistic idiom. Fasting, praying and moral purity became the instruments of the political negotiations. In Non-Cooperation, violence broke out and therefore, Gandhi called off the movement citing that the real essence of satyagraha needs internal disciplining's before external conflict (Gandhi, 1922 in CWMG). His move appalled the times, but justified the main tenet he held: patriotism must not violate the truth of morality.

### 3.5 Courage Reimagined: From Battlefield Glory to Self-Suffering

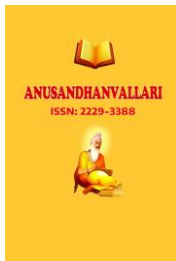
Just in that, had patriotism among the Rajput's amounted to valour as the martial art, must patriotism among the Gandhis amount to valour as self-sacrificing, and the same happened in reverse. The satyagrahi is not afraid of death she rather conquers hatred and vengeance. The writings that Gandhi had sent to jail mates reflect that being imprisoned is not a sign of shame but an opportunity provided to the service to the country (CWMG, Vol. 45). He had an adoration toward warriors of bygone times but he demanded that the greatest man of all is he who conquers himself (Gandhi, 1927/1993). Courage in this change is turned inward and restraint, rather than retaliation is the measure thereof.

This change did not cancel the tradition of resistance which was witnessed during the Pratap times- just that it modified them. Where the Rajput sword was used to protect honour on the outside, Gandhian ahimsa was used to protect honour on the inside. They both declined obedience; they both suffered, they both put dharma in the middle of political existence. But Gandhi made patriotism to be an ethical community, not just a caste and kingdom one. The opposition turned into a general and not aristocratic reaction; also sacrifice turned into a moral obligation and not a feudal obligation.

## 4. Comparative Continuity and Transformation

Martial resistance by the Rajput changed into the Gandhian non-violent struggle but not the civilizational impasse but the realignment of the political agency under the changing circumstances of history. Mewar warrior patriotism defined freedom by armed resistance whereas Gandhian nationalism defined it by seeking the same goal swaraj





by redefining valour in terms of moral energy. It does not in any way show a change in the resistance tradition within India but a change of structure: vir rasa (heroism) was translated into Tapasya (ascetic self-suffering), dharma-yuddha (righteous war) was translated into ahimsa-yuddha (righteous nonviolence).

#### **4.1 Martial Valor → Moral Valor**

The model of opposition advanced by Maharana Pratap aimed patriotism to the body, courage was demonstrated by physical fighting, sacrificing in battlefield and refusing to submit (Sarkar, 1928). The killing of the warrior was sacrificial as the supreme sacrifice to the country. Gandhi had taken the primary emphasis of the sacrifice and had moved the front to the sphere of conscience. The secret is not in being able to kill according to Gandhi in his work Hind swaraj (1909/1998) but the ability to take pain without the desire to hate. Where Rajput heroism required the spilling of blood, was Gandhian heroism that required the denial of bloodshed. This reverse maintained the emotional grammar of courage and perverted its expression of violence. Patriotism was not made weak by it; it simply became universal. Even the poor villager, even the poor village man by spinning khadi or by daring to be arrested, could in the mind of Gandhi become a soldier of freedom more than a high aristocrat, a Rajput, could contemplate in the name of militarism.

#### **4.2 Dharma-Yuddha to Ahimsa-Yuddha**

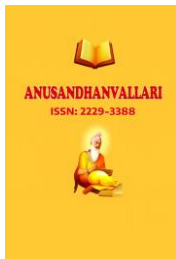
Independent of any dharma-yuddha, a war should be competent to protect the honour and the ruler, the Rajput resistance accepted violence as a right. Gandhi was agreeing to the moral basis of dharma but he opposed its use of violence. Truth and non-injury was the utmost dharma to him. Satyagraha was thus born out to be ahimsa-yuddha - a weapon less war. This paradoxical expression condensed in a more essential progression: struggle was still the intention of struggle to free itself of unjust authority. The technique changed all by itself. Sovereignty would be maintained in Rajputana by improving devoted warriors and in Gandhian India by restoring sovereignty by the use of citizens as moral agents. The Rajput warrior went to war in Armor, the satyagrahi went to war naked and with conscience his weapons. In another argument put forward by Ashis Nandy (1983), Gandhi did this by reversing the psychology of power over and replacing fear with fearlessness, which, in turn, turned the colonial violence against itself. Violence does well when it gets a reply of violence, but it cripples when it becomes a subject of moral examination. Gandhi therefore digested the warrior fearlessness and turned it into non harmful resistance and democratized it.

