Nonviolence Centre Australia dedicates 30th January, Martyrs’ Day to all those Martyrs who were sacrificed for their just causes.

I have nothing new to teach the world. Truth and Non-violence are as old as the hills. All I have done is to try experiments in both on as vast a scale as I could.

-Mahatma Gandhi
Mahatma Gandhi’s 5 Teachings to bring about World Peace

“If humanity is to progress, Gandhi is inescapable. He lived, thought, acted and inspired by the vision of humanity evolving toward a world of peace and harmony.” — Dr. Martin Luther King, Jr.

Have you ever dreamed about a joyful world with peace and prosperity for all Mankind – a world in which we respect and love each other despite the differences in our culture, religion and way of life?

I often feel helpless when I see the world in turmoil, a result of the differences between our ideals. This leads to grief and sorrow being inflicted on millions of innocent victims by a few who abuse the power of their convictions.

“How can I make difference so that I may bring peace to this world that I love and cherish so much? A name flickers instantly in my mind.” — Mahatma Gandhi

Mahatma Gandhi inspired the world with his faith in truth and justice for all Mankind. He was a great soul who loved even those who fought against his ideals to bring about peace with non-violence.

How could a meek and fragile person of small physical stature inspire millions to bring about a profound change in a way the mightiest had never achieved before? His achievements were nothing less than miracles — his creed was to bring peace to not only those who suffered injustice and sorrow but to espouse a new way of life for Mankind, with peace and harmony. His life was a message — a message of peace over power, of finding ways to reconcile our differences, and of living in harmony with respect and love even for our enemy.

Teaching # 1: Power is of two kinds. One is obtained by the fear of punishment and the other by acts of love. Power based on love is a thousand times more effective and permanent than the one derived from fear of punishment. — Mahatma Gandhi

The force of power never wins against the power of love. At this hour of greatest unrest and turmoil in our world, the greatest force to be reckoned with lies within our hearts — a force of love and tolerance for all. Throughout his life, Mahatma Gandhi fought against the power of force during the heyday of British rein over the world. He transformed the minds of millions, including my father, to fight against injustice with peaceful means and non-violence. His message was as transparent to his enemy as it was to his followers. He believed that, if we fight for the cause of humanity and greater justice, it should include even those who do not conform to our cause. History attests to his power as he proved that we can bring about world peace by seeking and pursuing truth for the benefit of Mankind. We can resolve the greatest of our differences if we dare to have a constructive conversation with our enemy.

Teaching # 2: What difference does it make to the dead, the orphans, and the homeless, whether the mad destruction is wrought under the name of totalitarianism or the holy name of liberty and democracy?

A war always inflicts pain and sorrow on everyone. History has witnessed countless examples of dictators, including Hitler, Mussolini, and Stalin to name but a few, who inflicted sorrow and destruction on our world. A world of peace can be achieved if we learn the power of non-violence, as shown by the life of Mahatma Gandhi.

Mahatma Gandhi has proven that we can achieve the noble causes of liberty, justice and democracy for Mankind without killing anyone, without making a child an orphan, and without making anyone homeless with the damage caused by war.

Teaching # 3: There are many causes that I am prepared to die for but no cause that I am prepared to kill for. — Mahatma Gandhi

We live for our values and passion but at the core of our existence lies our innate desire to live a peaceful life. The greatest noble cause is to display our desire to bring about peace in this world by our own sacrifice and not that of those who oppose our views. The strength of cowardice is in using power to
cause death and destruction for others. The strength of courage is in self-sacrifice for the benefit of all.

Mahatma Gandhi sacrificed his own lucrative law practice in Durban, South Africa to lead a simple life and to share the pain of the powerless and destitute. He won over the hearts of millions without ever reigning power over anyone — simply with the power of altruism. We too can bring peace to our world by showing our willingness to sacrifice our self-centered desires. Our utmost cause in life should be to win the hearts of others by showing our willingness to serve causes greater than ourselves.

Teaching #4: An eye for an eye will only make the whole world blind — Mahatma Gandhi

History can attest to the fact that most human conflicts have been as a result of a stubborn approach by our leaders. Our history would turn out for the better if our leaders could just learn that most disputes can be resolved by showing a willingness to understand the issues of our opponents and by using diplomacy and compassion.

No matter where we live, what religion we practice or what culture we cultivate, at the heart of everything, we are all humans. We all have the same ambitions and aspirations to raise our family and to live life to its fullest. Our cultural, religious and political differences should not provide the backbone to invoke conflicts that can only bring sorrow and destruction to our world.

Teaching #5: We must become the change we want to see in the world. — Mahatma Gandhi

A great leader always leads with an exemplary life that echoes his ideals. Mahatma Gandhi sacrificed his thriving law practice and adopted a simple life to live among the millions who lived in poverty during his freedom struggle. Today, we see modern leaders cajoling the masses with promises that they never intend to keep – let alone practicing what they preach in their own lives. One cannot bring world peace to all unless a leader demonstrates peaceful acts of kindness daily. Mahatma Gandhi believed that we are all children of God. We should not discriminate amongst ourselves based on faith, caste, creed or any other differences.

An outstanding example of Mahatma Gandhi’s leadership was his famous Salt March, which brought about a profound change. On March 2nd 1930, as a protest at tax on salt, Gandhi wrote a remarkable letter to Lord Irwin, the Viceroy of India. He wrote, “Dear Friend, I cannot intentionally hurt anything that lives, much less fellow human beings, even though they may do the greatest wrong to me and mine. Whilst, therefore, I hold the British rule to be a curse, I do not intend to harm to a single Englishman or to any legitimate interest be may have in India…” With these words, he inspired millions to fight for this righteous cause and eventually forced the British to leave India without inflicting harm to any Englishman. Such were the quintessential qualities of justice and peace that made Mahatma Gandhi the man who changed our world for the better with his ideals of faith, love and tolerance.

“Generations to come, it may be, will scarce believe that such one as this ever in flesh and blood walked upon this earth.” — Albert Einstein on Gandhi

Mahatma Gandhi taught us that we can bring harmony to our world by becoming champions of love and peace for all. The task is daunting, but he has shown that a fragile, meekly man of small physical stature can achieve feats of incredible magnitude with a staunch belief to practice peace through non-violence. Will you make a pledge to become the change that you would like to see in this world? I have.

Let the first act of every morning be to make the following resolve for the day:

- I shall not fear anyone on Earth.
- I shall fear only God.
- I shall not bear ill will toward anyone.
- I shall not submit to injustice from anyone.
- I shall conquer untruth by truth. And in resisting untruth, I shall put up with all suffering.

— Mahatma Gandhi

www.zenhabits.net
Heroes of Non-violence Show Way to Peace

Daily reports of violent incidents round the world make many of us feel helpless and hopeless. We wonder how we could possibly make a difference.

The thing to remember is never to lose hope, for however small the effort, every individual effort makes a definite difference.

Mahatma Gandhi expressed this very clearly: “You have to do the right thing... You may never know what results come from your action. But if you do nothing, there will be no result.” Martin Luther King Jr declared: “Our lives begin to end the day we start being silent about the things that matter.”

When we look at the lives of Gandhi and King, two individuals who literally changed the course of history, it is easy to think of them as superhuman. Yet they were the first to stress that every single person has a vital role to play. Gandhi said: “I have not the shadow of a doubt that any man or woman can achieve what I have, if he or she would make the same effort and cultivate the same hope and faith.”

There are those who predict that the struggle of the 21st century will be between civilizations, or between religions. I disagree. I am convinced that it will be between violence and non-violence. It will be a struggle between the human impulse towards destruction and hatred and our capacity for constructive action and love.

What lessons can we learn from the lives of two of its greatest practitioners, two men who led huge numbers of people to freedom and dignity? The essential nature of non-violence is that it is rooted in the inner, personal transformation of individual human beings. As a result, the changes that are realised in society as a whole through genuine non-violence are fundamental and enduring.

Mahatma Gandhi’s efforts began with such an inner change. As a boy he was painfully shy, always worried people would make fun of him. Even after passing his law exams, he remained timid.

The turning point came when he was riding in a first-class carriage on a train in South Africa, and was ordered to move to the freight van. When he refused to do so, he was forced off the train. Gandhi stayed awake all night, debating on whether he should take a stand and fight for human rights.

He realised that it would be cowardly to run from his fears — so he squarely faced and challenged his timid nature, determined to confront injustice. From this inner change came one of the greatest movements of the twentieth century. Gandhi realised that human beings are the true starting point of all change. This parallels the Buddhist way of thinking. A great inner transformation — what I call “human revolution” — in just a single individual can help achieve a change in the destiny of a nation and further, in the destiny of all humankind.

Ultimately, it was their faith in people that enabled Gandhi and King to maintain their strength under all circumstances.

Unfettered by narrow nationalist or sectarian concerns, both men saw each of the world’s inhabitants as
fellow citizens equally lit by the inner brilliance of life. And they believed that our highest duty is to be loyal to the voice of conscience that issues forth from deep within each one of us.

Both Gandhi and King each painfully experienced the overwhelming forces of violence. Yet, they never abandoned their trust in human beings.

Inspired by President Daisaku Ikeda’s (Soka Gakkai International) article published in The Times of India. Saturday, November 22, 2003.

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“I have known God only as Truth. There was a time when I had doubt about the existence of God, but I never doubted the existence of Truth. This Truth is not something material but pure intelligence.”

- Mahatma Gandhi

-Gambhir Watts OAM
President
International Centre of Nonviolence Australia
www.nonviolence.org.au
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Incredible things are done in the world simply out of commitment. A great example is that of Mahatma Gandhi. If you look at this man, he was not talented or anything special, please see. As a child he did not show great potential. He was not extraordinarily intelligent. He was not an artist, scientist, or even a very good lawyer. He could not successfully practice as a barrister in India, which is why he went to South Africa for a better opportunity. Even there, he was not very successful. But suddenly, the man made a commitment towards something. He got so committed that he became a giant.

I remember what he wrote about his first case at a court in India – he stood up to argue his case and his heart sank into his boots. Does this sound like Mahatma Gandhi? The man went on to move millions of people. With just one incident in his life, suddenly all his identities broke.

He had gone to South Africa to make a living and he was doing okay as a lawyer. One day he bought a first class ticket in a train, got in, and traveled some distance. At the next station, a white South African got in. This man did not like a brown-skinned person sitting in first class, so he called the ticket collector. The ticket collector said, “Get Out!” Mahatma Gandhi said, “I have a first class ticket.”

“It doesn’t matter, just get out.”

“No, I have a first class ticket. Why should I get out?”

They threw Gandhi out of the train along with his luggage and he fell on to the platform. He just sat there for hours. “Why did this happen to me? I bought a first class ticket. Why was I thrown out of the train?” he thought. It was then that he identified himself with the larger predicament of the people. Till then his survival, law, and making money were important to him. But now, he identified with a much larger problem that existed. He just broke that little identification and moved into a much larger identity.

Many humans who are historically known as great beings; this is all that happened to them. They were living with a limited identification. All of a sudden, an event occurred that broke their identities and they were able to relate to a larger process happening around them. They did things that they themselves could not imagine possible.

Gandhi moved millions of people just like that. Not only in India, anywhere in the world you take the name of the Mahatma and there is a sense of respect. All this happened at a time when there were so many leaders who were true giants in India. They were more talented, better orators and better educated. Yet, this man stood above them all, simply because of his commitment.

Whatever happens, life or death, commitment must not change. Truly committed, you express yourself totally, in every possible way. When commitment is lacking, somewhere you lose your purpose. When the purpose of why we are here is lost, there is no question of fulfilling our goals, isn’t it?

So being committed is just something we have to decide within ourselves. If we are truly committed to whatever we have taken up in our life, the results are plenty, you know? If results don’t come, for a committed person there is no such thing as failure. If I fall down 100 times a day, what to do? Stand up and walk again, that’s all.

Commitment does not mean aggressiveness; this must be understood. This is where Mahatma Gandhi’s example is so apt. He was committed to India’s freedom struggle, but at the same time he was not against the British people. That was the best part, wasn’t it? This shows the maturity of the man.
The annual oration commemorates India’s Martyrs’ Day, the anniversary of Mahatma Gandhi’s assassination on 30 January 1948, and is delivered by a person whose life work exemplifies Gandhian ideals. The Gandhi Oration was established in 2012 by UNSW and the Australia India Institute in consultation with the Consul General of India. The Oration is preceded by a remembrance ceremony at the Gandhi bust on the UNSW Library Lawn.

2016

Peter Greste delivered UNSW’s 2016 Gandhi Oration

Award-winning journalist Peter Greste delivered UNSW’s 2016 Gandhi Oration in a free public lecture on 29 January 2016. An acclaimed campaigner for freedom of the press, Greste addressed the topic “Journalism in the Age of Terror”.

The Australian-born foreign correspondent was jailed for 400 days in 2013 on confected terrorism charges along with two colleagues while working in Egypt for Al Jazeera English.

He was sentenced to seven years in prison after a trial that was widely dismissed as a sham, but in February 2015, after intense international pressure, he was deported to Australia under a presidential decree. He was later granted a full pardon by the Egyptian government.

As a result of the letters he wrote from prison in the defense of freedom of the press, Greste won a Walkley Award for most outstanding contribution to journalism in 2014, and Royal Television Society and Tribeca Disruptive Innovation Awards in 2015.

He has also been awarded the International Association of Press Clubs’ Freedom of Speech Award; and the Australian Human Rights Commission Medal. Prior to his incarceration in Egypt, Greste covered the civil war in Yugoslavia and elections in South Africa as a freelance reporter. He joined the BBC as its Afghanistan correspondent in 1995 and went on to cover Latin America, the Middle East and Africa. In 2011, he won a Peabody Award for a BBC documentary on Somalia before joining Al Jazeera as its East Africa correspondent.

2015

Ela Gandhi, the granddaughter of Mahatma Gandhi, delivered UNSW’s 2015 Gandhi Oration

Ms Ela Gandhi, the granddaughter of Mahatma Gandhi, delivered UNSW’s 2015 Gandhi Oration on 30 January.

Ela Gandhi has been active in the anti-apartheid struggle in South Africa for many years and was under house arrest for nine years during the struggle against apartheid. She is the Guardian of the Phoenix Settlement, the iconic centre established by Mahatma Gandhi, and founded the International Centre on Nonviolence of which there is an Australian Chapter.

A member of the Parliament in South Africa from 1994 to 2004, Ms Gandhi remains a champion of women’s rights and a strong advocate of the teaching of the principles of non-violence at every level of education, starting at the formative pre-primary age.

2014

Internationally acclaimed Australian author Thomas Keneally delivered UNSW’s 2014 Gandhi Oration

Best known for his 1982 Booker Prize-winning novel Schindler’s Ark, which was later adapted for film by Steven Spielberg as Schindler’s List, Mr Keneally addressed the topic “Gandhi – Lovers and Haters”.

