

The International Course on Gandhian Non-violence: Theory and Application

Part A: Rationale of the Programme

As the title suggests, the overall purpose of the course is to give its seekers orientation in the theoretical and practical dimensions of Nonviolence as explained and applied by Mahatma Gandhi in his personal and public life. However, the course content will not be limited to the Gandhian framework only; the examples and interpretations of other practitioners of nonviolence will also be relied upon.

We know that the contemporary world is in turmoil. The chief characteristic of the contemporary world is violence; escalating and intensifying violence has become the key defining feature in public life and discourse. Terrorism and war on terrorism mark the worst manifestations of violence and has created a new discourse. Some of the sensitive people in the west even ask: Are we facing End –Time? The more pertinent question, of course, is how we address and get out of the vicious circle of violence. It is here that Gandhi steps in with his message of all-embracing nonviolence or *Ahimsa*.

It is well known that there is a growing interest world-wide, particularly in the west, on Gandhi and his theory and practice of nonviolence. Peace activists are trying to understand Gandhian nonviolence in order to equip themselves better in their struggle for peace and justice. Many of them have expressed their desire to get a formal training in Gandhian nonviolence in India which would expose them not only

to the life, philosophy and method of Gandhi but also to Indian social life and culture.

It is in this context, the Gujarat Vidyapith started an **INTERNATIONAL COURSE on GANDHIAN NONVIOLENCE: THEORY AND APPLICATION** since 2011. We are happy to inform that we are launching new batch of this course. The duration of the course will be one semester i.e., four months - two months for theoretical input and two for gaining practical experience. Though Gujarat Vidyapith campus will serve as the main/central venue, the students will be taken out other Gandhian Institutions and Ashrams in partial fulfilment of the course requirement. The details of such visits and stay will be worked out from time to time by the Course Coordinator and will be communicated to the students at the beginning of the course.

Part B: Course Structure and Regulations

- ❖ The first two months of the programme will cover the academic parts and will be held in Gujarat Vidyapith, Ahmedabad, Gujarat State (<https://www.gujaratvidyapith.org>). The participants, after two months of orientation in Gujarat Vidyapith will be taken out to stay in Gandhian institutions like Gandhi Research Foundation, Jalgaon (<http://www.gandhifoundation.net>), *Sampoorna Kranti Vidyalaya* (Institute of Total Revolution), Vedchhi, *Lok Bharati Gramvidyapith*, Sanosara, Bhavanagar District, Gujarat State (which is a rural centre for Gandhian education focusing on integrated rural reconstruction (<https://www.lokbharti.org/>), a Naturopathy Centre, an Organic Farming place, for a period of five to ten days (stay) in each place, to observe, study and participate in the applications of various Gandhian principles. There will, of course, be interaction and exposure sessions.
- ❖ The participants will be accompanied by the Course Coordinator and/or another faculty member throughout the two months out station programme.
- ❖ There will be provision for concurrent evaluation and a comprehensive evaluation at the end of the course.
- ❖ On completion of institutional visits, the students will move back to Gujarat Vidyapith for the next phase which will consist of a few days to reflect and assimilate. Subsequently they will have to prepare and submit a Field Experience Report.

- ❖ There will be no end semester examination. Instead, there will be an open house with a select group of *Acharyas* (teachers) and activists for further clarification and appraisal.
- ❖ It will be mandatory to submit a consolidated report on what they learned and experienced.
- ❖ There will be a separate course evaluation by students which can comprise of the evaluation of the faculty as well.
- ❖ There will be an evaluation from the side of Gujarat Vidyapith.
- ❖ The certificate distribution ceremony will be held in which Course Diploma will be conferred to the candidates. There will also be a farewell ceremony.
- ❖ In the campus of Gujarat Vidyapith, twin sharing accommodation will be provided.
- ❖ It is expected that the participants will follow the discipline and daily schedule of Gujarat Vidyapith, and other institutions of placement. Wearing *Khadi* dress and uniform of Gujarat Vidyapith is compulsory in the campuses.

- ❖ Only vegetarian meals will be served.
- ❖ **No fee will be charged for the course.** But, travel into Ahmedabad, India and back will be the responsibility of the participants. Also, the participants will have to remit a caution deposit of USD \$200 or its Indian equivalent which will be refunded back on the successful completion of the course. In case students discontinue without genuine reason(s) the caution deposit will not be refunded. Local hospitality and internal travel costs will be taken care of by Gujarat Vidyapith. However, participants or their sponsoring organisations are welcome to make a financial contribution towards the cost of the course.
- ❖ **The course will commence on October 2nd, 2023 and will be completed on January 30th, 2024.**
- ❖ **The participants are expected to arrive at Gujarat Vidyapith from September 30th, 2023 onwards** and will be given accommodation in the campus up to January 30th, 2024. On completion the course they should leave the campus positively on the last date mentioned i.e. January 30th, 2024.
- ❖ In order to avoid legal complications and to make the granting of Resident Permit (from the Home Department) to stay in Gujarat Vidyapith campus hazard-free, **participants are required to arrive first at Ahmedabad and report directly to the Registrar**, Gujarat Vidyapith on the above mentioned dates. Travel in other parts of India before reporting to Vidyapith might make the granting of Resident Permit difficult and sometimes impossible. Participants are, therefore, warned to

avoid such situations.

