The background features a dark blue gradient with faint, light blue geometric patterns. On the left side, there are several concentric circles and a curved scale with numerical markings ranging from 40 to 260. The main title is centered in the upper half of the image.

MAHATMA GANDHI ON CONFLICT RESOLUTION(NON VIOLENCE) & CONCEPT OF SATYAGRAHA

DR. ASLAM KHAN
G&PS

NON VIOLENCE

- Non violence is a strategy of using peaceful methods, as opposed to forceful methods, to bring about political or social change.
- Mahatma Gandhi traced the origin of non violence in ancient religious texts. He was of the view:
- No religion in the World has explained the principle of non violence(*Ahimsa*) so deeply and systematically as is discussed with its applicability in every human life in Jainism. As and when the benevolent principle of *Ahimsa* or non-violence will be ascribed for practice by the people of the world to achieve their end of life in this world and beyond. Jainism is sure to have the uppermost status and Lord Mahavira is sure to be respected as the greatest authority on *Ahimsa*.

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- Nonviolence was not Gandhi's invention but he practiced and brought non violence into the action and set the examples before the world as how non violence can achieved its objectives.
- According to Kripalani "Gandhi was the first in Human history to extend the principle of nonviolence from the individual to social and political plane."

GANDHI'S VIEW OF VIOLENCE

- Gandhi identify two forms of violence:
- 1. Passive
- 2. Physical

Blessed is the man who can perceive the law of *ahimsa* (*nonviolence*) in the midst of the raging fire of *himsa* all around him. (Mahatma Gandhi)

NON VIOLENCE CONT..

Gandhi translates Ahimsa as love.

- Satyagraha is the Centre of Gandhi's Contribution to the Philosophy of Nonviolence
- Stanley E. Jones said “Satyagraha is the quintessence of Gandhism. Through it, Gandhi introduced a new spirit to the world. It is the greatest of all Gandhi's contribution to the world.”
- Satyagraha literally means devotion to truth, remaining firm on the truth and resisting untruth actively but non-violently.
- Thus the only way for Gandhi getting to the truth is by nonviolence (love). It follows that Satyagraha implies an unwavering search for the truth using nonviolence.

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- According to Michael Nagler Satyagraha means 'clinging to truth,' and that was exactly how Gandhi understood it: "clinging to the truth that we are all one under the skin, that there is no such thing as a 'win/lose' confrontation because all our important interests are really the same, that consciously or not every single person wants unity and peace with every other".
- Satyagraha means 'truth force' , 'soul force' or as Martin Luther King Jr would call it 'love in action.'
- Satyagraha has often been defined as the philosophy of nonviolent resistance most famously employed by Mahatma Gandhi, in forcing an end to the British domination.
- Gene Sharp defined Satyagraha as "Gandhian Nonviolence."
- Nagler explained Satyagraha by different examples:
- When we use the word Satyagraha we sometimes mean that general principle, the fact that love is stronger than hate (and we can learn to use it to overcome hate).
- sometimes we mean more specifically active resistance by a repressed group.
- sometimes, we apply the term to a given movement like Salt Satyagraha etc.

GANDHI'S VIEW OF SATYAGRAHA

- Satyagraha was not a preconceived plan for Gandhi. "Brahmacharya prepared him for it.
- He therefore underlined:

Events were so shaping themselves in Johannesburg as to make this self-purification on my part a preliminary as it were to Satyagraha. I can now see that all the principal events of my life, culminating in the vow of Brahmacharya were secretly preparing me for it.

- Satyagraha is a moral weapon and the stress is on soul force over physical force.
- It aims at winning the enemy through love and patient suffering.
- It aims at winning over an unjust law, not at crushing, punishing, or taking revenge against the authority, but to convert and heal it.
- Though it started as a struggle for political rights, Satyagraha became in the long run a struggle for individual salvation, which could be achieved through love and self-sacrifice.

SATYAGRAHA CONT.....

