

GANDHISM: A PATH TO PEACE

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ABSTRACT

This article tries to give an idea of peace to the world through Gandhian ideology, as the world is in urgent need of peace. The world is devastated by very serious problems like war between nations, arms race, civil war, religious conflict, international terrorism, political instability, human trafficking, drug trafficking, exploitation of women, racial discrimination, large number of refugees, environmental degradation, health problem, economic inequality, poverty, unemployment, cyber crime, corruption, rise of problems in family like divorce, parenting issue, unchecked population growth.

Solution of the world problem is in Gandhian ideology. In Gandhian ideology, importance is given to truth, non-violence, love, equality, renunciation, self-rule, highly valued to humanity and morality. Gandhi aims at the welfare of all humankind. By applying these principles by all states of the world, problems of the world can be solved.

There is a question regarding the relevance of Gandhian ideology in this present world. Answer and the proof for this question is the life of Gandhi. Gandhi had lived for peace, truth, non-violence. Gandhi had succeeded in achieving independence of India from British through peaceful means, lived ascetic life, and sincerely followed his principles till death.

KEYWORDS: Non-violence, Peace, Truthfulness, Humanity, Morality, Equality, Love.

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INTRODUCTION

Human society has been facing several problems and unable to solve it. Scholars are finding solution to the problems of the world and there are various ideologies which deal with the establishment of peace in the world, Gandhian principle is also one of it. Gandhi is a person who is totally dedicated to a peace, truth, humanity, renunciation, welfare of the people. In this paper attempt is made to give an idea of peace.

This paper is divided into four parts. The first, deals with reason of problems in the world. The reason is philosophical in nature. The second part deals with the problems of the world, the problems are found in every aspect of the life like social, political, economical, and environmental. The third part gives solutions to the problems from Gandhian ideology and the last part proves Gandhian ideology as relevant to present century. By applying Gandhian ideology in practical life the world can live in peace. Combining various ideas from all religion, Gandhian ideology is made. As every country follow religion, so there will be not many difficulties in applying Gandhian ideology. The main objective of this paper is to show Gandhism as a peace in national and international level. The methodology of the study is qualitative in nature. Data is also collected from primary and secondary sources such as printed books, doctoral thesis, seminar proceedings, reports of social activists, government report, and internet.

In a 21st Century, science and technology are highly advanced. Man of this century is considered to be more learned and rational but can not solve every problem of the world. There is lack of Gandhian principles like truth, non-violence, sarvodaya and humanity in this day. People follow the principle of “an eye for an eye and tooth for a tooth.” Gandhi suggests, to achieve permanent peace, disarmament is not sufficient, mankind has to transform their living mode.

People of this world are facing various kinds of problems. There is a constant war among nation-states. Armed forces and civilians are dying, displaced people in large numbers. This creates civilians refugee, and they take shelter in unwelcome countries. No one is able to stop arms-race. Highly destructive weapons are producing day by day. Huge amount of national wealth are used in arms instead of welfare activities. Civil war is going on in various regions like the Middle East and Africa. Ethnic conflict can be found in almost every continent. For example, 723000 Rohingya left their home and Myanmar and took shelter in Bangladesh since August 2017. In the name of religion man is killing a man, terrorist groups are formed. Uighur Chinese Muslims are tortured by Chinese government due to difference in religion. International terrorism is a threat to the world and it is powerful. They are able to challenge the government of any state.

Environmental degradation, cyber crime, human trafficking and drug trafficking are another trouble in 21st Century. Social problems like

exploitation of women and children, racial discrimination, health problems, unchecked population growth, family problems like divorce and parenting problems could not solve appropriately. Finally, economic problems like economic inequality, unemployment, poverty are growing day by day. These are the problems of 21st Century; following Gandhian ideology can be helpful for the world. World peace is not an absence of war; it requires cooperation and understanding among all nation- states. Human security is also necessary and it embraces health, wealth, environment, education, military security. Gandhi suggests various methods to establish peace, self sufficiency, moral development, and conflict-resolution.

