

Chapter 1 : BAM | Satyagraha

Satyagraha by Gandhiji. Mahatma Gandhi adopted the Satyagraha Movement as a real and active weapon of winning violence. He believed that Satyagraha is a particular form of struggle where there is no question of victory or defeat.

Reddy1 A century ago, on 10 January, M. The magistrate, however, sentenced him to two months simple imprisonment. That was the first of many imprisonments of Gandhi and the first non-violent challenge to racist rule in South Africa. A year-old barrister with an unsuccessful career in India, he had accepted a one-year assignment, with a modest salary, to assist the lawyer of an Indian merchant in Natal, hoping to find better prospects in the new land. Travelling to Pretoria soon after his arrival in Durban, he was thrown off a train, assaulted by a coachman and denied a hotel room in Johannesburg - all because of his colour. He decided to dedicate himself to public service and settled in South Africa. That time, there were a little over 50, Indians in Natal. The Indians contributed greatly to the development of Natal. They removed the voting rights of a few Indians who had qualified. They began to refuse trading licenses to Indians. The position of the 12, Indians in the Transvaal was even worse. Gandhi helped establish the Natal Indian Congress and the Transvaal British Indian Association to make representations to the authorities. He encouraged the youth to participate in public work and provided free legal services to indentured labourers. He prepared many petitions and memoranda to the local authorities and to the British Government, and wrote numerous letters to the press in defence of Indian rights. On visits to India, he met many public leaders and editors and secured their support. He maintained frequent correspondence with Dadabhai Naoroji and Sir Muncherji Merwanjee Bhownaggee, Indian members of British Parliament, to enable them to intervene with the government and influence British public opinion. He spent much of his income for public service. He launched a weekly newspaper, Indian Opinion, not only for the Indian community, but to inform the whites in South Africa, as well as people in India and Britain, of the plight of Indians and secure their understanding and support. He set up a settlement at Phoenix, a place for simple communal living, and developed his philosophy based on truth, love and non-violence. He led an ambulance corps of more than a thousand Natal Indians in, at the beginning of the Anglo-Boer War to show that the Indians were prepared to fulfil the responsibilities of citizenship. In, during the Zulu rebellion in Natal, he organised a stretcher-bearer corps, though his sympathies were with the Zulus. The Zulus had rebelled against a poll tax. Fortunately, the corps was requested to treat the Zulus. Soon after the corps disbanded, the Transvaal authorities gazetted an Ordinance requiring all Indians to register with ten finger prints, and to show the registration certificates whenever demanded by the police. Gandhi saw the ordinance as full of hatred against the Indian community and an affront to the honour of India. He decided to defy the law. At a large public meeting on 11 September, attended by three thousand Indians, Gandhi warned that they should be prepared for the worst if they defied the law. When appeals to the authorities and to the British government failed, Gandhi and other Indians began to picket registration offices and court imprisonment. Thus began a new phase in the life of Gandhi to which the year of petitions and appeals were a preparation. He developed the philosophy of satyagraha - fearless defiance of unjust laws, with a willingness to suffer and adherence to non-violence in thought and deed. A civilised and humane form of resistance to injustice, it seeks to convert the adversary and looks forward to reconciliation. The satyagraha was suspended in, after the formation of the Union of South Africa, in the hope of a negotiated settlement, but the talks failed. Moreover, the Cape Supreme Court ruled that all marriages not performed according to Christian rites - that is, most Indian marriages - were invalid. That made the children illegitimate and deprived them of inheritance. The Union Government ignored appeals for remedial action. Meanwhile, the authorities in Natal began to prosecute, in criminal trials, Indians who could not pay the exorbitant annual tax of three pounds each. Satyagraha was resumed in September in both Natal and the Transvaal, and this time women were invited to join. A number of women courted imprisonment, some with infants. The resisters included men and women of all faiths, rich and poor, speaking several languages. None flinched at the increasing severity of repression. A few Europeans like Henry Polak and Hermann Kallenbach identified themselves with the Indian cause and went to prison. Exhorted by the women satyagrahis, the Indian workers in the mines went on strike.

