

# Rhetorical Devices Used In Projecting Humanitarian Issues Relative To Nonviolence Gleaned From The Selected Speeches Of Mahatma Gandhi

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**Abstract:** Diverse disciplines with distinctive strategies and theoretical orientations have squared off the multi-level and multi-dimensional theory of nonviolence. Nowadays, people worldwide saw a remarkable number of humanitarian crises relative to nonviolence as well as the supporters who have been on the ground continuously working and helping people to survive despite unimaginable circumstances. Relative to this, writers use literature and language as channel in projecting their advocacies, philosophy and rhetorical style. This study is an analysis of the rhetorical devices used in projecting the humanitarian issues relative to nonviolence gleaned from the selected works of Mahatma Gandhi with the end view of identifying the teachings that may be drawn from the analysis which shall benefit the Filipino and Vietnamese students. Results of the analysis showed that the representative literary works of Mahatma Gandhi may be considered as a socio-philosophical document of his time showing the humanitarian issues in India and South Africa. Gandhi employed rhetorical devices such as ethos, pathos and logos in the selected literary pieces to project humanitarian issues and to give a deeper meaning to the concept of nonviolence. Filipino and Vietnamese students can glean teachings on nonviolence from the representative literary works of Mahatma Gandhi and imbibe his spirit and carry forward his legacy by practicing his nonviolent principle.

**Keywords:** Ethos, Humanitarian Issues, Logos, Mahatma Gandhi, Nonviolence, Pathos, Rhetorical Devices, Speeches of Mahatma Gandhi

## 1. Introduction

Diverse disciplines with distinctive strategies and theoretical orientations have squared off the multi-level and multi-dimensional theory of nonviolence. Such confrontation is analogous to the group of blind men approaching an elephant for investigation; the disciplines being the blind men, and the huge elephant representing nonviolence. Relative to this, theologians, historians, anthropologists, sociologists, psychologists, and political scientists have shared their intelligent views on the topic with the people's understanding of nonviolence and nonviolent acts. The complexity of non-nonviolence is greater than how people perceive it. Nonviolence is not synonymous to the nonexistence of violence rather it is an exercise of influence or power to manifest change without injury to the opponent [1]. Sometimes, nonviolence is an ethical action grounded on a school of thought that aims to discern the truth within a conflict, trusts in non-cooperation with wickedness, looks at violence as something to be evaded, and manifests a willingness to accept the weight of suffering to break the sequence of violence. The definitive purpose of principled nonviolence is to oppose prejudice so as to cause an upturn of social justice without the use of direct violence. Nevertheless, nonviolence may be employed as a practical approach to attain one's purpose without a principled belief structure to back it up. This pragmatic nonviolence considers behavior that is nonviolent to be an effective method to determine the conflict, and uses it in the confrontation of a conflict situation without employing direct violence. Yet, it does not hold a belief system that is held by people who practice

principled violence [2]. Even with an astonishing lack of attention and broadcasting in electronic mass communication media as well as in educational channels, nonviolence has been globally employed and oftentimes successfully utilized in the last two millennia. Even the twentieth century, which was characterized as one of the bloodiest times in terms of military and civilian victims of war, made their impact on history by positive ends through several nonviolent movements. The twentieth century was the first era in human history wherein a lot of extensive nonviolent movements triumphed over oppressive regimes, every so often in the face of devastating military control. Despite the fact that men have raised their level into the 21st century, fierce human fighting in Syria, Afghanistan, Central African Republic, Democratic Republic of Congo, Ethiopia, Gaza, Iraq, Israel, Libya, Myanmar, Nigeria, Pakistan, Somalia, South Sudan, Ukraine, Venezuela and in the Philippines as well as other nations in the Asia Pacific region get their attention and obscure the varied and countless nonviolent social movements that are happening worldwide. Dozens of nonviolent campaigns verified the prevalence and triumph of this concept as a political tactic in a variety of locations, in a variety of contexts, and across time. Political action without the use of violence has included the dynamic engagement with degrading human conditions, with the practical objective of changing such conditions to more caring social situations [2]. Nonviolent activism was, on a regular basis, quite successful around the world. This is evident from Cambodia to Czechoslovakia, from the Union of Soviet Socialist Republics to the United States of America, from

the Greensboro sit-ins to the Green Movement, from the Orange Hats in Washington D.C. to the Orange Revolution in Ukraine. Nonviolence also dealt with many grievance issues in a range of contexts like those from dictators to democracies, from voting rights to human rights, from safety to Salt laws. The beginning of the twenty-first century sustained the momentum generated in the twentieth century [2]. A considerable number of people are knowledgeable about the nonviolent struggles of Mohandas Karamchand Gandhi. The activism of Gandhi excluding the use of violence has helped mold men's concept of nonviolence as a political tactic and as a philosophy of life as well. As the forerunner of Satyagraha or resistance by means of massive civil disobedience without the use of violence, this Indian pro-self-government leader, more universally-known as Mahatma Gandhi, turned into one of the key spiritual and political leaders of his time. Satyagraha continues to be one of the most powerful philosophies in independence struggles all over the world today. In 1914, Gandhi went back to India, where he reinforced the Home Rule movement, and emerged to be the leader of the Indian National Congress, campaigning for a strategy of non-violent non-cooperation to attain independence. His purpose was to support poor laborers and farmers in protesting against oppressive taxation and discrimination. He fought hard to liberate women, to alleviate poverty, and most of all to end racial and caste discrimination, with the final goal being self-rule for India. Shortly after his civil disobedience campaign (1919-1922), he was imprisoned for conspiracy (1922-1924). In 1930, he directed a landmark 320 kilometer/200 miles rally to the sea to gather salt in symbolic disobedience of the government domination. After his discharge from prison (1931), he took part in the London Round Table Conference on Indian statutory reform. In 1946, he made negotiations with the Cabinet Mission which endorsed the new constitutional framework. After the independence (1947), he tried to put an end to the Hindu-Muslim battle in Bengal, a strategy which led to his murder in Delhi by Nathuram Godse, a Hindu extremist. Long after his death, Gandhi's commitment to nonviolent resistance and his love for simple living - making his own clothing, eating vegetarian food and fasting for self-purification as well as a means of demonstration have been an inspiration of hope for beleaguered and marginalized people all over the world and an inspiration for the reading literati. Nowadays, people saw a remarkable number of humanitarian crises worldwide as well as supporters who have been on the ground continuously working and helping people to survive despite unimaginable circumstances. Literature allows people to recognize human dreams and their struggles in different places. It helps them develop mature sensibility and compassion for all humanity and enables them to see the worthiness in the aspirations of all people [3]. Language, on the other hand, is the fundamental unit of literature. Simply put, it can be said that language makes literature. Thus, literature can be the content being communicated through language. It is an ideal vehicle for illustrating language use and for introducing historical and social assumptions. It could also be the writers' channel in projecting their philosophical notion of nonviolence as well as their rhetorical style in projecting humanitarian issues. Moreover, rhetoric refers to the study and uses of spoken and written languages. It

