

A Psycho-Philosophical Perspective of Terrorism and Violation of Human Rights and Gandhian Ideology

Abstract

Now is the age of world crises in various sphere of life, but the most alarming situation is violation of human rights and increasing terrorism from which the whole world is suffering. This is the high time to re analyze the ever effective Gandhi's philosophy with a view of worldwide spreading terrorism and crises of human rights. To get the solution of such unrest and disequilibrium the whole humanity has to attempt a psycho-philosophical analysis of the situation. The study concludes that among various philosophies Gandhi's ideology is the practice of spirituality in day to day life and it may provide better answer for these crises and suggest making full attention towards the upbringing of young generation worldwide.

Keywords: Psycho-Philosophical Perspectives, terrorism, human rights, Gandhi's Ideology.

Introduction

Today is the era of two contrast developments in human society. One is the proud developments in the field of science while the other is vanishing global peace and raise of crises in various sphere of life i.e. depletion of human values, human rights, cut throat competition and most alarming one, the raise of terrorism, the whole world is suffering from. In the modern age of science, products of science are proud possessions of humanity. Spectacular developments in technology, medicine and engineering have given a new dimension to modern life by uplifting society from traditionalism and discarding the dead wood. There can be no denying the fact that science and technology have opened new windows and provided enormous opportunities to man to bring about a qualitative improvement in his life but mainly on the material plane. The root of ignorance for humanity resulting in the form of crises of human values lies in this materialism. Now-a-days this materialistic thought has appeared as its mirror image in the form of terrorism.

Terrorism is a thought of superiority originated through materialistic advancement, which believes in creating terror for complete devastation of all those who do not follow their ideologies. With such a complex thought of superiority a talk of human rights and human values is like two rails which can never meet. To get the solution of such unrest and disequilibrium the whole humanity needs to attempt a psycho-philosophical analysis of human rights and terrorism. Right from the beginning of civilization human has suffered with such disequilibrium. Various philosophies have attempted great efforts to find the most suitable way of life for the creature of this planet. Among various others, Gandhi's ideology is the practice of spirituality in day to day life and it may provide better answer for all such crises. This philosophy is really an extract of all humanity.

Review of Literature

The study of the related literature implies locating, reading and evaluating reports of research as well as reports of casual observation and opinion that are related to the individual's planned research project. As observed by J.W. Best, "Practically all human knowledge can be found in books and libraries. Unlike other animals that must start a new with each generation man builds upon the accumulated and recorded knowledge of the past."¹ The review of the literature gives the scholar an understanding of the previous work that has been done. It enables us to know the means of getting to the frontier in the field of our problem. The review of some related literature of present study is as follows:



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Groff L.& Smoker P.² in their research paper titled "Spirituality, Religion, Culture and Peace: Exploring the foundation for inner and outer peace in twenty first century" stated that peace requires a dynamic balance between different "opposites" or "extremes" including a balance between both spiritual and material values, as suggested by the work of Sorokin. In helping the world to find such balance, as a foundation for peace in the 21st century, the ongoing ecumenical dialogue and sharing of religious traditions will play a critical role.

Monisha Bajaj (2008)³ in her study titled "Conjectures on peace education and Gandhian studies: Method, institutional development and globalization" explored the similarities and differences of the fields of Gandhian studies and peace education through an exploration of their content, institutional development and globalization since the mid-twentieth century. Through examination of history, emergence and core concepts in each field this research article argues that both fields have the potential to offer each other important lessons based on their own unique trajectories, specifically Gandhian studies may do well to broaden its focus and further integrate contemporary social issues related to peace and social justice.

Weber T. (1999)⁴ in his research titled "Gandhi, Deep Ecology, Peace research and Buddhist Economics" stated that the central importance of Gandhi to non-violent activism is widely acknowledged. This article analyze the Mahatma's contribution to the intellectual development of three leading figures-Arne Naess, Johan Galtung and .F.Schumcher and argues that to know their philosophies one should go back to Gandhi for a fuller picture.

Rai Chhaya (2003)⁵ in her research titled "Gandhi's role and relevance in conflict resolution" concluded that the forgoing outlines of Gandhi's philosophy of peace endorses the truism that Gandhi is one of the very relevant precursors of conflict-resolution movement with his comprehensible philosophy of peace based on the psychology of human nature, awareness of social realities and knowledge of economies and political systems and situations.

Bakker J.I. (Hans) (1993)⁶ in his book titled "Towards a just civilization: A Gandhian Perspective on Human Rights and Development" he revealed that Gandhi ji wanted to move towards a "just civilization" a just society .He saw them as an aim and a goal. For Gandhi there is a universally valid social ethics, a conception of "human rights" based on some natural laws.

