CHAPTER-2

_Satyagraha as a corollary of Non-Violence: A conceptual analysis_

2.1 Introduction

The philosophy of non-violence has a long history to it. Plato, the outstanding philosopher of ancient Greece was a votary of non-violence, which was evident in many of his writings. The principle of non-violent resistance was also conceived and applied independently by Zoa Tsu, the Buddha, Jain Tirthankaras and Jesus Christ.

In the medieval times, Pierre Du Bois (1250 - 1312 AD), a French jurist made the first actual attempt at drawing up a European Peace Project. Sir Thomas Moore, Cardinal Wolsey, Erasmus and Pope Leo X, expressed their own concepts of European peace and non-violence in the early 16th Century under various circumstances.

However, it was Gandhi who for the first time ever in human history brought non-violence from the high pedestal of an individual virtue and converted it into a mass-weapon of fighting injustice and oppression thereby extending the principle of non-violence from the individual to the social, cultural and political plane. Accordingly, from the level of the individual, non-violence is extended to the family, community, intra-state and finally to the inter-state levels. Gandhi opined that truth and non-violence were not merely matters of individual practice but for practice by groups, communities and nations. Gandhi considered _ahimsa_ or non-violence as the supreme religious duty of every man. To him, non-violence
in the first place, encompasses both negative and positive implications. Negatively, it includes non-killing and non-injury. “I am not tired of repeating again and again that we should be non-violent in thought and word and deed. A dissolute character is more dissolute in thought than in deed. And the same is true of violence. Our violence in word and deed is but a feeble echo of the surging violence of thought in us.”

Positively, non-violence implies that one must have love, sympathy and compassion even for one’s opponent even as it calls for an approach based on empathy. It is in this context that Gandhi made a distinction between the wrongdoer and his or her wrong deed so as to “hate the sin and not the sinner.” According to Gandhi, “A non-violent man will act upon the murderer through his love. He cannot, by punishing the murderer, undo the murder already committed. But he hopes by gentleness to get the murderer to repent of his deed and change the whole course of his life.”

In the second place, Gandhi believed that non-violence is a weapon only of the brave and not of the weak. He said, “There is an awakening, but it is not the awakening of active non-violence of the brave.” Gandhi further said, “Let no one say when I am gone that I taught the people to be cowards. If you think my ahimsa amounts to that, or leads you to that, you should reject it without hesitation. I would far rather that you died bravely dealing a blow and receiving a blow than died in abject terror. If the ahimsa of my dream is impossible, you can reject the creed rather than carry on the pretence of non-violence.”
Accordingly, those who apply non-violence are men and women with indomitable courage and strength. Cowardice is wholly inconsistent with non violence. “Fleeing from battle—*palayanam*—is cowardice, and unworthy of a warrior. An armed fighter is known to have sought fresh arms as soon as he loses those in his possession or they lose their efficacy. He leaves the battle to get them. A non-violent warrior knows no leaving the battle. He rushes into the mouth of *himsa*, never even once harbouring an evil thought. If this *ahimsa* seems to you to be impossible, let us be honest with ourselves and say so, and give it up. For me there is no laying down arms. I cannot do so. I am trying to be the warrior of my description and, if God wills, I may be that during this life. Such a warrior can fight single-handed.”

Accordingly, the principle of non-violence is to be followed consistently under all circumstances and never as a tactic of temporary political expediency. Cowardice is wholly inconsistent with non-violence.