- Satyagraha is meant to overcome all methods of violence. Gandhi explained in a letter to Lord Hunter that Satyagraha is a movement based entirely upon truth. It replaces every form of violence, direct and indirect, veiled and unveiled and whether in thought, word or deed.
- Satyagraha is for the strong in spirit. A doubter or a timid person cannot do it.
- Satyagraha teaches the art of living well as well as dying. It is love and unshakeable firmness that comes from it. Its training is meant for all, irrespective of age and sex. The most important training is mental not physical.

THE BASIC GUIDELINES OF SATYAGRAHA

- There are three pillars of Satyagraha:

1. Truth,

2. Nonviolence

3. Self-suffering (TYAG/TAPASYA).

These three fundamentals correspond to Sanskrit terms:

- » Sat/Satya - Truth implying openness, honesty and fairness
- » Ahimsa/Nonviolence - refusal to inflict injury upon others.
- » Tapasya - willingness to self-sacrifice.

SATYA/TRUTH

- Truth is relative. Man is not capable of knowing the absolute truth. Satyagraha implies working steadily towards a discovery of the absolute truth and converting the opponent into a trend in the working process.
- What a person sees as truth may just as clearly be untrue for another. Gandhi made his life a numerous experiments with truth. In holding to the truth, he claims to be making a ceaseless effort to find it.
- Gandhi's conception of truth is deeply rooted in Hinduism. The emphasis of Satya-truth is paramount in the writings of the Indian philosophers. "*Satyannasti Parodharmati* - there is no religion or duty greater than truth", holds a prominent place in Hinduism. Reaching pure and absolute truth is attaining moksha.

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- In Mahabharata, there has been multiple mentions of the phrase *Ahimsa Paramo Dharma* (अहिंसा परमो धर्मः), which means 'non-violence is the highest moral virtue.'

For example, Mahaprasthanika Parva has the verse:

- अहिंसा परमो धर्मस तथाहिंसा परो दमः।
अहिंसा परमं दानम अहिंसा परमस तपः।
अहिंसा परमो यज्ञस तथाहिस्मा परं बलम।
अहिंसा परमं मित्रम अहिंसा परमं सुखम।
अहिंसा परमं सत्यम अहिंसा परमं शैरुतम॥
- The above passage from Mahabharata emphasises the cardinal importance of Ahimsa in Hinduism, and literally means:

Ahimsa is the highest virtue, Ahimsa is the highest self-control, Ahimsa is the greatest gift, Ahimsa is the best suffering, Ahimsa is the highest sacrifice, Ahimsa is the finest strength, Ahimsa is the greatest friend, Ahimsa is the greatest happiness, Ahimsa is the highest truth, and Ahimsa is the greatest teaching.

AHIMSA (NON VIOLENCE)

- In Satyagraha, truth is inseparable from Ahimsa. Ahimsa expresses as ancient Hindu, Jain and Buddhist ethical precept.
- It is a multidimensional concept inspired by the premise that all living beings have the spark of the divine spiritual energy. Therefore, to hurt another being is to hurt oneself.
- The concept of Ahimsa got prominence place in Jainism.
- To make the concept of Ahimsa meaningful in the social and political spheres by moulding tools for nonviolent action to use as a positive force in the search for social and political truths. Gandhi formed Ahimsa into the active social technique, which was to challenge political authorities and religious orthodoxy.
- 'Active social technique which was to challenge political authorities', used by Gandhi is none other than Satyagraha.
- Gandhi acknowledged that NV was an essential part of his experiments with the truth whose technique of action he called Satyagraha.

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- At the root of Satya and Ahimsa is love. Truth, peace, righteousness and nonviolence,
- With reference to Bhagwat Geeta , Dharma and Ahimsa do not exist separately. They are all essentially dependent on love. When love enters the thoughts it becomes truth. When it manifests itself in the form of action it becomes truth. When Love manifests itself in the form of action it becomes Dharma or righteousness. When your feelings become saturated with love you become peace itself. The very meaning of the word peace is love. When you fill your understanding with love it is Ahimsa. Practicing love is Dharma, thinking of love is Satya, feeling love is Shanti, and understanding love is Ahimsa. For all these values it is love which flows as the undercurrent.