explores how language is used to create knowledge, construct meanings and identities, coordinate behavior, mediate power, organize and maintain social groups, and produce change. Rhetoricians often assume that language is constitutive, closely connected to thought, dialogic and integrated with cultural, social, and economic practices [4]. Rhetoric is the art of persuasive argument through writing or speech--the art of eloquence and charismatic language. Thus, rhetorical devices are used to manipulate the language to effectively transmit the author's message to a reader [5]. Mahatma Gandhi wrote a lot of quotations in English in a weekly journal entitled Young India. It was a Week shed that he published from 1919 to 1932. Such writings inspired many, and Gandhi used the said journal as an avenue to spread his distinctive ideology and insights in terms of the use of nonviolence in establishing movements and to encourage readers to reflect on, collaborate, and plan for India's subsequent independence from Britain. Gandhi's autobiography, showcasing his life since early childhood all the way through 1921, was entitled The Story of My Experiments with Truth. The said autobiography was written on a weekly basis and was published in his journal Navjivan, from 1925 to 1929. The publishing was initiated at the assertion of Swami Anand and other close co-workers of Gandhi, who urged him to expound on the background of his public movements. In 1999, a committee of international spiritual and religious authorities regarded the book as "one of the 100 Best Spiritual Books of the 20th Century." Furthermore, Gandhi published a weekly newspaper called Harijan, in English from 1933 to 1948. Harijan, in other words, "People of God" or "Children of God", was likewise Gandhi's word for the untouchable caste. Gandhi was imprisoned in India for the first time for his brave articles about the untouchables written in Young India. Despite that, he never succumbed to any gagging instruction issued by the Government. Nonviolence, as supported by Gandhi, upholds peace by reaching up to the high-power party's cooperation, friendship and understanding, instead of humiliation and defeat. It serves as an avenue for awakening a sense of moral shame and injustice in the high-power parties. It conquers injustice by underscoring to the said parties the message that they will have more to gain by stopping oppression and injustice, than by sustaining them. It is geared at creating reconciliation, redemption, and a community described by mutual benefit and equal justice. Advocates of nonviolence vouch for it as a contributory means of attaining peace through a unified action [2]. This study is anchored on Teixeira's Theory of Nonviolence, which is a holistic theory of nonviolence that has a strongly humanistic orientation. This theory consists of actions void of any harmful intent and requires the means and ends of an action to be in consonance with each other [6]. Another theory on which this study is hinged on is Holmes' Theory of Nonviolence. This theory of nonviolence, which is based on a philosophical perspective is anchored on the premise that nonviolence is a forceful principle and involves a significant degree of power. This theory generally delineates nonviolence as either a philosophy or a way of life [7]. Teixeira's and Holmes' theories are the theoretical basis for understanding, analyzing, and designing ways to investigate relationships within the theme and the means for prescribing or evaluating solutions to the research

problems. To that end, these theories served as guide in the development of the study's framework. The wisdom exemplified in the selected works of Mahatma Gandhi may help the Filipino and Vietnamese students to contemplate on their values and lives when they develop awareness of their true philosophical dimension. His works could describe behaviors that define these students' attitude about life in specific and broad spectrums, they may appropriately be viewed as transformers of human acts, manipulating the students' profound motivations. They are interwoven in the raw materials of the societal development of Vietnamese and Filipino students as individuals co-existing in a society. Certainly, they provide peaceful and nonviolent avenues to sustain the struggles for nation building. The aptness of the literary analysis as a research study is underscored relative to its importance to a number of people. Therefore, it is vital to expound how this study is beneficial to academic managers, working professionals, media practitioners, college instructors of literature, students of literature, researchers, and future researchers. This study will guide the academic professionals in developing a thought and carrying out developmental policies, priorities, programs, projects and activities in the institutions to ensure that the practice of nonviolence can access the academic community. This analysis may be valuable for the working professionals in the manner that showcasing Mahatma Gandhi's nonviolent activism may help shape their understanding of nonviolence both as a political strategy and a philosophy of life and may motivate them to bring nonviolence into the mainstream of their lives, their disciplines, their workplaces. The results of this study may help the media practitioners make use of a transformational strategy that incorporates educational messages on nonviolence to change the audiences' cultural attitudes, behaviors and norms. This study may be helpful in the College instructors of literature's methodology in teaching literature using the appropriate literary theories and approaches in literary analysis and how language specifically rhetorical devices advance the theme of the literary pieces. The results of this study may help the students of literature to have a profound outlook in life with reference to nonviolence through the lives, insights and perceptions, feelings and timeless patterns of human existence and experiences of the writer and the characters in the selected literary pieces which in turn will make them realize the value of human beings and the value of being on the ground supporting nonviolence advocacies. This study may benefit the researchers through the refinement of their thoughts and sharpening their sense of life as well as the knowledge and skills learned from the analysis of the literary genres. Finally, this paper may inspire future researchers to conduct more researches on ways that are most effectual in incorporating the nonviolent principles into the people's overriding worldview to substantiate the present investigation.

## 2. Objectives of the Study

This study is an analysis of the rhetorical devices used in projecting the humanitarian issues relative to nonviolence gleaned from the selected works of Mahatma Gandhi. Specifically, it aimed to determine the humanitarian issues given focus on the selections as well as the rhetorical devices used by the writer in projecting the said issues particularly nonviolence with the end view of identifying

the teachings that may be drawn from the analysis which shall benefit the Filipino and Vietnamese students.