The government called in the army and responded with brutality. Mine compounds were turned into prisons. Ten thousand workers were jailed. Gandhi inspired the community by his example. He was sentenced to prison four times, served more than seven months in prison, and suffered hard labour and solitary confinement. He was paraded through Johannesburg in prison garb. He gave up his lucrative legal practice and adopted celibacy to devote all his energies to service. In turn Gandhi was inspired by the courage and sacrifice of women and the steadfastness of the workers. He said of the workers: Gandhi presented the Minister of the Interior, General J. Smuts, with a pair of sandals he made in prison. Africans Inspired by Gandhi Gandhi then left for India on 18 July, where he was to lead millions of people in an epic struggle for independence. The success of the satyagraha in South Africa and of the independence struggle in India was a source of inspiration to peace movements, to Dr. Martin Luther King and his associates in the movement against racism in the United States and to non-violent revolutions for freedom in Africa and for the overthrow of corrupt dictators around the world. Yusuf Dadoo and Dr. Gandhi guided them until he was assassinated on January 30, The Indian Government complained to the United Nations, making the struggle a matter of international concern. Over two thousand people went to prison, including some Africans, whites and Coloured people who joined the resisters in solidarity. The government was able to provoke some violence and enacted new legislation providing for the whipping of resisters. They formed a multi-racial underground organisation to conduct sabotage and other actions while taking care to avoid loss of innocent lives. The government resorted to indiscriminate arrests, torture and long terms of imprisonment to suppress the movement. But the urge for freedom could not be extinguished. It burst forth in the s in a mass democratic movement, a fearless non-violent confrontation with the rulers which made several racist laws inoperative. This movement and international pressure forced the white rulers to release Mandela and other prisoners and negotiate a peaceful transition to democratic rule. Mandela, who had become the symbol of resistance even while incarcerated for more than 27 years, said in the s: Gandhian philosophy, he said, had enabled them to mobilise millions of people in the defiance campaign. Martin Luther King, Jr. It has increased with the passage of time and spread to all continents as ethnic and other conflicts, corrupt dictatorships protected by major powers, international terrorism and fear generated by the amassing of arms made people search for a saner alternative. The interest in satyagraha led to the study of the views of Gandhi on other aspects of life and encouraged movements for simple life, deep ecology, animal rights and respect for all religions. Illustrative of the influence of Gandhi are numerous scholarly studies on his life and thought published each year. The number of websites on Gandhi and the content of those websites have greatly increased in the past decade, and the number of those looking at those websites has increased even more. Search engines for news report that Mahatma Gandhi is in newspapers around the world every day. I have been receiving numerous requests from students in universities and high schools, and even primary schools, especially in the United States for information on Mahatma Gandhi. Sixty years after Mahatma Gandhi was assassinated by a fanatic, the thought of Mahatma Gandhi not only lives on but has caught the imagination of people all over the world. They feel, as Mandela stressed in his message to the international conference on the centenary of satyagraha in New Delhi in February Since his retirement from the United Nations, he has devoted much of his time to research and writing on the international impact of Mahatma Gandhi and to promote access to writings by and on Mahatma Gandhi. He has collected a number of unpublished letters and writings of Mahatma Gandhi in archives in the United States, South Africa and Denmark, and donated them to the Gandhi archives at Sabarmati and other institutions. He has helped to computerise and revise the extensive index to Gandhi archives at Sabarmati. He has advised and assisted several websites on Gandhi in India and abroad, and the website of the African National Congress of South Africa. He has written extensively on the history of the freedom struggle in South Africa and on Mahatma Gandhi. His articles on Gandhi and South Africa were published in under the title Gandhiji: Vision of a Free South Africa. Letters to Americans; Friends of Gandhi: He was awarded an honorary doctorate by the University of Durban-Westville and Padma Sri by the Indian government in recognition of his contribution to the struggle for freedom in South Africa and his scholarly work.

The term satyagraha was coined and developed by Mahatma Gandhi (). He deployed satyagraha in the Indian independence movement and also during his earlier struggles in South Africa for Indian rights.

Mahatma Gandhi and Sarojini Naidu during the March. The declaration included the readiness to withhold taxes, and the statement: We believe that it is the inalienable right of the Indian people, as of any other people, to have freedom and to enjoy the fruits of their toil and have the necessities of life, so that they may have full opportunities of growth. We believe also that if any government deprives a people of these rights and oppresses them the people have a further right to alter it or abolish it. The British government in India has not only deprived the Indian people of their freedom but has based itself on the exploitation of the masses, and has ruined India economically, politically, culturally and spiritually. We believe therefore, that India must sever the British connection and attain Purna Swaraji or complete sovereignty and self-rule. The Salt Act gave the British a monopoly on the collection and manufacture of salt, limiting its handling to government salt depots and levying a salt tax. Even though salt was freely available to those living on the coast by evaporation of sea water, Indians were forced to buy it from the colonial government. The Viceroy himself, Lord Irwin, did not take the threat of a salt protest seriously, writing to London, "At present the prospect of a salt campaign does not keep me awake at night. An item of daily use could resonate more with all classes of citizens than an abstract demand for greater political rights. In a public meeting at Tuticorin, he said: Suppose, a people rise in revolt. They cannot attack the abstract constitution or lead an army against proclamations and statutes Civil disobedience has to be directed against the salt tax or the land tax or some other particular point "not that; that is our final end, but for the time being it is our aim, and we must shoot straight. He also reasoned that it would build unity between Hindus and Muslims by fighting a wrong that touched them equally. Nehru remarked about the unprecedented popular response, "it seemed as though a spring had been suddenly released. Satyagraha Gandhi had a long-standing commitment to nonviolent civil disobedience, which he termed satyagraha, as the basis for achieving Indian sovereignty and self-rule. Only a change brought about in our political condition by pure means can lead to real progress. For Gandhi, satyagraha went far beyond mere "passive resistance" and became strength in practising nonviolent methods. Truth satya implies love, and firmness agraha engenders and therefore serves as a synonym for force. I thus began to call the Indian movement Satyagraha, that is to say, the Force which is born of Truth and Love or nonviolence, and gave up the use of the phrase "passive resistance", in connection with it, so much so that even in English writing we often avoided it and used instead the word "satyagraha" Even though it succeeded in raising millions of Indians in protest against the British created Rowlatt Acts, violence broke out at Chauri Chaura, where a mob killed 22 unarmed policemen. Gandhi suspended the protest, against the opposition of other Congress members. He decided that Indians were not yet ready for successful nonviolent resistance. It succeeded in paralysing the British government and winning significant concessions. More importantly, due to extensive press coverage, it scored a propaganda victory out of all proportion to its size. Bardoli has shown the way and cleared it. Swaraj lies on that route, and that alone is the cure Expectations were heightened by his repeated statements anticipating arrest, and his increasingly dramatic language as the hour approached: Gandhi sent scouts to each village ahead of the march so he could plan his talks at each resting place, based on the needs of the local residents. If my letter makes no appeal to your heart, on the eleventh day of this month I shall proceed with such co-workers of the Ashram as I can take, to disregard the provisions of the Salt Laws. As the sovereignty and self-rule movement is essentially for the poorest in the land, the beginning will be made with this evil. After he ignored the letter and refused to meet with Gandhi, the march was set in motion. This call to arms was perhaps the most remarkable call to war that has ever been made. Each night they slept in the open. The only thing that was asked of the villagers was food and water to wash with. Gandhi felt that this would bring the poor into the struggle for sovereignty and self-rule, necessary for eventual victory. Every day, more and more people joined the march, until the procession of marchers became at least two miles long. When they reached the railhead at Dandi, more than 50, were gathered. Gandhi gave interviews and wrote articles along