### 2.2 Non-violence and *Satyagraha*

Gandhi sought to execute his ideology of non-violence through the instrument of *satyagraha*. Gandhi said, “*Satyagraha* is the way of non-violence. It is, therefore, justified, indeed it is the right course, at all times and all places.” *Satyagraha* was the guiding philosophy of the Indian people in their fight against injustice and exploitation of the British colonial regime in India and has been adopted by protest groups in many other countries at different points in time. Gandhi made *Satyagraha*, an instrument of
social change and political action. Gandhi’s doctrine of *satyagraha* was strongly embedded in his own faith in the idea of human perfectibility, and the result of his repeated experiments with political action and social reform. It will not be out of place to give a brief description at this stage, of the genesis of the term “satyagraha”. Gandhi launched a resistance movement in South Africa against the Registration Act of August 22, 1906. However, as the struggle advanced, Gandhi found the name “Passive Resistance” to describe his movement inadequate as it failed to express its real meaning. According to Gandhi, “This power is not ‘passive’ resistance; indeed it calls for intense activity........ The movement in South Africa was not passive but active. The Indians of South Africa believed that Truth was their object, that Truth ever triumphs, and with this definiteness of purpose they persistently held on to Truth. They put up with all the suffering that this persistence implied.” Maganlal Gandhi suggested the word “sadagraha” meaning “firmness in a good cause”. Gandhi liked the word but as it did not fully represent the whole idea, he changed it to “*satyagraha*” - “the force which is born of truth and love for non-violence”. Gandhi said, “The force denoted by the term ‘passive resistance’ and translated into Hindi as *nishkriya pratirodha* is not very accurately described either by the original English phrase or by its Hindi rendering. Its correct description is ‘satyagraha’.” Satyagraha may be interpreted as “the devotion to truth” or as “truth force”. It implies a relentless search for truth and a determination to reach truth. In so doing, the *satyagrahi* (one who offers *satyagraha*) encounters truth in the absolute. By his refusal to submit to the wrong or to co-operate with it in any way, the *satyagrahi* asserts this truth.
In sharp contrast to passive resistance, *satyagraha* is the law of love and proactive in nature. It is the way of love for all and eschews violence absolutely as a matter of principle, at all stages and in all forms. It can never go hand in hand with any kind of violent activity involving injury to person or property. The idea behind it is not to destroy or harass the opponent but to convert him or win him over by sympathy, patience self-suffering. While *satyagraha* hates all evil and would never compromise with it, it approaches the evil doer through love. The *satyagrahi* has infinite trust in human nature and its inherent goodness. In a more philosophic phraseology, it is the triumph of the "soul-force" over the "brute force". To quote Gandhi, "Satyagraha is not physical force. A satyagrahi does not inflict pain on the adversary; he does not seek his destruction. A satyagrahi never resorts to firearms. In the use of satyagraha, there is no ill-will whatever. Satyagraha is pure soul-force. Truth is the very substance of the soul. That is why this force is called satyagraha. The soul is informed with knowledge. In it burns the flame of love. If someone gives us pain through ignorance, we shall win him through love."\(^{xxi}\)

As a matter of fact, *satyagraha* is part of a broader paradigm centering on means to secure peace, often based on a set pattern of beliefs and practices. Traditionally, when disputes or conflicts are resolved by violence, they simply involve the triumph of one protagonist over the other. Such a "resolution" may occur via threat, persuasion or naked force, but in any event the presumption is that one side wins and the other loses, which is what mathematicians call a zero-sum game where for every winner there is a loser.
As opposed to the zero-sum game of conflict where the clash between both persons and underlying principles is sought to be resolved in terms of each side trying to maximize benefits and minimize losses, Satyagraha follows the sum-sum game, which produce only gains for the parties concerned. Satyagraha seeks to conquer through conversion of hearts, based as it is on love and non-violence. In the end, there is no defeat and no victory but rather a new harmony based on a truthful resolution with no negativities left behind even as the “opponent” is looked upon as an equal partner in the process of arriving at such a resolution. Satyagraha as an instrument of conflict resolution and social change has unlimited potentialities for building a peaceful society. This stems from his belief in the inherent goodness of man. Bondurant (1988) has called this approach the "Gandhian dialectic," whereby satyagraha is interpreted in terms of a dialectical process, where nonviolent action (antithesis) engages existing structures of power (thesis) in a truth-seeking struggle leading to a more just and truthful relationship (synthesis).

The satyagrahi attempts to resolve disputes by appealing to the reason and heart of the opponent. However, the satyagraha forbids any tactic suggesting the use of secrecy to one’s advantage. The ultimate aim of satyagraha as a means of truth and non-violence is to achieve complete independence. According to Gandhi, “Complete independence through truth and non-violence means the independence of every unit, be it the humblest of the nation, without distinction of race, colour or creed. This independence is never exclusive. It is, therefore, wholly compatible with interdependence within or without. Practice will
always fall short of the theory, even as the drawn line falls short of the theoretical line of Euclid. Therefore, complete independence will be complete only to the extent of our approach in practice to truth and non-violence. 

2.3 Double Dynamics of Satyagraha

Gandhi developed his technique of satyagraha on the basis of the double dynamics of non-violent resistance involving non-violent methods of direct agitation on the one hand and Constructive Programme on the other. Non-violent direct action is an aid to Constructive Programme and vice-versa. Satyagraha for Gandhi meant the judicious combination of both the two components.