## 3. Materials and Methods

### 3.1 Research Design

In analyzing Gandhi's humanitarian issues relative to nonviolence in the representative literary works chosen, this study employed the qualitative method of research. According to Suter (2012) [8], qualitative research is guided by the philosophical premise that one must consider the multiple realities experienced by the participants themselves to understand a complex phenomenon. These multiple realities experienced by the participants can be reflected in various ways, including the literary genre called letters and oratorical speeches. Moreover, this analysis used the historical, sociological, philosophical and formalistic approaches as the bases for analysis. In particular, the sociological and historical approaches were supported by Teixeira's Theory of Nonviolence, while the philosophical approach was supported by Holmes' Theory of Nonviolence. Other approaches in literary criticism that may be employed in the analysis like the Biographical Criticism, and Psychological Criticism and other rhetorical devices that may be present in the selections were not included in the analysis. Patton (2002) [9] pointed out that the aim of qualitative data analysis is to uncover emerging concepts, patterns, themes, insights, and understanding. Thus, this study also involved content analysis, which is a systematic technique in analyzing message content and message handling. Krippendorff (2004) [10] defined content analysis as a research technique for making replicable and valid inferences from texts or other meaningful matter to the contexts of their use. The purpose of content analysis, is to organize and elicit meaning from the data collected and to draw realistic conclusions from it [11]. The data analysis in this research centered on seeking for patterns and extraction of meaning from Gandhi's selected literary narrative or image data specifically in the task of recording texts or making notes through concepts and categories, linking and combining abstract concepts, extracting the essence, organizing meaning, writing an understanding, and drawing conclusions. According to Ary, et. al., (2006) [12], human experiences take their signification from social, cultural and political influences, and are therefore incapable of being separated to the said influences. Hence, in analyzing the representative literary works, the tenet of nonviolence specifically related to humanitarian issues prevalent in India was considered. These provided substantial and significant interpretations of the author's and characters' motivations with regard to nonviolence.

### 3.2 Materials for Criticism

The representative literary works analyzed were *Young India*, *The Story of My Experiments with Truth*, and *Harijan* by Mahatma Gandhi. From these literatures, readers will be able to see in them the seeds of all this writer's most important teachings. The said selections were chosen because of their correlation with the cited theme and subthemes; the humanitarian issues given focus in the selections; the rhetorical devices which helped in projecting the humanitarian issues particularly nonviolence relative to ethos, pathos and logos; and the teachings on

nonviolence that may be drawn from the analysis. These letters and oratorical speeches constituted the primary and twining sources of the study. They were chosen to parallel the criteria spelled out for the purpose. Likewise, these works have been taken up in critical analysis far less frequently than those of Gandhi's other popular books entitled *Non-Violent Resistance*, *Satyagraha in South Africa: The Making of Mahatma Gandhi*, *The Essential Gandhi: An Anthology of His Writings on His Life, Work, and Ideas*, *Hind Swaraj and Other Writings*, *Peace: The Words and Inspiration of Mahatma Gandhi*, *All Men are Brothers: Autobiographical Reflections*. Other literary pieces of Gandhi which have undertones of nonviolence were not included in the study.

### 3.3 Treatment of Materials

The essential features in the treatment of materials were considered in the conduct of this study. Several norms were adhered to in order to adopt a more systematic identification of selected works. According to Stott (2014) [13], there are generally seven standards as regards how a piece of literature should abide to in order to be considered for analysis. The said standards include intellectual value, suggestiveness, spiritual value, permanence, universal appeal, artistry and style. The intellectual value of the literary texts was taken into consideration on the account that they set forth thought-provoking lines that stimulate and enrich the readers' minds particularly on humanitarian issues relative to nonviolence. The value of suggestiveness projected by the selections was noted owing to the fact that the literary pieces exhibit emotional power through the many connotations they carry that go beyond the works' surface meaning. The spiritual value of the literary works was also considered due to the underlying moral messages manifested that may transform readers into better persons. Likewise, the value of permanence was noted in the sense that the quality of timelessness and timeliness is manifested and that each reading rekindles and reminisces the past and opens new insights and new worlds of experiences and meanings. Moreover, the value of universal appeal was considered on the account that the selections appeal to different people across diverse age groups, beliefs, cultures and nationalities. Furthermore, the artistic value of the selections was taken into consideration owing to the fact that the literary works fascinate the readers' sense of beauty through well-written, strikingly crafted phrases and sentences. Finally, the value of style was noted because it presents a unique way of articulating the writer's vantage point about nonviolence. In subjecting the materials to internal and external criticism and analysis, the trustworthiness and meaning of the statements in the aforementioned primary and secondary sources were carefully considered and analyzed. In relation to this, the researchers were free in their own judgment to uphold their interpretation of each literary text in accord to the desired sensibilities relative to the concept of nonviolence evoked in them, by establishing the appropriateness of the language to the theme, the applicability of the language to the situation, and the suitability of the language to the literary pieces under study. To attain congruency between the theories used in explaining the concept of nonviolence, coding and categorization were conducted. In this study, the categories which served as coding units include the following: the humanitarian issues given focus in the

selections, the rhetorical devices employed by the writer in projecting the humanitarian issues relative nonviolence, and the teachings on nonviolence that maybe drawn from the analysis which shall benefit the Filipino and Vietnamese students. Direct lines hauled up from the selections served as the primary texts and juxtaposed with the discussion of the said lines. These passages from the chosen letters and speeches substantiated the theoretical basis of the study.

## 4. Results and Discussion

### 4.1 Humanitarian Issues Given Focus in the Selections of Mahatma Gandhi

Humanitarian crises or issues are considered as situations in which there is an exceptional and generalized threat to human life, health or subsistence. These crises usually appear within the context of an existing situation of a lack of protection where a series of pre-existent factors like inequality, poverty or lack of access to basic services worsened by an armed conflict or a natural disaster, magnify the destructive effects [14]. To a great extent, humanitarian issues like social inequality specifically racial and class inequality are reflected in the selections of Mahatma Gandhi. Social inequality is the existence of unequal opportunities and rewards for different statuses within a group or society or social positions [15]. Racial inequality was one of Mahatma Gandhi's biggest concerns in his lifetime. For so many years, the Negroes or the Blacks lived in poverty and were treated unfairly. They served as slaves to White American families who enjoyed material prosperity. The Negro slaves did all the dirty work and the women were even physically abused and raped by their masters during those times. They were helpless victims of discrimination, humiliation and prejudice just because black is the color of their skin. Mahatma Gandhi was also particularly concerned with class inequality where there were different levels of the society called castes. This stratification system divided the society into genetic groups which were clustered into four distinct classes of people enjoying corresponding rights and privileges that were not enjoyed by those of the lower classes. There were even the "untouchables" who were discriminated and considered as "not worthy" to belong to any of the classes. Gandhi defended this particular group and he worked hard for their emancipation. Many people associate Mahatma Gandhi's name with 'nonviolence.' In relation to Gandhi's struggle against racial inequality in South Africa, it is worth mentioning that the Transvaal regime proposed a bill in the legislative body which required Indians to be registered by fingerprint, as if they have been involved in a crime, and to present their registration document upon the demand of a police authority at any given time. Likewise, the bill provides that the Indians will be expatriated if they were not able to register, and that they will be charged if they were not able to show their certificates of registration. Grave restrictions were ordinary to Indians, but the supposed bill was tantamount to their outright subjection and their likely destruction as a community. To Gandhi:

