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# CIVIL SERVICES ACHIEVERS' POINT

A ONE STOP SOLUTION FOR UPSC/APSC/SSC & BANKING

## ANSWERWRITING PRACTICE- ESSAY

**TOPIC- Satyagrah, its relevance today. Analyse**

**(1000-1200 Words, 125 marks)**

### **Model Answer:**

Today, people are divided not only on an economic basis but also on national, regional and religious basis. The development of science and technology has made it possible to unite the world through technological globalizations. But this technological globalization does not influence in any way the mental make up of the individual. It has become one of the paradoxes of the 21st Century that, on the one hand, the establishment of peace has become a matter of the greatest importance for the survival of human civilization, while on the other, traditional instruments of preserving peace have become less effective.

Mahatma Gandhi was unique in this modern world to advocate non-violent methods for solving social, economic, political and religious problems. It is in this context that we have to examine the efficacy of warfare without weapons. There have been a number of times, however, when one or the other aspect of Gandhi's non-violent technique has been questioned and its validity and its practicability doubted. This essay tries to show that the technique of non-violence as advocated by Gandhi is the most effective and the least expensive method of solving social, economic, political and religious problems. Firstly, I shall detail how the strategies of violence and terrorism to bring about social, political and economic changes have now become obsolete. Secondly, I shall try to explain Satyagraha and its different forms and show how Satyagraha can be used as a powerful method of direct action in contemporary politics. This will also establish the effectiveness of Satyagraha as a device for fighting destructive ways and violent conflict.

*Leadership through knowledge...*

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Gandhi held that violence was wrong as a matter of principle. He maintained that it is the duty of every one to resist it. But the manner of resistance to violence is profoundly significant in the Gandhian technique. Resistance to violence by counter violence is obviously wrong. A wrong cannot be righted by another wrong. The addition of another wrong does not diminish but adds to the evil already in existence. So violence must first be resisted by persuasion and when persuasion fails, it must be resisted non-violently. Critics very often fail to understand that non-violent resistance of the Gandhian type is also a 'force' which is different from violence. The two words 'violence' and 'force' are often used interchangeably so that we fail to understand that force need not always be violent. To Gandhi, non-violent resistance is a force that counters the force that is violent.

Gandhi would have nothing to do with the organized violence of the Government or with the unorganized violence of the people. He would prefer to be crushed between the two. For him, popular violence is as much an obstruction in our path as state sponsored violence. Indeed, he could combat the latter more successfully than the former. He objected to violence because when it appears to do good, the good was only temporary. The evil it brought about was permanent.

Gandhian Satyagraha means truth-force, love-force or soul-force. It means to correct the opponent's error by self-suffering. Satyagraha depends for its success on the capacity of the Satyagrahi to suffer until the opponent comes round, but not on the mildness of the adversary. It is a device to educate public opinion in the higher values in life. An honest effort is made to impress the opponent with a sense of justice without harbouring feelings of ill-will towards him. Resort to physical or military force is out of the question. It provides humanity with a technique to conquer untruth by truth and violence by non-violence. Even if the Satyagrahi dies in the process of converting the oppressor, he should not mind it. Sometimes Satyagraha is a substitute for actual warfare but with a slight difference because war does not do away with injustice while Satyagraha tries to remove it completely. To Gandhi, Satyagraha is time-honoured.

To the question, what is the cause of war, Gandhi's unambiguous answer is exploitation. He points out that all activity for stopping war must prove futile so long as the causes of war are not understood and readily dealt with. According to his analysis, the prime cause of modern wars is the inhuman race for exploitation of the so-called weaker people of the earth. He thinks that the motive of

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exploitation accounts not only for the outbreak of war between two States but also generally for the chaotic situation that prevails at the national and international levels.

Gandhi had applied this technique for over fifty years in every walk of life-domestic, institutional, economic, and political. But it is true that he did not have the occasion to try it in a war like situation of aggression and other international conflicts. Though resistance on a large scale is necessary in order to meet aggression or to overthrow foreign domination, mere numbers do not add strength to the movement. Satyagraha is a clean fight and so it requires clean fighters. "In Satyagraha it is never the numbers that count; it is always the quality, more so when the forces of violence are uppermost." Numbers are bound to be a decisive factor in achieving the goal, care is to be taken at the same time that the quality of the fighters is of a very high order."

Gandhi's *satyagraha* was an act of moral creativity. For Gandhi, *satyagraha* was not only a political weapon but a weapon of creativity. *Satyagraha* is a means of establishing faith in human beings as also in God. The philosophy of *satyagraha* holds that every human being is capable of doing well and thinking good. *Satyagraha*'s aim is to bear self-suffering in order to generate a melt-down on the part of the other. Possibility of a moral dialogue with the other is essential for *satyagraha* to succeed. In this sense, *satyagraha* is a moral act. It recognises the morality of the other. *Satyagraha* is the only means of change that does not make a villain of the other. *Satyagraha* is liberating. It liberates both the oppressed of his bondages and the oppressor of his need to behave inhumanly with others. *Satyagraha* is the best weapon to ensure and sustain human rights. The birth of non-violence as a political theory is seen as a seminal contribution of Gandhi to conflict resolution.

Gandhi's approach to peace is based on *satyagraha*. *Satyagraha* is the moral alternative to war. Gandhi showed us the way to use it for problem-solving and conflict-resolution from micro-level to macro-level. Gandhi's *satyagraha* proved to be an effective means for political redress. Many of the contemporary challenges related to war and peace, terrorism, human rights, sustainable development, climate change, socio-political unrest, and politico-administrative corruption could be faced through adoption of the Gandhian Way. The twenty-first century world has much to learn from it.

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Credit: Abdul Sattar and Anil Ojha



# CSAP

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