- ❖ An application containing a brief bio data (which should necessarily include the educational background as well as profile of the applicant) and a short note explaining the reason why she/he would like to take the course should be sent to The Registrar, Gujarat Vidyapith, Ashram Road, Ahmedabad, PIN: 380 009, Gujarat, India, (e-mail: registrar@gujaratvidyapith.org ; patoregistrar@gujaratvidyapith.org) **so as to reach him on or before March 31st, 2023. Students associated with NGO's or any kind of voluntary services will be given preference for the admission. However, an early response will be highly appreciated.** Candidates sponsored by organizations should attach the sponsoring letter with the application.
- ❖ Acquiring VISA and other official permits for travel to India and staying here for the required period of the course will be the responsibility of the candidates or the sponsoring organizations. No one without all the required documents will be admitted. Vidyapith will not take any direct responsibility in this matter.
- ❖ It is obligatory for the participants to sign an affidavit of agreement consenting to abide by the rules and regulations of Gujarat Vidyapith and the visa related rules of the Government of India and submit it for verification to Vidyapith well in advance.
- ❖ Gujarat Vidyapith reserves the right to cancel the studentship of any of the participants on violation of the rules or norms and such candidates will have to

vacate the campus as directed by the Registrar of Gujarat Vidyapith.

- ❖ Gujarat Vidyapith has an out-patient general medical centre. But, in case of medical expenses and, in case of any illness or hospitalization, it will be the responsibility of participants.

Part C: Course Modules

Course 1: Defining the features of Gandhian Nonviolence

I

1. Correlation between Truth and Nonviolence – Truth as the end and Nonviolence the mean.
2. Meaning of nonviolence - Ontological, Epistemological and Ethical dimensions of nonviolence – negative and positive dimensions of nonviolence - Gandhi's emphasis on the positive dimension

II

3. Basic Assumptions: spiritual basis - oneness of life – human nature and nonviolence.
4. Nonviolence as Soul Force – invincibility of soul force – atom versus atman – universal applicability of nonviolence.
5. Nonviolence as 'the law of our being' – as 'the law of our species' and the

law/direction of human evolution – History (of human evolution) as the unfolding of progressive nonviolence.

6. Nonviolence, the moral equivalent of the law of gravitation – revolutionary potential of nonviolence – the need for making nonviolence the central organizing principle of all life activities.

III

7. Types of nonviolence – principled and strategic nonviolence – nonviolence of the weak and the coward – nonviolence, true/genuine and counterfeit – absolute and existential violence.

IV

8. Nonviolence – Gandhi's prime concern – why nonviolence – futility of violence and efficacy of nonviolence.

Reading List

- M.K.Gandhi *Collected Works of Mahatma Gandhi (CWMG),*
[Relevant Volumes] (Publication Division)
In Search of the Supreme (Navajivan)
Non Violence in Peace and War (Navajivan)
- Raghavan Iyer (ed.) *The Moral and Political Works of Mahatma Gandhi*
(Oxford: Clarendon Press)
- Louis Fisher *The Life of Mahatma Gandhi* (New York)

Gandhi: His Life and Message for the World (New
York)
- UntoTahtinen *Ahimsa: Non-violence in Indian Tradition*
(Ahmedabad, Navajivan)
- T.K.Uniithan
& Yogendra Singh *Traditions of Non-violence* (Arnold Heineman,
Delhi)

- Anima Bose *Dimensions of Peace and Nonviolence: The Gandhian Perspective* (New Delhi, Gian Pub.House)
- M.P.Mathai *Mahatma Gandhi's World-view* (New Delhi, Gandhi Peace Foundation)
- Albert Schweitzer *Indian Thought and Its Development* (Wilco Bombay)
- V.K.Kool *The Psychology of Nonviolence and Aggression* (Palgrave Macmilan)
- Robert L.Hlomes
and Barry L.Gan *Nonviolence in Theory and Practice*
(Long Grove, IL, Waveland Press)

Course 2. Application of Nonviolence: Gandhian Approach

I

1. Gandhi's life as a paradigm of nonviolence in action

II

2. Nonviolence in personal life – as a way of life: intra-personal, inter-personal and ecological/cosmic dimensions.
3. Consolidating the power of nonviolence through personal *sadhana* – moral/spiritual authority of a nonviolent person – power of authentic nonviolence of an individual developing into an objective social force – its power and potential - examples from history, past and present.

III

4. Organised and collective use of nonviolence – Satyagraha/nonviolent direct action.
5. Basic assumptions and principles of Satyagraha.

