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A STUDY OF THE SIGNIFICANCE OF PEACE AND PLANETARY PROTECTION WITH SPECIAL REFERENCE TO GANDHIAN SOCIALISM.

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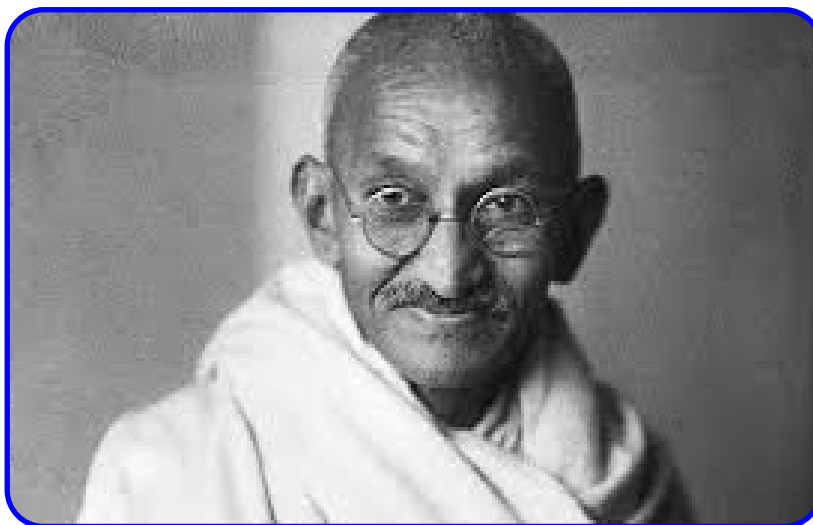
V. Sudha

ABSTRACT

Gandhian thoughts are scientific approach to way of life and it's related to non-violence and world peace. His principle is adopted a new dimension of the way of peace and environmental protection. Terrorism, violence, immoral activities are destroy the human society with Environment. To protect

the society and nature must be followed the good activities, moral values, right way of scientific knowledge. The unique core groups and the prerequisites are the only through the Gandhian socialism. The members of the core groups can set an example to others and inspire the people or motive them to join the mass movement. This movement is based on Gandhian principle. So the member of such group must try to practice the moral values in their own personal life before participating in carrying out the development programmes and in the non-violent struggles to overcome the present crisis.

KEY WORDS: world peace, moral values, non-violent, protect the environment, socio-economic reform, unique core group, social welfare programmes.



INTRODUCTION:

Rationalists and philosophers like Bertrand Russell believed that a wise world Government could protect this planet from destruction by way of restriction the exploitation of the natural resources by the nations of the world. Mahatma Gandhi thought that the western economic system would mar the environment and lead to confrontations among the nations and groups of people and ultimately it would become a threat to the very existence of this planet. The economist like Dr. J.C. Kumarappa and E.F. Shumacher who had thoroughly studied and understood the Gandhian Economic ideas gave a scientific approach to put them into practice and suggested the appropriate technology to be adopted

for generating employment opportunities as well as protecting the environment. The capitalist, totalitarian and socialist economic orders produce goods abundantly with the help of big and sophisticated machine and minimum labourers. As result of it the natural resources like forest, air, water, and soil will be destroyed and polluted. More people will become either unemployed or underemployed and those who are investing in such industries will become rich. The large section of the people will lose the purchasing power. There will be a big gap between the haves and have –not. We have been witnessing this in today's world. So we have to think about all aspects of the development of society and adopt a holistic approach to save this planet and bring peace and harmony in the society. When we think about the holistic approach to development, I think, the Gandhian socialism – adopting Gandhian principles connected with all aspects of development in tune with the prevailing modern condition and with the advancement of science and technology may be helpful to bring harmony in society and save the planet from the degradation of the environment. So let us make use of the brighter side of the scientific knowledge to make the Gandhian socialism oriented loving all creations of nature, a reality.

THE PRESENT TRENDS

All over the world people by and large have become self- centred and unconcerned towards the suffering of other. In the name of caste, race, religion, region and nations people are fighting among themselves. Many of us have lost faith in the human values such as truth, compassion, non-violence, etc. Most of the people in the higher strata who enjoy all sorts of comforts in life have lost all kinds of moral values and setting a very bad example to the other section of the people in the society. Though there are some expectations most of them who are in the political and the administrative field also have become self- cantered and lost their duty conscience and forgotten their accountability. They themselves have become party to all sorts of worst things happening in society. Even many of them who are in the judiciary have become corrupt and they have lost their professional ethics and moral values. Most of them among the above said groups are taking law into their hands. Almost survival of the fittest has become order of the day. If anything un towards has happened in their surroundings people do not take such things seriously. Recent sexualharassments in public places were not taken note of seriously and arrested the attention of the police and the police when they were taking place. Corruption at all levels has become order of the day among many of the individuals in society.

