



## Satyagraha: As A Peace Education

*Hemangini Raysingbhai Chaudhari*

*Ex- Vyakhyata Sahayak, Government Arts College,*

*Vankal, Mangrol, Dist.: Surat,*

*Gujarat, INDIA.*

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### ABSTRACT

*Mahatma Gandhi was a great proponent of peace in the world. He was a practical idealist. His vision was holistic; hence he defined peace from holistic point of view. Gandhian views and visions are still alive in the world with holistic perception of truth, foresightedness and scientific analysis of the conflicts and violence in the human society. . Satyagraha has a creed, a value and certain methods of working. Gandhiji practiced satyagraha as an art and used it as a means conflict resolution and protest against the holistic action of enemies or authorities. Mahatma Gandhiji emphasized the training of people for self preparation that is the development of inner facilities through study, inner search and meditation. This is the inner work of personal growth and transformation. Social change is brought through reforms, legislation. Revolution etc. This is the outer work of satyagraha. According to satyagraha Mahatma Gandhiji, revolution begins at home; hence people must be motivated to develop the spirit of community living in their home through activities as: Enjoining together, Suffering together, and Praying together. At the community level, people should be involved in: Community prayer, Community sanitation. To Mahatma Gandhiji Satyagraha was much more than a non-violent technique. Satyagraha was an educational process that would not only create among the satyagrahis and acute awareness of injustice and exploitation, but also restore their dignity and self respect. All noble and genuine people who are willing and dreaming of better world must support education. Education is the only weapon, instead of guns, to capture the fort of peace.*

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### Introduction

As far as teacher education programmes are concerned which are planned and prepared to train teachers to deliver education for peace? Teacher has to be awakened to perform his role; he should be backed by appropriate training conducive environment in his institution and support of students' families and society. All this needs a will, a social will, a national will and the global will. All must join hands and hearts to realize they will for peace.

All noble and genuine people who are willing and dreaming of better world must support education. Education is the only weapon, instead of guns, to capture the fort of peace.

### **Concept and Meaning of Peace and Peace Education**

Educating for peace work with the school system to build a peaceful, just and sustainable world for our children. 'Peace education helps students to transform conflict in their own lives, understand and respect other cultures and ways of living and treasure of the earth. 'As far as the concept of 'Peace' is concerned, it has changed throughout history of mankind as individuals and different groups have struggled to realize a harmonious state of existence.'<sup>1</sup> 'In comprehensive term peace is a positive concept which implies much more than the absence of war or violence or conflict rather it is the practice of love and necessary condition for human survival.'<sup>2</sup> When Jesus said, ' Love Thy Neighbors As Thy Self', neighbor does not mean the physical or close relation rather it is extended to all levels of human being and creatures surrounding us.'<sup>3</sup> Ian M. Harris (1988) explains the concept of peace as : 'Peace is a concept which motivates the imagination, connotes more than the cessation of war, implies human beings working together to resolve conflicts, respect standards of justice, satisfy basic needs and honor human rights.'<sup>4</sup>

'Teachers of peace education encourage their students to cooperate with each other, think critically, solve problems constructively, take part in responsible decision-making, communicate clearly, share their feelings and commitments openly. These skills and values are essential for survival in an increasingly interdependent world, where violence has become an instrument of policy, yet still breeds more violence. Education of peace is part of the global education network.'<sup>5</sup>

'Peace education may be defined as the process of acquiring the value, the knowledge and developing the attitudes, skills and behaviors to live in harmony with oneself, with others and with the natural environment.'<sup>6</sup> 'Peace education as a right is something which is now increasing emphasized by peace researchers such as Betty Rardom.'<sup>7</sup>

James Page suggests peace education be thought of as ' encouraging a commitment to peace as a settled disposition and enhancing the confidence of the individual as an individual agent of peace, as informing the student on the consequences of war and social injustice, as informing the student on the value of peaceful and just social structure and working to uphold or develop such social structures, as encouraging the student to love the world and to imagine a peaceful future and as caring the students and encouraging the student to care for others.