GANDHI ON INTERNATIONAL RELATIONS

Gandhi aims at developing a culture of peace where Non-Violence (Ahimsa) method will be used by all. For him any kind of war is 'unrighteous' as it is against Ahimsa or Dharma. War is just a creation of minority who tries to impose on a majority. For Gandhi every dispute should settle through a peaceful means whether personal or international dispute. During World War Gandhi suggested to England not to fight Germany with arms, Satyagraha means should be used. Gandhi believes that violence develops violence, only non-violence can stop non-violence.

To develop world peace Gandhi suggests the following:

- With public opinion Peace Worker should pressurize government for total disarmament.
- All countries should respect the principle of disarmament.
- Peace desired nation should follow the principle of non-violence.
- Developing the spirit of peace non-violence in all human heart can lead to world peace.

Gandhi writes in Harijan, 'Peace will never come until the great powers courageously decide to disarm themselves. Exploitation and domination of one nation over another can have no place in a world striving to put an end to all wars. I have no doubts that unless big nation shed their desire of exploitation and spirit of which war is national expression and atom bomb the inevitable consequences, there is no hope for peace in the world. For Gandhi human beings are good in nature and divine. Divine elements are present in human beings, so it can develop non-violence.

Gandhi believes in International Law as an instrument to solve international problems, but He doesn't believe on League of Nation and United

Nations Organization as both have no spirit of non-violence and failed to promote world peace and security. There is no contradiction between nationalism and internationalism for Gandhi. When people of different countries organized themselves and are capable of acting as one man can sacrifice all in the service of mankind. Nationalism doesn't mean narrowness, selfishness or exclusiveness. Gandhi's nationalism does not harm the interest of other countries for the good of own country. He says, 'I do want to think in terms of the whole world. My patriotism includes the good of mankind in general. Therefore, my service of India includes the service of humanity.

Gandhi also formulated the idea of world federation on the basis of renunciation, sacrifice and non-violence. In this federation there will be no poverty, violence, exploitation of individual by individual and nation by nation. Every state will possess wealth and resources as a trust and will use for the welfare of people. Culture can exchange with one another but cannot impose on others.

Gandhi against the Destructive Weapon

Supporter of atom bomb says to Gandhi that atom bomb will bring non-violence as nothing else. Gandhi replies, 'It will, if it is meant that its destructive power will so disgust the world that it will turn it away from violence for the time being. This is very like a glutting himself with dainties to the point of nausea and turning away from them only to return with redoubled zeal after the effect of nausea is well-over. Precisely in the samemanner will the world return to violence with renewed zeal after the effect disgust is worn out'. He also says, 'unless, now the world adopts non-violence, it will spell certain suicide for mankind.'

It is true that invention of any kind of destructive weapons and war cannot prevent any war. More and more sophisticated and destructive weapons are making to safeguard their nations. Even after the atomic war in World War II this world experienced various wars, it never stops. Unless the world follows the ideology of Gandhi this world can not achieve peace.

Gandhi on Society

Gandhi speculated a society where there is no evil. Society will be formed on the foundations of love and non-violence even it may not achieve material benefits. Human action in this society will be based on norms and values, without these men will live immoral and materialistic life. In this society sarvodaya will be followed, in sarvodaya everyone will be highly valued. All will care each and each will care all. Individual will not be sacrificed for the sake of society as in communist and socialist state. Society also will not be

sacrificed for the sake of individual like in the capitalist state.

Sarvodaya's philosophy wants to transform spiritually and morally so that man can sacrifice his own interest, for the good of society. To bring such changes in man Sarvodaya workers should apply various methods like persuasion, discussion, reasoning and self-suffering.