*“Indians in South Africa were not permitted free entry into various provinces. In defense of their honour as men and women, the Satyagrahis had marched to Volkurst and then motored to Johannesburg where they held a meeting. (Harijan, “Satyagraha in South Africa,” 1948)”*

Gandhi, not only led the freedom struggle in India but also performed a pivotal role in the struggle of the Indians for civil rights in South Africa. Victimized by incidents of racial discrimination, he embarked on a crusade against injustice in South Africa that he continued the rest of his life [16]. It can be gleaned from the work that there exists a discrimination against "coolies," as Indians were adversely called, at a secured part of South Africa specifically in the Boer-ruled regions, where Gandhi and his friends could exercise little influence. In Natal, Indians were not allowed to go out after nine in the evening without a pass nor permitted free entry into various provinces. Likewise, in the Orange Free State, they could not run business, manage farms or own property; in the Transvaal, they could not own land, and were forced to live in the worst urban slums. Even in the Cape Colony, where the British-ruled for decades, Indians were often forbidden to walk on the sidewalk, and could be kicked off- quite literally, often-by passing whites. It was in this social environment that Gandhi and the Congress were to struggle for the next twenty years [17]. He cites:

*“The real “White man’s burden” is not insolently to dominate coloured or black people under the guise of protection, it is to desist from the hypocrisy which is eating into them. It is time White men learnt to treat every human being as their equal. There is no mystery about whiteness of the skin.”*

They adhered to their resolve and Gandhi and a considerable number of Indians were imprisoned. In 1913, shortly after the incident, a European judge in the Transvaal Supreme Court arrived to a court verdict that considered every Mohammedan and Hindu marriage invalid, thus rendering all Indian youngsters illegitimate and not qualified to inherit property. This infuriated the Indian women. As suggested by Gandhi, a group of women traversed from the Transvaal onto Natal, and assembled in the mines of Natal, where Indian laborers worked. The women were imprisoned because the law did not allow Indians to cross the boundary without permission. Around five thousand men ceased working and went out to condemn the manner by which the women were treated. Gandhi led them to march barefooted through the border into the Transvaal, in a nonviolent protest. The shaping of Gandhi’s philosophies of life and political ideologies were considerably influenced by his twenty long years of stay in South Africa. It was in South Africa that his stature gradually started to gain prominence. His activities and experiences in South Africa provided the essential environment for his subsequent rise onto the Indian political scenario. His greatest achievement in South Africa was perhaps the unification of the heterogeneous Indian community that comprised of the bonded laborers and the disgruntled merchants [16]. He believes that it is time for men, specifically the white men, to learn how to treat every human being as their equal. The struggle against racial discrimination in South Africa started early in the twentieth

century. Gandhi knew that what he was up to was a difficult task but he believes that nonviolence is a more effective means to take a stand. People only have a lifetime each to live, and if they experience discrimination or any kind of prejudice, they should not live with it and suffer in silence. This does not necessarily mean that they should retaliate and hurt the people who have offended them or those who have violated their rights as human beings. Mahatma Gandhi and his followers’ struggle against racial inequality in South Africa. They succeeded through a series of nonviolent moves and fought discrimination in the hope that their children and their children’s children will not suffer the same predicament in the future. People who have read about and who will, in the future, get the chance to read about Gandhi’s experience of being thrown out of a train into a cold deserted place just because he refused to give up his seat to a White American and his decision to stay in that place for the purpose of finding a remedy to the situation will surely be moved by his moral strength and will be inspired to be able to accomplish similar causes. Moreover, as regards India’s struggle against class inequality, there is a move to abolish the caste system in India. Caste system is a social stratification system. History tells that this system parted societies into thousands of endogamous genetic groups called jātis, often interpreted in English as "castes." The jātis are regarded as being clustered into four main classes also referred to as varnas: Shudras, Brahmins, Vaishyas and Kshatriyas. Initially, India's caste system was established on birth, profession and personality. In descending order, the classifications are: the Brahmins, who are comprised of those involved in teaching and scriptural education, crucial for the continuance of knowledge; the Kshatriyas, who take charge of all kinds of public service, comprising of administration, defense and maintenance of law and order; the Vaishyas who take on profitable activity as businessmen; and the Shudras who do labor as unskilled and semi-skilled laborers. The most noticeable problem in this system was that because of its inflexibility, the lower castes were stopped from trying to climb higher, and so, economic advancement was restricted. These four castes, however, do not cover all Indians.

*“The untouchables” conveys the meaning of contempt and discrimination. They belong to another stratum of Indians, who, in Gandhi’s time, numbered to forty-six million. They were considered as “not worthy” even to be encompassed by the caste system. They were referred to as untouchables due to the fact that they were regarded to be outside the boundaries of caste. Gandhi sided with this fifth class referred to as “untouchables.” To start a paradigm shift, Gandhi gave them a new name, Harijans. Gandhi spread the term Harijan, which means “the people of God.” It is a term which was originally used by Narasinha Mehta, a Gujarati Brahmin saint.*

Customarily, this class was categorized as those whose jobs and habits of life concerned ritually polluting activities, where the most central were taking life as a means for a living, a group that included, for instance, fishermen; killing or throwing away dead cattle or working on their hides for income; getting involved in activities that brought the partaker into contact with releases of the human body, e.g., sweat, feces, spittle, and urine, a class that involved such work-related groups as washer men and sweepers; and

eating the cattles, domestic pigs and chickens' flesh, a class into which many of the native tribes of India fell. The succeeding lines confirm the Harijans' ritually polluting activities:

*"Today they must plough the land, dig wells, clean latrines and do every other constructive work that they can, and thus turn the people's hatred of them into love."*

The Harijans were the individuals who did what was usually called "dirty work." They underwent a lot of sufferings because their work was "not fit" for higher caste members to perform. They were thought of to be so unclean that it was unhallowed to even touch them. Gandhi mentioned how his affection for the people took the issue of untouchability quickly into his life:

*"Love of the people brought the problem of untouchability early into my life. My mother said, "You must not touch this boy, he is an untouchable." Why not? I questioned back, and from that day my revolt began."*

The Harijans were not allowed to enter worship houses or temples, educational institutions, hospitals, and a lot of other public areas, because they were regarded as unfit, undeserving and unhealthy. Instead of going into the temple, they needed to stand outside the doors which were open to everyone except them, miserable and dirty. In his work, Gandhi described their sad fate:

*"The lowest untouchables were not supposed to cast their shadows over a Brahmin, because they could contaminate his purity, and had to stay in their shanties during the day and not be seen by people in the castes."*

The untouchable class moved Gandhi's heart. Despite the fact that he had his place in the Vaisha or a higher class, his sense of right and wrong led him to help them. Gandhi went absolutely against the standards to change this attitude of the people with regard to the untouchables. He said:

*"Townsppeople should, on the other hand, forget that there is such a thing as untouchability and learn the art of cleaning their own and the city's drains, so that if a similar occasion arises, they are not nonplussed and can render the necessary temporary service. They may not be coerced."*

Gandhi was so concerned with his class. He said:

*"I do not want to be reborn. But if I am to be born, I would like to be born an untouchable, so that I may share their sorrows and sufferings."*

And Gandhi was engaged in an unforgettable role in elevating the untouchables by stirring the people's sense of right and wrong. Later, he sincerely felt the necessity to effect a rudimentary transformation in the caste arrangement by elevating the untouchables rather than by putting an end to the caste system. He requested the people to recognize the historical need for accommodating the Harijans by giving them a rightful place in the social order.