2.3.1 Non-violent Methods of Direct Agitation

As regards the component of non-violent direct agitation, satyagraha involves the following techniques:

- **Non-cooperation**: According to Gandhi, non-cooperation with evil is as much a duty as is cooperation with good. However, such non-cooperation is to be directed towards the various “systems of evil”, rather than toward individuals. The methods of non-cooperation include hartal, boycott, strike, ast-unto-death and hijrat. These are discussed below:
• **Hartal**: It is a temporary strike with advance notice as to its duration, the closing down of shops and business establishments and sometimes the halting of the work of the administration. *Hartal*, according to Gandhi strikes the imagination of the people and the government.

• **Boycott**: It is a means to protest against an unjust political system so as to paralyse its functioning. It may be applied to an individual institution involved in corrupt or unfairly discriminatory practices. Economically speaking, boycott may be intended to keep out foreign goods where their presence create unemployment or destroy local industries.

• **Strike**: It is a weapon of the workers for the redress of their legitimate grievances. Gandhi suggested that strikes should be direct against corruption, injustice and inefficiency and not to eliminate the capitalist or simply seize power. The *satyagrahi* (one who offers *satyagraha*) should adopt strike in a non-violent way. It should not be imposed and no one should be compelled to join the strike. The demands of the strike, according to Gandhi, must be clear, feasible and justified. It should not be emotional or sporadic.

• **Hijrat**: It means voluntary exile or temporary withdrawal from the place where one cannot live with self-respect. This method was advised by Gandhi to the Bardoli peasants in 1928.
• **Fast unto death**: It is the last weapon to be applied by a *satyagrahi* for self-purification and changing the attitude of the wrongdoer. According to Gandhi, "Fast is the last resort of *satyagraha*. When people cannot be made to do anything it is the right of a lone *satyagrahi* to resort to this final measure. If my fast comes about, it is possible that it will be the complaining voice of the exploited humanity before the world."\textsuperscript{xv}

• **Civil Disobedience**: Gandhi defines civil disobedience as "the breach of unmoral statutory enactment".\textsuperscript{xv} It implies the people's protest in a civil manner. His emphasis is on "civil", so that disobedience will not be violent. It should not be launched in an atmosphere of evil and hatred. It should be practised by a select few in the first instance. Hence, for civil disobedience, there should be a leader of the *satyagrahis*. The method of civil disobedience includes picketing which means to prevent the entry of persons into the picketed place; marches, non-payment of taxes and deliberate defiance of the relevant unjust legislation, but in a most civil manner. Civil disobedience is a complete, effective and bloodless substitute for armed revolt. But, under no circumstances, should civil disobedience lead to outbreak of any violence or lawlessness.

According to Gandhi, "Those who consider the present condition as oppressive, and find the laws encouraging injustice and exploitation and depriving of one's liberty they can definitely resort to *satyagraha*....... If the public has stamina, it can oppose thus the looting
going on under its nose. Leaving aside the question of a crore of people, if all (local) people do so at one place, it is enough."xvi

2.3.2 Constructive Programme

By the late nineteen twenties, Gandhi came to stress the Constructive Programme as the most novel mode of satyagraha. As early as 1925, he stressed the need for satyagrahis (those offering satyagraha) to engage in silent, active, constructive work of reform and social service encompassing economic and social reform dimensions. In 1928 he pointed out that the votaries of satyagraha must undergo a process of what may be called continuous corporate cleansing. He said, "This they can only do by engaging in carrying out a well thought out constructive programme requiring combined effort and promoting the common good." (Young India, August 1928). xvii Gandhi was of the view that satyagraha in order to work on the ground has to be constantly and consistently backed by a scheme of constructive activities. Gandhi strongly maintained that political freedom would not be meaningful to the individual citizen without the attainment of economic, social and moral freedom. In this context, Gandhi said, "Congresmen in general have not realised the inevitable connection between constructive programme and civil disobedience. Civil disobedience without the backing of constructive programme can never lead us to independence. Shorn of it, civil disobedience becomes a method of violence bound to prove ineffective in the end."
Moreover, civil disobedience, even when it is mass, will only be offered by those who are bodily fit, whereas constructive programme is for all and will never be suspended. If the whole nation took it up in earnest it is enough to give us complete independence. The prosecution of the constructive programme means constructing the structure of Swaraj. The whole theme of corporate non-violence, as I have conceived it, falls into pieces if there is no living faith in the constructive programme. To my mind, swaraj based on non-violence is a fullfilment of the constructive programme.”