Thomas Keneally’s novels include The Chant of Jimmie Blacksmith, Schindler’s Ark and The People’s Train. His history books include The Great Shame, Australians and The Commonwealth of Thieves. He has won the Miles Franklin Award, the Booker
Prize, the Los Angeles Times Prize, the Mondello International Prize, and the Helmerich Award (US). Thomas Keneally is a Fellow of the Australian Academy of the Humanities, the American Academy of Arts and Sciences and the Royal Society of Literature. He has honorary doctorates from a number of Australian and international universities. He has held academic posts at New York University and the University of California, Irvine. He lives in Sydney.

2013

The Honourable Michael Kirby AC CMG delivered UNSW’s 2015 Gandhi Oration

Year 2013 oration was delivered by The Honourable Michael Kirby AC CMG who addressed the topic of What would Gandhi do today? A meditation on the contemporary challenges of human rights. Michael Kirby tirelessly advocated for equal opportunities and is internationally recognised for his humanitarian efforts as well as his long standing contribution to the Australian legal system. The Honourable Michael Kirby AC CMG is one of Australia’s most admired and respected public figures.

Upon retirement from the High Court of Australia in 2009 he was Australia’s longest serving judge. Michael was first appointed as Deputy President of the Australian Conciliation & Arbitration Commission followed by his appointment as Chairman of the Australian Law Reform Commission. In addition to his judicial commitments, Michael is a leader in law reform and human rights. He was elected President of the International Commission of Jurists, Geneva, UN Special Representative Human Rights in Cambodia and is a member of the UNAIDS Reference Group on HIV and Human Rights.

Michael has been awarded honorary doctorates from Australian and overseas universities, including the University of New South Wales where he is currently a Visiting Professorial Fellow in Law, a member of the Law Advisory Council and a member of UNSW Medicine Dean's Circle. The Kirby Institute for infection and immunity in society, also at UNSW, opened in 2011 and is named after Michael. In 2010 he was awarded the Gruber Justice Prize that recognises individuals or organisations for contributions they have made to the cause of justice through the legal system.

2012

Professor Patrick Dodson delivered the Inaugural UNSW’s 2012 Gandhi Oration

The inaugural speaker was Professor Patrick Dodson, who has shown great leadership promoting and fostering reconciliation between Indigenous and non-Indigenous Australians.

Patrick Dodson is a Yawuru man from Broome in WA. He has dedicated his life work to being an advocate for constructive relationships between Indigenous and non-Indigenous people based on mutual respect, understanding and dialogue. He is a recipient of the Sydney International Peace prize.

He is a former Royal Commissioner into Aboriginal Deaths in Custody, former Chair of the Council for Aboriginal Reconciliation and is currently Co-Chair of the Expert Panel for Constitutional Recognition of Indigenous Australians.

Patrick lives in Broome with his family, where he is involved in social, cultural, economic and environmental sustainability through his roles as Chair of the Lingiari Foundation and Executive Chair of Nyamba Buru Yawuru.

He is the founding Director of the Indigenous Policy & Dialogue Research Unit at UNSW and Adjunct Professor at the University of Notre Dame Australia.

Source: unsw.edu.au
The growing culture of violence of all kinds, physical, domestic, structural, communal, wars and a host of other kinds of violence, in our world, is reaching epidemic proportions. Many reasons have been cited by academics inequality, lack of a just system, growing levels of poverty, easy access to weapons, living in abusive homes, breakdown in family structures and so on and so forth. (Bhandare, 1999; Alfred Nhema and Paul Tiyambe Zeleza, 2008)

The one central feature that has not been touched is the importance of education and in particular the education of 0-7 year olds.

This is a crucial period in the life of a child. In these first years the child learns essential values mostly from observation and copying but also from formal learning. A recent visit to a facility specialising in psycho motor learning skills revealed to me the importance of the introduction of a safe environment where children can experiment on various motor skills but also on simple life skills such as observing rules of good communication through pledging not to push and pull and fight etc. These are rules that the children have to obey in order to have fun and get to play games and learn motor skills.

The difference in behaviour of these children from those in other facilities was stunning. A number of parents spoke about how much of real improvement they were able to see in their children after they attended these sessions.

Kendra Cherry a prominent educator and writer wrote in a blog, “Early childhood is a time of remarkable physical, cognitive, social and emotional development.” Language, mannerisms, likes and dislikes are all learnt behaviour and the learning starts at this level. Good and intensive investment into this level of education can make a lifelong difference to an individual.

Josei Toda, a prominent educator and second President of Soka Gakkai and a war objector who was imprisoned for his beliefs, is quoted by Daisaku Ikeda as saying, “Education, or the fostering of capable people, is indeed a noble mission, and those with a deep sense of responsibility who completely dedicate themselves to this mission are truly worthy of respect.” (Ikeda, 2001)

This statement by an eminent educator reveals a number of truths.

1. Education is powerful and an important part of transformation
2. The content of education is important
3. The method through which it is imparted is equally important and
4. The quality of the person who imparts it, is absolutely important.

Gandhi Development Trust is based on Gandhian ideas. Many of Gandhiji’s ideas were developed during his 21 years in South Africa.

A study of Gandhiji’s legacy of his own personal transformation in South Africa reveals the impact of education albeit informal education on his life. Gandhi spent approximately 21 years in S.A. During this time he read many books and had many highly intellectual discussions with many and diverse people.
who came into his life.

I will tabulate some of the key moments of his life in South Africa through which the transformation in his life occurred and then look at some of the ways in which his life transformed. This is so that we can understand what in his life did he change and why and what lessons we can learn from this. In South Africa he faced 6 major challenges.

1. Challenges of a racist society.

2. Challenges of being drawn into 4 major religions

3. Challenges of dealing with the colonial politics.

4. Dealing with difficult issues of an unequal unjust economic order.

5. Challenges of imposed beliefs and power relations between those who were being subordinated and those who were the subordinators- in terms of colonialism, gender, class and caste.

And

6. The challenges of conservation, of natural resources, plant and animal life, and the role of human beings in the protection of valuable resources.

He saw that underlying all these was economics and power. He had discussions with friends of different religious, ideological and racial backgrounds, both men and women. He read many books, on religion- the Bible, Koran, Gita, and a host of others. He read many books by socio political philosophers such as Tolstoy, Thoreau, Ruskin, Marx, Bentham and others. 16 years later he came up with his own philosophy- expressed in a little book entitled Hind Swaraj.

In chronological order, one sees that he was strongly influenced by his Christian lawyers and friends in Johannesburg with whose help he developed a deep understanding of the Bible. He was influenced by his Muslim hosts with whose help he developed an intimate knowledge of the Koran. He himself felt that it was important for him to learn about Hinduism and studied the Gita thoroughly and also some of the other Hindu scriptures.

He acknowledges the key turning point in his life as the incident when he was thrown off the train because of racial prejudice.

2 years after arriving in South Africa in April 1895, Gandhiji visited the Mariannhill monastery near Pinetown which was started by a Trappist, Father Francis Pfanner. He was impressed by this little settlement of 120 monks, 60 nuns and 1200 learners, all living together and respecting each other. Writing for the London Vegetarian he described his visit thus:

“My companions and I walked to Marian Hill ... It is a very pleasant walk through the little hills all covered with green grass. One of the brotherhood came up and bowed very low.... The Settlement is a quiet little model village....The principle of liberty equality and fraternity is carried out in its entirety. Every man is a brother, every woman a sister. ...A model Trappist gets up at 2 a.m. and devotes four hours to prayers and contemplation. At six he has his breakfast, which consists of bread and coffee, or some such of simple foods. He dines at twelve...sups at six in the evening and goes to bed at 7 or 8 p.m.....None may keep money for private use. All are equally rich or poor...A better instance of undying faith and perfect, implicit obedience could not well be found anywhere else. If their repast is the simplest possible, their dining tables and bedrooms are no less so. They believe in no colour distinction. ...I know from personal experience that a visit to the farm is worth a voyage from London to Natal. (F. Meer(ed.), The South African Gandhi, pp. 871-4)”
This visit influenced him deeply and we see some of the ideas replicated in his life. Eight years after this visit, Gandhiji started printing his own newspaper, *Indian Opinion*, in Durban. This was a tool to educate, mobilise and to provide information to the community. It was produced in 4 languages, English, Hindi, Tamil and Gujarati. (Gandhi, 1928) In 1904 he took the decision to remove the printing press from the centre of town to the countryside. Albert West provides a firsthand account of how and why Phoenix was purchased by Gandhiji (*Illustrated Weekly of India*, 1965).

“This came about in an interesting way. My report on the financial situation (of the newspaper) had greatly disturbed Gandhi, and he decided to make a full investigation on the spot. The night he left Johannesburg, Henry Polak, sub-editor of *The Critic*, who had made the acquaintance of Gandhi at the time of the plague and had become friendly, came to see him off at the station and left him with a book to read during the twenty-four hour journey to Durban. It was Ruskin’s *Unto This Last*. The reading of this book, Gandhi declared, brought about an instantaneous and practical transformation in his life. He came to realise: that the good of the individual is contained in the good of all; that a lawyer’s work has the same value as the barber’s, inasmuch as all have the same right of earning their livelihood from their work; that a life of labour, i.e. the life of the tiller of the soil and the handicraftsman, is the life worth living. So he decided to reduce these principles to practice.” (*Illustrated Weekly of India*, 1965)

He moved the press to Phoenix and with it all the people who worked in the press. Most of them considered the scheme to be idealistic and doubted that it would work but went along with Gandhiji’s idea.

West wrote, “To say that I approved of the proposal suggests a certain amount of wishful thinking. I was certainly in love with the idea, and my love for Gandhi was sufficient to make me want to succeed in this venture. .....There was much in this life in open country that was attractive. We enjoyed friendly relations with Africans living in the surrounding hillsides and with passersby to and from the station.” (*Illustrated Weekly of India*, 1965)

The Phoenix Settlement continued to exist as a settlement providing vital services to the community until 1985. At present it is preserved as a historic site. The newspaper continued until 1962.

In 1906 Gandhiji participated for the second time on the side of the British as a stretcher bearer during the Bambatha Uprising. He was horrified at the carnage and became more determined to promote nonviolence. He took the vow of Brahmacharya. For Gandhiji a Brahmacharya was not just a celibate person but more so a devotee who tries to attain moksha through discovering the path of truth and virtue. (Gandhi, The Essence of Hinduism, 1987) This was a major turning point in his life.

Arising from these experiences Gandhiji transformed his life.

Some of the visible transformation in Gandhiji’s life were:

– From affluence to simplicity
– From being class and status conscious to living with the poor in a wood and iron “ramshackle” building with only basic simple furnishing.
– living in a communal setting as equals.
– Working the land and becoming self sufficient
– Time management and punctuality
– Living with people of different faiths
– Holding regular communal inter faith prayers in the open
– Imparted his knowledge and skills to the children through an informal school.
– His education was geared towards the development of the mind body and soul.
– He emphasized the importance of critical thinking based on knowledge.
– learned the intrinsic value of self-control
– learnt from a number of female colleagues, Ms Schlesin, Mrs Pollack, Olive Schriener, Emily Hobhouse, and the Suffragettes among others to be gender conscious
– began to understand the meaning of liberation...
or Swaraj as self-control.

- Began to look at a new economic order which will focus on ensuring that every individual was a part of the economy instead of the existing system which marginalized the poor.

- Began to view rapid industrialization and mechanization as leading to unemployment. While he accepted that some instruments were essential, he opposed replacement of people by machines.

Gandhiji cites a passage from Professor Huxley who wrote on education, “That man I think has had a liberal education who has been so trained in youth that his body is the ready servant of his will (self-control) and does with ease and pleasure all the work that as a mechanism it is capable of (work ethic); whose intellect is a clear, cold, logic engine with all its parts of equal strength and in smooth working order (critical thinking)…whose mind is stored with a knowledge of the fundamental truths of nature(knowledge)… whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience(values and responsibility)… who has learnt to hate all vileness and respects others as himself.(love and respect non judge-mental)

Such a one and no other, I conceive, has had a liberal education, for he is in harmony with nature.”

(M.K.Gandhi, 1938)- The book was written and printed in the Indian Opinion in a serialized form in 1909.

Bhiku Parekh describes Gandhiji’s transformation beautifully when he says that Gandhiji saw Truth as the basis and that one needed to be truthful to oneself. That learning and transformation was a journey through which one discovers truths through self-reflection and continues to make the changes necessary to be in tune with the truth. (Parekh, 1996)

So how does this impact on the present education system?

Some of the key ideas have been seen through the Gandhian experiments but the basic issues that we face is that our present education system is geared towards providing skills and knowledge Toda said, “Those who put the highest priority on fame and wealth lack the qualification to be leaders in the truest sense.” (Ikeda, 2001) A colleague recently came to me with a serious dilemma. Her son who was doing very well in Arts and scored top marks in this field was making a career choice and her dilemma was that he was making a choice based on which profession will get him the highest income. Do young people today make choices on the basis of what they can do for the community? Do parents want their children to make choices on these bases? Do we still value Florence Nightingale?

Certainly there is something that needs to be corrected in our system which is giving rise to the growing culture of crime, corruption, consumerism, violence, oppression, selfishness and exploitation of people and of nature. Are all the concerns that have been raised by Gandhiji, Toda, Huxley, Emerson, Toynbee or Gramsci being addressed by our system of education or are we governed simply by industry and capital? These are some of the key questions that need to be asked when we re-look at our curriculum. Once we agree what are really important priorities for us then we need to begin to look at a process through which these can be communicated through education from the early childhood level to the tertiary level and beyond as life is about learning and re-learning.

Bibliography


Mahatma Gandhi’s Martyrdom Day Activities Worldwide

India

Gandhi’s Martyrdom Day: Government offices across India to observe 2 minute silence

All states and central government departments observed two minutes silence all over India on Martyrs Day, 30 January as a mark of respect for the freedom fighters and martyrs who had laid down their lives for the country.

All organisations observed a two minutes silence at 11.00 am on 30 January which is also the day when Mahatma Gandhi was assassinated. For the observance of this day, silence was observed and work and movement stopped for two minutes throughout the Country on 30 January every year. Wherever available, the commencement and termination of the two minutes’ silence period was indicated by sound of siren or Army guns.

Source: www.csb.gov.in

India Remembers Mahatma on his Death Anniversary, Commemorates Martyrs’ Day

30 January is a date no Indian ever forgets. It’s the day when the global symbol of peace and non-violence, Mahatma Gandhi was assassinated by Nathuram Godse. India observes 30th January as the Martyrs’ Day to remember and pay tributes to the Father of the Nation, Mahatma Gandhi. On this day, the President, Vice President, Prime Minister, Defence Minister, and The Three Service Chiefs gather at the Samadhi at Raj Ghat memorial in New Delhi and lay wreaths to pay their respects to Mahatma Gandhi.