Nation-State

It is known to all that unlimited power of state leads to authoritarian government, so Gandhi tried to restrict the power of state, and He is not in a favour of state. He is an anarchist and believes in, 'government is best when governs the least'. For Gandhi state is a combination of various village republics. Power derives from villages and state requires power to protect the village and itself. The state can not use power to exploit the other state and its own people. Power will be used for the progress and welfare of its people. A citizen has to obey the law of state until the law is just, when a citizen finds injustice in law and intolerable then a citizen can resist through peaceful means.

It is considered that state is a form of violence and a soul-less machine which can not distinguish good and evil. A state restricts the development of personality and controls all sphere of life. A state takes away the freedom of an individual, freedom is absence of coercion and restriction which hinders the development of individual personality. Politics can not be separated from religion and morality. But this does not mean sectarianism. Gandhi just wants to include ethics and spiritual norms in politics. Gandhi wants to make a stateless society where people will enjoy maximum freedom and controls their own affairs. Every individual is his own ruler.

Gandhi is aware of practical life so for him state will exist because evil exists in an individual and a society which is a threat to the peace of society. State has become necessary evil. A state will deal with foreign affairs, defence, finance, research in science and technology, university, etc. Heavy industries will be under state possession, but all industries can not be public industries as for Gandhi, 'if you have only state production, men will become moral and intellectual paupers. They will forget their responsibilities.'

Thus, Gandhi understands the role of state and its restriction.

POLICE

Even in non-violent society of Gandhi police is necessary to maintain peace in society. But police of Gandhian society will be different from other police. Police will be a believer of non-violence, they be servants of people, not the master

of people. There will be cooperation between civilians and police, civilians will render help to police. Police will possess arms but will rarely use. Police will have fewer problems because peace exists in non-violent society. Such type of police is needed at present who serves the people sincerely.

RIGHT AND DUTY

Right and duty of Gandhi is different from a democratic concept as for Gandhi duty is more important than right. He believes in the teaching of Krishna's thought, 'Action alone is thine, leave thou the fruit severely alone. Action is duty; fruit is the right.' Without performing duty a citizen can not demand right. This thought is necessary in India as Indian has lack of civic sense.

EDUCATION

Education for Gandhi is developing the best in a student's body, mind, and spirit. Making student a literate is not an end and beginning of education. Character building of student is important. Education will not only prepare a student to earn a livelihood and acquire higher status in society. Lessons on self-respect, dignity and character will be imparted. Purity of life is necessary condition good education.

In such type of education, education will be free and compulsory till primary level and medium of teaching is mother tongue of student. Important is given to personal behaviour of student. Through such type of education a student will be a good citizen, a good man; and a student can develop a peaceful world through his previous knowledge.

VILLAGE REPUBLIC

Village is the lowest unit of Nation-State. Several villages form one unit which is called District or any other name. Combining districts a state or a province is formed. The highest level is a Nation state. Every village is a republic possessing enough power. The village is politically sovereign, economically self-sufficient, and it can manage its own affairs smoothly. Members of the village are dedicated to their village. There is cooperation among villages.

Representatives of a village are elected by the adult members of the village whether male or female. Representatives will have necessary authority. There will be a fixed term of executives. All adult members of a village perform as legislature. They make their own law. Representatives of village manage agriculture, health and sanitation, drinking water, etc. All activities are based on consent and cooperation. To fight injustice non-violent method is applied. With such kind of administration and cooperation there

will be self-sufficiency, peace, swadeshi. Panchayati Raj is implemented due to such vision.

WOMEN

There is trouble in man because man abuses woman which is half of the population. Woman is treated as inferior to man and object of lust for a man. Gandhi treats woman equally with man and thinks woman has greater intuition, more self-sacrificing and powers of endurance. In non-violent society all male and female will be treated equally. Relationship between a wife and a husband is sacred, both partners have responsibilities. Any partner who commits a mistake should be corrected. A wife is not a subordinate and a slave of husband but both share equal rights and equal duty. Gandhi suggests woman to escape from evils by saying, 'woman must cease to consider herself the object of man's lust. The remedy is more in her hands than men. She must refuse to adorn herself for men including her husband, if she will be an equal partner with men.'