Gandhi held that civil disobedience in terms of independence without the cooperation of the millions by way of constructive effort is worse than futile. “For my handling of civil disobedience without the constructive programme will be like a paralysed hand attempting to lift a spoon.” Accordingly, Gandhi envisaged the Constructive Programme as the indispensable positive component in the systematic practice of satyagraha. The Constructive Programme is the long term prerequisite of a system of non-violent self-rule, without which political power or formal independence would prove to be a sham.

Thus, satyagraha for Gandhi meant the judicious combination of effective non-violent resistance and constructive work with the latter forming the very lifeline of any direct campaign of non-violent resistance and mobilization.
According to Pyarelal, the personal secretary of Mahatma Gandhi in his later years, the Constructive Programme is equipped to create a body of committed non-violent workers. He says, “Constructive Work is devised in order to generate non-violent power of the masses. It is the drill of the non-violent soldier. The union of constructive work with civil disobedience has led them from victory to victory.” The Gandhian Constructive Programme was a movement of the people, by the people and for the people. It was the instrument of a creative revolution encompassing social, political, economic and moral dimensions where factors like rancour and bloodshed find no place, but are substituted by cooperation, voluntary service and sharing.

Turning to the actual content of the Constructive Programme, we find that it basically centers on socio-economic reconstruction starting from the level of the village, which to Gandhi, was the basic unit of regeneration. In elaborating the constructive programmes, Gandhi in a way was advocating the idea of Gram Swaraj, representing a federation of self-sufficient and self-reliant village communities in which the people themselves would take the initiative to address their problems locally and create new opportunities by way of sustained action on a voluntary basis. Gandhi was of the belief that independence must begin at the bottom and the Constructive Programme was designed to build up the nation from bottom upward. To quote Gandhi “Workers should definitely realize that the constructive programme is the non-violent and truthful way of winning purna swaraj. Its wholesale fulfilment is complete independence. Imagine all the forty
crores of people engaged in the constructive programme which is designed to build up the nation from the very bottom upward.”

Accordingly, Gandhi chose the village to be the basic operational unit in India to be developed along the lines of decentralization and self-sufficiency. Constructive Programme would be the means to achieve the same.

In 1941, Gandhi wrote a booklet on the Constructive Programme titled, “Constructive Programme: Its Meaning and Place,” (later revised and elaborated by him in 1945), stressing in the Indian context, individual and collective efforts on behalf of unity between diverse religious communities, the removal of social abuses such as untouchability, programmes of rural education and reconstruction based on “basic education,” promotion of khadi and local handicraft, economic equality and decentralization of production and distribution, schemes for the improvement of health, sanitation and diet, the promotion of local handicraft, and, in general, concerted work by all to promote the common good. Gandhi believed that if the Constructive Programme could be successfully worked out, the end result would be the desired wholesome independence that the people were struggling to achieve by way of the Freedom Movement.

The eighteen items which Gandhi included in his scheme of Constructive Programme included the following: (1) Communal Unity (2) Removal of Untouchability (3) Prohibition (4) Khadi (5) Other Village Industries (6) Village Sanitation (7) New or Basic Education
In the Introduction to the booklet, it is stated that the Constructive Programme may otherwise and more fittingly called construction of Poorna Swaraj or complete independence by truthful and non-violent means. Gandhi held that all embracing constructive work would evoke the energy of the millions. The booklet on Constructive Programme was to many a blueprint of India’s national regeneration fundamentally centering around capacity-building through participatory principles.

After Gandhi’s death, the following items were added by his followers to strengthen the movement: 1) Cow Protection and Cow Welfare 2) Nature Cure, 3) Bhoodan (Land-gift), 4) Gramdan (Village-gift), 5) Shanti Sena (Peace Corps). Gandhi’s Constructive Programme was the blueprint for social resurgences. According to Gandhi, the capacity to take political power will increase in “exact proportion” to the ability to achieve success in the constructive effort. “That is to me the substance of political power. Actual taking over of the government machinery is but a shadow, an emblem.” (Young India, July 1931)

The most symbolic material representation of the spirit of Constructive Programme was khadi (hand spun cotton cloth). Khadi represented not only freedom from the yoke of colonialism, but also economic self-sufficiency and political independence centred on a craft-based village economy. “Through spinning their own yarn, Indians could regain their
autonomy just as by wearing khadi, they would not only struggle for independence but also experience the state of being independent. "