TAPASYA/TYAG (SELF-SUFFERING)

- Self-suffering in Satyagraha is a test of love. It is detected first of all towards the much persuasion of one whom is undertaken. Gandhi distinguished self-suffering from cowardice. Gandhi's choice of self-suffering does not mean that he valued life low. It is rather a sign of voluntary help and it is noble and morally enriching.
- Satyagraha is at its best when preached and practiced by those who would use arms but decided instead to invite suffering upon them.
- The three elements: Satya, Ahimsa, Tapasya must move together for the success of any Satyagraha campaign.

It follows:

Ahimsa- which implies love, leads in turn to social service.

Truth leads to an ethical humanism.

Self-suffering not for its own sake, but for the demonstration of sincerity flowing from refusal to injure the opponent while at the same time holding to the truth, implies sacrifice and preparation for sacrifice even to death.

SATYAGRAHA AS ACTION/STRATEGY

- When Satyagraha is applied to specific political and social action, the tools of civil disobedience, non-cooperation, nonviolent strike, and constructive action are cherished.
- South Africa and India were the testing grounds for Gandhi to test the techniques of Satyagraha
- South Africa is the acclaimed birthplace of Satyagraha. In South Africa, Satyagraha was employed to fight for the civil rights of Indians in South Africa.
- In India, Gandhi applied Satyagraha in his socio-political milieu and carried out several acts of civil disobedience culminating in the Salt March.
- Fasting was also part and parcel of his philosophy of truth and nonviolence. Mahatma Gandhi was an activist and fasting was "one of his strategies of activism, in many ways most powerful."

THE WORLD MOVEMENTS INFLUENCED THROUGH NON VIOLENCE

- Here are the several movements influenced by a philosophy of nonviolence :
- Mahatma Gandhi's nonviolent struggle against British rule in India.
- Nelson Mandela's struggle against apartheid in South Africa
- Martin Luther King's and James Bevel's adoption of Gandhi's nonviolent methods in their campaigns to win civil rights for African Americans.
- César Chávez's campaigns of nonviolence in the 1960s to protest the treatment of farm workers in California.
- The 1989 "Velvet Revolution" in Czechoslovakia that saw the overthrow of the Communist government is considered one of the most important of the largely nonviolent Revolutions of 1989.
- The nonviolent campaigns of Leymah Gbowee and the women of Liberia were able to achieve peace after a 14-year civil war.

