

Peaceful Co- Existence: Special Reference Gandhian Approach

Abstract

"The world will live in peace, only when the individuals composing it make up their minds to do so".

Mahatma Gandhi

Gandhi recognized the potentiality of non-violence and peaceful operation. Although Gandhi was not the originator of the principle of nonviolence, he was the first to apply it in the political field on a large scale. Gandhi was a person of moral value and put forth his ideas intercoloring to spirituality. When we discuss the role of Gandhi in peaceful co-existence globally we come to know that across the world this concept and ideology is discussed; no matter it is communist or capitalist country. But, specific difference consists that other countries coined this issue for vested interest whereas Gandhi invented it in a premise cosmopolitan manner. He contemplated on this subject as a saint and said that a democratic state that runs according to RAJ DHARMA can derive democratic values and strengthen the route of progress.

Keywords: Peaceful Co-Existence, Non-Violence, Decentralization, Democratic State, Raj Dharma

Introduction

Today we are living in a dynamic, scientific and energetic age chasing developmental goals all over the world. There are many factors which are interconnected and creating a "Humo- Tech" (Humanistic and technology based) environment. People are cautious, aware, informed and interconnected across the world through latest technology. Global village concept has been taken a solid shape in changing circumstances. Peaceful co-existence is a socio-political issue involving person, society and state establishing their interconnectivity. Discussing the role of state we should analyze its historical background; specifically the origin of its foreign policy. It is an issue co-related with various types of systems and their global impact.

Aim of the Study

This paper is introducing the ideals of Mahatma Gandhi in the context of peaceful co-existence which was a basic need of present scenarios. Demoralized status and roles of state, structural violence in organization and society, increasing inhumanity and insensitivity are making the conditions worsen. In this paper an analytic description is presented about Gandhian philosophy and ideologies. Basically, efforts are made to focus the basic idea of Gandhi on peaceful co-existence.

Soviet Union and Concept of Peace and Co-existence

This concept was driven by the Soviet Union after the First World War by Lenin and the Bolshevik founder of Russian revolution. They developed this theory and applied it in the Soviet Union and its influence on countries. This was a preliminary Marxist Leninist foreign policy. Accepting this policy as a basic criteria lies upon to develop the country and go on a path of mutual understanding with other countries. This was a realistic approach avoiding the fact that antagonistic contradiction between communism and capitalism could not co-exist peacefully. So, it was very obvious that the debate over peaceful co-existence was widely interrelated across the world. Communist countries like China, Albania, and Yugoslavia etc. showed their attitude in different frequency. In the very beginning China was against the peaceful co-existence policy of the USSR. Mao Zedong said firmly that a belligerent attitude should be maintained towards capitalist countries. Enver Hoxha (Albania), Che Guevara (Cuba) etc. had been criticized this USSR policy and proclaimed that peaceful co-existence among nations could not encompass specially between oppressors and oppressed. But, China twisted his policy in 1972 in favor of his trade relationships. It showed that interests in peaceful co-existence policy led a way to fasten ties up with other countries. This changing attitude of communist countries made communism not a revolutionary thought whereas tried to prove it a specific



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working procedure (M.O.) modus- operandi (means habits of working in the context of business or criminal investigation) so, we can say that the concept which was formulated by USSR for peaceful co-existence was an introduction of self-defense and avoiding trivial issues. It was totally a political thought and further put in application for vested interest.

Gandhian Philosophy and concept of peaceful co-existence

Gandhi was a person of moral value and put-forth his ideas inter coloring to spirituality. As we know, modern world is facing crises of co-existence as nuclear weapons, various types of terrorism, over militarization etc. Comparing with other political system democracy appears as best one. When we discuss that what is role of Gandhi in peaceful co-existence, we should understand his philosophy about state and non-violence. He treated his individual life in accordance with his moral value and ideas and tried to implement in public life. He was person of moral value and assumes that all evil of world consists in violence. So, Gandhi sees that peaceful co-existence lies in non - violence.

Gandhian concept on non - violence

To hurt someone to think of some evil unto someone life under anger of selfishness is violence. In contrast purest non- violence is an epitome in craving a tendency and presuming towards spiritual or physical benefit unto even without selfishness and with pure thought after cool and clear deliberations. The ultimate yard- stick of violence or non- violence is spirit behind the action". So, Gandhi has a clear cut vision that non- violence is only and only gist of cordial structure of society and nation.

Peaceful Co- existence and Non violence

Mahatma Gandhi was staunch supporter of democracy. He said that non- violence is right device to strengthen democratic value in a society. It is not a weapon of the weak and cowardice. It is a strong and energetic form of actions non- violence roots in bravery and fearlessness. The specific courage of dying without killing anyone. He said non- violence fosters co-operation and togetherness which is helpful in progress. Any progress without co-operation is an illusion and would be incomplete in broad aspects. He said that non- violence purifies soul of a man and take proximity to God. In this way, Non- violence, truth is complimentary to each other.

Gandhi and State

Gandhi was against the state (western type) because according to him it was the symbol of violence in concentrated form. It applies violent measure mercilessly to maintain law and order. He said " the individual has a soul but the state is a soulless machine, the state can never be weaned away from violence to which it owes its existence. "Explanation of Gandhian point of view, state may perhaps had to a better understanding of his vision of democracy. Sometimes a confusion is made between these acts of the individuals and those of the state and it is expected that Gandhi's state is to be non-violent. (Jharkhand Review Journal). So, it can be possible that state would exist without violence. Gandhi shows a path of non- violence through

peaceful co- existence. Basically, he believed in non-existence of state because his faith was in humanism, pacifism and non- violent activism. Though his concept seems paradoxical yet perpetual peace has no another way.

Democratic state and peaceful co-existence.

Gandhi is certainly a staunch supporter of democracy. He believes that state is best which governs least. This is his second vision in which he believes that besides all foundation a state should inculcate non- violence and truth in its applicable policy. Democracy should be interlinked with non-violence to overcome various sort of problems, He said political organization which are based on violence would never achieve their goals because only 'RAJDHARM' (equal & genuine) can establish real democracy. He said in his book Swaraj " I look upon an increase in the power of the state with greatest fear, because although while apparently doing good by minimizing exploitation it does the greater harm to mankind by destroying individuality which is the root of progress.

Above said statement clarify that state should be accountable and considerate towards its entities including "Person" Here we can adjoin Gandhian approach with Individualism which is base on co-cordial relation between man – society and state. He was great individualist philosopher who has deep faith in freedom and willingness of individual. He was protestor of state's rigidity and wanted willing co-operation of people in state affairs. He has inordinate love of liberty to individual. Finally we can say that Gandhian state theory is based on not only on the principles of freedom, non – violence and justice but also respect of individualism giving him decentralized power. To him, peace and co- existence are another name of democracy. In other words, we can say swaraj and decentralization are synonymous according to Gandhi and non- violence and peaceful coordination is only way to establish global stability and harmony.

Conclusion

Mahatma Gandhi was a person of social reconstruction and socialism believes that only decentralized process in which individuality is protected, only way of peace and co existence. He said that democracy is conceptualized on the basis of participation of people in decision making process. In developing democracies realization of true democracy is depended on achievement of socio-economic goals which we can only find mutual understanding and trust in each other. In this way, Gandhi view was local to global supporting a common man on moral ground. Gandhi was great philosopher of moral science and he pleaded that only pure conscience can derive humanistic attitude and let it continue to one person to another.

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