CHAPTER VII

RELEVANCE OF HUMAN RIGHTS:
GANDHIAN PERSPECTIVE – AN ANALYSIS
7.1 Introduction

Today more than ever before the people of the world are well aware of their rights. As a member of human family, each and everyone has certain inherent and inalienable rights. Human rights have been described as the minimum rights which every individual possesses against his state by virtue of being a member of the human family. They are inherent in every human being as endowed by nature and not given by any ruler or even by the Constitution. They are inalienable and so cannot be taken away or transferred by state action. In the world today, one of the major concerns is to recognize and respect the dignity of men and the equal rights of man and woman. All human beings are equal, irrespective of sex, race, language and religion. Without human rights, a person cannot develop his or her physical, mental and moral faculties. They are essential for the development of an overall personality.

Civil society is based upon the concept of human rights which are essential not merely to fulfil biological needs of the mankind but as well as for the dignity of the individual. Without recognizing the concept of human rights no polity can be a democratic one. Undoubtedly the concept of human
rights has always been regarded as the backbone of every democratic set up. Indian polity too theoretically recognizes the prime importance of the concept of human rights. However, from the practical aspect of our political system, the Indian society is known for its inequality, social hierarchy and the rich and poor divide. The social hierarchy is the result of the caste system, which still exists in India. The caste system has created invulnerable walls among groups of human beings where birth solely determines the social position in society. If a person is born into a low caste family he or she is considered to be 'low' in the society. It is an open human rights violation which is prevalent in the Indian society. And moreover, it hurts the fundamental right of the citizen, 'the right to live with dignity'. The caste system is one of the worst forms of societal violation of human rights in India even today. Moreover, the caste system denies basic education to the lower castes and they are forced to live separately, away from the upper castes, mostly in the outskirts of villages. They are often denied the right to vote and they are also forced to work without any remuneration and treated as bonded labourers. Hence the caste system is a major source of human rights violation in the society. It remained as a curse on Indian society and the humanity as a whole. Caste
conflicts destruct the social security and peace among the people. The atrocities and human rights violations against the lower castes can be controlled only through a culture of equality of human beings. Here in this context Gandhiji’s outlook towards human beings deserve great attention. Gandhiji believed all human beings belong to one family and one father. The family is the humanity as a whole and the father is God the creator. Gandhi had said: “For we … … … are children of one and the same creator, and as such the divine powers within us are infinite. To slight a single human being is to slight those divine powers, and thus to harm not only that being but with him the whole world”¹. Hence all men are the children of God. They must be considered as brothers and sisters of the universal human family. And moreover, they must equally accept and respect each other without having any discrimination based on caste, colour, creed, tribe, sex, etc. Gandhi believed and dreamed: “The moment, we have restored real living equality between man and man, we shall be able to establish equality between men and the whole creation. When that day comes, we shall have peace on earth and goodwill among men”².
The Gandhian perspective on human rights has various aspects. Here an attempt is made to analyse the various aspects and find out the relevance of it in the contemporary world.

7.2 Gandhian perspective on human rights is basically a humanitarian and a non-violent one.

The entire public action of Gandhiji in South Africa and India, regarding human rights was based on his humanism and the strategy of non-violence. Gandhiji’s humanism based on the great truth of inseparable identity and also of the fact that all men and women are ‘Children of the same God’. Hence he gave prior to launching every action related to the welfare of humanity, and categorically denies any distinction between caste, colour, creed, sex, tribe, nationality etc. For Gandhiji, the world family of mankind is the most important of his objectives and essence of humanism. Through this he aimed at the oneness of humanity and to make a society independent from social discrimination. The entire public action of Gandhiji in South Africa and India was to attain this goal. Hence he came to be known as humanist. Explaining the role of his humanistic endeavour to liberate India
from the British yoke, Gandhiji expressed his world view of humanism very explicitly in the AICC Resolution adopted at Bombay on September 15, 1940:

I do not want England to be defeated or humiliated. It hurts me to find the St.Paul’s Cathedral damaged. It hurts me as much as I would be hurt if I heard that the Kashi Viswanath Temple or the Jumma Masjid was damaged. I would like to defend both the Kashi Viswanath Temple and the Jumma Masjid and even the St.Paul’s Cathedral with my life, but would not take a single life for their defence. That is my fundamental difference with the British people, my sympathy is there with them nevertheless. Let there be no mistake on the part of Englishmen, Congressmen or others, whom my voice reaches, as to where my sympathy lies. It is not because I love the British nation and hate the German. I do not think that the Germans as a nation are any worse. We are all tarred with the same brush; we are all members of the vast human family. I decline to draw any distinction. I cannot claim any superiority for the Indians. We have the same virtues and the same vices. Humanity is not divided into
water tight compartments so that we can go from one to another. They may occupy one thousand rooms, but they are all related to one another. I would not say, India should be all in all, let the whole world perish. That is not my message. India should be all in all, consistently with the well-being of other nations of the world. I can keep India intact, and its freedom also intact only if I have the goodwill towards the whole of the human family which inhabits this little spot of the earth called India.