UNDERSTANDING NON VIOLENCE BY QUOTES

**“NONVIOLENCE IS NOT
TO BE USED EVER
AS THE SHIELD OF
THE COWARD.
IT IS THE WEAPON OF
THE BRAVE.”**

quoteswave.com

Mohandas Karamchand Gandhi

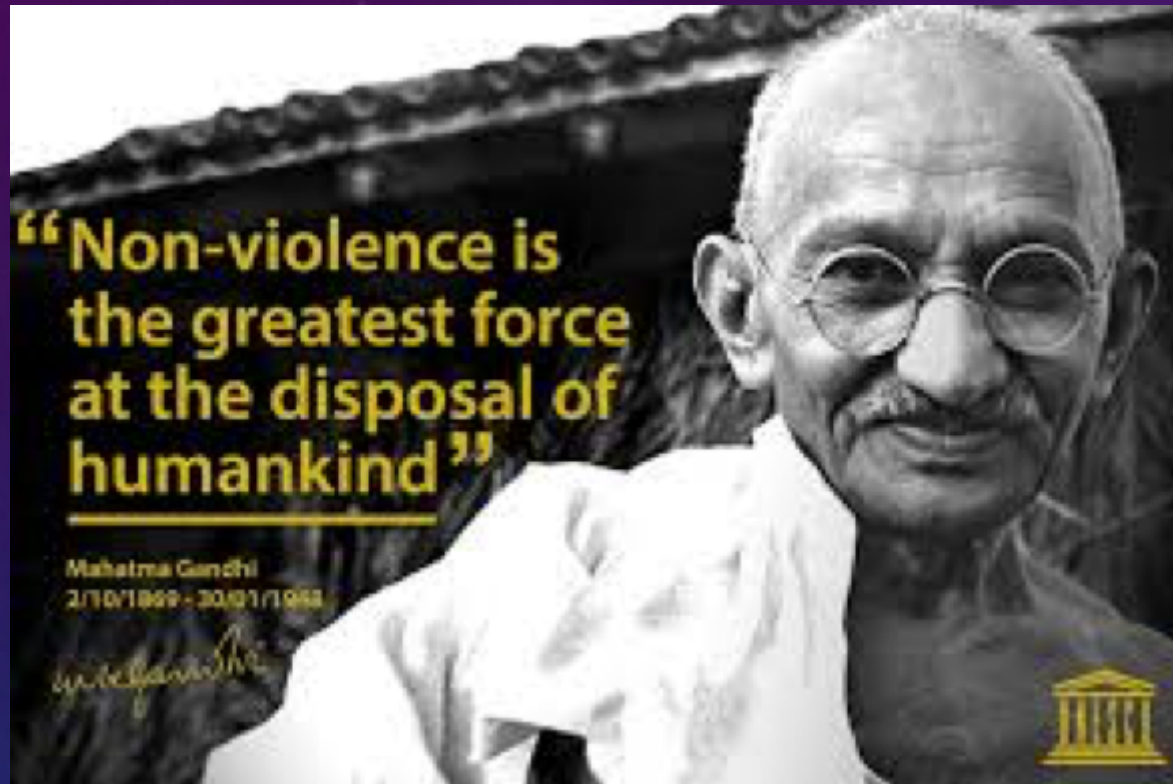


Non-violence is the greatest
force at the disposal of mankind.
It is mightier than the mightiest
weapon of destruction devised
by the ingenuity of man.

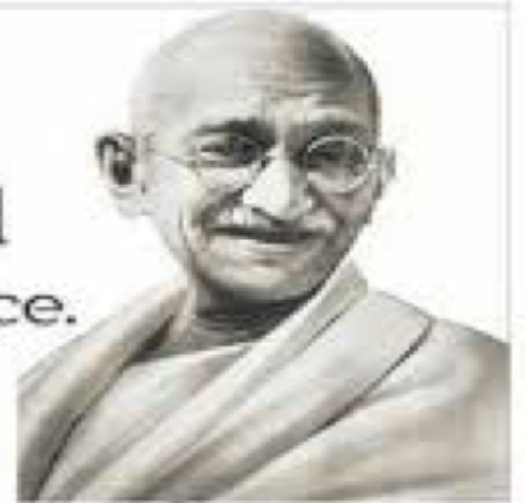
-Mahatma Gandhi



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My religion
is based
on truth and
non-violence.
Truth is
my God.
Non-violence is the
means of realizing Him.