If all follows the philosophy of Gandhi woman will not face problems as now, there will be no discrimination based on a gender, forced marriage, prostitution, dowry system, eve teasing and so on.

INDIVIDUAL

The position of an individual in non-violent society is very high. Power derives from individual. The dignity and freedom of an individual is highly valued. Man cannot live without it. For this, man can sacrifice his life. But the freedom of an individual should not harm society, it should use for the well-being of men and society.

Gandhi has a non-violent weapons to fight against evil like Satyagraha, non-cooperation, civil-disobedience, civil resistance, Non-violent boycott, picketing, strike and fasting. Gandhi has used these means on various issues and succeeded. These methods can be used for individual, national and international issue. All methods are peaceful and non-violent in nature. The motive of the user should be good.

SATYAGRAHA

It has several names like Truth Force, Soul Force or Love Force. It is adhering to truth, it is totally non-violent. Satyagraha represents the power of soul. Violence has failed to provide permanent solution to human problems, so Gandhi used Satyagraha a non-violent method to fight evil. It does not inflict opponents physically. Satyagraha follows the principle of 'means justify the end'. Truth is the end and non-violence is the means.

NON-COOPERATION

It is believed that violence in society rises due to cooperation of victims with a perpetrator. For Gandhi fear is the root of oppression, exploitation, violence, so victims and exploiter should not have fear. Non cooperation is self purification for both Satyagrahi and exploiter. Satyagraha is not to punish or inflict injury upon an exploiter. It is a peaceful method to solve the problems between men, satyagrahis, should render humanitarian service whenever requires to opponent. If, this method is used for good purpose it will produce good result in society.

CIVIL RESISTANCE

Civil Resistance may be confused with Civil Disobedience, but Civil Resistance is different. Civil Disobedience is to disobey the law of constitutional authority. Civil Resistance is non-payment of tax and fine which is imposed unjustly. Through this, victims can express their grievances. Initially, prayer and petition methods are used, the last stage of civil resistance is Satyagraha. This method is also non-violent and people may face various pains like suppression of the movement by coercive method, confiscation of property, arrest. In spite of these people have to remain peace.

This method is useful for mankind to achieve their goals, but there is a chance to misuse it.

FASTING

Fasting is the last resort when all means of actions have failed. To fast, will power of an individual is needed, only physical power is not enough. Fasting needs firm determination, patience, ready to bear any risk even death. Truth will assist fasting without truth it is meaningless. Nowadays, fasting has become a peaceful means to address grievances.

BOYCOTT

Boycott is a means of weakening the opponent through non-violent way. Gandhi successfully used this method during British rule for the sake of liberating India from exploitation. Gandhi boycotted western machine made clothes which dumped in India as it has negative impact on Indian industry and employment. Cottage industries were promoted at this time, unemployment decreased due to a boycott. Government employees were asked to resign from their job. Many private schools and colleges controlled by Indian were established.

This method is very effective and this should be used judiciously.

PICKETING

Picketing is another form of Satyagraha, initially it was started against wine shop and foreign goods shop, but it can be used in other places. Women were entrusted this job as it is suitable for women. By preventing a customer from a wine shop, women can stop their husband from drinking wine. This can save the life of a drunkard and their families.

A group of woman has to gather near the shop and try to persuade a customer and shopkeeper. At least ten women are required for picketing a liquor or foreign goods shop. They must choose a leader from among themselves.

Through picketing sale of foreign goods can be restricted and this can benefit Indian cottage industry and finally self-sufficiency and employment will rise. Khadi can be promoted by this action.

STRIKE

Strike is a peaceful means of demand. Through strike both parties should get benefit. A strike requires just cause and use of right method. Without a real grievance there can be no strike. Violence should not be used at any cost. Before the beginning of strike all Satyagraha process should be discussed.