As a part of the ceremony, The armed forces personnel blow bugles sounding the Last Post. The inter-services contingent reverse arms as a mark of respect. A two-minute silence in memory of Indian martyrs is observed throughout the country at 11 AM. Participants hold all-religion prayers and sing tributaries.

Martyrs’ Day
30 January 2016
Mani Bhavan, Mumbai, India

Gandhi Smarak Nidhi, Mumbai & Mani Bhavan

Gandhi Sangrahalya invited people to participate to mark the Mahatma Gandhi Martyrs’ Day. At Martyrs’ Day, multi-religious prayers recitation were held followed by Bhajans by local school students and professionals.

South Africa

Mahatma Gandhi-Nelson Mandela Cricket Series

India and South Africa to play for the Freedom Trophy

India and South Africa announced that all future series between the two countries will be played under the title of ‘The Mahatma Gandhi-Nelson Mandela Series’.

The Board of Control for Cricket in India and Cricket South Africa also introduced the ‘Freedom Trophy’, named in honour of the two political figures.

Gandhi and Mandela are two of the world’s most revered historical figures and played key roles in shaping the political landscape of their respective countries.

Mandela was an anti-apartheid figure who served as South Africa’s president in the 1990s, while Gandhi peacefully led the Indian independence movement.

“Mahatma Gandhi and Nelson Mandela liberated
our nations with non-violence and non-co-operation as their weapons which have inspired the world, to adopt and achieve their goals in a peaceful manner.

This trophy is dedicated to Mahatma and Madiba, the guiding souls of both the nations.”

For the people of both the countries there is no greater duty than to uphold the ideals of both Mahatma Gandhi and Nelson Mandela.

“As cricket loving people, the players must fight hard to win on the field of play but never forget to do battle in the spirit of these two great men.”

United Kingdom

Observance of Martyrs’ Day in London

Martyrs’ Day was observed on 30 January 2016 at Tavistock Square in the London Borough of Camden which hosts a bust of Mahatma Gandhi. The programme began with laying of wreaths by dignitaries present on the occasion including the High Commissioner H.E. Navtej Sarna and Mayor of Camden, Councillor Larraine Revah (Ms.). This was followed by remarks made by High Commissioner, the Mayor of Camden and other dignitaries. The programme concluded with the rendering of favourite Bhajan of Mahatma Gandhi by students of Bhartiya Vidya Bhawan. A two-minute silence was also observed. Later, High Commissioner accompanied by other officers of Mission also paid floral tribute to Mahatma Gandhi statue at Parliament Square.

Mahatma Gandhi - A Retrospective

An interactive lecture by Birad Rajaram Yajnik

Sloane Terrace in Chelsea / Belgravia in the Royal Borough of Kensington and Chelsea, London, England

An interactive, multimedia evening accompanied by live music, charts the life and times of Mahatma Gandhi, through a series of short, memorabilia and shared experiences.

Presented by Birad Rajaram Yajnik, a noted Gandhi author, speaker and curator, the evening is an exploration of the values of the Mahatma, commentary on his impact on some of the most powerful leaders and influencers, and how Gandhi's teachings and presence are still relevant today to each of us as individuals, in our communities, and as a society.

The live music performed by some of the finest artists included Gandhi's favourite bhajans and classical pieces. A photographic installation of some rare images of Gandhi was also on display.

Birad Rajaram Yajnik has spoken on Gandhi at the United Nations, the Metropolitan Museum of Art in New York, the Nehru Centre in London, and the Tolstoy farm in Johannesburg. He has developed interactive installations in three continents – the King Gandhi Wall at Howard University, Washington DC, the Mandela Gandhi Digital Exhibition at Constitution Hill and the Mandela Gandhi Wall at the Nelson Mandela Foundation, Johannesburg.

Gandhi Foundation Multifaith Celebration 2016 in conjunction with The Animal Interfaith Alliance

Bromley by Bow, London

Gandhi Foundation Multifaith Celebration 2016 in conjunction with The Animal Interfaith Alliance.

Multifaith Celebration sees the Gandhi Foundation return to Kingsley Hall. (The place where Gandhi stayed in 1931 whilst attending the Roundtable Conference on the future of India.)

The cause of animal welfare was a concern of Gandhi's throughout his life. Having promised his mother before coming to London in 1888 that he would eat no meat, he joined the London Vegetarian Society and his first public speech was on animal cruelty. Is the case for reducing meat consumption stronger today than it was in Gandhi's time?
United States of America

68th Anniversary of Mahatma Gandhi

Dnyaneshwar Mulay, Consul General of India, New York, USA, a prominent thought leader, diplomat, and author and Dr. P. Jayaraman gave speeches on 68th Anniversary of Mahatma Gandhi.

Mahatma Gandhi (Sarvodaya Day)

The Hindu Temple Society of North America celebrates Movement Leaders of Non-Violence: Remembering Mahatma Gandhi (Sarvodaya Day) Martin Luther King and Nelson Mandela.

www.nyganeshatemple.org

Canada

A Gandhian Perspective on the Sustainable Development Goals

Presenter Dr. Reva Joshee at University of Alberta revisited some of the core principles of Gandhi’s teachings and considered their applicability to many of the global crises that we are now facing. As Martin Luther King Jr. observed, “If humanity is to progress, Gandhi is inescapable. He lived, thought and acted, inspired by the vision of humanity evolving toward a world of peace and harmony. We ignore him at our own risk.”

As we grapple with increasing social malaise and widespread environmental degradation, we may be surprised at how relevant Gandhi’s vision continues to be.

www.gandhifoundation.ca

Gandhi Memorial Event & the Season for Nonviolence

Gandhi Memorial Event presented by the Gandhi Foundation and part of International Week at the University of Alberta.

Sri Lanka

Quiz Programme on Mahatma Gandhi

Quiz Programme was held on Mahatma Gandhi on 30th January 2016 at Mahatma Gandhi International Centre, Matale, Colombo Sri Lanka.

Mahatma Gandhi is remembered even in Slovenia

Slovenia’s city municipality of Slovenj Gradec is the peace messenger city where now stands a statue of Mahatma Gandhi presented by India.

Slovenj Gradec is one of the 73 cities in the world where officially the statue of Gandhi has been erected. This small city in northern Slovenia in central Europe remembers Mahatma Gandhi on his birth anniversary on Oct 2 and the anniversary of his death Jan 30 as a biannual ritual.

Source: www.article.wn.com

Myanmar

Embassy of India, Yangon in Myanmar and the U Thant House organised a talk by Historian and Biographer, Dr. Ramachandra Guha at the U Thant House on “Mahatma Gandhi and Social and Religious Pluralism in South Asia” and paid tributes to Mahatma Gandhi on Martyr’s Day.

Source: www.indiaembassyyangon.net
This year’s Rotary Word Peace Conference took place on January 15-16 in Ontario, California. It was a highlighted event bringing together Rotarians, Peace Fellows, and civil society leaders from around the world. Together, they spent two full days actively engaged around issues of Peace, Conflict Prevention and Resolution, a key area of focus of Rotary International.

From the very first day, the conference was animated by the energy of hundreds of Rotarians and friends attending multiple presentations and discussion groups, joining ad hoc groups around specific topics and jointly planning peace projects to develop and implement in their respective areas of interest and geographical locations.

Over the two-day conference, participants attended breakout sessions on any of thirteen tracks focusing on different areas of peace and conflict. The themes of these tracks ranged from personal and home issues, to school, youth, and workplace issues, to community, national and international issues, to war and diplomacy issues. Led by both Rotarians and civil society leaders in the field, these sessions gave participants the opportunity to jointly reflect, learn and seek pathways toward conflict resolution and peacebuilding in each of the areas addressed.

Participants also had the opportunity to listen to outstanding keynote speakers such as Ms. Gillian Sorensen, Senior Advisor to the UN Foundation. On the evening of January 16, participants attended an appreciation dinner to honor the first responders of the San Bernardino attacks.

Among other activities, the events taking place at the House of Friendship marked another highlight of the conference. Innumerable booths exhibiting the work of Rotary peace initiatives, as well as the work of various peace organizations, provided participants with an opportunity to learn, appreciate and become engaged in future peace projects.

As the first Action Group focusing on Peace, Conflict Prevention and Resolution, the Rotarian Action Group for Peace (RAGFP) had a prominent presence in the House of Friendship. From the beginning to the end of the conference, the booth of the RAGFP was filled with visitors, who were eager to learn and become directly involved in peace initiatives, so much so that the majority of visitors joined as new paid members of the RAGFP.

A number of peace organizations represented in the House of Friendship also engaged with the RAGFP representatives, seeking collaboration around peace projects and events.

Overall, the enormous success of the Rotary Word Peace Conference of January 15-16, underscores the rising significance that Rotarians from around the world are contributing to the urgent and challenging issues of Peace, Conflict Prevention and Resolution. The commitment and the knowledge shared and acquired by the participants, was catalytic in engaging, educating and empowering Rotarians to become effective agents of peace as they continue their service to their communities, their societies and the world.

Source: www.rotarianactiongroupforpeace.org
How did Gandhi win

What underpins the transformative impact of campaigning?
Short term success or failure may be a poor guide to the future.

History remembers Mohandas Gandhi’s Salt March as one of the great episodes of resistance in the past century and as a campaign which struck a decisive blow against British imperialism. In the early morning of March 12, 1930, Gandhi and a trained cadre of 78 followers from his ashram began a march of more than 200 miles to the sea. Three and a half weeks later, on April 5, surrounded by a crowd of thousands, Gandhi waded into the edge of the ocean, approached an area on the mud flats where evaporating water left a thick layer of sediment, and scooped up a handful of salt.

Gandhi’s act defied a law of the British Raj mandating that Indians buy salt from the government and prohibiting them from collecting their own. His disobedience set off a mass campaign of non-compliance that swept the country, leading to as many as 100,000 arrests. In a famous quote published in the Manchester Guardian, revered poet Rabindranath Tagore described the campaign’s transformative impact: “Those who live in England, far away from the East, have now got to realize that Europe has completely lost her former prestige in Asia.” For the absentee rulers in London, it was “a great moral defeat.”

And yet, judging by what Gandhi gained at the bargaining table at the conclusion of the campaign, one can form a very different view of the salt Satyagraha. Evaluating the 1931 settlement made between Gandhi and Lord Irwin, the Viceroy of India, analysts Peter Ackerman and Christopher Kruegler have contended that “the campaign was a failure” and “a British victory,” and that it would be reasonable to think that Gandhi “gave away the store.” These conclusions have a long precedent. When the pact with Irwin was first announced, insiders within the Indian National Congress, Gandhi’s organization, were bitterly disappointed.

Future Prime Minister Jawaharlal Nehru, deeply depressed, wrote that he felt in his heart “a great emptiness as of something precious gone, almost beyond recall.”

That the Salt March might at once be considered a pivotal advance for the cause of Indian independence and a botched campaign that produced little tangible result seems to be a puzzling paradox. But even stranger is the fact that such a result is not unique in the world of social movements.

Martin Luther King Jr.’s landmark 1963 campaign in Birmingham, Ala., had similarly incongruous outcomes: On the one hand, it generated a settlement that fell far short of desegregating the city, a deal which disappointed local activists who wanted more than just minor changes at a few downtown stores; at the same time, Birmingham is regarded as one of the key drives of the civil rights movement, doing perhaps more than any other campaign to push toward the historic Civil Rights Act of 1964.

This seeming contradiction is worthy of examination. Most significantly, it illustrates how momentum-driven mass mobilizations promote change in ways that are confusing when viewed with the assumptions and biases of mainstream politics. From start to finish—in both the way in which he structured the demands of the Salt March and the way in which he brought his campaign to a close—Gandhi confounded the more conventional political operatives of his era. Yet the movements he led profoundly shook the structures of British imperialism.
For those who seek to understand today's social movements, and those who wish to amplify them, questions about how to evaluate a campaign's success and when it is appropriate to declare victory remain as relevant as ever. To them, Gandhi may still have something useful and unexpected to say.

The instrumental approach

Understanding the Salt March and its lessons for today require stepping back to look at some of the fundamental questions of how social movements effect change. With proper context, one can say that Gandhi's actions were brilliant examples of the use of symbolic demands and symbolic victory. But what is involved in these concepts? All protest actions, campaigns and demands have both instrumental and symbolic dimensions. Different types of political organizing, however, combine these in different proportions.

In conventional politics, demands are primarily instrumental, designed to have a specific and concrete result within the system. In this model, interest groups push for policies or reforms that benefit their base. These demands are carefully chosen based on what might be feasible to achieve, given the confines of the existing political landscape. Once a drive for an instrumental demand is launched, advocates attempt to leverage their group's power to extract a concession or compromise that meets their needs. If they can deliver for their members, they win.

Even though they function primarily outside the realm of electoral politics, unions and community-based organizations in the lineage of Saul Alinsky—groups based on building long-term institutional structures—approach demands in a primarily instrumental fashion. As author and organizer Rinku Sen explains, Alinsky established a long-standing norm in community organizing which asserted that "winnability is of primary importance in choosing issues" and that community groups should focus on "immediate, concrete changes."

A famous example in the world of community organizing is the demand for a stoplight at an intersection identified by neighborhood residents as being dangerous. But this is just one option. Alinskyte groups might attempt to win better staffing at local social service offices, an end to discriminatory redlining of a particular neighborhood by banks and insurance companies, or a new bus route to provide reliable transportation in an underserved area.

Environmental groups might push for a ban on a specific chemical known to be toxic for wildlife. A union might wage a fight to win a raise for a particular group of employees at a workplace, or to address a scheduling issue. By eking out modest, pragmatic wins around such issues, these groups improve lives and bolster their organizational structures. The hope is that, over time, small gains will add up to substantial reforms. Slowly and steadily, social change is achieved.

The symbolic turn

For momentum-driven mass mobilizations, including the Salt March, campaigns function differently. Activists in mass movements must design actions and choose demands that tap into broader principles, creating a narrative about the moral significance of their struggle. Here, the most important thing about a demand is not its potential policy impact or winnability at the bargaining table. Most critical are its symbolic properties—how well a demand serves to dramatize for the public the urgent need to remedy an injustice.

Like conventional politicians and structure-based organizers, those trying to build protest movements also have strategic goals, and they might seek to address specific grievances as part of their campaigns. But their overall approach is more indirect. These activists are not necessarily focused on reforms that can be feasibly obtained in an existing political context. Instead, momentum-driven movements aim to alter the political climate as a whole, changing perceptions of what is possible and realistic.

They do this by shifting public opinion around an issue and activating an ever-expanding base of supporters. At their most ambitious, these movements take things that might be considered politically unimaginable—women's suffrage, civil rights, the end of a war, the fall of a dictatorship.
regime, marriage equality for same-sex couples—and turn them into political inevitabilities. Negotiations over specific policy proposals are important, but they come at the endgame of a movement, once public opinion has shifted and power-holders are scrambling to respond to disruptions that activist mobilizations have created.