the way. Foreign journalists and three Bombay cinema companies shooting newsreel footage turned Gandhi into a household name in Europe and America at the end of , Time magazine made him "Man of the Year". I cannot withhold my compliments from the government for the policy of complete non interference adopted by them throughout the march I wish I could believe this non-interference was due to any real change of heart or policy. The wanton disregard shown by them to popular feeling in the Legislative Assembly and their high-handed action leave no room for doubt that the policy of heartless exploitation of India is to be persisted in at any cost, and so the only interpretation I can put upon this non-interference is that the British Government, powerful though it is, is sensitive to world opinion which will not tolerate repression of extreme political agitation which civil disobedience undoubtedly is, so long as disobedience remains civil and therefore necessarily non-violent It remains to be seen whether the Government will tolerate as they have tolerated the march, the actual breach of the salt laws by countless people from tomorrow. He implored his thousands of followers to likewise begin making salt along the seashore, "wherever it is convenient" and to instruct villagers in making illegal, but necessary, salt. Most of them were between the ages of 20 and These men hailed from almost all parts of the country. The march gathered more people as it gained momentum, but the following list of names were the first 79 marchers who were with Gandhi from the beginning of the Dandi March until the end. Most of them simply dispersed after the march was over.

Chapter 3 : Satyagraha – Philip Glass

With satyagraha, Mahatma Gandhi ushered in a new era of civilian resistance on the political scenario of the world. The word was coined to aptly define the mode of non-violent resistance that the.

Our intention is to use the quotations on the Home Page to define key concepts and issues concerning nonviolence. We will also try to identify the sources of the quotes, providing detailed references here where known and adding short biographical descriptions of lesser-known authors. We welcome your suggestions, additions, and comments. It is not so difficult to do research in it. The way of nonviolence is new. The science of nonviolence is yet taking shape. We are still not conversant with all its aspects. There is a wide scope for research and experiment in this field. You can apply all your talents to it. Oxford University Press, ; p. I have now come to the conclusion that for myself God is Truth, but two years ago I went a step further and said Truth is God. And I came to that conclusion after a continuous and relentless search after Truth, which began nearly fifty years ago. I then found that the nearest approach to Truth was through Love. These techniques, of course, should not be ignored. They can be used to obtain good results after all, but with the risk of forgetting that nonviolence is above all a witness to God. And then what would be left of it? Jesus and the Nonviolent Revolution. Translated by Michael H. Shank and Marlin E. Herald Press, ; p. It has no boundaries. In the Footsteps of Gandhi: Conversations with Spiritual Social Activists. Parallax Press, ; p. It is composed of the negative prefix a-, and the noun himsa meaning the desire to harm or to do violence to another living being. Ahimsa is therefore the absence of all desire for violence, that is to say respect for all living beings in thought, word, and deed. Ahimsa expresses a liberation from the desire for violence. The Principle of Nonviolence: Foreword by Glenn D. Center for Global Nonkilling, ; pp. That element is reconciliation. Our ultimate end must be the creation of the beloved community. The tactics of nonviolence without the spirit of nonviolence may become a new kind of violence. Indiana University Press, 3rd paperback edition , p. Nonviolence is compassion in action. If you have hatred in your heart, then very often your actions will be violent, whereas if you have compassion in your heart, your actions will be nonviolent. And dialogue means compromise: Both of the preceding quotes are from: Gandhi created three newspapers with this title. This quote is, therefore, from the English version. To observe this principle fully is impossible for men, who kill a number of living beings large and small as they breathe or blink or till the land. In Search of the Supreme edited by V. It is either nonviolence or nonexistence. A Testament of Hope: University of Notre Dame Press, , p. You are no followers but fellow students, fellow pilgrims, fellow seekers, fellow workers. This quote by Gandhi was first published in Harijan, March , which Gandhi had founded and edited. Truth is soul or spirit. It is, therefore, known as soul-force. The weekly periodical Young India was edited by Gandhi from to Issues and content before 1 January are in the public domain. I thus began to call the Indian movement satyagraha; that is to say, the force that is born of truth and love or nonviolence. Satyagraha is soul-force pure and simple. Satyagraha in South Africa. Navajivan Publishing House, It is a compound word formed of Satya and Agraha. The Power of Truth. Diwakar was a Gandhian activist satyagrahi jailed in the still notorious Nasik prison near Mumbai then Bombay for his participation in nonviolent protest. After Independence he had an eminent political career as Governor of Bihar and as a member of the Constituent Assembly of India. In the s he became the Chairman of the Gandhi Peace Foundation. This work is more and more often cited as an essential text in the literature of nonviolence, although it has been unavailable since this edition of Satyagraha in a just cause is vain, if the men espousing it are not determined and capable of fighting and suffering to the end; and the slightest use of violence often defeats a just cause. Satyagraha excludes the use of violence in any shape or form, whether in thought, speech, or deed. Given a just cause, capacity for endless suffering and avoidance of violence, victory is a certainty. It is part of my life. Satyagraha, Non-cooperation, Civil Disobedience, and the like, are necessary deductions from a fundamental proposition, that Non-violence is the law of life for human beings. For me it is both a means and an end. Cambridge University Press, , p. But even granting this, the willingness to use nonviolence as a technique is a step forward. For he who goes this far is more likely to adopt nonviolence later as a way of life. Grand Central Publishing, ; p. First trade paperback edition, and readily

available. Extending Horizons Books, 9th printing , p. These could be undertaken, as Gandhi thought, without the use of physical violence, and even without hostility toward the members of the opponent group. The Politics of Nonviolent Action: Footer Woodcut and Gandhi Quote The color woodcut at the bottom of our web pages was found on the web site of the Plain and Simple Bible Ministry in the blog entry for Thursday April 1,