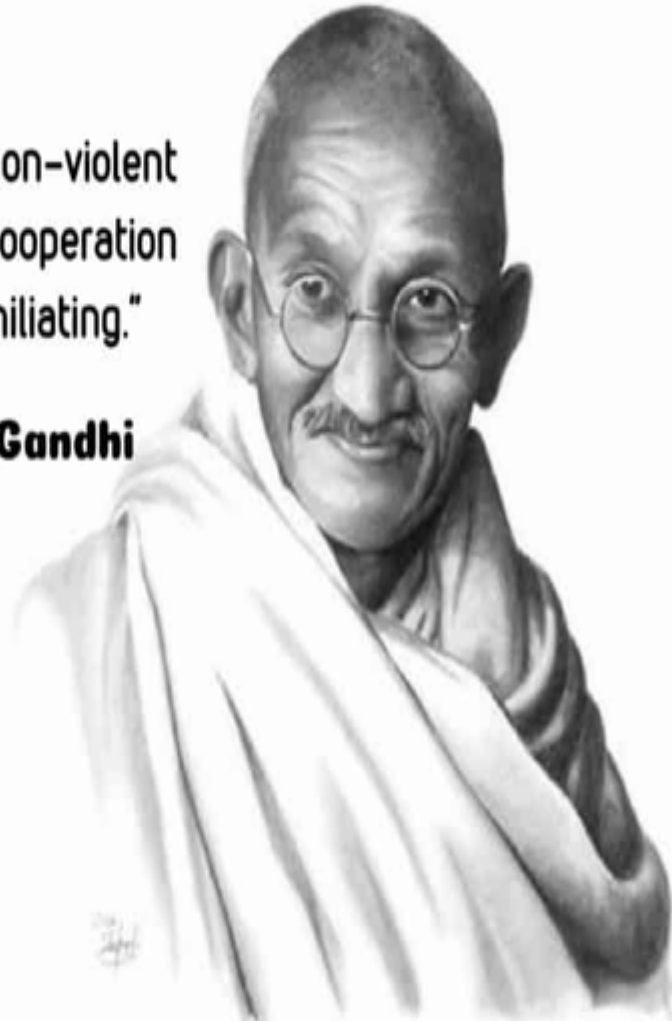


-Mahatma Gandhi

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"The first principal of non-violent action is that of non-cooperation with everything humiliating."

