

Peace in India: The Gandhi an Perspective

Abstract

The concepts of protest and peace is used in many but have been used in different context with slightly varying implications. Gandhi as a thinker especially political thinker enunciated certain and attempted peace as a protest against the British power and rule and after that this protest is now universal relevance. In Gandhi's theory of peace, human values have great prominence. Non Violence is a way of life rather than a tactic and together with the search for truth. This struggle includes both physical violence and crating the opponent in the role of enemy. But as a continuous revolutionary process where ends cannot be separated from means.

Keywords: Peace, values.

Introduction

The comprehensive and grand vision of peace (Shanti) has been declared in the following Shanti Mantra or peace hymn from Yajurveda: Dyauh Shantir Antariksham Shantih prithvi Shantih Vishwedevah Shantir Brahma Shantih Sarvam Shantih Shantir Eva Shantih Sa Ma Shantir Edhi. Which broadly means?

May there be peace in the Hum men, peace in the Sky, peace on the Earth. May all the deities be in peace, Supreme Being be in place, may there be complete, all-pervading peace. Peace means only the peace and nothing but the peace. May that peace come to me (May I attain, realize that peace)¹

"If war has a future human society has none; if human society has a future, was has no future." Peace is the environment which prevents conflict among men. If there is no conflict in the family, community and in the society, we can say that we are living in peace. A country cannot grow unless it lives in peace.

Peace can also be defined as:

$$\text{Peace} = \frac{\text{No. of desire fulfilled}}{\text{No. of desires unfulfilled}}$$

It is evident from above, more the man reduces his desires, and the more peaceful he will be.

Removal of four Ms. will be required for attaining peace. These are mistrust, misunderstanding, malice and misbehavior. Then only we can move from:

Warfare to welfare.
Hostility to Hospitality.
Resistance to Realization.
Confrontation to contention.

Significant feature of peace Movements in India's history form Buddha to Gandhi: (1) Peace movements, or peace need not be just a part of an institutionalized religious system. People have to be involved in peace movements consciously and become a part of that history. (2) When peace movements took place in India from the time to Buddha to Gandhi, Social changes came about. People's way of life was significantly influenced. Their attitudes reflected their values. Peace was not a policy. It was a part of life, an essential part. (3) Peace was not interpreted as maintenance of law and order by the rulers. Peace was not a synonym for the treaty – an interval between wars, nor was it a pact to be broken conveniently. (4) Spiritual values, spiritual realization were closely linked with an understanding of peace. Shanti (Peace) stands for an integrated harmonious state of being with one's own self and without. (5) Respect for life, sacredness of life in any form is an important aspect of understanding peace in India's history. Therefore, forests, trees, plants, animals, all played significant roles in understanding peace. Peace is inclusive. (6)



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Peace is not something isolated brought about by an act. It is cosmic. It has to be lived, not practiced periodically but in depth, individually, and together with other extending oneself to "the others" consciously and continually. Historians have traditionally written that human beings accept war and violence as inevitable for the glory of conquest and expansion by means of physical power. Destroyers of nature, animals, plants, trees have taken distraction as their bright right and a sign of their superiority. No wonder then that this traditional Portrayal has blurred all historical perspective of peace. Peace has never had a place in the perspective of a classical historian. This had led to a certain distortion of history however, unwittingly.²

The future of the peace movement in India rests upon its capacity for vision and mobilization of social forces within a broad process and framework of the conflicting dialogue that has already set in between the social power (Which is more often inactive) and the static political power.

Needless to say that there is an overwhelming need for the history of peace because peace has a history even though research and study have been undertaken in this area with the historical perspective. This paper has attempted to delineate peace and peace movements in India's history as a signature of the above statement.³

Gandhi as political thinker who has enunciated certain and attempted theorization and has therefore, universal relevance. Continuing in this tradition this study seeks to highlight facets of Gandhi's protest. Recognizing Satyagraha, which is Gandhi's theory of protest, as an important part of his overall political philosophy. As a important segment of his overall political speculation was that of protest, the various facets and nuances of which he enunciated through Satyagraha.

Satyagraha as a means of protest was also viewed by Gandhi as Possessing great possibilities of effectively realize a wide range of objectives without taking recourse to any unfair of unethical and violent means. A universal panacea or not, Satyagraha served some positive functions in a particular contest of India. Gandhi met the needs of the hour with his practical program me of Satyagraha and launched a battle against the age – old weakness of the people. It roused the masses from warmed but heroic battles. There in lay the success of this method. However, there are critics who would object the Gandhi an way for bringing about social change. They might also express doubts whether Satyagraha would operate successfully in the present conflict situations. In the Context, we should remember that Gandhi himself admitted that Satyagraha as conceived by his was "as science in the making".

Satyagraha stressed four basic ideas:

1. It is essentially the use of soul force.
2. It excludes the use of physical force.
3. Through the suffering of the Satyagrahi it appears to the heart and thus seeks to convert wrong doer; and

4. Means and ends are convertible terms, as the means so the end : A good result can be produced only by good means⁴

Thus, Stayagraha is a belief in the power of spirit, the power of truth, the power of love by which man can overcome evil through self-suffering and self sacrifice⁵

In fact Satyagraha has got certain Limitations. For its success, it must be on a mass scale. Quite a large number of ordinary men and women involved. Therein lies a danger because that might lead to violence by irresponsible elements. Although, obvious advantages are that the movement being non-violent, the danger of deterrent reprisals remains less and large number of people can respond to this call leading to a wider political education of the people and bring about a popular awakening in regard to the issue at stake.

The crucial decision of today lies, therefore, in determination of a realistic method of change and development and in evolution of the technique set for purpose. Honest experiments may be made to see whether Satyagraha can operate and bring in desired change in present day conflict situations. This means being recognized by Gandhi as the end in the process of making he claimed that pure means alone could ensure the purity ends. He also recognized violence to be contradictory to truth and the concomitant values and, therefore, recourse to it as being incapable of ensuring the purity of the ends. It being so Gandhi did not support or acquiesce in the recourse to violence while protesting an unjust or evil state.

Thus Gandhi's heuristic theory of protest has a level of abstraction at par with the best of other. Theories of protest in political theory. Although evolutionary and electric in nature, it stands distinctly apart on account of its predominantly moral and altruistic.

Never forgetting Gandhi,
Never abandoning compassion,
Never deviating from the path of truth and
peach.

Let our country's freedom be a peace and
light unto all mankind.

Namakkal Ramalingam Pillai
(Tamil Poet)

Aim of the Study

The main aim of the Gandhi an philosophy is to create an atmosphere of peace and harmony

Conclusion

To achieves simultaneously the negative aim of conflict resolution and the positive aim of establishing peace Gandhi Propounded his philosophy of peace over heal is to proclaim again and again the significance of Gandhi Pacifism to solve crucial problem of conflict and violence.

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