*Khadi* stands at the very core of the Constructive Programme. To Gandhi, it meant the beginning of economic freedom and equality of all in the country for it implied a wholehearted determination to meet the necessaries of life in the country through the labour and intellect of the local communities in the villages. The "khadi mentality" meant decentralization of the process of production and distribution of the necessaries of life. Emphasising the importance of *khadi* in the socio-economic life of the village, Gandhi remarked that the *charkha* (spinning wheel) included all the anterior and posterior industries- ginning, carding, warping, sizing, dyeing and weaving. Production of khadi includes cotton-growing, picking, ginning, cleaning, carding, slivering, spinning, sizing, dyeing, preparing the warp and the woof, weaving, and washing. These, with the exception of dyeing, are essential processes. Every one of them could be effectively handled in the villages. Infact, Gandhi was talking about other village industries too. These stand on a different footing from *khadi*. These industries come in as a handmaid to *khadi*. They cannot exist without *khadi*. Village economy cannot be complete without the essential village industries such as hand-grinding, hand-pounding, soap-making, paper-making, match-making, tanning, oil-pressing, etc. These in their turn would keep the village carpenter and the blacksmith busy. Thus cultivating the "khadi mentality" means becoming village minded in the true sense of the term. The *Charkha* (spinning wheel) therefore represented the spirit of self-reliance and if Gandhi was talking about self-reliant village republics, then
it was *khadi* that would be at the centre of such social, political and economic regeneration. The use and production of *khadi* underscores the point that production should be mainly from local materials and mainly for local use. Gandhian economics advocates that distribution can be equalized only when production is localized, eliminating the possibility of unnatural accumulation of profits in the hands of the few. Significantly, a labour intensive industry such as *khadi* with all its ancillary industries bears utmost relevance as a source of livelihood to the teeming millions. *Khadi* aims at serving not the atomic self but the community at large and as such allows no semblance of profit driven by greed. In this context, it will not be out of place to consider Gandhi’s views on silk as an alternative to *khadi*. In response to the letter written by Shri Jajuji regarding silk, Gandhi pointed out that the question associated with silk was that of violence and non-violence. Gandhi believed that there was, what he called, “‘violent silk’ and ‘non-violent silk’.” This is because sericulture involves violence in so far as the silk products, to the exclusion of only a handful of them, are obtained from a process whereby the silk worm is invariably killed. At the same, Gandhi opined that silk tended to make people luxury-loving and it called for a much larger capital outlay. In view of the above factors, Gandhi suggested that although we should stock both kinds of silk, i.e., “violent silk” as well “non-violent silk” (where the silk worm does not have to be killed) in our warehouses, we should give encouragement only to non-violent and hand-spun silk as opposed to foreign silk and silk manufactured in Indian mills. Coming back to the question of *khadi*, Gandhi was not opposed to making the material attractive to the users. He said “From the very beginning it has been our endeavour to introduce into khadi as much beauty and decoration as we can. We display this at every
khadi exhibition. We have been showing progress in the appearance of khadi every year. This was and still is the correct attitude. Khadimindedness does not mean that art and design should have no place in khadi, and that it is to be only the attire of the poor. Therefore the restraint we should place on ourselves here is that we should put what art and design we can into khadi and be satisfied.” Accordingly, in the end of the day, Gandhi strongly held that what should drive us into taking to khadi is not the desire to increase profits but the desire to serve the millions.

While denouncing the profit-driven cult of materialism, Gandhi was deeply aware of the problem of mass poverty. Gandhi saw that poverty in India was primarily a consequence of a neglected rural economy and enforced unemployment. This unemployment was basically structural in nature. Gandhi suggested dispersal of industries in the villages and the creation of viable rural economies. Gandhi recognized the predominance of the self-employed producer, agriculturist and artisan, engaged in producing for his basic requirements and not for the pursuit of wealth for its own sake. His concept of economic progress was a composite one, partly economic, partly moral and partly spiritual. The Gandhian concept of development thus relates to man as a whole, not just to the “economic man.” It seeks to avoid distortions in the relationship between man and his environment, between man and machine, between labour and capital and between village and town. According to Gandhi, work places have to be created in the areas where the people are living now. As a matter of fact, Gandhi stated that for the poor, the
economic is the spiritual (Young India, May 1927) and that to them God can appear only as bread and butter. (Young India, October 1931). 

