

GANDHI VISION AND PEACE ESTABLISHMENT

Dr. Sandhya Mishra

Associate Professor
B.Ed. Department
NREC College, Khurja, U.P.

ABSTRACT

Belief in the spiritual constitution of man led Gandhi to affirm equality of all human and to declare innate goodness of men. Humanism as the philosophy of globalism or global philosophy implies nondiscrimination with regard to race, sex, language, region, religion, political ideology, social and economics status, informational status of the country etc. since the basic structure and nature of human beings all over the world is same. To prevent conflict caused by religious bigotry, Gandhiji suggested "Sarva Dharma Sambhav" — According to him all religions are true and man can't live without religions so he recommends attitude respect and tolerance towards all religion. Hence Gandhiji appreciates moral solution, which is inexpensive and single person can initiate and undertake the task of conflict resolute by attracting world wide attention. Assimilation of values in one's character and their express in conduct is required to avoid conflict and this in turn is possible through awakening of Conscience" at personal, Social, nation and global levels.

Key Words :- Vision, Peace, Tolerance, Character, Global Level

Introduction

Gandhiji has been a great teacher of Peace Education with non-violence as the central focus. Day and day out, in everyone of his actions, he experimented and experienced the relevance of nonviolence and communicated the results to his fellow humans. His life style becomes a school for anyone to get educated in nonviolence and peace.

Gandhiji 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 economic and political systems and situations. Each and every person or we should say every citizen of the global family, ought to be committed to peace in today's human predicament, caused by conflicts due to Ideological, Extremism, Religious Fundamentalism, Misguided Nationalism, Economic injustice and inequality, Violation of Human Rights, suppression of freedoms, Militarism of Power Politics, Population Explosion, Racial and Ethnic Discrimination, Egoism and uncontrolled human instincts etc. Gandhiji recognized the potentiality of these various kinds of conflict as occasions to contemplate over the confirmed problems and also as opportunity to search peaceful means to resolve them because of his positive attitude, To achieve simultaneously the negative aim of conflict resolution and the positive aim of establishing peace, Gandhi propounded his philosophy of peace.

To prevent structural violence, Gandhi proposed the theories with ideals of satyagraha, Sarvodaya, Swaraj,

Swadeshi, Buniyadi Taleem, Decentralization of power and wealth, Trusteeship, social Harmony & communal unity. Economic equality, Sarva Dharma Sambhava, Democracy of Enlightened Majority etc. Gandhi's approach had always been Holistic as human life is a synthetic whole, which can not be divided into watertight compartments of social, religious, political life etc.

Gandhi's Philosophy of Peace:

1. Moral Crisis:

Solution— Non-violence Ashram, Anasakta Karma

2. Religious Fundamentalism:

Solution— Sarva Dharma Sambhava, Tolerance, Respect towards all Religions.

3. Educational Reform :

Solution— Nai-Taleem Adult Education

4. Social Disturbance:

Solution—Removal of untouchability, Communal unity, Sarvodaya, Upliftment of women, Prohibition, Service of Backward Classes, Village Sanitation.

5. Political Conflicts:

Solution— Swaraj, Decentralisation of Power, Democracy of Enlightened Majority.

6. Economic Problem:

Solution— Trusteeship, Swadeshi, Bread Labour, Khadi and Village Industries, Gandhiji evolved eleven vratas (vows) for every individual and for appreciation, he gave the concept of constructive work for the people to work out. These eleven vows or Ekadasha Vrata are:

- (a) Removal of untouchability
- (b) Prohibition
- (c) Upliftment of women
- (d) Communal Unity
- (e) Service of backward class
- (f) Village sanitation
- (g) National language
- (h) Basic Education
- (i) Adult Education
- (ii) Village Industries

Gandhiji assest that besides individual Endeavour corporate actions are also needed. So he established 'Ashram', where people could be

According to Gandhiji the universal human value of Ahimsa ought to be cultivated not merely at personal level but at social, national and international level too if we wish to avoid personal, social, national and international Conflicts. It is a very powerful means to avoid conflict, since it springs from Inner realization of the equality of all. Gandhiji's approach is ethical, as he believes, that moral degeneration is the root cause of all evils including conflicts. So he recommends acquisition of moral value such as truthfulness, non-violence or love, self control, forgiveness, non emmuity or friendliness, compassion, mercy etc. Undoubtedly conflicts are nothing but the Illustration of the violation of moral Laws, non performance of duties, negligence of human values, enjoyment of freedom without caring for responsibility etc. Hence Gandhiji appreciates moral solution, which is inexpensive and single person can initiate and undertake the task of conflict resolute by attracting world wide attention. Assimilation of values in one's character and their express in conduct is required to avoid conflict and this in turn is possible through awakening of "Conscience" at personal, Social, nation and global levels. Public awareness of those values which are conducive to peace building must be evoked through exhibits education, public lectures, dialogues and mass communication, T.V., Radio, Newspaper.

Gandhiji proposed and adopted "Satyagraha" as an moral equivalent to war and conflict. Satyagraha resisting Injustice, shows respect for his opponent by making moral appeals to him and expecting him to be responsive. Satyagrahi aims at conversion of the opponents heart by making him aware of his ill will or in human behavior through self suffering. Satyagraha aims at winning over opponent by love and gentle persuading and by arousing in him a sense of justice rather than forcing him to surrender out of fear. Gandhiji believed In the techniques of Satyagraha, because he had faith In the goodness of human nature.

Belief in the spiritual constitution of man led Gandhi to affirm equality of all human and to declare innate goodness of men. Humanism as the philosophy of globalism or global philosophy implies nondiscrimination with regard to race, sex, language, region, religion, political ideology, social and economics status, informational status of the country etc. since the basic structure and nature of human beings all over the world is same.

To prevent conflict caused by religious bigotry, Gandhiji suggested "Sarva Dharma Sambhav" — According to him all religions are true and man can't live without religions so he recommends attitude respect and tolerance towards all religion. We can say that

Gandhiji has been the champion not only of political democracy but also of economic and spiritual democracy as he committed to the vedantic view of Unity in multiplicity and was a supporter of economic equality.

It is very shocking to note that not serious and sustained consideration is given to human search for peace and peace studies in academic institution and syllabi, whole ours is a world of nuclear giants and moral infants, each and every citizen of the world must be educated to escape conflict, as ultimately person himself is the in surmountable barrier in conflict resolution. Every educated person should be made aware of the fact that the issues relating to peaceful co-existence basically belong to each citizen, so Every person must be trained to rise above communal pressures, religious loyalty regional and other interests etc. Harmonious inter personal relationship must be developed through formal and informal education, the need of hours is to proclaim again and again the significance of Gandhian pacifism to solve crucial problems to conflicts and violence.

References:-

1. S.C.Gangal, The Gandhian way to world peace, 1960.
2. Kothari, Raj Kumar, 'World Peace; Gandhian. Alternative', Occasional Paper 9, Vidyasagar University, West Bengal, February 2006.
3. Pasricha, Ashu, 'World Peace, The Gandhian Way' in Anil Dutta Mishra (Ed.), Gandhism after Gandhi (New Delhi : Mittal Publication, 1999).
4. Anuradha J. Bakshi, 'Justic and Peace'.
5. Bost, Amina, 'The Human Condition', University of Chicago, Preps, 1958