Their site does not identify the artist, nor have they answered our enquiries. We would be grateful to hear from the artist or from someone who can identify it for us.

Chapter 4 : Mahatma Gandhi, South Africa and Satyagraha | Articles - On and By Gandhi

Mahatma Gandhi, South Africa and Satyagraha By E. S. Reddy 1 A century ago, on 10 January, M. K. Gandhi, an attorney with a lucrative practice in Johannesburg, appeared before the magistrate's court for defying an anti-Asiatic law and disobeying an order to leave the Transvaal within 48 hours.

Visit Website Did you know? The march resulted in the arrest of nearly 60, people, including Gandhi himself. Gandhi was appalled by the discrimination he experienced as an Indian immigrant in South Africa. When a European magistrate in Durban asked him to take off his turban, he refused and left the courtroom. On a train voyage to Pretoria, he was thrown out of a first-class railway compartment and beaten up by a white stagecoach driver after refusing to give up his seat for a European passenger. During its final phase in , hundreds of Indians living in South Africa, including women, went to jail, and thousands of striking Indian miners were imprisoned, flogged and even shot. Finally, under pressure from the British and Indian governments, the government of South Africa accepted a compromise negotiated by Gandhi and General Jan Christian Smuts, which included important concessions such as the recognition of Indian marriages and the abolition of the existing poll tax for Indians. He supported the British war effort in World War I but remained critical of colonial authorities for measures he felt were unjust. He backed off after violence broke outâ€”including the massacre by British-led soldiers of some Indians attending a meeting at Amritsarâ€”but only temporarily, and by he was the most visible figure in the movement for Indian independence. Leader of a Movement As part of his nonviolent non-cooperation campaign for home rule, Gandhi stressed the importance of economic independence for India. He particularly advocated the manufacture of khaddar, or homespun cloth, in order to replace imported textiles from Britain. Invested with all the authority of the Indian National Congress INC or Congress Party , Gandhi turned the independence movement into a massive organization, leading boycotts of British manufacturers and institutions representing British influence in India, including legislatures and schools. After sporadic violence broke out, Gandhi announced the end of the resistance movement, to the dismay of his followers. British authorities arrested Gandhi in March and tried him for sedition; he was sentenced to six years in prison but was released in after undergoing an operation for appendicitis. A Divided Movement In , after British authorities made some concessions, Gandhi again called off the resistance movement and agreed to represent the Congress Party at the Round Table Conference in London. In , Gandhi announced his retirement from politics in, as well as his resignation from the Congress Party, in order to concentrate his efforts on working within rural communities. Drawn back into the political fray by the outbreak of World War II , Gandhi again took control of the INC, demanding a British withdrawal from India in return for Indian cooperation with the war effort. Instead, British forces imprisoned the entire Congress leadership, bringing Anglo-Indian relations to a new low point. Later that year, Britain granted India its independence but split the country into two dominions: Gandhi strongly opposed Partition, but he agreed to it in hopes that after independence Hindus and Muslims could achieve peace internally. Amid the massive riots that followed Partition, Gandhi urged Hindus and Muslims to live peacefully together, and undertook a hunger strike until riots in Calcutta ceased. In January , Gandhi carried out yet another fast, this time to bring about peace in the city of Delhi.

Luckily, Mahatma Gandhi has not left the power of Satyagraha in doubt. After the non-violence struggle in South Africa, Gandhi let millions of the Indian people in three massive non-violent revolutions against British rule through which the freedom of India was won.

Satyagraha in India promoted the feeling of nationalism among Indians. Hence Indian national movements converted into a mass agitation under the non-violence process of Mahatma Gandhi. In India, the growth of modern nationalism is profoundly associated to the anti-colonial movement. People began discovering their unity in the process of their battle with British. The sense of being ignored under colonialism tied many groups together. In , Mass processions on the streets became a common feature during a national movement. Different groups had actively participated in the movement. They sought in anger to develop the National movements. So this was the scene behind Satyagraha in India. Have a look and clear your concept. The idea of satyagrahi emphasized the power of truth and need to search for truth. Without being aggressive, a satyagrahi could win the battle through Non-Violence. Satyagraha in India Gandhi returned to India in January He had successfully fought the biased regime with a novel method of mass provocation, called Satyagraha. After arriving India Mahatma Gandhi successfully arranged Satyagraha movement in the various part of India. In , he travelled to Champaran in Bihar to inspire the peasants. They were struggling against the harsh plantation system. Then in , he organized satyagrah to support the peasants of Kheda district of Gujarat. Affected by crop failure and plague epidemic, the peasants of Kheda could not pay the revenue. Hence they were demanding that revenue collection to be relaxed. In, Mahatma Gandhi moved to Allahabad to organize as Satyagraha movement among cotton mill workers. Later many other national movements led by Mahatma Gandhi which includes Non-cooperation movement, Salt March and Civil disobedient movement. We will discuss about these topics in our next article. Affect of Satyagraha in India: Mahatma Gandhi believed that this dharma of non violence could unite all Indians. He achieved success in organizing Satyagraha in India and whole India supported him.