In the early stages, as movements gain steam, the key measure of a demand is not its instrumental practicality, but its capacity to resonate with the public and arouse broad-based sympathy for a cause. In other words, the symbolic trumps the instrumental. A variety of thinkers have commented on how mass movements, because they are pursuing this more indirect route to creating change, must be attentive to creating a narrative in which campaigns of resistance are consistently gaining momentum and presenting new challenges to those in power.

In his 2001 book “Doing Democracy,” Bill Moyer, a veteran social movement trainer, stresses the importance of “sociodrama actions” which “clearly reveal to the public how the power-holders violate society’s widely held values.”

Through well-planned shows of resistance—ranging from creative marches and pickets, to boycotts and other forms of non-cooperation, to more confrontational interventions such as sit-ins and occupations—movements engage in a process of “politics as theater” which, in Moyer’s words, “creates a public social crisis that transforms a social problem into a critical public issue.”

The types of narrow proposals that are useful in behind-the-scenes political negotiations are generally not the kinds of demands that inspire effective sociodrama. Commenting on this theme, leading New Left organizer and anti-Vietnam War activist Tom Hayden argues that new movements do not arise based on narrow interests or on abstract ideology; instead, they are propelled by a specific type of symbolically loaded issue—namely, “moral injuries that compel a moral response.” In his book “The Long Sixties,” Hayden cites several examples of such injuries. They include the desegregation of lunch counters for the civil rights movement, the right to leaflet for Berkeley’s Free Speech Movement, and the farmworker movement’s denunciation of the short-handled hoe, a tool that became emblematic of the exploitation of immigrant laborers because it forced workers in the fields to perform crippling stoop labor.

In some ways, these issues turn the standard of “winnability” on its head. “The grievances were not simply the material kind, which could be solved by slight adjustments to the status quo,” Hayden writes. Instead, they posed unique challenges to those in power. “To desegregate one lunch counter would begin a tipping process toward the desegregation of larger institutions; to permit student leafleting would legitimize a student voice in decisions; to prohibit the short-handled hoe meant accepting workplace safety regulations.”

Perhaps not surprisingly, the contrast between symbolic and instrumental demands can create conflict between activists coming from different organizing traditions.

Saul Alinsky was suspicious of actions that produced only “moral victories” and derided symbolic demonstrations that he viewed as mere public relations stunts. Ed Chambers, who took over as director of Alinsky’s Industrial Areas Foundation, shared his mentor’s suspicion of mass mobilizations. In his book “Roots for Radicals,” Chambers writes, “The movements of the 1960s and 70s—the civil rights movement, the antiwar movement, the women’s movement—were vivid, dramatic, and
attractive.”

Yet, in their commitment to “romantic issues,” Chambers believes, they were too focused on attracting the attention of the media rather than exacting instrumental gains. “Members of these movements often concentrated on symbolic moral victories like placing flowers in the rifle barrels of National Guardsmen, embarrassing a politician for a moment or two, or enraging white racists,” he writes. “They often avoided any reflection about whether or not the moral victories led to any real change.”

In his time, Gandhi would hear many similar criticisms. Yet the impact of campaigns such as his march to the sea would provide a formidable rebuttal.

**Difficult not to laugh**

The salt Satyagraha—or campaign of nonviolent resistance that began with Gandhi’s march—is a defining example of using escalating, militant and unarmed confrontation to rally public support and effect change. It is also a case in which the use of symbolic demands, at least initially, provoked ridicule and consternation.

When charged with selecting a target for civil disobedience, Gandhi’s choice was preposterous. At least that was a common response to his fixation on the salt law as the key point upon which to base the Indian National Congress’ challenge to British rule. Mocking the emphasis on salt, The Statesman noted, “It is difficult not to laugh, and we imagine that will be the mood of most thinking Indians.”

In 1930, the instrumentally focused organizers within the Indian National Congress were focused on constitutional questions—whether India would gain greater autonomy by winning “dominion status” and what steps toward such an arrangement the British might concede. The salt laws were a minor concern at best, hardly high on their list of demands. Biographer Geoffrey Ashe argues that, in this context, Gandhi’s choice of salt as a basis for a campaign was “the weirdest and most brilliant political challenge of modern times.”

It was brilliant because defiance of the salt law was loaded with symbolic significance. “Next to air and water,” Gandhi argued, “salt is perhaps the greatest necessity of life.” It was a simple commodity that everyone was compelled to buy, and which the government taxed. Since the time of the Mughal Empire, the state’s control over salt was a hated reality. The fact that Indians were not permitted to freely collect salt from natural deposits or to pan for salt from the sea was a clear illustration of how a foreign power was unjustly profiting from the subcontinent’s people and its resources.

Since the tax affected everyone, the grievance was universally felt. The fact that it most heavily burdened the poor added to its outrage. The price of salt charged by the government, Ashe writes, “had a built-in levy—not large, but enough to cost a laborer with a family up to two weeks wages a year.” It was a textbook moral injury. And people responded swiftly to Gandhi’s charge against it.

Indeed, those who had ridiculed the campaign soon had reason to stop laughing. In each village through which the Satyagrahis marched, they attracted massive crowds—with as many of 30,000 people gathering to see the pilgrims pray and to hear Gandhi speak of the need for self-rule.

As historian Judith Brown writes, Gandhi “grasped intuitively that civil resistance was in many ways an exercise in political theater, where the audience was as important as the actors.” In the procession’s wake, hundreds of Indians who served in local administrative posts for the imperial government resigned their positions.

After the march reached the sea and disobedience began, the campaign achieved an impressive scale. Throughout the country, huge numbers of dissidents began panning for salt and mining natural deposits. Buying illegal packets of the mineral, even if they were of poor quality, became a badge of honor for millions.

The Indian National Congress set up its own salt depot, and groups of organized activists led nonviolent raids on the government salt works, blocking roads and entrances with their bodies in an attempt to shut down production. News reports of the beatings and hospitalizations that resulted were
broadcast throughout the world.

Soon, the defiance expanded to incorporate local grievances and to take on additional acts of noncooperation. Millions joined the boycott of British cloth and liquor, a growing number of village officials resigned their posts, and, in some provinces, farmers refused to pay land taxes. In increasingly varied forms, mass non-compliance took hold throughout a vast territory. And, in spite of energetic attempts at repression by British authorities, it continued month after month.

Finding issues that could “attract wide support and maintain the cohesion of the movement,” Brown notes, was “no simple task in a country where there were such regional, religious and socio-economic differences.” And yet salt fit the bill precisely. Motilal Nehru, father of the future prime minister, remarked admiringly, “The only wonder is that no one else ever thought of it.”

Beyond the pact

If the choice of salt as a demand had been controversial, the manner in which Gandhi concluded the campaign would be equally so. Judged by instrumental standards, the resolution to the salt Satyagraha fell short. By early 1931, the campaign had reverberated throughout the country, yet it was also losing momentum. Repression had taken a toll, much of Congress’ leadership had been arrested, and tax resisters whose property had been seized by the government were facing significant financial hardship. Moderate politicians and members of the business community who supported the Indian National Congress appealed to Gandhi for a resolution. Even many militants with the organization concurred that talks were appropriate.

Accordingly, Gandhi entered into negotiations with Lord Irwin in February 1931, and on March 5 the two announced a pact. On paper, many historians have argued, it was an anti-climax. The key terms of the agreement hardly seemed favorable to the Indian National Congress: In exchange for suspending civil disobedience, protesters being held in jail would be released, their cases would be dropped, and, with some exceptions, the government would lift the repressive security ordinances it had imposed during the Satyagraha.

Authorities would return fines collected by the government for tax resistance, as well as seized property that had not yet been sold to third parties. And activists would be permitted to continue a peaceful boycott of British cloth.

However, the pact deferred discussion of questions about independence to future talks, with the British making no commitments to loosen their grip on power. (Gandhi would attend a Roundtable conference in London later in 1931 to continue negotiations, but this meeting made little headway.)

The government refused to conduct an inquiry into police action during the protest campaign, which had been a firm demand of Indian National Congress activists. Finally, and perhaps most shockingly, the Salt Act itself would remain law, with the concession that the poor in coastal areas would be allowed to produce salt in limited quantities for their own use.

Some of the politicians closest to Gandhi felt extremely dismayed by the terms of the agreement, and a variety of historians have joined in their assessment that the campaign failed to reach its goals. In retrospect, it is certainly legitimate to argue about whether Gandhi gave away too much in negotiations. At the same time, to judge the settlement merely in instrumental terms is to miss its wider impact.

Claiming symbolic victory

If not by short-term, incremental gains, how does a campaign that employs symbolic demands or tactics measure its success? For momentum-driven mass mobilizations, there are two essential metrics by which to judge progress. Since the long-term goal of the movement is to shift public opinion on an issue, the first measure is whether a given campaign has won more popular support for a movement’s cause. The second measure is whether a campaign builds the capacity of the movement to escalate further. If a drive allows activists to fight another day from a position of greater strength—with more members, superior resources, enhanced legitimacy and an expanded tactical arsenal—organizers can make a convincing case that they have succeeded, regardless
of whether the campaign has made significant progress in closed-door bargaining sessions.

Throughout his career as a negotiator, Gandhi stressed the importance of being willing to compromise on non-essentials. As Joan Bondurant observes in her perceptive study of the principles of Satyagraha, one of his political tenets was the “reduction of demands to a minimum consistent with the truth.”

The pact with Irwin, Gandhi believed, gave him such a minimum, allowing the movement to end the campaign in a dignified fashion and to prepare for future struggle. For Gandhi, the viceroy’s agreement to allow for exceptions to the salt law, even if they were limited, represented a critical triumph of principle. Moreover, he had forced the British to negotiate as equals—a vital precedent that would be extended into subsequent talks over independence.

In their own fashion, many of Gandhi’s adversaries agreed on the significance of these concessions, seeing the pact as a misstep of lasting consequence for imperial powers. As Ashe writes, the British officialdom in Delhi “ever afterwards… groaned over Irwin’s move as the fatal blunder from which the Raj never recovered.”

In a now-infamous speech, Winston Churchill, a leading defender of the British Empire, proclaimed that it was “alarming and also nauseating to see Mr. Gandhi… striding half-naked up the steps of the Vice-regal palace… to parley on equal terms with the representative of the King-Emperor.” The move, he claimed, had allowed Gandhi—a man he saw as a “fanatic” and a “fakir”—to step out of prison and “[emerge] on the scene a triumphant victor.”

While insiders had conflicted views about the campaign’s outcome, the broad public was far less equivocal. Subhas Chandra Bose, one of the radicals in the Indian National Congress who was skeptical of Gandhi’s pact, had to revise his view when he saw the reaction in the countryside.

As Ashe recounts, when Bose travelled with Gandhi from Bombay to Delhi, he “saw ovations such as he had never witnessed before.” Bose recognized the vindication. “The Mahatma had judged correctly,” Ashe continues. “By all the rules of politics he had been checked. But in the people’s eyes, the plain fact that the Englishman had been brought to negotiate instead of giving orders outweighed any number of details.”

In his influential 1950 biography of Gandhi, still widely read today, Louis Fischer provides a most dramatic appraisal of the Salt March’s legacy: “India was now free,” he writes. “Technically, legally, nothing had changed. India was still a British colony.” And yet, after the salt Satyagraha, “it was inevitable that Britain should some day refuse to rule India and that India should some day refuse to be ruled.”

Subsequent historians have sought to provide more nuanced accounts of Gandhi’s contribution to Indian independence, distancing themselves from a first generation of hagiographic biographies that uncritically held up Gandhi as the “father of a nation.” Writing in 2009, Judith Brown cites a variety of social and economic pressures that contributed to Britain’s departure from India, particularly the geopolitical shifts that accompanied the Second World War.

Nevertheless, she acknowledges that drives such as the Salt March were critical, playing central roles in building the Indian National Congress’ organization and popular legitimacy. Although mass displays of protest alone did not expel the imperialists, they profoundly altered the political landscape. Civil resistance, Brown writes, “was a crucial part of the environment in which the British had to make decisions about when and how to leave India.”

As Martin Luther King Jr. would in Birmingham some three decades later, Gandhi accepted a settlement that had limited instrumental value but that allowed the movement to claim a symbolic win and to emerge in a position of strength. Gandhi’s victory in 1931 was not a final one, nor was King’s in 1963. Social movements today continue to fight struggles against racism, discrimination, economic exploitation and imperial aggression. But, if they choose, they can do so aided by the powerful example of forebears who converted moral victory into lasting change.

Source: www.wagingnonviolence.org
The greatest challenge in promoting nonviolence is the English language and its limitations. The next is our perception, rooted for centuries, that violence is the only way we can resolve our problems. Going back to the first challenge when Mohandas Karamchand Gandhi developed his philosophy of nonviolence in South Africa and wanted an appropriate word to describe it he could not find one.

“Passive Resistance” and “Civil Disobedience” did not appeal because he said there was nothing passive or disobedient about the movement. He even offered a reward to anyone who could come up with a positive English word to describe what he had in mind but, alas, no one could.

At this point Gandhi decided a Sanskrit word may be more appropriate since he was planning to move back to India and lead the Indian struggle for freedom. He found “Satyagraha” described his philosophy the best. It is a combination of two Sanskrit words “Satya” meaning Truth and “Agraha” meaning pursuit of. Thus, “Satyagraha” means the “Pursuit of Truth”, which is important because it is the opposite of the Western concept of “Possessing the Truth.”

Nonviolence, therefore, can be described as an honest and diligent pursuit of truth. It could also mean the search for the meaning of life or the purpose of life, questions that have tormented mankind for centuries. The fact that we have not been able to find satisfactory answers to these questions does not mean there is no answer.

It only means we have not searched with any degree of honesty. The search has to be both external and internal. We seek to ignore this crucial search because the sacrifices it demands are evolutionary. It means moving away from greed, selfishness, possessiveness and dominance to love, compassion, understanding and respect. It means to be true to our Faith and religion - it is not enough that we pray 10 times a day but that we make the scriptures the basis of our existence. Because of our materialistic and greedy lifestyle we have become very possessive.

We seek to possess not only material goods but also even our spiritual beliefs and even peace, if we find it. How many times have we heard people say: “I am at peace with myself.” Or, when Gurus say to their devotees “find your peace and hold on to it.” Can anyone find peace or spiritual awakening and greedily hold on to it for themselves?

A favorite story that Grandfather liked to tell us was the story of an ancient Indian King who was obsessed with the desire to find the meaning of peace. What is peace and how can we get it and when we find it what should we do with it were some of the issues that bothered him. Intellectuals in his kingdom were invited to answer the King’s questions for a handsome reward.
Many tried but none could explain how to find peace and what to do with it. At last someone said the King ought to consult the sage who lived just outside the borders of his Kingdom: “He is an old man and very wise,” the King was told. “If anyone can answer your questions he can.”