GANDHI ON ECONOMY

The philosophy of Gandhi on economy is different from Robbin's principle of neutrality to normative values or Adam Smith's concept of wealth of nation or Marshall's theory of utility. Gandhian economy is value laden, and it is based on truth and non-violence. Gandhi says, I must confess that draw a sharp or any distinction between economics and ethics. Economics that hurt the moral well-being of an individual and a nation are immoral, therefore, sinful. Thus, economics that permit one country to prey upon another are immoral. It is sinful to buy and use articles made by sweated labour.

Economist gives importance to growth or GDP and GNP but Gandhi emphasis on material growth and moral growth. In his economy there shall be balance between man and environment, rural and urban sectors, interest of labour and capital, man and machine, distribution of income. Gandhi wants to live a simple life as unlimited growth is impossible in limited resources.

Gandhian economy is to abolish all kind of exploitation and to establish economic equality.

ECONOMIC EQUALITY

Economic equality is the final objective of Gandhian economy. For economic equality conflict between labour and capital should be abolished, it means to level down rich who possesses the wealth of

nation and to level up the majority who is poor. To fulfil this, idea of Trusteeship is made.

TRUSTEESHIP

For establishing economic equality Trusteeship theory is needed. In trusteeship theory rich will possess only limited wealth, rest of his wealth is given for social welfare service. It is non-violent method of making economic equality in society, it does not adopt any violent means like communist revolution. If the rich do not follow the principle of Trusteeship voluntarily then people can adopt a peaceful method of non-cooperation.

CONSUMPTION

Consumption plays a major role in economy. Economic development and government policy on economy are determined by the pattern of consumption. The theory of consumption assumes on maximization of consumption of good. But Gandhi believes on minimisation of consumption and to live simple life.

MINIMISATION OF WANTS

Man should possess material in limited number. Wants of man should be minimized as there is no limit of greed and this greed will lead to exploitation, violence and corruption in society. So Gandhi says, 'civilization, in real sense of the term, consists not in the multiplication, but in the deliberate and voluntary reduction of wants. This alone promotes real happiness and contentment and increases the capacity for service.'

SWADESHI

To strengthen Indian economy swadeshi has to be applied in India. Understanding the significance of Swadeshi Gandhi strongly emphasized on it. He believes that India was facing poverty due to dependence on foreign goods. In swadeshi three things are needed first is minimizing wants, second is goods should be produced from neighbourhood and the third is cooperation between consumer and producer.

Swadeshi stops the import of foreign goods indirectly and develops employment, cottage industries, self-sufficiency and removes poverty. Swadeshi is not exclusiveness, isolation or non involvement with the world, it is a means to fight evil and strengthen weak country.

MACHINERY

Machine has become a part of modern life it can not be separated. But machine should not be an instrument of exploitation and greed. Gandhi is not against a machine but against the 'craze' for machine as machine makes unemployment and forced the labour to starve. These benefits only to

the owner of machine and this will lead to concentration of wealth in few hands.

By applying all these ideologies of Gandhi will lead the world to peace, there will be no war, no violence. In every society there will be self-sufficiency, equality in economy, rights between man and woman, development of morality, etc.

When we talk of the relevance of Gandhian ideology in present century, there are abundance of proof and answer, Gandhi did not only provided idea, but applied himself in real life. He applied his principles in fighting various social, economic, political issues. The greatest achievement is liberation of India from British through non-violence means. At present his principles can be found in Indian constitution like Panchayati Raj, Directives Principle of State Policy.

In international level several leaders and activists have followed Gandhian ideology and most of them succeeded to achieve their goal. For example, Dalai Lama of Tibet, Aung san sukyi of Myanmar, Kwame Nkrumah of Ghana, Nelson Mandela of South Africa, King Martin Luther of the USA, etc.

Religion like Buddhism, Jainism, and Christianity is based on truth, forgiveness, peace has dominated the world, then Gandhian principle which is the part of these religions can be the solution to mankind and lead to a peaceful world.

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