#### **4.3 Homeland Defence Reinterpreted as Civil Resistance**

To Pratap, the defence of must come to be the defence of property, of fortresses, mountains, lands. According to the Gandhian politics, being a homeland protector was to defend the dignity of the people as well as their economic independence. Swadeshi, non-cooperation and civil disobedience were those forms of warfare which were non-territorial. The foe was not so much an opposing ruler as the colonial itself economical exploitation, cultural subjugation, law, salt and cloth. The market place was converted to the battle field and the court of prison. Pratap upset supply lines of Mughal inside forests, Gandhi upset imports of British side through boycott. They both engaged in sabotage, one being military and the other moral. The affective catalogue of rebellion had lasted centuries.

A perceived national community was only a phenomenon created not only by the same territory, but also by the same struggle. The concept of the nation as an imagined community, constructed out of communally told stories such as Mewar lore can be applied to both Mewar lore and Gandhian mobilization (Anderson, 1983). There was a memory society in Pratap formed by Bardic songs; there was a print society in satyagraha formed by nationalist newspapers, such as Young India and Harijan (Gandhi, 1920; 1938). Imagination will continue; the scale will change to democracy.

#### **4.4 Tradition as Reinvented Continuity**



Invention of tradition is a concept used by Eric Hobsbawm to explain how nationalism in Gandhian tradition chose to adopt selective aspects of the martial memory (Hobsbawm and Ranger, 1983). All of being a warrior, Gandhi did not obliterate the symbols. Rather than the sword the spinning wheel had taken the place of the symbol of resistance. Satyagraha as a collective heroism was put into practice instead of heroic duels. Tradition was carried on by re-signification. Gandhi created a contemporary political idiom by tapping into traditional cultural grammars by organizing village rituals, Ramayana imagery and the value of tyag (renunciation) to legitimize his work. The former was not rejected, but morally improved.

Partha Chatterjee (1993) also builds on this line of reasoning by suggesting that anticolonial nationalism did create an inner space of culture that would not be dominated by the west. This was the place of free flight of Gandhian politics, a re-creating of patriotism based on indigenous moral values as opposed to Western liberal rationality. Loyalty to Rajputana as a culture of self-identity was maintained, but changed to the mass spiritual citizenship of the same. Gandhi owned himself, he did not inherit. This action reversed power and allowed the peasant to be the same patriot with the prince.

#### **4.5 Structural Transformation: A New Architecture of Resistance**

The comparative case of Pratap and Gandhi shows the development of resistance as the state power increases. The British colonial power was based on the statute, income and market, whereas the Mughal power was based on the military conquest. Rajput swords were able to encounter armies and not tariff, Gandhian satyagraha could pose paralysis to administration and economy. Resistance formulated to the circumstance. However, there was a rebellion against alien domination in both perspectives. This is the main part of continuity.

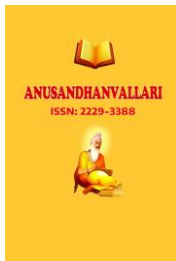
The originality of Gandhi was to transform personal heroism to the common discipline. Mewar resistance was easily an elite-based, and restricted revolt; whereas Gandhian resistance was mass-based, and wide-spread. Nationalism was formerly the ethic of dominant clans and it became a participatory one. Emotional substrate - honour, sacrifice, swabhiman did not change but was reallocated. The warriors of the Rajput caste perished in the cause of dharma; the satyagrahi lived on dharma and suffered as martyrdom when alive. The change was not an lack of violence but the overcoming of this.