The King went to the sage and posed the eternal question. Without a word the sage went into the kitchen and brought a grain of wheat to the King. “In this you will find the answer to your question,” the Sage said as he placed the grain of wheat in the King’s outstretched palm.

Puzzled but unwilling to admit his ignorance the King clutched the grain of wheat and returned to his palace. He locked the precious grain in a tiny gold box and placed the box in his safe. Each morning, upon waking, the King would open the box and look at the grain to seek an answer but could find nothing.

Weeks later another sage, passing through, stopped to meet the King who eagerly invited him to resolve his dilemma. The King explained how he had asked the eternal question and this sage gave him a grain of wheat instead. “I have been looking for an answer every morning but I find nothing.”

The Sage said: “It is quite simple, your honor. Just as this grain represents nourishment for the body, peace represents nourishment for the soul. Now, if you keep this grain locked up in a gold box it will eventually perish without providing nourishment or multiplying.

However, if it is allowed to interact with the elements - light, water, air, soil - it will flourish, multiply and soon you would have a whole field of wheat which will nourish not only you but so many others. This is the meaning of peace. It must nourish your soul and the souls of others, it must multiply by interacting with the elements.”

This is the essence of Gandhi’s philosophy of “nonviolence” or the pursuit of truth. In the lifelong pursuit of truth we must always be guided by love, compassion, understanding and respect, allow everything we have to interact positively with the elements and help create a society of peace and harmony.

The more possessions we have the more we have to secure them from those who covet it generating feelings of jealousy and the desire to take by force what the needy cannot get through compassion.

The four essential principles of Gandhi’s philosophy are quite simple to understand and implement. At the public level the four principles are: Truth, Ahimsa, Trusteeship and Constructive Action.

While at the personal level the four principles are: Respect, Understanding, Acceptance and Appreciation.

The success in attaining enlightenment or finding the Truth depends on how honest we are and whether we can liberate ourselves from the attachments that tie us down. Gandhi said being liberated politically or socially is not enough. He did not mean that we become careless or adopt a “don’t care” attitude towards life and relationships. Freeing yourself of attachments means one must be willing to stand up for truth and justice and not be afraid of the consequences like losing your possessions, your job.
or even your life. It is only when we reach that level of spiritual power that nonviolence will become relevant.

When white racists humiliated Grandfather in South Africa because they did not want a “black” man traveling in a first class compartment of a train he tried to enlist the support of the non-whites in South Africa to stand up for their rights. Instead, he found that fear dominated their response. “What will happen to my family? My job? My home and possessions?” The middle-class was content to submit to the white man’s injustices rather than stand up to them and risk losing everything. That was when grandfather discovered the corrupting influence of materialism.

This attitude persists everywhere. We still accept injustice because we are afraid of suffering and losing our possessions or our security? True liberation comes when we can liberate ourselves of the FEAR that controls our lives. In the final analysis that is the key. In reality, this is not something impossible that nonviolence demands. When we are forced by law to sacrifice our lives to protect our country in war we don’t ask who is going to take care of the family or what will happen to my possessions.

We just go with the knowledge that we may not come back again. This is a sacrifice that is forced upon an individual by a government. Then, why is it so difficult for the same individual to make the same sacrifice to stand up for justice, ethics and values?

“I am prepared to die but there is no cause for which I am prepared to kill,” Gandhi said.

However, to come back to the core principles of nonviolence. The meaning of TRUTH is, of course, obvious. We must remember truth has many sides and it is ever changing. What appears true today may not be true tomorrow. Or what appears to be the Truth to us does not necessarily appear to be the Truth to others. We cannot therefore say that we possess the Truth and so our understanding or Truth is the right one. We must develop the ability to look at everything from different perspectives and have the humility to understand that we could be wrong.

AHIMSA, is the Sanskrit word for total nonviolence, that is, nonviolence in thought, word and deed. Grandfather recognized the limitations of ahimsa. Living the way we do being totally nonviolent may not be possible for everyone. It may even not be possible for anyone.

Yet, it must be the objective of every individual in the same way as getting an “A+” grade is the objective of every student who goes to school. If any student goes to school with the mindset that he/she will never get an “A+” grade then that student is in big trouble. That person has already discounted himself and will, therefore, only slide down into oblivion.

TRUSTEESHIP is a unique concept that needs to be properly understood. Each individual has the talent or the ability to achieve our goals. We exploit that talent or the ability for personal gains in the belief that we “own” the talent or ability. Gandhi said we don’t own the talent but God appoints us “Trustees” and so we must use the talent to help others, less fortunate or talented than us. But this “giving” or “sharing” or “helping” must not cripple the receiver.

There is a very thin line that divides “pity” and “compassion” and we often mistake one for the other. Pity is degrading and oppressive while compassion is uplifting for both the giver and the receiver. Pity is when we give hungry person money to buy food or when we feed the hungry through soup kitchens. When feeding becomes an end in itself then we are causing a problem. Feeding should be a means to constructive action. By feeding the hungry we make them dependent on handouts.

On the other hand, compassion requires that we get involved in finding ways in which the unfortunate can be helped to become self-sufficient citizens. The help they receive should be such as to help rebuild their self-confidence and self-respect, which are crushed by poverty and oppression.

CONSTRUCTIVE ACTION is the natural corollary to trusteeship. It means getting involved in finding constructive solutions to problems. We are usually so pre-occupied with the Self that we don’t have time for anyone or anything. We usually want to hang the responsibility on someone’s shoulders. Usually the Government’s shoulders yet they have severe limitations.
Bureaucrats or paid social workers don’t always have the compassion needed for this kind of work. In 1970 six young people in Mumbai City in India, each working for a livelihood and committed to raising their children, decided to find a solution to the overwhelming homelessness in the city that is growing rampantly.

Using Gandhi’s philosophy of trusteeship and constructive action this group, led by Mahipat Rao Mohite, assembled more than 500 homeless people and challenged them to become a part of the solution by saving a coin everyday to build the necessary capital so that an economic project could be launched. Mohite could have sought donations or applied for grants but that would give the homeless the feeling they could ask for what they need and receive it on a platter.

Mohite said the homeless would have to collectively save a coin every day Most people would have considered this impossible or even heartless to ask someone to save a coin every day when they did not know where the next meal was going to come from.

However, the homeless accepted the challenge and with Mohite’s encouragement saved the equivalent of $11,000 in about 19 months. The money was used to start in 1971 a small textile factory with second hand power looms in a tin shed in Vita village near Sangli, 200 miles south of Mumbai. Some 70 of the homeless were sent to the village to work in the jointly owned factory under the guidance of Mohite and his friends until the homeless were trained to run the business for themselves.

Today all those who contributed to the capital are back in their village living on the earnings of their four textile factories, enjoying a much better life-style and able to send their children to schools and higher education.

The homeless continued saving money and in 1978 opened the Sangli Jilla Kranti Cooperative Bank in Mumbai City. Today the Bank has 7 branch offices and total assets worth $2 million. This is an example of what Gandhi meant by trusteeship and constructive action. Mohite and his friends did not make major sacrifices other than their leisure and vacation time.
the best is to say that we “possess” the Truth. When we accept that others could also be right then we join others in an honest search for Truth.

Religion, Grandfather explained, is the beginning of a spiritual journey. When we come to understand Religion properly we reach an understanding of spirituality that is the acceptance and respect for different ways of worship. Salvation is when we reach the mountaintop. When we become one with creation and creation becomes one with us.

UNDERSTANDING is reached when we learn who we are and what is our role in all of creation. In our arrogance we believe that humans are not a part of nature. We are here to conquer nature. In our attempt to conquer nature we are destroying our habitat and cannot expect to survive for very long.

ACCEPTANCE is reached when we accept the differences - physical and philosophical -- between human beings. When these differences begin to melt away then we accept each other as human beings and can dispense with the labels that keep people apart.

APPRECIATION of our humanity is achieved at this stage.

The best way, however, to understand Gandhi’s philosophy of nonviolence is to first understand the extent of violence that we practice, consciously or unconsciously, every day of our lives. Grandfather made me aware of the violence in society, including the violence within myself, by asking me to work on a family tree of violence on the same principles as a genealogical tree.

He said: “Violence has two children - Physical and Passive. Now, everyday before you go to bed I would like you to write under each heading everything that you experienced during the day and the relationship of the violence with each other.”

I had to be honest and write about my own acts of violence during the day. This meant that every night I had to analyze my actions and if I found them to be violent then the act had to be put down in its appropriate place. It was an excellent way of introspection and acknowledgement of one’s own violence.

We generally deny our own violence because we are ignorant about it or because we are conditioned to look at violence only in its physical manifestation - the wars, fighting, killing, beating, rapes etc. where we use physical force. However, we don’t consider oppression in all its forms, name-calling, teasing, insulting, disrespectful behavior etc. as passive forms of violence.

The relationship between passive violence and physical violence is the same as the relationship between gasoline and fire. Acts of passive violence generate anger in the victim and since the victim has not learned how to use anger positively the victim abuses anger and generates physical violence. Thus, it is passive violence that fuels the fire of physical violence, which means if we wish to put out the fire of physical violence we have to cut off the fuel supply.

The choice before humanity, to quote Gandhi’s words, is quite simple: “We have to be the change we wish to see.” Unless we change individually no one is going to change collectively. For generations we have been waiting for the other person to change first. A change of heart cannot be legislated; it must come out of conviction.

Is nonviolence relevant for the 21st Century? Nonviolence is always relevant because it is the natural response of any civilized human being. Violence is unnatural, a learned behavior. If violence is human nature then we would not need martial arts institutes and military academies to teach us how to kill. We should be born with the instinct and the ability to kill.

The question that we need to ask is, therefore, not whether nonviolent is relevant but whether we are willing to move away from greed, selfishness and all the negative attributes that govern our lives to the more positive attributes of love, compassion, understanding and respect.

The choice is ours to make.

Dr. Arun Gandhi leads Global Exchange’s “Gandhian Legacy” Tour.

Source: www.globalexchange.org
UQ graduate helps nominate Nobel Peace Prize candidates

The University of Queensland, Australia graduate and former Rotary World Peace Fellow David LaMotte was been appointed to a prestigious committee that selects Nobel Peace Prize nominees.

Mr LaMotte graduated from UQ with a Master of International Studies (Peace and Conflict Resolution) and returned to the United States to work in the field of peace advocacy.

His commitment to peacemaking and humanitarian work has taken him to conflict zones from Bosnia and Belfast to Hebron and Haiti.

Mr LaMotte has been appointed to a three-year term on the AFSC (American Friends Service Committee) Nobel Peace Prize Nomination Committee.

The AFSC is a Quaker social justice, peace and humanitarian organisation which was awarded the Nobel Peace Prize in 1947 - an honour which earned it the privilege of nominating a potential recipient each year.

Past nominees put forward by the committee have included Dr Martin Luther King Jr. and Mahatma Gandhi.

The committee on which Mr LaMotte will serve consists of 12 people across three continents who each year make a list of potential nominees together, winnow it down, interview several potential nominees, choose one and draft a nomination letter.

Not your typical student, Mr LaMotte has had an 18-year career as a professional musician, releasing 10 CDs.

He has performed more than 2000 shows in 47 US states and on four continents, a career that he put on hold in order to study at UQ.

Mr LaMotte came to UQ on a Rotary World Peace Fellowship to study in the Rotary Centre for International Studies in Peace and Conflict Resolution, housed in the School of Political Science and International Studies.

He credits the School’s Master of International Studies (Peace and Conflict Resolution) with helping him to develop the professional skills he uses for his everyday work in peace advocacy, including his involvement in the Nobel Peace Prize nominating committee.

“I especially loved the availability of the professors,” Mr LaMotte said.

“I developed relationships that continue even now.

“After attending a large undergraduate university, where I’m confident that none of the professors remember me, it’s refreshing to have that kind of involvement and to truly develop friendships with the academic staff.”

Mr LaMotte said he was looking forward to his work on the Nobel committee and continuing his hectic schedule of speaking engagements, concerts and directing a not-for-profit organisation, PEG Partners, which he founded in 2004 to support school and library projects in Guatemala.

He was also working as the Program Associate for Peace at the North Carolina Council of Churches, and writing a book, tentatively titled World changing 101: Why Your Hope Is Not Naive.

Source: www.uq.edu.au
Kailash Satyarthi, original name Kailash Sharma (born January 11, 1954, Vidisha, Madhya Pradesh, India), Indian social reformer who campaigned against child labour in India and elsewhere and advocated the universal right to education. In 2014 he was the corecipient of the Nobel Peace Prize, along with teenage Pakistani education advocate Malala Yousafzai, “for their struggle against the suppression of children and young people and for the right of all children to education.”

Sharma was born to a Brahman police officer and a homemaker. As a child he formed a football club to raise money to help pay the school fees of underprivileged students and campaigned for the development of a textbook bank for them as well. He attended Samrat Ashok Technological Institute in Vidisha, earning a degree in electrical engineering in 1974. Sharma then pursued graduate work and taught at the institute for two years.

In 1977 he relocated to New Delhi, where he worked for a publisher of literature for Arya Samaj, a Hindu reform movement. Sharma later exchanged his Brahman (or high-caste) surname for “Satyarthi,” which was derived from Satyarth Prakash (Light of Truth), a volume written (1875) by Dayananda Sarasvati, the founder of Arya Samaj. Dayananda had urged reforms such as the abolition of the caste system and child marriages in addition to advocating a return to a literal interpretation of the Hindu Vedas.

Motivated by those principles, Satyarthi established a magazine, Sangharsh Jaari Rahega (“The Struggle Will Continue”), which documented the lives of vulnerable people. He grew increasingly concerned by the prevalence of child labour in India, which was regulated only by a sparse patchwork of legislation. Pervasive poverty frequently led to the repayment of parental debt through the bonded servitude of their children.
children.

Satyarthi began working under the tutelage of Swami Agnivesh, an Arya Samaj adherent and activist who advocated on behalf of women and children. He later broke away from the more religiously motivated activism of his mentor and in 1980 founded the nonprofit Bachpan Bachao Andolan (BBA; “Save the Childhood Movement”). Agnivesh, with whom Satyarthi retained an alternatingly close and antagonistic relationship, founded the more legislatively focused Bandhua Mukti Morcha (BMM; “Bonded Labour Liberation Front”) in 1981.

The BBA took a radically confrontational approach, with members descending on guarded brick and carpet factories (often accompanied by police) and liberating children who had been forced into servitude by their parents in exchange for loans or by lenders hoping to recoup losses incurred by their parents. Satyarthi and his comrades were beaten on multiple occasions, and several members of the organization were assassinated in retribution.

The BBA claimed to have freed thousands of children and by the 1990s had established several ashrams where the newly unfettered youths could reacclimate and begin their educations. Bal Mitra Gram (BMG), a program for “child friendly” villages in which child labour was banned and all children were enrolled in school, was launched in 2011, and several years later some 350 villages had adopted it.