Chapter 6 : Satyagraha Quotes (7 quotes)

Satyagraha, (Sanskrit and Hindi: "holding onto truth") concept introduced in the early 20th century by Mahatma Gandhi to designate a determined but nonviolent resistance to evil. Gandhi's satyagraha became a major tool in the Indian struggle against British imperialism and has since been adopted by protest groups in other countries.

Origin and meaning of name[edit] Gandhi leading the Salt March , a notable example of satyagraha. The term originated in a competition in the news-sheet Indian Opinion in South Africa in Maganlal Gandhi, grandson of an uncle of Gandhi, came up with the word "Sadagraha" and won the prize. Subsequently, to make it clearer, Gandhi changed it to Satyagraha. Nothing is or exists in reality except Truth. In the context of satyagraha, Truth therefore includes a Truth in speech, as opposed to falsehood, b what is real, as opposed to nonexistent asat and c good as opposed to evil, or bad. Asatya, meaning untruth, also means nonexistent, and satya or truth also means that which is. If untruth does not so much as exist, its victory is out of the question. And truth being that which is, can never be destroyed. This is the doctrine of satyagraha in a nutshell. Truth satya implies love, and firmness agraha engenders and therefore serves as a synonym for force. Rao, Servants of India Society, Gandhi disputed the proposition that his idea of Civil Disobedience was adapted from the writings of Thoreau. The statement that I had derived my idea of civil disobedience from the writings of Thoreau is wrong. The resistance to authority in South Africa was well advanced before I got the essay of Thoreau on civil disobedience. But the movement was then known as passive resistance. As it was incomplete, I had coined the word satyagraha for the Gujarati readers. But I found that even civil disobedience failed to convey the full meaning of the struggle. I therefore adopted the phrase civil resistance. Non-violence was always an integral part of our struggle. I have also called it love-force or soul-force. For what appears to be truth to the one may appear to be error to the other. And patience means self-suffering. So the doctrine came to mean vindication of truth, not by infliction of suffering on the opponent, but on oneself. Moreover, passive resistance does not necessarily involve complete adherence to truth under every circumstance. Therefore it is different from satyagraha in three essentials: Satyagraha is a weapon of the strong; it admits of no violence under any circumstance whatsoever; and it ever insists upon truth. It is perhaps clear from the foregoing, that without ahimsa it is not possible to seek and find Truth. Ahimsa and Truth are so intertwined that it is practically impossible to disentangle and separate them. They are like the two sides of a coin, or rather of a smooth unstamped metallic disk. Nevertheless, ahimsa is the means; Truth is the end. Means to be means must always be within our reach, and so ahimsa is our supreme duty. Judith Brown has suggested that "this is a political strategy and technique which, for its outcomes, depends of historical specificities. There are cases, to be sure, when an opponent, for e. The satyagrahi would count this a partial success. Means and ends[edit] The theory of satyagraha sees means and ends as inseparable. The means used to obtain an end are wrapped up in and attached to that end. Therefore, it is contradictory to try to use unjust means to obtain justice or to try to use violence to obtain peace. As the means so the end If I want to deprive you of your watch, I shall certainly have to fight for it; if I want to buy your watch, I shall have to pay for it; and if I want a gift, I shall have to plead for it; and, according to the means I employ, the watch is stolen property, my own property, or a donation. To those who preached violence and called nonviolent actionists cowards, he replied: I would rather have India resort to arms in order to defend her honour than that she should, in a cowardly manner, become or remain a helpless witness to her own dishonour But I believe that nonviolence is infinitely superior to violence, forgiveness is more manly than punishment. It arms the individual with moral power rather than physical power. If we want to cultivate a true spirit of democracy, we cannot afford to be intolerant. This end usually implies a moral upliftment or progress of an individual or society. Therefore, the non-cooperation of satyagraha is in fact a means to secure the cooperation of the opponent that is consistent with truth and justice. In large-scale conflict[edit] Main articles: Bardoli Satyagraha , Champaran Satyagraha , Kheda Satyagraha , Dharasana Satyagraha , Flag Satyagraha , Guruvayur Satyagraha , Non-cooperation movement , Quit India Movement , Salt Satyagraha , and Vaikom Satyagraha When using satyagraha in a large-scale political conflict involving civil disobedience, Gandhi believed that the satyagrahis must undergo training to ensure discipline.

Appreciate the other laws of the State and obey them voluntarily Tolerate these laws, even when they are inconvenient Be willing to undergo suffering, loss of property, and to endure the suffering that might be inflicted on family and friends [20] This obedience has to be not merely grudging, but extraordinary: But he would observe any obligatory rule of this kind, if only to escape the inconvenience of facing a prosecution for a breach of the rule. Such compliance is not, however, the willing and spontaneous obedience that is required of a Satyagrahi. He founded the Sabarmati Ashram to teach satyagraha. He asked satyagrahis to follow the following principles Yamas described in Yoga Sutra:

Chapter 7 : Official Website of the Gandhi Research Foundation

Along with the Kheda Satyagraha of , the Champaran Satyagraha was the movement responsible for putting Gandhi on the front seat of the Indian nationalist movement and making satyagraha a powerful tool of civilian resistance.