He opined that the exercise of untouchability was against morality. He asserted that:

*"If untouchability is not wrong, then nothing in the world is wrong"*

To enable the cultural and social integration of the Harijans, Gandhi held that a change of heart on the side of the Hindus was indispensable. The Harijans' social anguish moved him to begin an interstate campaign to eliminate former's restrictions. Gandhi looked at untouchability as a blemish on Hinduism and organized a movement against it to absolutely get rid of it. In 1920, he wrote:

*"Without the removal of the taint [of untouchability], 'Swaraj' is a meaningless term."*

He even sensed that the outcome of the exploitation of nearly one-sixth of their countrymen in the name of religion was the offshoot of foreign dominance in his country. He elevated the Harijans through positive means. He spoke in different public meetings underscoring guidelines for Harijan welfare. He spearheaded many processions of Harijans along with upper caste people and facilitated their participation in Poojas or reverence, adoration, honor, worship rituals, homage, and keerthans and bhajans or the singing of Hindu worshipping songs articulating adoration for the Divine; and puranas or any of a classification of Sanskrit literatures not included in the Vedas, typically narrating the birth and deeds of gods of the Hindu and the creation, recreation or destruction of the universe [18]. He assumed that entry to the temple and opportunities of education would lessen social disparities between caste Hindus and Harijans. He initiated movements for excavating wells for them, for tidying up Harijan residential areas, and for other related beneficial activities. In April 1925, Gandhi penned these lines in Young India:

*"Temples, public wells and public schools must be open to the untouchables equally with caste Hindus."*

When the British government attempted to set up a detached electorate for the untouchables in 1932, Gandhi went against it and referred to it as segregation. He started his individual crusade of a "fast unto death" in jail. In reaction to his fast, Hindu frontrunners convened and approved a resolution to put an end to untouchability, if not then, during the time India acquired its independence. Likewise, more and more temples welcomed the Harijans. Gandhi was overjoyed with all this progress and stopped his six-day fast. To truly practice the elimination of untouchability, after his discharge from prison, he gave his heart to these people and went on with his Harijan work by founding a Harijan organization, printing Harijan weeklies, and visiting villages to raise cognizance of mental and physical purity. Gandhi, as a highly regarded political leader of the grassroots, could never overlook the responsibility of the upliftment of Harijans and the elimination of untouchability. He got involved in the Indian freedom fight in 1919. From 1920 onwards, under Gandhi's leadership, the Indian National Congress made a commitment to let the untouchables acquire independence and to eliminate the untouchability [18]. In the year 1920, he affirmed that:

*“Untouchability cannot be given a secondary place in the program of Congress.”*

Gandhi completely opposed the British strategy of “divide and rule.” He abhorred the British rule of separating the Harijans from the other classes of the Hindu. Thus, he objected to the proposition of having a detached electorate for the Harijans. He told Ambedkar, an Indian jurist, economist, politician and social reformer who campaigned against social discrimination against untouchables, and who supported the proposal, that the radical separation of the untouchables from the Hindus is tantamount to a suicidal act of the nation [18]. In the event of the Minorities Committee of the Second Round Table Conference in 1932 in London, Gandhi declared that:

*“We do not want the untouchables to be classified as a separate class. Sikhs may remain such in perpetuity, so many Muslims and Christians. Will the untouchables remain untouchables in perpetuity? I would rather feel that Hinduism died than that untouchability lived. I will resist it with my life.”*

Despite Gandhi’s objection, the British Prime Minister made a decision to grant separate seats for the miserable classes and the privilege of double vote wherein they could choose their own representatives and likewise vote in overall elections. In remonstrance against this “communal award” Gandhi made a decision to carry out the fast until death satyagraha. This announcement of Gandhi stirred the whole country with regard to the problem of untouchables [18]. The Harijan Sevak Sangh was conceived in 1932 and its Conference at Bombay promised that the privilege to use public roads, wells, and others would receive statutory acknowledgment when the Swaraj Parliament convened. Gandhi emphasized this pledge in 1932 when he declared that:

*“There could be no rest...until untouchability becomes a thing of the past.”*

All throughout the country, the Harijan campaign gained strength. Gandhi made an all-India tour to gather huge sums of money to support the program. He made the Congress commit for the elimination of untouchability. At the request of Gandhi and the Congress, every Congress candidate who challenged the 1937 elections vowed for the elimination of untouchability. In 1931, on the appeal of Gandhi at the Karachi Session of the Congress, the members adopted a resolution, which stated that all the people are equal before the law regardless of sex, creed or caste. The Removal of the Civil Disabilities Act was passed in 1938 by the Madras Legislature which stated that no Harijan shall be restricted from any public or social amenity. In that year, it likewise approved the Malabar Temple Entry Act which opened the temples in Malabar [18]. Moreover, the temple of Madurai was available to the Harijans in 1939. Therefore, Gandhi’s fasting and his Harijan campaign successfully led to the exclusion of a number of restrictions of the Harijans [18]. Gandhi’s will power caused the abolition of an unfair social institution that had existed for centuries. This finding conforms to Teixeira’s philosophy of nonviolence, which validates the notion that castaway groups can oftentimes be trained into

self-aware nonviolent clusters to help in bringing about a new comprehensive social change for the whole society when the desires of these neglected or marginalized groups in a society are attended to [2]. The implication of Gandhi’s strong determination to achieve class equality have been enjoyed by Indians since the Karachi Session of the Congress adopted a resolution which stated that all people are equal before the law, regardless of sex, caste or creed. Gandhi’s success in this particular area is a source of inspiration to those who have known his life story and his struggles. Now and in the years to come, Gandhi’s nonviolent principles will definitely solve many of the world’s concerns on discrimination and inequality.