Generally people in the middle and lower level strata are not happy in India and many of the other countries. The main reason for this is the prevailing political condition of such countries. Those who are in the political parties by and large are not motivated to the ideals of great men and women who have been shaping the history of mind. Politics has become a profession to any of them to earn money and become popular among the people. Very rarely political idealist leaders gain control of the masses and become the Chief minister or Prime minister or president and are in a position to serve the poor and the middle income groups of the people. Such leaders are facing the challenges of the vested interest and power mongering groups and their organizations.

NEED FOR THE CORE GROUPS AND THE PREREQUESITES

In the above said context let us think about our own nation and try to set right things. If we make an honest attempt towards this end we can set right things to a great extent. This may set an example to all other nation to overcome their present crises. In this process of thinking it is quite natural we think about the third alternative other than the ruling and opposition parties or their alliances. At this junctures idealist young men and women and elders who are having a passion for public service must

join together under ideal leader who are wedded to the ideals of truth, non- violence and the democratic principles in each state and stay for some time in an ashram like atmosphere and plan for a mass movement. Such men and women must be provided some kind of orientation to implement their plan of action. They must conduct themselves in such a way to be appreciated by others in their surroundings in all respects. As the individuals members of these core groups in different states must set an example to in their surroundings. While giving an account of how Mahatma Gandhi was guiding his followers during the freedom movement, in his 'Ambassador's report' the famous farmer American Ambassador to India Mr.Chester Bowels rightly said that Gandhiji ashrams were the recruiting centres for his non-violent army. We have to take lessons from Gandhiji's non-violent movement. Observing by themselves the principles or the changes they want to see in the society is the prerequisite to be a member of such idealist group which are going to be responsible to guide and lead the mass movement in different states or in different nations of the world. Then only the members of the core group can set an example to others and inspire the people or motivate them to join the mass movement.

So, the member of such groups must try to practice the following in their own personal life before practicing in carry out the development programmes and in non-violent struggles to overcome the present crisis.

- ❖ Being humble and shedding one's egoistic behaviour and at the same time leading honourable life without losing his or her self-respect.
- ❖ Sincerely and in an appreciative way doing some useful work or some business giving priority to it and earning sufficiently to meet one's both ends including saving little for the future without exploiting others.
- ❖ Following a self- discipline simple life style and rendering some kind of social service without expecting any return in any form –cash or kind from beneficiaries.
- ❖ Not giving bribe and receiving bribe in one's private and public life.
- ❖ Trying to conduct oneself in such a way to be appreciated by others for being truthful and keeping his or her life as far as possible an open book without hiding anything.
- ❖ Respecting the labour force and if it is possible engaging oneself atleast for some time in a day in doing some kind of useful work such as cleaning his or her surroundings framing, washing, etc.
- ❖ Faith in observing non-violence in solving the problem in personal and public life without resorting to violent methods,
- ❖ Paying respect and considering with reverence all saints and great men and women of mankind irrespective of their caste, religion, racial and national differences.
- ❖ Being oneself free from taking intoxicating drinks and drug addiction. Also treating all women except one's wife mothers and sisters.
- ❖ Making an honest attempt to spend a reasonable portion of one's surplus wealth or the profit of his or her enterprise for the welfare of the downtrodden people.

Observing the above said aspects in their personal lives, the members of the core groups on their own and also joining the groups and movements which are adopting the non-violent methods involve themselves in carrying out the following people's welfare programmes and in the non-violent struggles with a sense of urgency.

CONSTRUCTIVE PROGRAMMES TO REBUID THE INDIAN SOCIETY

1.Meeting people in small groups and discussing their problems

Meeting people in small groups and discuss with them and find out their problems and guide them to solve such problems themselves by way of approaching their local self -Governments and the

state Government.

2. Prohibition of alcoholic drinks and drugs.

Joining a big people's non-violent movement to pressurize the government for bringing an act for total prohibition of producing and selling alcoholic drinks and drugs.

3. Fighting against corruption

Joining the people's movements which are already fighting in a non-violent way against corruption at all levels including at the levels of political leaders, ministers and their family members.

4. Strengthening the local self-governments

Suggesting ways and means to strengthen the local self-governments – gram panchayats, town panchayats, block panchayats, district panchayats, municipalities and corporations and help them to function as small little republics within the provisions of the Indian constitution – helping them to formulate short and long term development plans and implement them with the help of the state and central governments. In case the state and central government are a hindrance or the present constitutional provisions are not suitable for the smooth functioning of such decentralized set ups, helping the federation of the local self-governments to pressurize the state and central Governments and the parliament to remove the hurdles or make amendment to the constitution.

If the above said federations succeed in their attempt the following dream of Mahatma Gandhi may become true and through which the world may be benefitted. "May it be reserved to India to evolve the true science of democracy by giving a visible demonstration".