Satyarthi urged the BBA toward international cooperation as well. His efforts led to the formation in 1989 of the South Asian Coalition on Child Servitude (SACCS), which partnered NGOs and unions in nearby Bangladesh, Nepal, Pakistan, and Sri Lanka. In 1994 Satyarthi launched RugMark (now GoodWeave), an initiative to certify that carpets had not been manufactured by children. The organization was credited with major reductions in the use of child labour in the rug-making industry, though in India it drew criticism for accepting German funds owing to that country’s competing carpet industry.

Satyarthi also helped to catalyze the 1998 Global March Against Child Labor, a series of demonstrations and marches across some 100 countries in which more than seven million people participated. The movement resulted in the passage (1999) of the Convention Concerning the Prohibition and Immediate Action for the Elimination of the Worst Forms of Child Labour by the International Labour Organization (ILO) of the UN and coalesced into a permanent international collective. In 1999 Satyarthi was among the cofounders of the Global Campaign for Education, which championed education as a universal human right, and in 2001 he became a founding member of the UNESCO High-Level Group on Education for All.

Satyarthi’s receipt of the Nobel Peace Prize with young Pakistani education reformer Malala Yousafzai in 2014 was largely heralded as a long-overdue acknowledgement of the human rights struggles of children. However, some Indian and Pakistani publications lambasted the Nobel committee’s choice as a ponderously symbolic call to political and religious rapprochement between the two countries.

Source: www.britannica.com

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Nonviolence and Racial Justice

It is commonly observed that the crisis in race relations dominates the arena of American life. This crisis has been precipitated by two factors: the determined resistance of reactionary elements in the south to the Supreme Court's momentous decision outlawing segregation in the public schools, and the radical change in the Negro's evaluation of himself. While southern legislative halls ring with open defiance through "interposition" and "nullification," while a modern version of the Ku Klux Klan has arisen in the form of "respectable" white citizens' councils, a revolutionary change has taken place in the Negro's conception of his own nature and destiny. Once he thought of himself as an inferior and patiently accepted injustice and exploitation. Those days are gone.

The first Negroes landed on the shores of this nation in 1619, one year ahead of the Pilgrim Fathers. They were brought here from Africa and, unlike the Pilgrims, they were brought against their will, as slaves. Throughout the era of slavery the Negro was treated in inhuman fashion. He was considered a thing to be used, not a person to be respected. He was merely a depersonalized cog in a vast plantation machine. The famous Dred Scott decision of 1857 well illustrates his status during slavery. In this decision the Supreme Court of the United States said, in substance, that the Negro is not a citizen of the United States; he is merely 6 Feb property subject to the dictates of his owner.

1957 After his emancipation in 1863, the Negro still confronted oppression and inequality. It is true that for a time, while the army of occupation remained in the south and Reconstruction ruled, he had a brief period of eminence and political power. But he was quickly overwhelmed by the white majority. Then in 1896, through the Plessy v. Ferguson decision, a new kind of slavery came into being. In this decision the Supreme Court of the nation established the doctrine of "separate but equal" as the law of the land. Very soon it was discovered that the concrete result of this doctrine was strict enforcement of the "separate," without the slightest intention to abide by the "equal." So the Plessy doctrine ended up plunging the Negro into the abyss of exploitation where he experienced the bleakness of nagging injustice.

A Peace That Was No Peace

Living under these conditions, many Negroes lost faith in themselves. They came to feel that perhaps they were less than human. So long as the Negro maintained this subservient attitude and accepted the
“place” assigned him, a sort of racial peace existed. But it was an uneasy peace in which the Negro was forced patiently to submit to insult, injustice and exploitation. It was a negative peace. True peace is not merely the absence of some negative force—tension, confusion or war; it is the presence of some positive force—justice, good will and brotherhood.

Then circumstances made it necessary for the Negro to travel more. From the rural plantation he migrated to the urban industrial community. His economic life began gradually to rise, his crippling illiteracy gradually to decline. A myriad of factors came together to cause the Negro to take a new look at himself. Individually and as a group, he began to re-evaluate himself. And so he came to feel that he was somebody. His religion revealed to him that God loves all his children and that the important thing about a man is “not his specificity but his fundamental,” not the texture of his hair or the color of his skin but the quality of his soul.

This new self-respect and sense of dignity on the part of the Negro undermined the south’s negative peace, since the white man refused to accept the change. The tension we are witnessing in race relations today can be explained in part by this revolutionary change in the Negro’s evaluation of himself and his determination to struggle and sacrifice until the walls of segregation have been finally crushed by the battering rams of justice.

**Quest for Freedom Everywhere**

The determination of Negro Americans to win freedom from every form of oppression springs from the same profound longing for freedom that motivates oppressed peoples all over the world. The rhythmic beat of deep discontent in Africa and Asia is at bottom a quest for freedom and human dignity on the part of people who have long been victims of colonialism. The struggle for freedom on the part of oppressed people in general and of the American Negro in particular has developed slowly and is not going to end suddenly. Privileged groups rarely give up their privileges without strong resistance. But when oppressed people rise up against oppression there is no stopping point short of full freedom. Realism compels us to admit that the struggle will continue until freedom is a reality for all the oppressed peoples of the world.
Negro and other victims of oppression succumb to the temptation of using violence in the struggle for justice, unborn generations will live in a desolate night of bitterness, and their chief legacy will be an endless reign of chaos.

**Alternative to Violence**

The alternative to violence is nonviolent resistance. This method was made famous in our generation by Mohandas K. Gandhi, who used it to free India from the domination of the British Empire. Five points can be made concerning non-violence as a method in bringing about better racial conditions.

First, this is not a method for cowards; it does

resist. The nonviolent resister is just as strongly opposed to the evil against which he protests as is the person who uses violence. His method is passive or nonaggressive in the sense that he is not physically aggressive toward his opponent. But his mind and emotions are always active, constantly seeking to persuade the opponent that he is mistaken. This method is passive physically but strongly active spiritually; it is nonaggressive physically but dynamically aggressive spiritually.

A second point is that nonviolent resistance does not seek to defeat or humiliate the opponent, but to win his friendship and understanding. The nonviolent resister must often express his protest through noncooperation or boycotts, but he realizes that noncooperation and boycotts are not ends themselves; they are merely means to awaken a sense of moral shame in the opponent. The end is redemption and reconciliation. The aftermath of nonviolence is the creation of the beloved community, while the aftermath of violence is tragic bitterness.

A third characteristic of this method is that the attack is directed against forces of evil rather than against persons who are caught in those forces. It is evil we are seeking to defeat, not the persons victimized by evil. Those of us who struggle against racial injustice must come to see that the basic tension is not between races. As I like to say to the people in Montgomery, Alabama: “The tension in this city is not between white people and Negro people. The tension is at bottom between justice and injustice, between the forces of light and the forces of darkness. 1957 And if there is a victory it will be a victory not merely for 50,000 Negroes, but a victory for justice and the forces of light. We are out to defeat injustice and not white persons who may happen to be unjust.”

A fourth point that must be brought out concerning nonviolent resistance is that it avoids not only external physical violence but also internal violence of spirit. At the center of nonviolence stands the principle of love. In struggling for human dignity
the oppressed people of the world must not allow themselves to become bitter or indulge in hate campaigns. To retaliate with hate and bitterness would do nothing but intensify the hate in the world. Along the way of life, someone must have sense enough and morality enough to cut off the chain of hate. This can be done only by projecting the ethics of love to the center of our lives.

The Meaning of ‘Love’

In speaking of love at this point, we are not referring to some sentimental emotion. It would be nonsense to urge men to love their oppressors in an affection-ate sense. “Love” in this connection means understanding good will. There are three words for love in the Greek New Testament. First, there is eros. In Platonic philosophy eros meant the yearning of the soul for the realm of the divine. It has come now to mean a sort of aesthetic or romantic love. Second, there is philia. It meant intimate affectionateness between friends. Philia denotes a sort of reciprocal love: the person loves because he is loved. When we speak of loving those who oppose us we refer to neither eros nor philia; we speak of a love which is ex-pressed in the Greek word agape. Agape means nothing sentimental or basically affectionate; it means understanding, redeeming good will for all men, an overflowing love which seeks nothing in return. It is the love of God working in the lives of men. When we love on the agape level we love men not because we like them, not because their attitudes and ways appeal to us, but because God loves them. Here we rise to the position of loving the person who does the evil deed while hating the deed he does.

Finally, the method of nonviolence is based on the conviction that the universe is on the side of justice. It is this deep faith in the future that causes the nonviolent resister to accept suffering without retaliation. He knows that in his struggle for justice he has cosmic companionship. This belief that God is on the side of truth and justice comes down to us from the long tradition of our Christian faith. There is something at the very center of our faith which reminds us that Good Friday may reign for a day, but ultimately it must give way to the triumphant beat of the Easter drums. Evil may so shape events that Caesar will occupy a palace and Christ a cross, but one day that same Christ will rise up and split history into A.D. 1957 and B.C., so that even the life of Caesar must be dated by his name. So in Montgomery we can walk and never get weary, because we know that there will be a great camp meeting in the promised land of freedom and justice.

This, in brief, is the method of nonviolent resistance. It is a method that challenges all people struggling for justice and freedom. God grant that we wage the struggle with dignity and discipline. May all who suffer oppression in this world reject the self-defeating method of retaliatory violence and choose the method that seeks to redeem. Through using this method wisely and courageously we will emerge from the bleak and desolate midnight of man’s inhumanity to man into the bright daybreak of freedom and justice.


2. While the Greek language has three words for love, eros does not appear in the Greek New Testament.


4. In a similar discussion in Stride Toward Freedom, King included an additional element of nonviolence: “The nonviolent resister is willing to accept violence if necessary, but never to inflict it. He does not seek to dodge jail.... Suffering, the nonviolent resister realizes, has tremendous educational and transforming possibilities” (p. 103).

Martin Luther King, Jr., www.wap.stanford.edu
Bob Marley was born on February 6, 1945, in St. Ann Parish, Jamaica. In 1963, Marley and his friends formed the Wailing Wailers. The Wailers’ big break came in 1972, when they landed a contract with Island Records. Marley went on to sell more than 20 million records throughout his career, making him the first international superstar to emerge from the so-called Third World. He died in Miami, Florida, on May 11, 1981.

Early Life in Jamaica

Born on February 6, 1945, in St. Ann Parish, Jamaica, Bob Marley helped introduce reggae music to the world and remains one of the genre’s most beloved artists to this day. The son of a black teenage mother and much older, later absent white father, he spent his early years in St. Ann Parish, in the rural village known as Nine Miles.

One of his childhood friends in St. Ann was Neville “Bunny” O’Riley Livingston. Attending the same school, the two shared a love of music. Bunny inspired Bob to learn to play the guitar. Later Livingston’s father and Marley’s mother became involved, and they all lived together for a time in Kingston, according to Christopher John Farley's Before the Legend: The Rise of Bob Marley.

Arriving in Kingston in the late 1950s, Marley lived in Trench Town, one of the city’s poorest neighborhoods. He struggled in poverty, but he found inspiration in the music around him. Trench Town had a number of successful local performers and was considered the Motown of Jamaica. Sounds from the United States also drifted in over the radio and through jukeboxes. Marley liked such artists as Ray Charles, Elvis Presley, Fats Domino, and the Drifters.

The Wailers

A local record producer, Leslie Kong, liked Marley’s vocals and had him record a few singles, the first of which was “Judge Not,” released in 1962. While he did not fare well as a solo artist, Marley found some success joining forces with his friends. In 1963, Marley, Livingston, and McIntosh formed the Wailing Wailers. Their first single, “Simmer Down,” went to the top of the Jamaican charts in January 1964.

Big Break

The Wailers got their big break in 1972 when they landed a contract with Island Records, founded by Chris Blackwell. For the first time, the group hit the studios to record a full album. The result was the critically acclaimed Catch a Fire. To support the record, the Wailers toured Britain and the United States in 1973, performing as an opening act for both Bruce Springsteen and Sly & the Family Stone. That same year, the group released their second full album, Burnin’, featuring the hit song “I Shot the Sheriff.” Rock legend Eric Clapton released a cover of the song in 1974, and it became a No. 1 hit in the United
Before releasing their next album, 1975’s Natty Dread, two of the three original Wailers left the group; McIntosh and Livingston decided to pursue solo careers as Peter Tosh and Bunny Wailer, respectively. Natty Dread reflected some of the political tensions in Jamaica between the People’s National Party and the Jamaica Labour Party. Violence sometimes erupted due to these conflicts. “Rebel Music (3 O’clock Road Block)” was inspired by Marley’s own experience of being stopped by army members late one night prior to the 1972 national elections, and “Revolution” was interpreted by many as Marley’s endorsement for the PNP.

For their next tour, the Wailers performed with I-Threes, a female group whose members included Marcia Griffiths, Judy Mowatt and Marley’s wife, Rita. Now called Bob Marley & The Wailers, the group toured extensively and helped increase reggae’s popularity abroad. In Britain in 1975, they scored their first Top 40 hit with “No Woman, No Cry.”

Already a much-admired star in his native Jamaica, Marley was on his way to becoming an international music icon. He made the U.S. music charts with the album Rastaman Vibration in 1976. One track stands out as an expression of his devotion to his faith and his interest in political change: “War.” The song’s lyrics were taken from a speech by Haile Selassie, the 20th century Ethiopian emperor who is seen as a type of a spiritual leader in the Rastafarian movement. A battle cry for freedom from oppression, the song discusses a new Africa, one without the racial hierarchy enforced by colonial rule.

Politics and Assassination Attempt

Back in Jamaica, Marley continued to be seen as a supporter of the People’s National Party. And his influence in his native land was seen as a threat to the PNP’s rivals. This may have led to the assassination attempt on Marley in 1976. A group of gunmen attacked Marley and the Wailers while they were rehearsing on the night of December 3, 1976, two days before a planned concert in Kingston’s National Heroes Park. One bullet struck Marley in the sternum and the bicep, and another hit his wife, Rita, in the head. Fortunately, the Marleys were not severely injured, but manager Don Taylor was not as fortunate. Shot five times, Taylor had to undergo surgery to save his life. Despite the attack and after much deliberation, Marley still played at the show. The motivation behind the attack was never uncovered, and Marley fled the country the day after the concert.

Living in London, England, Marley went to work on Exodus, which was released in 1977. The title track draws an analogy between the biblical story of Moses and the Israelites leaving exile and his own situation. The song also discusses returning to Africa. The concept of Africans and descendants of Africans repatriating their homeland can be linked to the work of Marcus Garvey. Released as a single, “Exodus” was a hit in Britain, as were “Waiting in Vain” and “Jamming,” and the entire album stayed on the U.K. charts for more than a year. Today, Exodus is considered to be one of the best albums ever made.