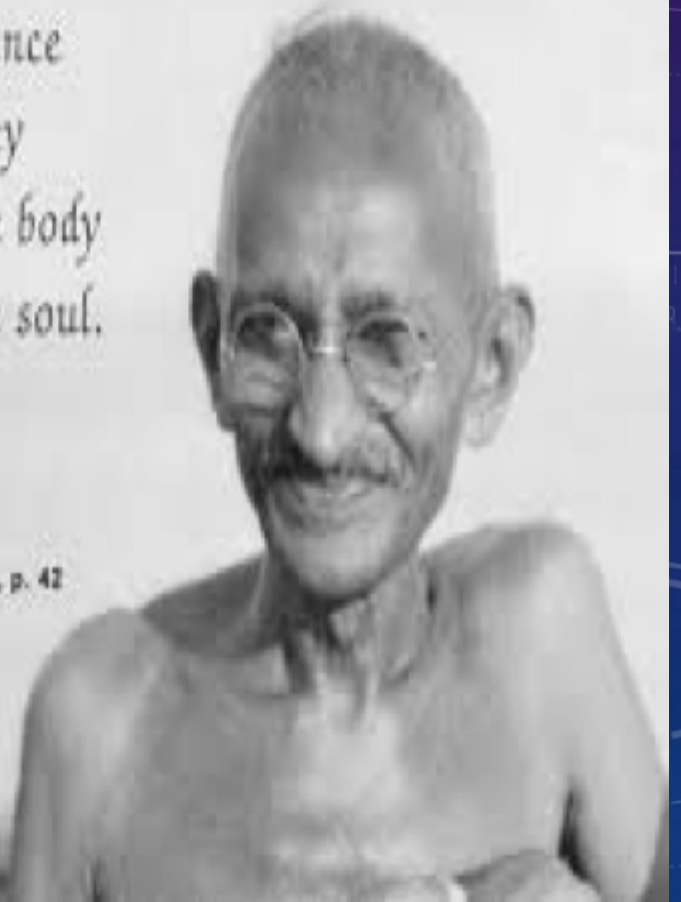
-Mahatma Gandhi



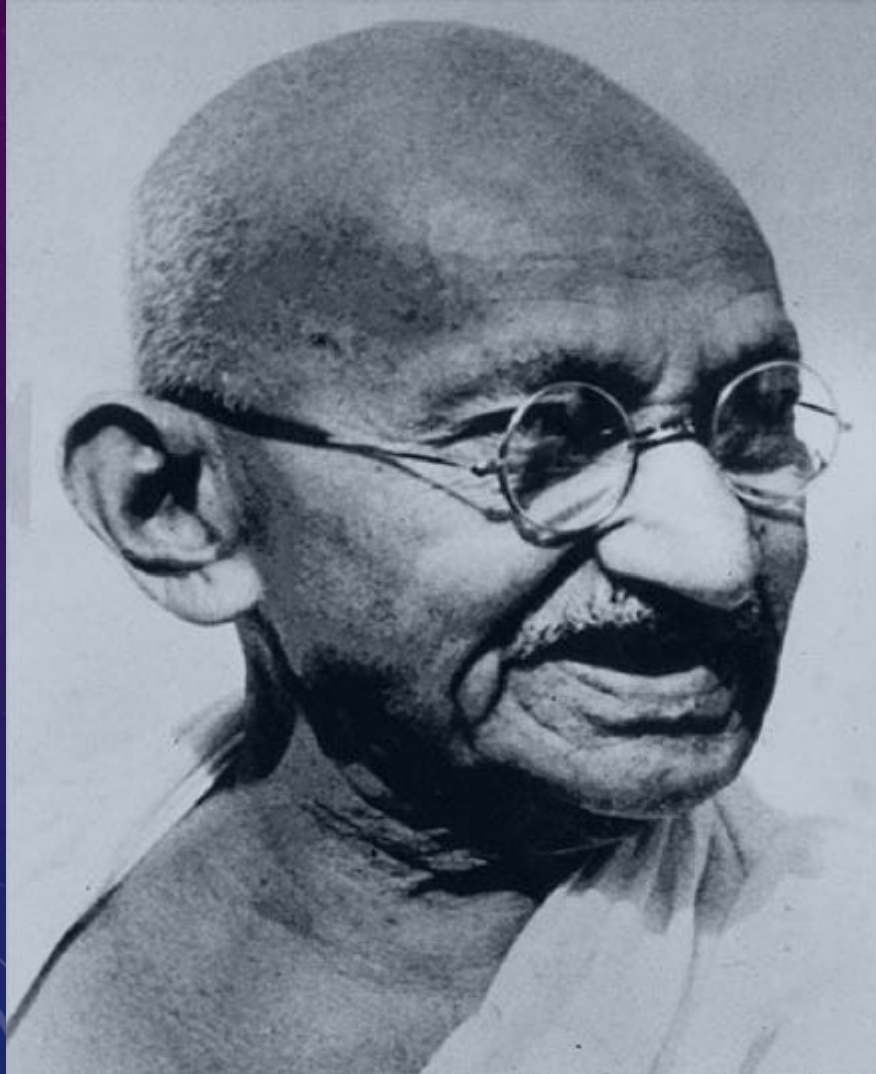
Non-violence
is a quality
not of the body
but of the soul.

M. K. Gandhi

MAHATMA, Vol. 2, p. 42



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“I object to violence because when it appears to do good, the good is only temporary; the evil it does is permanent. ”

Mahatma Gandhi

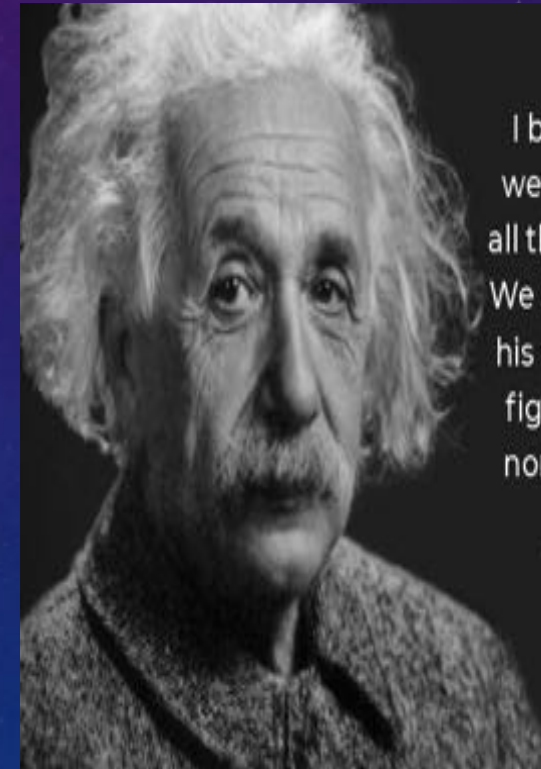
Civil rights leader

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“Non-violence doesn’t mean we have to passively accept injustice. We have to fight for our rights, we have to oppose injustice.

Gandhi fervently promoted non-violence, but that didn’t mean he was complacently accepting of the status quo. He resisted, but he did so without doing harm.”

Dalai Lama



I believe that Gandhi's views were the most enlightened of all the political men of our time. We should strive to do things in his spirit: not to use violence in fighting for our cause, but by non-participation in anything you believe is evil.

Albert Einstein

MR

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THANK YOU