### **Mahatma Gandhi's Concept of Peace**

Mahatma Gandhi was a great proponent of peace in the world. He was a practical idealist. His vision was holistic; hence he defined peace from holistic point of view. Gandhian views and visions are still alive in the world with holistic perception of truth, foresightedness and scientific analysis of the conflicts and violence in the human society. Mahatma Gandhi's perception of peace evolves in the context of violence. Contrary to violence there is non-violence which is producer of peace, but he admitted that

'Nobody can practice perfect non-violence. We may not be perfect in our use of it, but we definitely discard the use of violence'<sup>9</sup> Non-violence practice does not just involve using civil disobedience or Asahayog against oppressors but demands a rigorous discipline where an individual orients his or her life towards working harmoniously with others. Non-

violence implies taking an active stance in the world to manage conflicts constructively and to work for peace and justice.

In the period of globalization, Gandhian concept of security can provide a great sense of strength and confidence among people of the world. Gandhian concept of peace and non-violence emerge from individuals and extends vis-à-vis state to broader global perspectives.

Gandhian view of security and peace for both an individual and state can be meaningful only if certain interrelated measures are taken by the world community. These measures are

- Global conventional and nuclear disarmament.
- Preservation of environment and ecology.
- Thinking more of peace than about war and weapons.
- Globalization with a human face.

### **Satyagrah as a Peace Education**

Mahatma Gandhi in his serious and long continuing efforts to develop training programmes to help people prepare for non-violent struggle during freedom fight in India. 'To a world used to the incentives of greed and fear, Gandhiji gave an alternative, which literally meant insistence upon or adherence to truth.' but he described satyagraha as a way of life. Satyagraha has a creed, a value and certain methods of working. Gandhiji practiced satyagraha as an art and used it as a means conflict resolution and protest against the holistic action of enemies or authorities. Satyagraha has different phases of action by people

- Self preparation
- Revolution at home
- Learning from the people
- Loving the people
- Mass organization
- Constructive work
- Direct action

Mahatma Gandhiji emphasized the training of people for self preparation, that is the development of inner facilities through study, inner search and meditation. This is the inner work of personal growth and transformation. Social change is brought through reforms, legislation. Revolution etc. This is the outer work of satyagraha.

According to satyagraha Mahatma Gandhiji, revolution begins at home, hence people must be motivated to develop the spirit of community living in their home through activities as

- Enjoining together
- Suffering together
- Praying together

At the community level, people should be involved in

- Community prayer
- Community sanitation

To Mahatma Gandhiji Satyagraha was much more than a non-violent technique. Satyagraha was an educational process that would not only create among the satyagrahis and acute awareness of injustice and exploitation, but also restore their dignity and self respect.

In the economic field satyagraha lays stress on dignity of labour and non-ownership of land and property. In the political field Satyagraha lays stress on eschewing power and taking

care of means because should be pure for means predict ends. In the educational field Satyagraha tries to strike at the root of the existing system by introducing alternative education. Satyagraha further suggests steps of non-violent direct actions. Hence people must be trained to take action as

- Identify injustice
- Understand the adversary
- Communicate with opponent
- Educate public opinion
- Procession
- Non-violent Non-cooperation
- Non-violent interventions
- Training
- Arbitration, Mediation, Adjudication
- Creating parallel Structures.

## **Conclusion**

This Satyagraha seems to be an appropriate tool to resist, protest and oppose the dictum of authorities. It is a tool of conflict resolution, arbitration, mediation and lastly the building of peace. Hence Satyagraha may be included as practical discipline in education. Mahatma Gandhiji does not take Peace as an end, but a continuous revolutionary process. The people or communities trained in such components of peace building can provide conducive environment to coming generation to grow as peace oriented citizens of the world.

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