Marley had a health scare in 1977. He sought treatment in July of that year on a toe he had injured earlier that year. After discovering cancerous cells in his toe, doctors suggested amputation. Marley refused to have the surgery, however, because his religious beliefs prohibited amputation.

Redemption Song

While working on Exodus, Marley and the Wailers recorded songs that were later released on the album Kaya (1978). With love as its theme, the work featured two hits: “Satisfy My Soul” and “Is This Love.” Also in 1978, Marley returned to Jamaica to perform his One Love Peace Concert, where he got Prime Minister Michael Manley of the PNP and opposition leader Edward Seaga of the JLP to shake hands on stage.

That same year, Marley made his first trip to Africa, and visited Kenya and Ethiopia—an especially important nation to him, as it’s viewed as the spiritual homeland of Rastafarians. Perhaps inspired by his travels, his next album, Survival (1979), was seen as a call for both greater unity and an end to oppression on the African continent. In 1980, Bob Marley & The Wailers played an official independence ceremony for the new nation of Zimbabwe.
A huge international success, Uprising (1980) featured “Could You Be Loved” and “Redemption Song.” Known for its poetic lyrics and social and political importance, the pared down, folk-sounding “Redemption Song” was an illustration of Marley’s talents as a songwriter. One line from the song reads: “Emancipate yourselves from mental slavery; none but ourselves can free our minds.”

On tour to support the album, Bob Marley & The Wailers travelled throughout Europe, playing in front of large crowds. The group also planned a series of concerts in the United States, but the group would play only two concerts—at Madison Square Garden in New York City—before Marley became ill. The cancer discovered earlier in his toe had spread throughout his body.

Death and Memorial

Traveling to Europe, Bob Marley underwent unconventional treatment in Germany, and was subsequently able to fight off the cancer for months. It soon became clear that Marley didn’t have much longer to live, however, so the musician set out to return to his beloved Jamaica one last time. Sadly, he would not manage to complete the journey, dying in Miami, Florida, on May 11, 1981.

Shortly before his death, Marley had received the Order of Merit from the Jamaican government. He had also been awarded the Medal of Peace from the United Nations in 1980. Adored by the people of Jamaica, Marley was given a hero’s send-off. More than 30,000 people paid their respects to the musician during his memorial service, held at the National Arena in Kingston, Jamaica. Rita Marley, Marcia Griffiths, Judy Mowatt sang and the Wailers performed at the ceremony.

The Legacy

Bob Marley achieved several great accomplishments during his lifetime, including serving as a world ambassador for reggae music, earning induction into the Rock and Rock Hall of Fame in 1994, and selling more than 20 million records—making him the first international superstar to emerge from the so-called Third World.

Decades after his passing, Marley’s music remains widely acclaimed. His musical legacy has also continued through his family and longtime bandmates; Rita continues to perform with the I-Threes, the Wailers and some of the Marley children. (Bob Marley reportedly fathered nine children, though reports vary.) Marley’s sons, David “Ziggy” and Stephen, and daughters Cedella and Sharon (Rita’s daughter from a previous relationship who was adopted by Bob) played for years as Ziggy Marley & the Melody Makers, later performing as the Melody Makers. (Ziggy and Stephen have also had solo successes.) Sons Damian “Gong Jr.” Ky-Mani and Julian are also talented recording artists. Other Marley children are involved in related family businesses, including the Tuff Gong record label, founded by Marley in the mid-1960s.

Marley’s commitment to fighting oppression also continues through an organization that was established in his memory by the Marley family: The Bob Marley Foundation is devoted to helping people and organizations in developing nations.

Source: www.biography.com
6 Happiness Lessons from His Holiness the Dalai Lama

1. Reconnect with mindfulness. “For the last thousand years, people would always pray whenever they found some difficulties. Despite different philosophies, all prayers carried the same message about love, forgiveness, and tolerance. When science and technology developed over the last 200 to 300 years, certain things that people were hoping to realize through prayer could suddenly be achieved through technology. I think that’s why during the late part of the 20th century people became more concerned with material value. Now the people who have all the facilities through their own experiences are beginning to feel limitations in material value. People who have a lot of money but are not necessarily happy and feel lonely deep inside will begin to ask what is lacking. Then they will start to show interest in inner value.”

2. Be compassionate. “In our blood, the seed of compassion—the sense of concern for others’ well-being—is there. We’ve simply neglected it or taken it for granted. Scientists are now realizing that the mind, consciousness, and emotions are very important. For good health, a calm mind is a very, very important factor.”

3. Turn off the TV. “I haven’t watched much over the last 20 years. It’s bad for my eyes and a waste of time.”

4. Embrace technology—to an extent. “Technology is wonderful, but it cannot produce compassion or happiness. It really depends how you use it. After all, we are the controllers of the technology. If we become slaves of technology, then it’s no good.”

5. Build a better life. “Money does not measure success. I met an American who was very rich, but as a human being, he was a very unhappy one, so he was not successful. Some people use their money for a luxury lifestyle and that’s not good. You must spend money on education or health. That is the proper way.”

6. A warm heart + sharp mind = happiness. “A warm heart brings inner strength and more self-confidence. It helps reduce fear and lets you find friendships entirely based on trust. In order to pay more attention to these things, you must use your intelligence. To know the reality more holistically, look, research, and analyze. Combine these two things, and your life will become healthier and wiser.”

Source: www.shape.com
Nonviolence is often understood as the absence of violence, but the leading proponents of nonviolence have always defined it in positive terms. Thus Mahatma Gandhi (1869-1948) spoke of nonviolence as Satyagraha, literally, holding onto truth. Martin Luther King, Jr. (1929-1968) spoke of it as a commitment to resisting injustice without regarding one's success as a triumph over those who stand for injustice, but as a triumph over injustice itself—a conviction that the universe is on the side of justice, an understanding that violence is not merely physical but psychological and spiritual in nature, and a willingness to suffer harm rather than to perpetrate harm. This last point reflects Jesus' dictum that one should turn the other cheek, and for this reason nonviolence is often misunderstood and misconstrued as the path of cowards; of people afraid to fight or stand up for their rights. Gandhi was quite clear about this, however: violence, he said, is always preferable to cowardice, but nonviolence is always preferable to both. Nonviolence is the determination to suffer rather than perpetrate harm even when the ability to inflict harm is an option.

Because nonviolence can be understood from so many different aspects, it has never been clearly defined as an academic discipline. To some it is the study of any psychological, social, or political techniques of social change that do not involve the use of military force; to others it is the study of the spiritual pursuit of a nonviolent orientation to the world; to still others it is the study of nonviolence as interpreted by particular religions. To most people, it falls somewhere within the area staked out by these three poles.

Extending far back in time, the holy books of various religions speak at least indirectly about nonviolence, and commentaries about them often elaborate on those passages. However, explicit writing on nonviolence did not emerge until the mid-nineteenth century in the United States and Europe. As a subject of inquiry, the study of nonviolence began in the first half of the twentieth century, most notably with Mahatma Gandhi and those who wrote about him. Finally, nonviolence became a more or less distinct academic field in the second half of the twentieth century.

The Origins of Nonviolent Teachings

Some of the earliest indirect writings on nonviolence are found in Buddhist works. The Dhammapada in particular describes the effects of developing habits of violence and of nonviolence. The Bhagavad Gita, although subject to many different interpretations, provides a philosophical basis for nonviolence by pointing to the importance of doing what is right regardless of the consequences to oneself. Although this can be taken to mean that we are sometimes required to be soldiers, Gandhi understood it to mean that we must not allow fear of bodily harm to keep us from standing up for what is right. Taoism, as expressed Lao Tzu’s Tao Te Ching also can be interpreted in ways that provide a philosophical basis for nonviolence.

The Old Testament is also laced with references to what later has become known as nonviolence, and rabbinic commentaries over subsequent centuries have only expanded on that. The Gospels, especially
the Beatitudes, formed the basis for many Christian attitudes towards nonviolence, especially among the Society of Friends and such Anabaptists as the Mennonites and the Brethren. Adin Ballou (1803-1890), a nineteenth-century American minister and writer, gave explicit expression to the Christian call to nonviolence, as did Leo Tolstoy, the Russian novelist and Christian anarchist.

**Mahatma Gandhi and the Scientific Study of Nonviolence**

The scientific study of nonviolence probably began with Mahatma Gandhi. However, rather than treating nonviolence as an academic pursuit he tested his theories in the world, which he regarded as a laboratory. His study of nonviolence (ahimsa) consisted of testing whether his hypotheses were borne out through experience. His term satyagraha, which has been translated as “soul force,” literally means “holding onto (graha) truth (satya).” The root word of satya, sat, means “being,” and Gandhi regarded violence as the destruction of being, of what is; of untruth as the destruction of what is real.

Perhaps one way to understand what Gandhi meant by satyagraha is to picture an episode early in his life, when a stagecoach driver attempted to remove him from the carriage for which he had a legitimate ticket. A few days earlier he had been thrown from a train for insisting upon using his ticket to ride in the first-class coach rather than on top.

This time, he was so angered by the injustice of it that he grasped the window frame of the carriage with both his arms as the driver tried to pull him away by his legs. The other passengers eventually intervened and insisted that Gandhi be allowed to ride inside the coach. This image of Gandhi grasping onto the coach window and not letting go, but at the same time not striking out, is one way of understanding what he meant by Satyagraha, literally “clinging to truth.” Several people studied and wrote about Gandhi’s work while he was alive, most notably Richard Gregg and Joan Bondurant. Both visited Gandhi and interviewed him, Gregg in the 1920s and Bondurant in the 1940s.

Both of their writings tended to focus on the dynamics of his nonviolent political action, including what he called his constructive programs: his efforts to help people overcome their own powerlessness through self-education, self-employment, and self-sufficiency. After Gandhi’s assassination in 1948, more writing emerged. Gene Sharp recognized the politically strategic brilliance of Gandhi’s methods, and in 1973 he published a work that has become a classic in the field, The Politics of Nonviolent Action.

The work did not focus specifically on Gandhi, but offered in the first two chapters a theoretical framework for understanding the power of nonviolence; in the next seven chapters an overview of approximately two hundred nonviolent tactics, from simple letter-writing to the establishment of alternative governments; and in the remaining chapters an analysis and blueprint of how to create and execute nonviolent campaigns strategically as well as tactically.

A little less than a decade later, in 1982 Richard Attenborough’s Academy Award-winning film Gandhi popularized Gandhi to a much greater extent. In no small way because of the film, Gandhi-based scholarship and discourse on nonviolence has become so widespread and deep that theoretical splits within the field are already evident.
Nonviolence in the Twentieth Century

At the outset of the twenty-first century, the academic field of nonviolence is divided—not sharply, but divided nonetheless. While many activists and academics have approached nonviolence from a spiritual or religious perspective, perhaps most notably those associated with the Fellowship of Reconciliation, others have followed the lead of Gene Sharp, focusing on nonviolence as a political strategy that, arguably, can be entirely secular in its orientation. Still others adopt a broader approach.

For over half a century, James Lawson has been a leading voice of those who approach nonviolence from a religious or spiritual base. Lawson organized the Nashville lunch counter sit-ins in the early 1960s that led to the desegregation of Nashville. Earlier he had served time in jail for refusing to register for military service. In the late 1960s, it was Lawson who invited Martin Luther King, Jr., to come to Memphis to help with the sanitation worker strikes. After leading a large church in Los Angeles for many years in the latter half of the twentieth century, and serving some of that time as Chair of the Executive Committee of the U.S. Fellowship of Reconciliation, he is presently a distinguished visiting professor at Vanderbilt University, which had expelled him so many years earlier for his efforts at integration.

Gene Sharp’s work has attracted a large following, and recently his ideas have enjoyed widespread attention. The production of the PBS series A Force More Powerful and a follow-up broadcast Bringing Down a Dictator attracted people worldwide to the practical applications of nonviolent strategy and tactics in the political and social arenas. The International Center on Nonviolent Conflict, an NGO established by Peter Ackerman and headed by Jack DuVall, has helped to disseminate these ideas and develop them further by supporting scholarship, workshops, and conferences around the world. The workshops and conferences have brought together academics and activists from across Asia, Eastern and Western Europe, Latin America, and North America. The result has been a sharing of course materials and scholarship as well as exchanges of ideas among and between those who practice nonviolent action and those who study it.

An eclectic approach to nonviolence has been championed most notably in the last third of the twentieth century and the early years of the twenty-first century by Michael Nagler of the University of California at Berkeley, Ken Brown of Manchester College, and Robert L. Holmes of the University of Rochester. Holmes, Brown, and Nagler draw heavily from the Gandhi’s work, emphasizing the spiritual roots of nonviolence and acknowledging its manifold applications in everything from personal development and personal relations to institutional practices and international relations. Their scholarship teaching and personal conduct have led to accolades from students across several generations.

References

Gandhi had an unparalleled influence on the moral, political and social development of India and the world. He had an abiding faith in the unfailing power of non-violence and the ultimate victory of truth. It was out of this faith that Gandhi evolved his “Satyagraha (the exercise of soul force) against all injustice and exploitation. His mission in life was attainment of “Swaraj”. Swaraj for Gandhi reflects attainment of true democracy. Gandhi’s “Swaraj” meant more than mere political independence. It meant Indian spiritual liberation through a fundamental change in each individual’s moral perception.

Essentially, Gandhi was a moral prophet who had declared an unequivocal resistance to all concentrations of power, force and violence. He viewed the modern liberal democratic state as technocratic and exploitative which not only curtailed individual freedom, but also failed to bring about any lasting social harmony.

Gandhi took a holistic view of human life and wanted all aspects of life -social, economic, and political -to be dovetailed for the creation of a harmonious and exploitation free society. But the modern industrial civilization has made the task arduous. The challenges have increased and come from the new threat of greater technological superiority of industrial power over the financial and economic institutions of world through the policies of globalization. Forces of globalization and marketization have intruded every sphere of human life. Worsening inequality is the hallmark of the new world brought by forces of globalization. In vital spheres, the capacity of the state to act in the interests of citizens is also shrinking.

The task before the developing societies is not merely one of growth or development to catch up with the material standard of the industrialized west but of self-reliance, equity, justice and dignity and the concern for entire humanity regardless of distinctions of caste, race, religion or region. Today, there is also a global threat of resource exhaustion and ozone depletion, the problem of rising population, and the impoverishment of vast masses of people. The world is also besieged with array of ethnic, religious, national antagonism.

All the problems posed above require a critical understanding and reflection. At a time when Marxism is embattled and Market Liberalism has gained credence, return to Gandhi allows us to introspect the today’s beleaguered society with a different vantage point. The primary objective of this two day conference is to provide a platform for constructive dialogue and deliberation for academicians, researchers, policy makers, and students on some of the issues and problems posed above.