It may be mentioned here that to foster the spirit of Constructive Programme, Gandhi realized the need to address the socialization process itself. Accordingly, he advocated the scheme of “Nai Talim” or Basic Education which was designed to be a comprehensive programme aimed at full development of the human personality in terms of both the body and the mind whereby formal literary education is integrally linked up with the cultivation of vocational skills and aptitude.

Furthermore, Gandhi’s scheme of Constructive Programme also addressed health and ecological concerns. According to Gandhi, “Mens sana in corpore sano is perhaps the first law for humanity. A healthy mind in a healthy body is a self-evident truth. There is an inevitable connection between mind and body. If we were in possession of healthy minds, we would shed all violence and, naturally obeying the laws of health, we would have healthy bodies without an effort.” According to Gandhi, one’s water, food and air must be clean. This leads to personal cleanliness resulting in increased levels of health and hygiene for the community at large. Gandhi exhorted the Congress workers to pay utmost attention to issue of health and hygiene and to make sincere attempts at generating awareness regarding the same. Thus it is seen that the issue of health security was very dear to Gandhi. It may be noted here that Gandhi himself started a project in this context, in the form of the Sevagram Ashram in the State of Maharashtra under which one village worker

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was selected from each village and imparted training in spinning, health practices, sanitation, environment etc. As a matter of fact, Sevagram became a centre of the Ganchian scheme of village welfare and development.

Related to the concept of constructive programme is Bread Labour. Gandhi learnt about the concept of Bread Labour from reading Tolstoy's writing on Bread Labour although he first got acquainted with idea after reading Ruskin's "Unto This Last". The divine law, that man must earn his bread by labouring with his own hands, was first stressed by a Russian writer named T.M.Bondaref. Tolstoy gave it wider publicity. In Gandhi's view, the same principle has been set forth in the third chapter of the Gita where we are told, that he who eats without offering sacrifice eats stolen food. Sacrifice here can only mean Bread Labour. If all worked for their bread, distinctions of rank would be obliterated; the rich would still be there, but they would deem themselves only trustees of their property and would use it mainly in the public interest. According to Gandhi, "Bread labour is a veritable blessing to one who would observe Non-violence, worship Truth...... This labour can truly be related to agriculture alone. But at present at any rate, everybody is not in a position to take it. A person may therefore spin or weave, or take up carpentry or smithery, instead of tilling the soil, always regarding agriculture however to be the ideal."

Based on his experiments in ahimsa, Gandhi held that non-violence in practice meant common labour with the body. He pointed out that the initial satyagrahis of South
Africa laboured for the common good. They included Hindus, Muslims (Shias and Sunnis), Christians (Protestants and Roman Catholics), Parsis, and Jews. They included the English and the Germans. By profession they were lawyers and architects, engineers, electricians, printers and traders. The common labour consisted of printing, carpentry, shoe-making, gardening, house-building, and the like, melting all artificial distinctions of caste, class, creed or religion and generating social capital in the process.

Analyzing the above discussion within the framework of human security, it is seen, that at one level, Gandhi's concept of *satyagraha* is closely linked to the concept of Sustainable Human Development (SHD) with the latter “creating an environment in which human security is guaranteed and individual human beings can develop their full potential and lead a life of dignity and freedom.” SHD represents an evolution of the classical concept of development: its emphasis has moved from the material well-being of states to the well-being of individual human beings. While the classical approach was based on three factors of production, namely land, capital and labor (human beings), the new paradigm of SHD places people at the centre, as the principal actor and the ultimate goal of development.

Sustainable Human Development discards the tendency to view human beings as merely the means of production and material prosperity even as it shifts the focus to treating the quality of human life as an end in itself. Sustainable human development is concerned with models of material production and consumption that are replicable and
Thus, satyagraha as a means for holistic socio-political action and mobilization within a composite framework of offering direct non-violent resistance in specific situations of injustice and untruth coupled by a consistently dynamic scheme of constructive programme bears enormous implications for groups and communities. Through the adoption of the technique of satyagraha, they are enabled to pursue the goal of socio-economic and moral development even as every individual is considered to be an active change-agent and a stakeholder in the process of his or her own welfare. At the same time, the scheme of constructive programme is equipped to generate social capital across faultlines, whereby diverse groups and communities, guided by a spirit of "non-violent assistance", can coordinate their efforts towards participating in the shared goal of nation-building, beginning from the local level. According to Gandhi, “Trust begotten in the pursuit of continuous constructive work becomes a tremendous asset at the critical moment.”

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