Gandhian Way of Life Satyagraha: Gandhian Way of Life Dr. Savita Singh Mahatma Gandhi was a key to the revolutions of our time, which took place in different continents. It is widely held that of all the revolutionaries who dominated the 20th century, Gandhi alone offered hope for reform both within and without, physical and spiritual, without destruction. In that century of monstrous violence, it was and is our extraordinary good fortune that Gandhi lived. As a visionary, Gandhi had foreseen these situations coming through the outcome of the follies of mankind committed throughout the 19th and 20th Century. Not surprising for the life and times of Mahatma Gandhi neatly spreads over three centuries. His sane cautioned us to go only this far and not beyond, slow the pace and ponder carefully before you take the next step. Mahatma Gandhi came on the scene when the transition from power politics to mass politics was taking place, and he strongly re-inforced the new trend. The first of these is the anti-colonial revolution; the second, the revolution for human dignity; and the third, the revolution for peace. In each of these three areas no scientist, no statesman, no educator has contributed so much as did the humble Indian lawyer who for nearly fifty years carried a torch for the oppressed peoples of all nations, all races and all creeds. Was it the personality of Gandhi that did this or the force of the ideas that he represented and that he translated into action? Was it the rare spectacle of a man whose thought and word and act were so closely correlated as to form one integrated whole? Our age has witnessed the revolt of the disinherited in many countries and in varied forms. Mahatma Gandhi rejected the weapons of hate and set about to discover the instrument of love for the battle of the weak against the strong. Discoveries came to him one after the other. He then put together all these ingredients of his discovery and welded them into the concept and practice of Satyagraha. Thus, step-by-step, the heroic and solitary experimenter in the dreaded laboratory of South Africa arrived at his radiant discovery of the power of collective non-violence, which evolved in time into the revolutionary weapon of Satyagraha. It is difficult to make a discovery but even more difficult to apply it in a most difficult situation. How did Gandhi get the reckless courage to use Satyagraha in South Africa? He was himself undergoing a basic transformation within himself. Realizing that fear and non-violence action would be completely contradictory, he deliberately shed all fear and resolved that if he did not trust in the power of the soul he could do nothing. It was only when he was convinced that he had undergone all those changes he wanted to see in others, he took the final plunge and gave his people the call to awake, arise and act non-violently. His people rose as one man and followed him valiantly in the non-violent struggle, the meaning of which came to them instinctively and with growing conviction. What happened in this epic struggle, which lasted for seven years from September 11, , is now a part of our glorious history. On his return to India in , after 21 years sojourn in South Africa with the weapon of Satyagraha safe in his armoury, Gandhi launched his first Satyagraha on Indian soil in at Champaran, taking up the cause of the poor disinherited peasants, and humbled the might of the British and proved to the world that Satyagraha in South Africa was not a fluke, a one time wonder, but a powerful way of conflict resolution. There were no professional rivalries between the two but only admiration. On the 27 September , Einstein wrote to Gandhi openly expressing his admiration for successfully leading the Salt Satyagraha: We can conquer those votaries of violence by the non-violence method. Your example will inspire humanity to put an end to a conflict based on violence with international help and cooperation, guaranteeing peace of the world. With this expression of my devotion and admiration I hope to be able to meet you face to face. In on the 70th Birth Anniversary of Mahatma Gandhi, he sent his special message. This is the tribute of one of the greatest scientist of all ages to another of his fraternity: He has devised a quite a new and humane method for fostering the struggle for liberation of his suppressed people and has implemented it with greatest energy and devotion. The enormous influence which it has exerted on the consciously thinking people of the entire civilized world might be far more lasting than may appear in our time of overestimation of brutal method of force. For only the work of such statement is lasting who by example and education action awaken and establish the moral