Thomas Weber (2001)⁷ in his research article titled "Gandhian Philosophy, Conflict Resolution: Theory and Practical Approaches to Negotiation" he explored all these dimensions and argued that Gandhian Satyagraha should be squarely located within conflict resolution discourse.

Need and Significance of the Study

Education by its definition does not stop at imparting information, it educates i.e.; trains to adapt ourselves to the changing spectrum of our individual

life and social milieu. Like any other organism man and society grow and are in a constant state of flux. So any educational system worth its name should equip individuals to keep pace with the growing needs of their life pattern in a given social environment. It should be capable of effecting not just a quantitative but qualitative change as well. As it is a matter of fact that it is philosophy which affects all sphere of life including education. Today the most painful situation in the world is the involvement of our educated youth in the terrorist activities and violating human rights worldwide. Now the pertinent question arises that what is the philosophy of education in today's world or it is rather running with a mismatch between theory and practices. In fact if we talk of the most materialistic philosophies in the world, they never advocate the barbarous acts adopted by the terrorists. This is the high time to re analyze the ever effective Gandhi's philosophy with a view of worldwide spreading terrorism and crises of human rights. Now it is a significant study to explore the Gandhi's thoughts with reference to present environment to extend the Gandhi's ideology for present scenario to find some concrete and practical solutions of prevailing problems.

Objectives of the Study

The main objectives of proposed study are as follows:

1. To study the psycho-philosophical perspectives of terrorism and violation of human right of innocent people through terror.
2. To study the relevance of Gandhian philosophy for Protection of Human Rights and Values to save the world from terrorism.

Research Methodology

The proposed study is philosophical in nature, for which researcher has applied analytical descriptive research methodology. The study has to analyze ideology of terrorism with two dimensions; psychological and philosophical through prevailing circumstances, and to find the relevance of Gandhi's ideology for the protection of human rights. For this study various thoughts by Mahatma Gandhi and other philosophers, work of his followers etc. have been used as secondary data to find some concrete solutions.

Analysis and Interpretation

Psycho-Philosophical Perspective of Terrorism and Violation of Human Rights

The most important factor for adopting a philosophy of terror must be the idea of superiority to such an extent that one cannot tolerate others ideas and become more dogmatic. Another factor for their brutality is a thought of ruining all others who do not follow them. Through violence they create terror fear and seek attention. To justify their barbarous act they provide false arguments and present them as being ultimate reality. Religious hatreds, jealousy, superiority complex, suppression of poor and weaker section of society, racism, sex discrimination, raising materialism etc. are the endless list of factors which work in a person's mind to frame their life's philosophy based only on violence. Religious terrorism, racism, violence for dalits, women and children are some of their

results commonly found in human societies. In the mind of such a barbarous person there is not even a single drop of concern about human rights. It is the most alarming question that towards what the creature of this earth is moving. If all the fingers of a hand become equal, may it work properly? Obviously not. We have to accept the importance of diversity and should find out some ideas of enhancing unity in diversity. Hindrance to this is created by violent people.

A violent person has a tendency of ruining all others on this beautiful earth. They seem to find ultimate rest when they succeed in finishing all the diversity from the planet, resulting in the presence of their ideology only. Such a journey is endless, restless and will never attain equilibrium. A psychological analysis of violence depicts that a violent person is one who is in fear; fear comes in absence of truth, which in turn is caused by ignorance. Ignorance comes due to lack of knowledge. If we all have true knowledge, then there would be no ignorance, no wrong arguments and ultimately no violence. A person's ideology or life philosophy may change with correct knowledge as it is well said that knowledge is anti dot to fear. Only such knowledge can make him logical, rational, prudential and truthful.

Human Rights and Values: Gandhi's Thought

Whole humanity has to revise the experimentally proven aspects of philosophy given by Mahatma Gandhi. His ideology is the result of worldwide literature, religions, and is the result of his concentration and meditation over humanity. Gandhi's ideology is the practice of spirituality in day to day life. Gandhi ji himself said that I have nothing new to teach the world. Truth and non- violence are as old as hills. These are the pillars of his ideology. Being truthful or holding fast for truth is the master pillar of life edifice. Only such person may be fearless and may never give wrong arguments. All the religions in the world are based on ultimate reality i.e. truth. Diversity in all religions is just like various rivers with all their specialties flowing in the direction of sea. If one river proclaims to be superior and wish all other rivers to dry up, will it not create an alarming misbalance in nature? Surely it will. The spirit of coexistence and collective survival instincts should be led forward by all the religions of the world. This is only religion which really rebind human. Gandhi's trust in God is evident through his statement, he said "I am in the world feeling my way to light amid the encircling gloom; I offer err and miscalculate ...my trust is solely in God. And I trust men only because I trust God. If I had no God to rely upon, I should be like Timor, a hater of my species."⁸ Thus we find that terror in the name of religion is in fact a cheating. It is Gandhism which can leads towards the path of unity. One can find rest in this philosophy for all the misbalance due to religious dogmatism.