### **5. Conclusion**

The historical process of Maharana Pratap up to Mahatma Gandhi can be discussed as one of the most outstanding ideological shifts in the North Indian political culture. It started as a warrior-oriented declaration of sovereignty, but developed into an ethical campaign of freedom made by masses without forsaking the core spirit of resistance. The thesis that is being developed throughout this study is based on the premise that Gandhian non-violence was never introduced as the negation of previous martial traditions, but their moral reconfiguration. The unswerving loyalty exhibited by Pratap on behalf of Mewar represented a patriotism that was characterized by physical courage, autonomy to the territory and the patriotic sense of duty. Gandhi had inherited such an emotional grammar of resistance but turned it by means of satya and ahimsa, and changed courage as a cause of inflicting injury into the readiness to endure hardship in the name of justice (Gandhi, 1909/1998). and so the sword of the warrior and spinning mule of the satyagrahi are coeval like in the same historical compartment, other manifestations of reaction to other authorities.

This revolution is what contoured the contemporary Indian nation permanently. Gandhian satyagraha demobilized patriotism as it allowed common folk to be involved in the struggle of nation without necessarily having martial capacity (peasants, workers, women, the disadvantaged etc.). His moral-political system which he created, still serves as the guide to collective memorization of freedom in India, and national identity cannot be made outside of vision under non-violence, truth, and sacrifice. The heroism of Rajput is still sacred yet Gandhi made the





martyrdom battlefield a martyrdom of self-restraint. This change is important to the modern India, when the arguments about nationalism are fluctuating between militaristic arrogance and constitutional standards. This background knowledge of this patriotism of Indians underlines the fact that Indian patriotism was historically not only blossoming with the help of weapons but with the help of conscience.

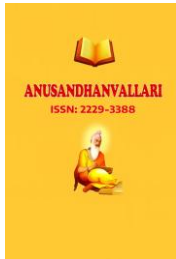
By pointing out continuity where disjuncture is commonly envisioned between the past and the present, the research is valuable to the scholarly community. The connection of Pratap martial ethos with the Gandhian ethics shows that cultural memory enabled resistance to be developed without dropping the level of moral Vigor. It also questions the artificial narratives that divide medieval and modern India and demonstrates that the movement of ideas, their modification and re-inventions in new forms of politics, take place. The metamorphosis of the dharma-yuddha into the ahimsa-yuddha exemplifies the fact that the ethical traditions are able to retain the historical pressure and subsequently preserve the major dedication to the principles of autonomy and dignity. There is more than historical study in this continuum. Gandhi approach in peace and conflict studies shows that the deepest cultural symbols: warrior honour, sacrifice, duty, etc can be transformed in a non-violent action, providing a framework to solve the conflicts in a polarized world. To the national identity, the comparison would point out that patriotism does not have to be based on domination or aggression and it can be based on empathy, justice and responsibility that is shared.

In the modern India, where conventional political discourses often refer to coincidence warriors of old and Gandhian ideology, the two should not be considered in the form of contradiction, but be viewed as the evolution. A adoration of Pratap, combined with a comprehension of Gandhi is possible only to provide a subtle nationalism that venerates the heroism and yet does not idolize the violence, and a nationalism that commends peace without being idle. The Indian experience demonstrates that it is possible to surpass warfare in the society without being cowardly. The swords of Mewar and the salt of Dandi are the manifestations of one of the civilizational aspirations - to lead free. The approaches were altered by reason of history itself. The spirit survived due to human beings keeping it.

The change of patriotism that is followed here is not only historical, but also pedagogical. It challenges individuals to think about what sorts of resisting are moral, effective, and socially accommodating at modern times. Provided that the past provides direction, it is that we should defend the freedom but the ways that we defend it to maintain it determine the kind of nation we will be. The future, as the past, of India might, not be committed to arm, but can be based on the truth.

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