6. Variants and techniques of Satyagraha.
7. Universal applicability of Satyagraha – reformatory and revolutionary applications
8. Satyagraha and Constructive Programme in the Gandhian scheme – Gandhian Constructive Programme as illustrative example.

IV

9. Case studies/examples of nonviolent resistances in different countries and situations -paradigmatic satyagrahies/nonviolent fighters.

Reading List

M.K.Gandhi *Collected Works of Mahatma Gandhi (CWMG),*
[Relevant Volumes](New Delhi, Publication
Division)

Satyagraha In South Africa (Ahmedabad, Navajivan)

In Search of the Supreme (Ahmedabad, Navajivan)

Non Violence in Peace and War

(Ahmedabad, Navajivan)

R.R.Diwakar *The Saga of Satyagraha* (New Delhi, Gandhi Peace
Foundation)

Richard B. Gregg *The Power of Non-violence* (Ahmedabad, Navajivan)

Gene Sharp *The Politics of Nonviolent Action Part 1, 2, & 3*
(Boston, Porter Sargent)

Joan Valerie Bondurant *Conquest of Violence: The Gandhian Philosophy*
of Conflict (Princeton, Princeton University Press)

Dennis Dalton *Gandhi's Power Nonviolence in Action* (Oxford India
Paperback)

Peter Ackerman
and Jack DuVall *A Force More Powerful* (Palgrave Macmillan)
Howard Clark *People Power: Unarmed Resistance and Global
Solidarity* (London, Pluto Press)

Beck Sanderson *Nonviolent Action Handbook* (Goleta California,
World Peace Communications)

Narayan Desai *A Handbook for Satyagrahis* (New Delhi, Gandhi
Peace Foundation)

Ackerman, Peter,
and Christopher Kruegler *Strategic Nonviolent Conflict: The Dynamics of
People Power in the 20th Century*. Westport,
CT: Praeger, 1993.

Albert, David H. *People Power: Applying Nonviolence Theory*.
Philadelphia: New Society Publishers, 1985.

Course 3. Dealing with Conflicts – Conflict Transformation

1. Meaning of Conflict
2. The sources of conflict- political - economic - environmental - historical - cultural - psychological
3. Analysis of conflict- actors – causes- issues, scope and stage of the conflict- power resources and relationships – stakeholders – facilitators- spoilers
4. Conflict- different phases- Conflict Prevention and early warning- ripeness
5. Problem –solving, including workshop approach in protracted conflicts
6. Negotiations – positions and interests- negotiating style – principled negotiation-elements of Gandhian style negotiations- negotiating with difficult people
7. Third Party Intervention – Types of Third Party Intervention – Mediation- prescriptive vs. elicitive approaches
8. Thomas – Killman’s Five Conflict Styles
9. Satyagraha and Conflict Transformation
10. Conflict Transformation- Reconciliation- Truth, Justice, Mercy and Forgiveness

11. Essential skills – analyzing, communicating clearly, synthesizing, listening, drafting, inventing new options- cultural sensitivity- anger management etc.

Reading List

- Mark Jurgensmeyer *Gandhi's Way A Handbook of Conflict Resolution*
(New Delhi, Oxford University Press)
- Collins, Randall *Conflict Sociology: Toward an Explanatory Science*. (New York: Academic Press, 1975)
- Galtung, Johan. *Solving Conflicts: A Peace Research Perspective*.
(Honolulu, HI: University of Hawaii Press, 1989)
- Galtung, Johan. *Peace by Peaceful Means: Peace and Conflict, Development and Civilization* (London: Sage, 1996)
- Lederach, John Paul. *The Moral Imagination: The Art and Soul of Building Peace*. (Oxford, New York: Oxford University Press, 2005)
- Lederach, John Paul. *The Little Book of Conflict Transformation*
(Intercourse, PA: Good Books, 2003)
- Schrock-Shenk, Carolyn, (ed.) *Mediation and Facilitation Training Manual: Foundations and Skills for Constructive Conflict Transformation*. (Akron, PA: Mennonite Conciliation Service, 2000)

- Oliver Ramsbotham, Tom Woodhouse
& Hugh Miall *Contemporary Conflict Resolution* (Oxford,
Blackwell, 1999)
- Ronald J. Fisher *Transforming Violent Conflicts* (Syracuse
University Press, 1997)
- Vayrynen, Raimo, ed. *New Directions in Conflict Theory: Conflict
Resolution and Conflict Transformation*. (London:
Sage, 1991)
- Blalock, Hubert M. *Power and Conflict: Towards a General Theory*
(Newbury Park. CA: Sage Publications, 1989)
- Burton, John, *Conflict: Human Needs Theory*. (New York: St.
Martin's Press, 1990)
- Burgess, Heidi,
and Burgess, Guy M. *Encyclopaedia of Conflict Resolution*. (Santa
Barbara, CA: ABC-Clio, 1997)