Many eminent scholars from across the world as well from India will deliberate on the above themes. Some of the prominent speakers include Prof. Dennis Dalton from Columbia University, Prof. Antony Copley, University of Kent, Prof. Douglas Allen, University of Maine, USA, Prof. Tridip Suhrud and Dr. Rajmohan Gandhi. The conference will be a two-day event starting from 25th Feb, 2016. The conference will be held in the Conference Centre, University of Delhi.

The broader themes to be discussed include:

- Gandhi’s Non-violence and Swaraj
- Gandhi and Nation Building
- Gandhi and modernity
- Gandhi and religion/ethics
- Gandhi and market
- Gandhi and social justice
- Gandhi and environment
- Gandhi and the Twenty-First Century

Source: www.du.ac.in
Remembering a Stalwart and a Legend: Dr Monty Naicker

Dr Gagathura Mohabry Naicker, affectionately known as ‘Monty’, was born in Durban on 30 September 1910. He attended primary school in Durban at Marine College, and in 1927 headed to Britain to complete secondary school, after which he studied medicine at the University of Edinburgh. He soon took an interest in the political issues of the day. Before long, he was elected to the Students’ Representative Council. He became a member of the Edinburgh Indian Association and was editor of the association’s handbook from 1932 to 1934.

After qualifying as a doctor, Naicker returned to South Africa in 1934 and set up a practice. He never concealed his intentions to become involved in the struggle for freedom and said as much in a speech during a ceremony to welcome him back from Britain.

He gained much first-hand knowledge of the living conditions of the Indian people through his medical practice. Naicker identified himself with Indian social welfare organisations, and was elected President of the Hindu Youth Club in Durban in 1935.

Naicker became President of the Natal Indian Congress (NIC) in October 1945. More than 10 000 people attended the meeting where he was elected.

In the NIC, Naicker developed impeccably progressive credentials, and frowned upon compromises with the status quo.

Like many other anti-apartheid activists, he had a stint in jail for six months for his involvement in the passive resistance campaign in 1946 against new legislation restricting Indians’ land tenure rights.

In 1947, Naicker was a signatory to the Xuma-Naicker-Dadoo (Three Doctors) pact for co-operation between the African National Congress, the Natal Indian Congress and the Transvaal Indian Congress. Soon after, he toured India with Dr Yusuf Dadoo, and met Mahatma Gandhi, Pandit Nehru, Mohammed Jinnah and others. He was again sentenced to six months’ imprisonment with hard labour on 26 February, 1948, during the second phase of the Passive Resistance Campaign and jailed again for a month in 1952 after leading the first batch of Natal resisters as part of the Defiance Campaign.

Naicker was twice president of the South African Indian Congress and soon became a key figure in the Congress Alliance. He was an accused in the Treason Trial between 1956 and 1961, but was acquitted and then spent five months underground during the 1960 state of emergency, disguised as a Moslem imam. The apartheid regime served Naicker with banning orders in 1954, prohibiting him from attending meetings. However, he remained president of the NIC until more stringent five-year banning orders were imposed in 1963 and 1968.

When the banning orders expired in 1973, Naicker began addressing meetings as usual, despite the risks of doing so. He believed in non-violence and was...
a follower of Gandhi right to the end. He was also a close personal friend of Chief Albert Luthuli. His life was dedicated to service and he was greatly respected for his sacrifices and integrity. Naicker was jailed eight times, and banned for a total of 14 years, spending several years as an accused in the Treason Trial.

Dr Gagathura Mohambry Naicker was a farsighted anti-apartheid activist who could have led a very comfortable life as a medical doctor but chose instead to wage a principled struggle against apartheid injustices. In the course of fighting for justice in South Africa, he added to the momentum for political change that created conditions for the final overthrow of the apartheid regime.

He died on 12 January 1978, at the age of 67, after a short illness, leaving his wife, Marie Apavoo, who also led demonstrators in the Defiance Campaign, and two children.

The Silver Order of Luthuli was awarded to Dr Gagathura Mohambry Naicker (1910 - 1978) in 2007 by the office of the presidency for:

“his excellent contribution to the struggle against apartheid, for contributing to the uniting of anti-apartheid forces and for putting his medical profession at the service of the poor and downtrodden.”

Source: www.satyagraha.org.za

Gandhi’s Views on Nonviolence

Nonviolence

The world is weary of hate. We see the fatigue overcoming the Western nations. We see that this song of hate has not benefited humanity. Let it be the privilege of India to turn a new leaf and set a lesson to the world.

My Task

In the past, non-co-operation has been deliberately expressed in violence to the evil-doer. I am endeavoring to show to my countrymen that violent non-co-operation only multiplies evil and that as evil can only be sustained by violence, withdrawal of support of evil requires complete abstention from violence. Nonviolence implies voluntary submission to the penalty for non-co-operation with evil. - Young India, 23-2-1922

I am not a visionary. I claim to be practical idealist. The religion of nonviolence is not meant merely for the rishis and saints. It is meant for the common people as well. Nonviolence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute and he knows no law but that of physical might. The dignity of man requires obedience to a higher law - to the strength of the spirit.

I have therefore ventured to place before India the ancient law of self-sacrifice. For Satyagraha and its off-shoots, non-co-operation and civil resistance, are nothing but new names for the law of suffering. The rishis, who discovered the law of non-violence in the midst of violence, were greater geniuses than Newton. They were themselves greater warriors than Wellington. Having themselves known the use of arms, they realized their uselessness and taught a weary world that its salvation lay not through violence but through nonviolence. - Young India, 11-8-1920

www.gandhi-manibhavan.org
Non-violence of Mahatma Gandhi

Mahatma Gandhi came on this earth with his message of truth and non-violence (ahimsa) at a time when the forces of aggression and violence reigned supreme on earth. Mahatma Gandhi taught us what Christ and Buddha had longed to teach long ago. He became an immortal spirit who guides us through the path of peace and non-violence.

Mahatma Gandhi was born in a middle class orthodox Hindu family of Gujarat, at Rajkot. Having received his early education in India, he went to London where he qualified himself as a barrister-at-law.

Ahimsa or Non-violence

Mahatma Gandhi was the exponent of the cult of Ahimsa or Non-violence. Like the Buddha, Christ and Chaitanya he too believed in the ultimate victory of Non-violence over violence.

Force or violence, according to him, is madness which cannot sustain. ‘So ultimately force or violence will bow down before non-violence’. He had waged war not only against British imperialism; rather he declared war on all the forces of unrighteousness, untruth and injustice, all the world over.

Gandhi in South Africa

Having tried his luck in India, as a barrister, Mahatma Gandhi went to South Africa, were he set up a substantially sound legal practice. But soon he left practice and got himself engaged in social and political reformation. It was then that the racialism in South Africa was at its climax. The non-Whites were subject to worst form of torture. Mahatma Gandhi protested against this wrong attitude of the White government towards the Black peoples of Africa.

Gandhi demonstrated acts of truth and non-violence in South Africa. The non-violent protest of Gandhi got huge popularity. It was here that he cultivated in him the idea of ‘Satyagraha’, which he was to put into practice afterwards, both in South Africa and India. In South Africa, Mahatma Gandhi endeavored hard to secure for the colored people, including Indians who were domiciled there, equal rights with the White People. In this context he had to court imprisonment several times.

Gandhi arrived in India

After arriving India, Mahatma Gandhi joined the Indian National congress, which was at that time more or less a social institution. He made Congress an organization, which was to play its vital role in the winning of the country’s independence. Before he joined the Congress and took its reins in his hands, it was predominantly an organization of the Upper Middle Class people.

Mahatma Gandhi changed it into a mass-organization, in which the peasants began to take an active part. He firmly believed that freedom can be achieved in a peaceful manner. He wanted all his followers to always maintain truth and integrity. The principles of Ahimsa were practiced in all of the independence movements launched by Mahatma Gandhi.
The Non-cooperation movement got massive support and became the popular non-violence movement. The Indians were requested to avoid using imported goods.

The Civil disobedience movement was a non-violent resistance against the British tax regime.

On 8th August, 1942, Mahatma Gandhi called for immediate independence and launched the Quit India Movement. It remains an important event in the history of India independence.

Religious Views

He studied Bhagwad Gita, the Holy Quran and the bible. ‘I see the same God in Gita whom I see in the Bible or whom I want to see in the Quran’.

According to him, the best religion of the world is one which contains the best elements of all the creeds of the world.

His religion was peace and non-violence. His sword and the shield, both were love which was based upon non-violence and truth.

Mahatma Gandhi was an angelic being, a source of inspiration to his people. He was a messiah for the tortured and oppressed humanity. He is a spirit of non-violence, peace and love.

Source: www.importantindia.com

Nonviolence is the law of the human race and is infinitely greater than and superior to brute force.

In the last resort it does not avail to those who do not possess a living faith in the God of Love. Nonviolence affords the fullest protection to one’s self-respect and sense of honour, but not always to possession of land or movable property, though its habitual practice does prove a better bulwark than the possession of armed men to defend them. Nonviolence in the very nature of things is of no assistance I the defence of ill-gotten gains and immoral acts.

Individuals and nations who would practise nonviolence must be prepared to sacrifice (nations to the last man) their all except honour. It is therefore inconsistent with the possession of other people’s countries, i.e. modern imperialism which is frankly based on force for its defence.

Nonviolence is a power which can be wielded equally by all-children, young men and women or grown up people, provided they have a living faith in the God of Love and have therefore equal love for all mankind. When non-violence is accepted as the law of life it must pervade the whole being and not be applied to isolated acts.

It is a profound error to suppose that whilst the law is good enough for individuals it is not for masses of mankind.

- Harijan, 5-9-1936
We must change from a violence based society to one of love. Prescott’s recommendation to reduce violence would be that every newborn be carried on the mother’s body as much as possible and for extended periods of time. Close intimate body contact with the mother provides the foundation for emotional trust upon which other relationships will be built. Without the first foundation all other relationships will flounder or fail. The warmth of human touch and security of body contact are, without question, the most effective way to reduce violence. Fragmentation and isolation of human relationships, the denial of true intimacy and the pleasure it implies, builds into the brain a predisposition for anger, rage and violence.

When children are birthed, they come into this world without judgment or preconceived ideas about hate, violence or for that matter love. All of these ideas come from adult caregivers. If children are raised in loving home environments where peace and harmony exist, and where they are taught the appropriate behaviour in love, the chances of violence spreading are nil. By focusing on the solution of LOVE and not the negative of Violence... change will take place. But how do we focus on love? Is it something that can be taught? The greatest teacher is ‘action’. If the mother, father or childcare giver provides care with love, the child will automatically learn love. Yet in today’s society most parents or caregivers do not know how to teach their children. They know only how to slap or punish the child when they do something wrong, instead of praising or rewarding a child when he does something right. In other words, the children learn how to behave through pain. It would be better if parents or childcare providers would lovingly & patiently teach children what is to be done.

Another interesting finding is that human societies differ greatly in their treatment and care of infants. Some cultures lavish physical affection on infants, while in others, the parents and childcare providers physically punish their infants.

In an anthropological study prepared by R.B. Textor, A Cross-Cultural Summary, Dr. Prescott was able to analyze the statistical data and found that societies that provide infants with a great deal of physical affection (‘tender loving care’) are later characterized by relatively non-violent adults. In 36 of the 49 cultures studied, a high degree of infant affection was associated with a low degree of adult physical violence – and vice versa. When the 13 exceptions were investigated, it was found that the violence of all but one could be accounted for the presence or absence of premarital sexual behaviour.

Source: www.mkgandhi.org

Change the Focus from Stopping Violence to Teaching Love
**The Non-Violence News and Events**

**A Message of Non-violence & Secularism in celebration of Black History Month!**

27 February 2016, Bharatiya Vidya Bhavan, USA

Bharatiya Vidya Bhavan, USA in association with India Abroad present “A Message of non-violence & secularism in celebration of black history month!” - “A Force More Powerful-Part 1”. Director & Writer Steve York, Narration by Sir Ben Kingsley

**Dr. King and the Spirituality of Nonviolence**

15 January 2016, Fellowship of Reconciliation, USA

Fellowship of Reconciliation, USA presents a compelling radio program exploring the spirituality of nonviolence to honor Rev. Dr. Martin Luther King, Jr. This segment is part of an affiliated program “Humankind: Voices of Hope and Humanity.”

**Martin Luther King, Jr. Day 2016**

18 January 2016

Martin Luther King, Jr. Day (Birthday of Martin Luther King, Jr.) is an American federal holiday marking the birthday of Martin Luther King, Jr. Martin Luther King, Jr., the African American civil rights leaders during the 1960s was awarded the Nobel Prize for Peace in 1964.

**Nonviolence Experience in Argentina**

27 February 2016, Dongyuling, Migueletes, Buenos Aires, CABA, Argentina

Pace e Bene organisation organises workshop that seeks to explore the power of practicing active nonviolence toward ourselves, toward others and toward the planet to build a new culture of peace.

Faced with violence and injustice, people can now embrace the challenge and opportunity of choosing the nonviolent life. The workshop includes:

- An introduction to the basic principles and methods of active nonviolence
- Responses to violence and alternatives of a peace culture
- Tools for nonviolent transformation in our daily lives

The vision of Gandhi, Martin Luther King, Nelson Mandela and the Dalai Lama shows there is an efficient, revolutionary and holistic alternative to violence, environmental destruction, wars and poverty.

**Leadership Conference 2016: Living Non-Violently in a Violent World**

18-19 March 2016, Steinbach Bible College in Canada,

Steinbach Bible College in Canada presents Leadership Conference 2016: Living Non-Violently in a Violent World. The conference revolves around Acts of violence that have become all too common in our world today. What does the Bible say about how we are to respond to this violence? The Conference will lay a biblical foundation for nonviolence through the New Testament, including an examination of the words of Jesus.

**No To Violence-A Professional Development Event**

8 March 2016, Abbotsford, Victoria

The Professional Development Event includes narratives of Desistance from Intimate Partner Violence against Women. Researchers Discuss their Research Findings and the Implications for other Family Violence Sector Stakeholders.

**The Gandhi King Season for Nonviolence (SNV)**

The Gandhi King Season for Nonviolence (SNV) commences on 30 January in cities across the globe. The annual 64 day campaign, co-founded in 1998 by Dr. Arun Gandhi and The Association for Global New Thought (AGNT), is an educational, media and grassroots awareness campaign spanning the January 30th and April 4th memorial anniversaries of Mahatma Gandhi and Dr. Martin Luther King, Jr.
Mahatma Gandhi visited Myanmar three times in 1902, 1915, and 1929. In 1929 he was welcomed by a big crowd of Burmese and Indians at the Brooking wharf (now Bogalay-zay street wharf) and spoke to thousands of people, at Fytche square and Jubilee Hall and elsewhere in Rangoon, and later in Mandalay, Pyinmana, Prome and many other towns.

His best friend and principal benefactor was the rich diamond merchant P.J. Mehta, a fellow Gujarati who lived first at 14 Moghul Street (now Shwebontha) and later 8 Shwedagon Pagoda Road.

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