#### **4.2 Rhetorical Devices Used by Mahatma Gandhi in Projecting the Humanitarian Issues relative to Nonviolence**

Rhetoric is referred to as the art of winning the soul by discourse, according to Plato [19]. It is the art of using language where the speaker is trying to persuade or change the thinking of at least one of his or her listeners. Different writers and speakers zero in on diverse rhetorical devices such as ethos or the appeal to ethics, pathos or the appeal to emotions and logos or the appeal to logic. It is evident that Gandhi used the strategy of rhetoric in his speeches. Like Martin Luther King, Jr., Gandhi is a master communicator and is highly accomplished in using rhetorical devices as his forte. He executed his rhetorical strategies in the context of the social and cultural circumstances of his time [20]. Gandhi’s use of rhetorical devices such as ethos, pathos and logos pave the way for his nonviolent strategies to succeed. The use of these devices is projected in Gandhi’s literary texts.

##### **4.2.1 Ethos**

This rhetorical device which focuses on the trustworthiness or credibility of the writer or speaker. It is often conveyed through tone and style of the message and through the way the writer or speaker refers to differing views. It can also be affected by the writer’s reputation as it exists independently from the message which includes his or her expertise in the field, his or her previous record or integrity, and so forth. The impact of ethos is often called the argument’s ‘ethical appeal’ or the ‘appeal from credibility’ [21]. Mahatma Gandhi earned his reputation as a well-trusted political figure because of his status as a highly-educated man. Because of this, he was able to persuade others to join him in his cause. He is an embodiment of truth. The Gandhian principle of ahimsa or non-injury pervaded his dealings with others and his non-violent campaigns for the benefit of his Indian brothers. His reputation as a peace-loving individual kept his teachings alive and his non-violent principles adhered to by the Indian populace and the whole world as well. It is noteworthy to mention that in the following passage, Mahatma Gandhi showed exceptional skill in the use of ethos as a way of convincing people by means of the character of the person who persuades. He was able to persuade his followers because he, himself, practiced satyagraha or truth force. In his words:

*“I have therefore ventured to place before India the ancient law of self-sacrifice. For Satyagraha and its offshoot, non-co-operation and civil resistance, are nothing but new names for the law of suffering. The*

*Rishis, who discovered the law of non-violence in the midst of violence, were greater geniuses than Newton. (Young India, 11-8-1920)"*

In his non-violent campaigns, Mahatma Gandhi always emphasized self-purification as a requirement. He also practiced it and he manifested the highest degree of integrity and credibility in dealing with his fellowmen and in dealing with oppressors as well. His mention of purification as highly infectious was authentic primarily because he, himself, practiced self-purification. He truly had the capacity to influence others by the purity that emanates from within him. Moreover, he was effective in persuading the people because he possessed an exemplary character and he practiced what he preached. Gandhi was in the best position to say that in order to attain salvation, one should put himself last among his fellow creatures. His followers believed him because he, himself, knew how to put himself last among his fellowmen and how to sacrifice for the benefit of other people. To Gandhi:

*"The experiences and experiments have sustained me and given me great joy. But I know that I have still before me a difficult path to traverse. I must reduce myself to zero. So long as a man does not of his own free will put himself last among his fellow creatures, there is no salvation for him. Ahimsa is the farthest limit of humility. (The Story of My Experiments with Truth, Chapter 168)"*

In the following piece of writing, Gandhi, indeed had the authority to declare that nonviolence is the most effective and the most invisible force. Because of his reputation as a frontrunner of non-violent resistance and because he was able to prove his worth as a true leader of non-violent campaigns, people believed him when he said that the more non-violence is practiced, the more limitless it becomes. His authority and the reputation that he had earned to say this, coupled with the reality that the success of Hitler's, Mussolini's, Stalin's and Genghis' violence was short-lived, convinced everyone that non-violence is the answer to the world's quest for peace and love. Gandhi said:

*"Hitler and Mussolini on the one hand and Stalin on the other are able to show the immediate effectiveness of violence. But it will be as transitory as that of Genghis' slaughter. But the effects of Buddha's non-violent actions persist and are likely to grow with age. And the more it is practiced, the more effective and inexhaustible it becomes, and ultimately the whole world stands agape and exclaims, "a miracle has happened." (Harijan, 20-3-1937)"*

Mahatma Gandhi's competent use of ethos as a persuasive strategy was extremely significant in the attainment of his goals in his nonviolent campaigns aimed at achieving peace and impartiality. His reputation as a highly educated and peace-loving leader who exercises the highest degree of integrity and credibility won the confidence of his audience. The people trusted that what he professed were all true because Gandhi's purity stems from within and radiates to all the people around him. Likewise, his deference of the principles of those that he cites in his writings and speeches made the people value his words. Gandhi also knew how to establish a common ground with

his audience. He acknowledged the beliefs and values that are shared by those who are on both sides of the argument. Likewise, he organized his arguments in a logical manner so his audience easily understood them. Modern-day people who have read and truly understood the writer's expert use of ethos in rhetoric will learn how to effectively use the strategy in his own written and spoken messages and, in effect, succeed in specific purposes that he has in writing whether it be in the field of education, business, etc. People who are engaged in business communication could also use such strategy in delivering both good and bad messages to bosses, co-employees and clients. Politicians who frequently speak in public may use this strategy as well. It is also applicable to teachers and school administrators. The teachers' influence to students depends so much on their credibility. This technique actually has a vast array of applications depending on the situation. If one is creative, he would surely discover these possible applications and use it to his advantage.

#### 4.2.2 Pathos

This rhetorical device is often associated with emotional appeal. But a better equivalent might be 'appeal to the audience's imaginations and sympathies.' An appeal to pathos causes an audience not just to respond emotionally but to identify with the writer's point of view which means to feel what the writer feels [22]. Pathos, thus, refers to both the emotional and the imaginative impact of the message on an audience, the power with which the writer's message moves the audience to decision or action [21]. Gandhi was very successful in appealing to the emotion of his readers by the way he crafted the following piece of writing. He made it clear to the people that his purpose in enticing them to practice non-violence is not because India is weak. This is truly an appeal to the hearts of the readers. Gandhi emphasized that India should be aware of its power and strength but these should not be used for violence. He also wanted India to realize that she has a "soul" that is so powerful that it will not pass away. Undeniably, Gandhi was able to make an appeal to the emotion of each of his people and stir the very core of their sentiments and feelings in this passage. He writes:

*"And so I am not pleading for India to practice nonviolence because she is weak. I want her to practice nonviolence being conscious of her strength and power. No training in arms is required for the realization of her strength. (Young India, 11-8-1920)"*