forces of their people. We may all be happy and grateful that fate has given us such a shining contemporary, an example for coming generations. It is interesting to note how in the same Champaran, close to the Kaccheri where Gandhi openly challenged the might of the British in India on April 18, and proved to the world the force of Satyagraha in the home of an English Civil Servant, the world renowned writer and thinker George Orwell was born in How could one so spiritual and detached from the material world achieve so much in altering the course of history? He commanded no army and held no government position, yet he and the movement he lead shook the foundation of the British empire, entirely through the power of disciplined nonviolence. He was revered in his homeland and around the world, and is called the greatest man in history. In Joan Bondurant in her meeting with Mahatma Gandhi told him that she wanted to research on Satyagraha. The search for enlightenment required strict adherence to nonviolence. After the non-violence struggle in South Africa, Gandhi let millions of the Indian people in three massive non-violent revolutions against British rule through which the freedom of India was won. While his philosophy of Satyagraha can be understood in theory by any intelligent individual, and its principles practiced by the ardent and resolute aspirant, his socio-political programme for the regeneration of society, which he has described as Constructive Programme, will remain a riddle until he is perceived as a figure evolving naturally out of the hoary past of India. Satyagraha without Sarvodaya is meaningless. They are the two sides of the same coin; in a real sense embodying the forces, which are still moulding its present history for a vibrant future. Through the freedom movement, Gandhiji set an agenda for a revolution in India, and subsequently for the entire mankind. Through the Constructive Programme, he presented a comprehensive vision of the kind of society he had in his mind. It was the blue print for inner change in the individual, which would subsequently bring about the social change, it was a process in which individual change and social change will run parallel to each other. To bring about this ideal into being the entire social order has got to be reconstructed. A social based on non-violence cannot nurture any other ideal. Social change must be an ordered development and not a violent and disruptive change. New experiments or old experiments in new style must sometimes engender misunderstanding. The spirit of Gandhi is strong in India. It is an abiding and revolutionary spirit. It will find its own instruments more and more as the years pass. No one, who knows Gandhi or India, will doubt it. When the strife of these days is forgotten, Gandhi will stand out as the great prophet of a moral and spiritual revolution without which this distracted world will not find peace. It is said that non-violence is the dream of the wish while violence is the history of man. Mahatma Gandhi had deep faith that mankind will rise up to the occasion and give new directions to an age drifting rapidly to its doom. He firmly believed that the world is one in its deepest roots and highest aspirations. He knew that the purpose of historical humanity was to develop a world-civilization, a world-culture, a world-community. We can get out of the misery of this world only by exposing the dryness, which is strongly entrenched in our hearts and replacing it by understanding and tolerance. This is possible only if mankind adopts simplicity and abandonment of possession. The key to future of mankind lies in reflecting on what Gandhi held so dear, the need for keener social consciousness and a deeper sense of personal responsibility: If he does not have this control he cannot save himself. After all the world is made up of individuals, just as it is the drops that constitute the ocean. This is a well known truth. But Gandhi himself never appreciated being called an ascetic. The ideals that regulate my life are presented for acceptance by mankind in general. I have arrived at them by gradual evolution. Every step was thought out, well considered, and taken with greatest deliberation. There is a growing belief that Gandhian forms of intervention alone hold out hope of lasting peace. Extensive research on Mahatma Gandhi is on in several universities, specially in the West. Why is there a sudden interest in Mahatma Gandhi? The answer is not hard to find. The question what is the way to peace is sought to be answered in Gandhian dictum: His advice to go back to a simple sedentary rural life aimed at the reconstruction of small community is the first requisite. This alone will help in heralding the new dawn of a society based on non-violence in which voluntary cooperation is the per-condition for a dignified and peaceful existence. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Gandhi was a unclear infant and an ethical giant. He knew nothing about killing and much about living in the twentieth century. All that Gandhi did was to put forward from an astonishingly fertile mind a number of tentative hypothesis to be tested in the crucible of time and to be accepted or rejected, amended or added to.

But it would be doing a disservice to Gandhi by forcing the application of his ideas unchanged in situations, which have altered radically. And it would be equally a disservice to find piecemeal solutions for the predicament of humankind and put them together and imagine that we have found an integrated Gandhian solution. Yet he was guided by values and ideas that remained enduring throughout his life. In this sense, he was a scientist and not a philosopher. A scientist is a dreamer and so is a revolutionary. And Mahatma Gandhi was, both a scientist and a revolutionary. The spirit of science that he had imbibed made his life a saga of experimentation and discovery. Gandhi was much too serious a thinker to get into kind of simple trap. The real question is a somewhat different one. Gandhi held forth that Armed with the weapon of Satyagraha the weak can refuse to obey. The weak must not surrender; the weak must invite suffering instead of inflicting suffering. The weapons of love must make the weapons of hate as useless as possible, and above all, the slaves must stand together as one united human community. Gandhi made it clear that it must be remembered that challenge was to use the weapons of love collectively and that the battle must inevitably be nonviolent. We are learning, slowly and painfully what Mahatma Gandhi always taught that violence is always futile, that no wars are really won, that the human race must unify or perish. Mahatma Gandhi believed that even if one person takes the lead in the right direction, it will have a big impact on society.

Chapter 8 : Salt March - Wikipedia

That weapon, satyagraha, was the culmination of a profound development in Gandhi himself. The reason why satyagraha found favour among the Indians was that it marshalled their inner most resources, and thereby gave them the dignity which their legal disabilities sought to deny.

Gandhi first arrived in South Africa as a fledgling lawyer in May. In an era of increasing awareness of world issues and global humanitarian needs, there has been a recent surge in philanthropic travel, using travel as a means to give back. When things go wrong or have been terribly wrong for some time, their inspiration reminds us of the tenderness for life that we can all feel. It is comprised of acres of land with several main buildings clustered together on a small hill known as the Apex area. Throughout its long history, the Settlement played an important role both from the spiritual and political of view, in promoting justice, peace and equality. Aryan Benevolent Home Council provides holistic care by meeting the physical, social, medical, educational, spiritual and other needs of those who turn to the organization. ICON seeks ways of developing a culture of nonviolence. Such a culture is much more than the avoidance of violence. It challenges imbalances of power, based on race, gender and other identities. It requires and contributes to a context of sustainable development. The role of education in schools and universities is central in building such a society. In , Biko was admitted to St. Francis College, a missionary school situated in Mariannhill Montastery, and this is where he became focused on exploring the contradictions between Christian liberal teachings and the experience of black people. Its vision is to build communities in which people take responsibility for improving their own health and quality of life within a democratic society. It will be a center of excellence and a specialist referral hospital catering for children in need of long-term care for complex illnesses. The aim of Uthando is to facilitate assistance for community development projects in South Africa. These projects need your support: We are all in this together! All children around the world are in need of love, care, attention and support. For the past 15 years Dr. The focus is on studying institutions that apply the philosophy of nonviolence in their attempt to transform communities, in both urban and rural areas. However, he learned from his parents and grandparents that justice does not mean revenge, it means transforming the opponent through love and suffering. Having spent nearly two years with his Grandfather Arun learned to understand nonviolence through understanding violence. For the past decade, Arun has participated in the Renaissance Weekend deliberations with President Clinton and other well-respected Rhodes Scholars. Arun shares the lessons he learned from the Mahatma with audiences all over the world. Tushar was also invited to join the Advisory Committee on Cyber Crime. A definitive study of the Hindu Fundamentalist plot to assassinate Gandhi. For interviews with Dr.