5. Organic cultivation – Distribution of lands – nationalizing the rivers and economic reforms

Helping in the promotion of organic cultivation - making farming profitable to the small farmer - distribution of cultivable lands through the gram panchayats to all landless families which are interested in farming. Participating in the non-violent struggle if it is necessary for the above said purpose. The lands distributed to the landless families should not be allowed to sell for profit non agriculture purposes. Promotion of minor irrigation projects and nationalization of the interstate rivers. When it is necessary joining the people's movements to pressurize the Government to do the needful.

Fighting against the adverse effects of globalization and the new economic policy of the central government to safeguard the interest of the poor, retail business communities and the indigenous industrialists - suggesting the economic policy suited to India without ignoring the advantages of globalization.

6. Development of the small scale industries and protecting the environment

Providing constructive suggestion to the government and private agencies to enhance the technology of the small scale and village industries and mechanise them in such a way to increase production, generate employment opportunities and at the same time see that they are not causing health hazards and environmental problems of any kind. They must also be made reasonably profitable to the local investors. Whenever it is necessary joining the people's movement to fight non-violently against the big industrial units and projects which breed corruption and exploitation and cause health hazards and irreparable damage to the livelihood of the poor and the environment. Also helping and supporting big government and private projects which are pro poor, pro middle class and Eco-friendly.

7. Helping the children of the poor families

Rendering voluntary service to conduct classes for the poor children including the children from the families of the scheduled castes scheduled tribes to provide the value education and to help improve their knowledge in different subjects during the evening hours between 5.00pm and 7.00p.m. Also conducting inter religious prayer meetings once in a week to the children and the elders of the village and city suburbs. Persuading industries, business houses and well-to-do people to adopt children and young men and women of the poor families to spend for their education in the schools and higher education institutions.

8. Service to create model village in health and sanitation

Creating model village in the field of health and sanitation with the help of a band of young men, women and students of the localities.

9. A non-violent movement against the violent activities.

Helping to organize a people's movement to fight non-violently against the violent and inhuman activities of those who are engaged in massing wealth, grabbing power and positions robbery and dacoity.

10. Promoting the Gandhian concept of trusteeship among the industrialist and business houses.

Joining the Gandhian activist groups to request the industrialist and the business houses to consider themselves as trustee to their wealth and spend certain percentage of the surplus income for the welfare of the down trodden. Also requesting the Government to take steps towards this end. If there is no response resorting to peaceful, non-violent struggle against the big industrialist, business houses and the state and central Governments for this purpose.

11. Reducing the gap between the highest and lowest salary levels.

Taking steps by way of approaching the concerned authorities in a Gandhian way to reduce the gap between the highest and lowest salary levels of the employees in the Government and non-Government departments and agencies.

12. Producing electricity through non-conventional energy centres

Requesting the central and state Governments through the people's movement to establish non-conventional energy centres to generate electricity from the solar-wind-human excreta and biomass energy in the areas of all the gram panchayats, municipalities and corporations.

If we honestly try to change ourselves acquiring the above said personal qualities and involve ourselves in the above said public programs and non-violent struggles we can overcome the present crisis to great extent. Of course the motivated persons like us must work under an experienced and humane leadership having a spiritual bent of mind to create the right type of political awakening among the masses. As a result of it we as the members of the movement can have a moral strength and become strong. We will be respected by the people. People will have faith in us. They will listen to whatever we say. They will also make their own suggestion and set right the wrong situation to a great extent. We will have opportunities to join the people and work with them to solve their problems.

CONCLUSION

Today almost all our political parties have failed to solve the basic problems of the people. They

could not bring peace and harmony in society. On the other hand they are creating divisions and disharmony in society. Many of them have lost their moral strength. Their public behaviour is contradictory on many occasions. People know about the inner-party conflicts of many of the political parties who have little time to think about the basic issues of the people. Important members of the major political parties are in troubled water. Their main aim is somehow or other to get people's votes and grab the power. Many of the leaders are not having the vision and conviction to plan and implement programmes for a sustainable development in all respects. Many of the welfare measures and the economic and education policies of the present governments are not suited to the all-round development of the rural and urban areas. By and large they are pro rich, anti-poor, and anti-middle class and give room to corruption and exploitation and the growth of the privileged rich sections of the society. It is also a fact that our government at the centre has given up Nehru's non-aligned foreign policy and lost its courage and moral strength to a great extent to rise its voice against the human rights violations in different parts of the globe. Above all many of our so-called educated youth are not having the idealism, the vision, enthusiasm and the zeal of those who were participating in the freedom struggle under the leadership of Mahatma Gandhi. So the need of the hour is a non-violent mass movement under well-informed leadership wedded to the ideals of Mahatma Gandhi having the genius of adopting them in tune with the modern conditions. At the end before I conclude I would like to make an appeal to the members of the Indian social congress who really interested to do something to overcome the present crisis help in their own ways to create a mass movement to bring radical changes in the social, political and economic conditions at least in one of the states of the country to set an example to the nation and the world.

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