Gandhi also made use of pathos or appeal to the emotion in the following text. It is evident here that Gandhi put himself last among his followers by continuing to fast on his own. This is clearly self-sacrifice because he did not require his followers to fast along with him. With this, he was able to demonstrate genuine altruism or devotion for their welfare. Consequently, he was effective at persuading them that they should also do their part. Gandhi writes:

*"There is no need for you to fast,' I replied. 'It would be enough if you could remain true to your pledge. As you know we are without funds, and we do not want to continue our strike by living on public charity. (The Story of My Experiments with Truth, Chapter 146)"*



In the following piece of writing, Gandhi used the statement “I plead for non-violence and yet more non-violence.” His uses of the word plead or beg or beseech shows so much of Gandhi’s humility. Because of this, he was able to benefit from Pathos or appeal to the emotion. Likewise, he was able to persuade his readers that non-violence should be employed not just in words, but in deeds. In Gandhi’s words:

*“And yet, if truth is told as it must be, our non-violent action has been half-hearted. Many have preached non-violence through the lips while harbouring violence in the breast. (Harijan, 24-2-1946)”*

It is significant to note that in his selected works, Gandhi gained the confidence of his audience by means of his skillful use of an artistically cultivated pathos. His literary works has emotional and the imaginative impact on his audience and these works has the power that moves them to decision or action to tread a nonviolent path to liberty and impartiality. Gandhi was able to lead and unite Indian’s and non-Indians, and he emerged to become the most iconic political and spiritual leader not just because of his purity, selflessness, and adherence to his principles of nonviolence but because of his followers. His intelligent use of pathos in expressing his thoughts definitely expanded his circle of influence. His non-violent campaigns were so “viral” because he touched the people’s hearts by means of his appeal to emotion and ethics. Gandhi’s skills in the use of pathos or emotional appeal in order to persuade his audience was truly exceptional. Gandhi was very successful in touching the hearts of his audience because they witnessed how Gandhi put himself last among them, so he can facilitate the transformation. They also witnessed Gandhi’s genuine altruism, and humility in pleading. These moved their hearts and led them to cooperate with Gandhi in his nonviolent campaigns.

#### 4.2.3 Logos

This rhetorical device centers on the internal consistency of the message or the clarity of the claim, the logic of its reasons, and the effectiveness of its supporting evidence. The impact of logos on an audience is sometimes called the argument’s logical appeal [21]. The following passage which was originally written by Gandhi characterizes his skillful use of logos or logic in effectively getting his message across to his readers. In this passage, he was able to emphasize that it is either “the truth” or “not the truth;” that there is no such term as half-truth; and that it is either “non-violence” or “violence.” True enough, because once truth is tinted with a bit of lie or falsehood that is not the truth anymore; in the same way that once non-violence is tinted with a bit of violence that is not non-violence anymore. It is also very logical to say that the attainment of universal freedom must be in exact proportion to the attainment of nonviolence by each individual. If each of the people would be able to attain nonviolence, that is tantamount to acquiring non-violence, and eventually peace and freedom for the whole world. According to Gandhi:

*“There is no half way between truth and non-violence on the one hand, and untruth and violence on the other. We may never be strong enough to be entirely non-*

*violent in thought, word and deed. But we must keep non-violence as our goal and make steady progress towards it. (Young India)”*

In the following passage, Gandhi emphasized the tremendous luster of Truth. He employed the use of logos or logic by stating that however sincere his efforts were in getting his message across with regard to the beauty of truth, such efforts may not be good enough. With the writer’s stature as the most iconic political and spiritual figure of all time, good reasoning dictates what is implied in the preceding statement that truth is so intensely powerful and radiant that words are not enough to describe it. Gandhi focused on ahimsa as the prerequisite to a perfect vision of Truth. In his call for ahimsa in the latter part of the passage, he made an appeal to the reader as a rational being. In his words:

*“My uniform experience has convinced me that there is no other God than Truth. And if every page of these chapters does not proclaim to the reader that the only means for the realization of Truth is Ahimsa, I shall deem all my labour in writing these chapters to have been in vain. (The Story of My Experiments with Truth, Chapter 168)”*

This nonviolence advocate was very ingenious in using logos in delivering his message in the following paragraph. He started with the declaration that he has obliterated or wiped out all distinction between the African and the Indian and that the different races of mankind are like the different branches of a tree. Then he built on that declaration to say that they all came from a common parent stock so there is no reason to engage in unhealthy competitions or to be hostile to each other. What he shared about lineage or descent is a basic reality, but his use of logic to achieve his goal of unity among people, is certainly very clever. He writes:

*“...I have abolished all distinction between an African and an Indian, that does not mean that I do not recognize the difference between them. The different races of mankind are like different branches of a tree – once we recognize the common parent stock from which we are sprung, we realize the basic unity of the human family, and there is no room left for enmities and unhealthy competition. (Harijan, 28-1-1939)”*

Gandhi was adept in inductive reasoning and in deductive reasoning. Aside from the fact that his statements are quite dramatic, he succeeded in making his audience understand the cause that he is fighting for, as well as the means by which he intends to achieve his goals. This was because he was very intelligent and smart. Truly, his triumph in his undertakings did not depend solely on his unity and common cause; it largely depended on his use of logos in rousing the hearts and minds of his audience so he will be more than willing to sacrifice not just for his own emancipation but for a better world for posterity. Gandhi’s clever use of logos can definitely inspire contemporary writers to discover the infinite applications of this strategy in today’s modern world and effectively influence great numbers of people on an international level by means of global interconnectivity.

## 5. The Teachings on Nonviolence that may be Drawn from the Analysis which shall Benefit Filipino and Vietnamese Students

An in-depth analysis on Mahatma Gandhi's principled nonviolence reveals six teachings on nonviolence, which include the following: First, love is the basis of all actions. Gandhi also professed that nonviolence made it possible for the civil rights movement to go against the unfair system while loving the perpetrators of the system. Second, nonviolence is not merely an approach, but more significantly, it is a way of life. For social change to ensue, change must start within each individual, and people should live lives that generate intentional ripples affecting wider levels of society. Third, there is a pledge to truth and transparency. Truth was at the helm of Gandhi's political, societal, economic and moral thought, and he worked on creating a campaign which is entirely based on truth. Whereas Gandhi's commitment to truth was far stronger than that of the latest advocates of nonviolence, an obligation to truth and transparency does not cease to underpin principled violence. Fourth, there is deep respect for the human race involving a powerful assertion of the fact that human beings are dynamic agents with the inherent capability to transform themselves and the communities they live in, on a local and international basis. Fifth, there is a dynamic commitment to peace and social impartiality. It is a philosophy that is action-oriented and at its core, the philosophy of nonviolence pertains to the crafting of a more impartial and peaceful society. And sixth, there is a readiness to endure suffering in order to come up with change. Grounded on deference for humanity, nonviolence aims to separate people and their actions. Mahatma Gandhi believes that nonviolent action is aimed at persons who happen to be doing the wicked deed. Nonviolent resisters work on defeating the evil; they do not work on defeating those individuals who are victimized by evil. Today, it has become very important that people rethink and consider Gandhi's teachings. There is lot of violence seen in the world and the principles of this nonviolent advocate is needed worldwide. It is a difficult path to walk, but it will certainly give peace and contentment to all. The proponents of this study hope that the aforementioned teachings on nonviolence taken from the carefully chosen works of Mahatma Gandhi will somehow benefit Filipino and Vietnamese students.