Another pillar of his ideology is non-violence. Violence is the result of fear while non-violence is said to be a weapon of strong, with the weak it might easily be hypocrisy. So to adopt non-violence one must be strong. Gandhi ji explained the aim of his work by stating that "My work will be finished if I succeed in

carrying conviction to the human family, that every man or woman, however weak in body, is the guardian of his or her self-respect and liberty. This defense avails, though the whole world may be against the individual resistance."⁹ It can be explained with an example of a fearful child who kills even a small insect in fear, while on the other hand one having knowledge of its importance may let it go. Human killing his fellow human is not at all able to be called as human; even they may not be titled as animals because in nature we never see animals killing their fellow animals just for nothing.

Without courage one cannot be non-violent. According to Gandhi ji "tolerating violence is also a kind of violence. "A coward dies many times before his death". God helps those who help themselves. The solution of violence is not to be violent upon innocents, but to protect oneself and raise voice against all violence. Need is to make all human beings fearless, truthful and courageous, violence will get vanished itself. To adopt violence is the nature of cowards. Brave people win the heart of people. According to Stephen Murphy "As a guide of action, Gandhian philosophy is a double edged weapon. Its objective is to transform the individual and society simultaneously (rather than in sequence as Marxism describe) in accordance with the principles of truth and non-violence. The historic task before human is to progress towards the creation of a non- violent political, economic and social order by non-violent struggle. He also added that Gandhi's thought is equally a philosophy of self-transformation. The individual's task is to make a sincere attempt to live according to the principle of truth and non-violence."¹⁰ These studies depicts that this is the unique philosophy which can connect people of whole world, it also explains the real meaning and concept of religion and humanity, it is the one of the best answer to those who are misleading our youth by dogmatism of religion. Gandhi ji affirmed that "Nothing enduring can be built upon violence."¹¹ The study envisages that the basic philosophy of terrorism is provoking innocent people in the name of religion but God may not accept any practice which violate human rights of others. According to Gandhi ji "Means are after all everything, as the means so is the end. There is no wall of separation between means and the ends."¹² Now when the whole world is facing such a big challenge the philosophers of whole world should immediately find the extended form of Gandhian philosophy as if he were living in this era. We may surely find some concrete solutions in his ideology. His one futuristic thought gives us ideas to extend his philosophy to this era, as according to him "I am not at all concerned with appearing to be consistent. In my search after truth I have discarded many ideas and learnt many new things. Old as I am in age, I have no feeling that I have ceased to grow inwardly or that my growth will stop at the dissolution of the flesh."¹³ Thus one can easily explain the fact to whole world that 'Gandhi' is not a name of a person's body made of flesh and who is now dissolute, but it is really a name of immortal ideas which are still growing and serving the humanity.

Conclusion and Suggestions

Thus we can conclude that now is the real need of Gandhi's philosophy to be taught in the whole world, which is really an extract of all humanity and spirituality. In spite of all the marvels of science and technology, we live in a world that is worrying under the dark shadow of fear of war and terrorist attack. Our materialistic progress does not match with corresponding advancement in human values and protection of rights. Indeed human values are disintegrating in all walks of life. To correct this imbalance and renew individual commitment to an active value based life, Gandhi ji has made a plea for integrating human values in education as he stated that "The fact that there are so many men still alive in the world shows that it is based not on the force of arms but on the force of the truth and love. Therefore, the greatest and most unimpeachable evidence of the success of this force is to be found in the fact that in spite of wars of the world, it lives on."¹⁴ Gandhi ji himself believed that his basic message would have its main impact many years after his own death. Nevertheless the attempt to inspire human to understand the need of human rights and values must never cease. The following suggestions need to be taken into consideration by the policies makers worldwide-

1. The education of child should surly have the content related to Gandhi's philosophy in any form like short stories, life sketch, life movements and activities of Mahatma Gandhi.
2. During adolescent age of child the local administration of every place should pay special attention towards recreational activities of these children such as availability and environment of public playground, availability of public library with good interesting literature of Mahatma Gandhi, so that they may not be diverted towards wrong and evil directions in any lure.
3. Efforts should also be made for reducing materialistic approach of people by connecting them with nature.
4. The whole world should encourage and develop tourism based on humanism and naturalism to reduce materialism in life. For which all the places in the world related to Gandhi's movements or activities should be developed as humanistic tourism.

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