Many consider it to be Philip Glass' most affecting and personal work: a mesmerizing operatic account of Mahatma Gandhi's experiments with civil disobedience in South Africa, presented as a serene minimalist ritual.

Through this mechanism, Gandhi aimed at resisting any kind of unjust, impure or untruthful acts. This concept also aims at furtherance of love and self-purification. Satyagraha can be regarded as a vindication of truth by taking self-suffering in the form of love. It is the weapon of the bravest and the strongest. It is an antidote for coercion. It was believed that Satyagraha enables elevation of spiritual and moral qualities of an individual. The main function of a Satyagraha is not to injure the enemy by any means. It is an appeal to the enemy either through reason or by a gentle rational argument. It is something like a sacrifice of the self. Satyagraha has two positive features, viz. The concept of Satyagraha advocates that it is through suffering that there are achievements. For instance, just like a mother who takes all the suffering for the sake of a child, Satyagraha also takes all the pain for the cause of the fellow citizens. This ideal also expounded that there is a direct relationship between the purity of the suffering and the extent of progress. It believes that the purer the suffering, the greater the material and spiritual progress. The theory of Satyagraha has three main purposes firstly, it purifies the sufferer; secondly, it intensifies favorable public opinion; and thirdly, makes a direct appeal to the soul of the oppressor. Gandhi differentiated between the terms Satyagraha and Passive resistance. The former, according to him, is a moral weapon and the latter is a political weapon. The victory of the soul power over the physical force is reflected in the idea of Satyagraha. The former is dynamic, while the latter is static. The ultimate aim of Satyagraha is to achieve success, despite his extreme sufferings, with cheerfulness and love unlike passive resistance that is undertaken in a situation of weakness and despair. Ultimately, Satyagraha offers a substantial and effective opposition to injustice and tyranny in comparison to passive resistance. Some of the major techniques of Satyagraha are non-cooperation, civil disobedience, Hijrat, fasting and strike. The following is a brief explanation of each of the techniques: Gandhi was of the opinion that injustice prevails in the society only when both, the government perpetuates and the people extend their cooperation. Once this cooperation is withdrawn, then the entire system paralyses. It is widely accepted that even the most despotic leader cannot continue for long if he lacks the consent of his subjects. However, a despot seeks the consent through force. But if the people are firm in revolting against the despot, he remains nowhere. Non-cooperation is, therefore, one of the weapons of Satyagraha to force the unjust and immoral power to rectify his mistakes. The main goal of non-cooperation is to strike the imagination of people as well as the social ostracism or picketing. Hartal should be occasionally used based on the non-violent and voluntary measures. The social ostracism is a kind of social boycott against those who defy public opinion. Gandhi suggested in a limited sense, picketing as another weapon that relies on the force of public opinion. Non-cooperation cannot be regarded as a negative creed, but it is very much a positive philosophy of constructive and social development. This is another method of violating the established order of the state in a non-violent and peaceful fashion. However, necessary care has to be taken to make the entire act more sincere, respectful and principled. It should never be carried out with ill-will and hatred. It needs careful planning and practice and without this the entire act might lose its vitality and significance. Those who practice civil disobedience, according to Gandhi, must ensure that the violence and general lawlessness would not break out as it could disturb the peaceful environment in society. Etymologically, the term implies voluntary exile from one's permanent place of habitation. One of the main reasons for the people to resort to Hijrat is when they feel oppressed either due to loss of self-respect or honourable living; they attempt to migrate permanently to other places. In simple terms, it is a protest against the oppressor. Gandhi suggested this measure to the Harijans mainly due to their oppression, especially by the dominant classes in some places. The Chaura Chauri incident prior to independence was a valid example of the Harijans and the Dalits who have taken the route of permanent exile as a form of their protest. Hijrat is, therefore, another non-violent method of protest that attempts to make the oppressor realize his inhuman and unjust acts of behaviour against the poor, the weak, just and innocent people. This was another strong weapon suggested by Gandhi in his non-violent struggle for

freedom. However, he was clear that this act of fasting must not be used as and when, and at every occasion. He stated that unwarranted use of the device would lose its importance, and for this reason he suggested that it must be sparingly used. Gandhi was of the opinion that those who are spiritually fit and have purity of mind and thought, humility, discipline and faith should alone undertake fasting. It should not be viewed as the physical stamina, but the spiritual content of fasting that gives it greater significance and credibility. Gandhi also expressed the opinion that if those who have no moral character undertake fast for either legitimate or illegitimate purpose, they would only devalue the act. He, therefore, suggested that the technique must be used with great caution and restraint. The last device a Satyagraha uses is the strike demanding justice for legitimate cause as well as the redressal of grievances. Strike is considered a voluntary suffering undertaken for the transformation of the erring opponent. Gandhi was not in favor of Marxist principle of class war and forceful takeover of the means of production from the bourgeoisie. He was of the opinion that a firm or an industry is like a trust either under the capitalists and the labour. A strike is meant to end injustice, inefficiency, corruption and short-sightedness of the capitalists. However, in strikes adequate care has to be taken to ensure that it remains non-violent as well as peaceful and makes their demands meaningful, just and feasible. Therefore, it can be stated that Satyagraha is a weapon for justifying individual rights as against the oppressive, coercive attitude of the Britishers. Gandhi initially used this weapon in South Africa and owing to its success there, he applied the same in India during the freedom struggle. His firm belief in two mighty weapons, namely, Satya and Ahimsa, made it clear to the entire world that the path of righteousness and justice would one day make anybody or any nation powerful on the earth.