First, the teachings may be of advantage to the Filipino and Vietnamese students in developing in them a contemplative work practice. It presents broad principles that may aid them in developing their practice based on the philosophy of nonviolence. So as to adapt the ideals to their particular contexts, youth workers have to ponder on the correlation between theory and practice and to improve their consciousness and skills. Reflective practice provides a system for doing so. By means of reflection, practitioners are able to reflect on the framework of their practice, to search for theoretical suppositions and applications, to advance theory straight from their practice, and to consider the various factors that impinge on current circumstances that they need to address.

Second, these teachings may help the Vietnamese and Filipino students to nurture professional and caring relationships. These students have to sincerely care for youngsters but the relationship has to be a professional one

with transparent boundaries. By centering on both the caring and professional characteristics of the relationship, the model inspires youth workers to search for an appropriate balance.

Third, these teachings may help the Filipino and Vietnamese students to emphasize on power-with. In nonviolence, authority is viewed as growing out of relationships instead of being a quality of individuals, and so it is centered on power-with instead of power-over. Power-over is related to domination and control and is, in the end, backed by force. Power-with is related to social power, encouragement and empowerment.

Fourth, these teachings may motivate the Vietnamese and Filipino students to be committed to social transformation. Nonviolence evolves from a commitment to, and a desire for, justice. It is a philosophy which is based on action, and at its core, the idea of nonviolence pertains to the creation of a more impartial and peaceful society. A lot of youth work likewise has a strong obligation to social transformation and there exists a significant difference among youth workers who are dynamic and within a structure of wide political and social goals, and workers who focus on providing services without contemplating too much on the societal or political importance of their day-to-day practices.

Fifth, these teachings may inspire the Filipino and Vietnamese students to employ the principles of social transformation. Not all kinds of social transformation are positive and therefore, youth workers should actively look for developments in the position of the least influential and most deprived groups of young individuals. The model therefore urges youth workers to use the principles of social integrity in their own practice.

Sixth, these teachings can possibly help the Vietnamese and Filipino students to guarantee that there are enough and appropriate men and resources. If youth workers can react to situations without the use of violence, they ought to possess adequate and appropriate men and resources. A single youth worker managing a youth center with around 40 to 50 young people will not be able to respond satisfactorily to conflicts or other concerns that arise; staff and resources are required for effective responses to ensue.

Seventh, these teachings may be of help to Filipino and Vietnamese students in negotiating definite expectations and boundaries. The lessons emphasized the significance of presenting clear expectations and restrictions for behavior that were negotiated with the youngsters. This is viewed as a significant first step in reacting to behavior without the use of violence. Negotiating clear expectations and restrictions also includes discussing boundaries to the relationship among young individuals and youth workers to guarantee that the bond is professional and caring. Negotiating mandates with youngsters and other stakeholders.

Eighth, these teachings may help the Vietnamese and Filipino students in creating a positive environment. The said teachings also centered on the significance of coming up with a positive atmosphere that contributed to safe,

nonviolent behavior. Instead of merely reacting to negative behavior, youth workers could enthusiastically create a positive environment.

Ninth, these teachings may aid the Filipino and Vietnamese students in reacting to behavior without the use of violence. Not like education, which has a wide range of literature on discipline and management of behavior, there is little reference on handling the behavior of young Filipino and Vietnamese scholars. Worse, youth workers do not have a shared language for deliberating on different aspects of their work. Many youth workers were not comfortable with using any of the terms “managing behavior” or “behavior management” due to the connotation of control or behavior modification, but there were no universally-accepted alternatives. Also, youth workers do need to succeed in limiting the behavior of young people or to implement some level of control so as to come up with a suitable learning environment, encourage equality of opportunity and guarantee the safety and welfare of young people. If youth workers will embrace a philosophy of nonviolence it is imperative that they explore approaches that are non-threatening and that are highly respectful of young individuals.

And tenth, the said teachings may serve as an instrument for the Vietnamese and Filipino students to be able to carry out informal education. Most importantly, youth workers are mentors because youth work pertains to the bringing about of change and the progress of awareness, skills, and feelings in young individuals. Education is the process and the objective of youth work as well. However, it is not the kind of formal education obtained in schools and other old-style education institutes. Education is carried out informally; the focus is on exploring and learning lessons by experiencing them.

The framework for nonviolent practice puts forward here is one attempt to discover ways in which struggles without the use of violence can become the groundwork of a better society. Of utmost importance are the two principles within the model which focus on becoming committed to the practice of nonviolence and developing a contemplative work practice. Youth workers who are deeply committed to nonviolence and who contemplate on their practice discover a lot of ways of struggling without being violent. The proponents of this study hope that the teachings on nonviolence which were taken from the selected works of Gandhi can give sufficient impetus, for change to transpire.

## 6. Conclusions and Recommendations

The representative literary works of Mahatma Gandhi may be considered as a socio-philosophical document of his time showing the humanitarian issues of social discrimination specifically racial and class inequality in India and Africa. Gandhi employed rhetorical devices such as ethos, pathos and logos in the selected literary pieces to project humanitarian issues and to give a deeper meaning to the concept of nonviolence. Filipino and Vietnamese students can glean teachings on nonviolence from the representative literary works of Gandhi and imbibe his spirit and carry forward his legacy by practicing consistently his nonviolent principle. From the foregoing findings and conclusions, the researchers offer the

following recommendations: That educational policy makers make use of this study as a frame of reference when they prepare and implement their developmental priorities in the educational institutions to ensure that the practice of nonviolence can spawn nonviolent-related programs, projects and activities in the curricula; That working professionals may employ the lessons gleaned from this study in the mainstream of their disciplines and their lives for them to organize nonviolent workplace initiatives to nurture and challenge people of all ages working in various sectors of society to live nonviolent lives; That media practitioners must develop an intervention strategy that incorporates desirable messages on nonviolence into television programs, social sites and other media programming to inspire people to transform positively their cultural attitudes, norms and behaviors.

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### Authors' Profile



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