For Gandhiji, service to humanity is service to God because they are the creations of God. He loved the creator, hence he would not hate or hurt the creation by any violent means. His humanism was based on the love of all. Hence he practiced the method of Non-violence to protect the rights of the people. Gandhiji found that Satyagraha is a positive method of protest against social evils. Human rights violation is a social evil. Satyagraha has the power to convert the violator and restore the rights of the people. For the conversion of the violator, he must be taught the necessity of respect towards the rights of others. The other non-violent means of response against rights violations are strike, picketing, non-payment of taxes, hartal, boycott, non-
cooperation, fasting and civil disobedience. Gandhiji's great mission in life was to work out non-violent techniques which could be applied to solve social and political problems. As a non-violent technique, satyagraha came to occupy the central position in Indian politics in the struggle against the British Raj. Hence the method of non-violence is quite relevant in today's world to fight against rights violations.

7.3 Gandhian perspective on human rights is based on some moral principles.

Respect of human rights comes from adherence to higher principles of life. As a champion of human rights, the personality of Gandhiji was based on certain moral principles. It was the greatness of his personality. The principles are mainly, Truth, Non-violence, Satyagraha, morality and religion, and Sarvodaya. The fundamentals of Gandhiji's personality were truth and Non-violence. For him truth is the sovereign principle. Gandhiji's entire life was an experiment with truth. Hence he named his autobiography *The Story of My Experiments with Truth*. For Gandhiji, truth is God. Thus, the life of Gandhiji was an experiment with God. Hence the secret of success of his life was his co-existence with God. If a man has faith in God and fear
of God, he can accept and respect the rights of his fellow beings because all are the creations of God. Hence a firm faith in God or Truth is an essential element for respecting the rights of others. Gandhiji believed God is the creator of man and all are equal before God and all have equal dignity and rights in their own self. Hence he fought for the rights of his people. Non-violence is another inevitable and basic principle for safeguarding the rights of the people. It was the first article of Gandhiji’s faith and it was also the last article of his creed. He always acted according to it. Violence always hurt or violates human rights. But Non-violence protects human rights. In the contemporary world of violence, regarding politics, religion, terrorism, and communalism, non-violence has a significant role to establish peace and harmony among the people. Hence we must practise Non-violence in our day to day life to safeguard the human rights of all. Gandhiji successfully applied the method in South Africa and India to protect the rights of the people. And moreover, according to the constitution, it is the duty of a citizen to ‘cherish and follow the noble ideals which inspired our national struggle for freedom’. Hence to practise Non-violence is the constitutional duty of a citizen. It is the highest duty. Truth and Non-violence are the fundamental noble ideals, which Gandhiji had applied, in the national struggle for freedom.
For safeguarding human rights we must practice Non-violence to be a way of life and infuse all social relations: familial, political, economic, and educational. Non-violence is not a negative virtue. It is not merely abstaining from violence or harmlessness, but a positive state of live or doing good even to the evil-doer. In other words, to resist his evil acts without hatred or harm to him. Moreover, the underlying principle of nonviolence is ‘hate the sin but not the sinner’. The philosophy of Non-violence is aimed at reconstructing, remoulding and reshaping human nature. Violence is counterproductive resulting in anger, hatred, jealousy, revenge and bloodshed. Therefore, non-violent means is the only alternative to eradicate the inhuman and anti-social tendencies from the human mind and to elevate human society to a superior plane where the entire humanity can live in peace and harmony.

For Gandhiji, means are more important than ends. Hence to gain rights, Non-violence must be the means. Gandhiji believed that if the means were right, the end would take care of itself.

Satyagraha is a powerful weapon against evil. It is the weapon of love and therefore never looks upon any stranger as opponent. It is based on soul force or love force. The underlying principle of Satyagraha is not to
destroy or injure the opponent, but to convert or win him by sympathy, patience, and self-suffering. As a tool of social action, Satyagraha is based on a strong moral content – self-suffering is its unique character which distinguishes it from all other forms of violent methods of action. It is a non-violent passive resistance for all problems. The entire public action of Gandhiji was based on morality. Morality is the base of respect to the rights of others. For Gandhiji, the base of morality is religion. The religious virtues, Truth, love, mercy, goodness, faithfulness, justice, ahimsa, peace, patience, and suffering come to be known as the basics of morality. According to Gandhiji, religion and morality are intimately related. Those who lead a good moral life are really religious, because the essence of religion is morality. All religious scriptures have laid down certain moral precepts for human life. The ethical principles of all religions are basically the same. "Religious principles and dogmas may differ, but the principles of ethics must be the same in all religions". Unless we practise these moral precepts, we cease to be religious. Gandhiji’s conception of religion is called Ethical Religion because the essence of religion according to him is morality and because religion is a relation to God and to man and he held them to be synonymous. Hence religion has an important role to mould a moral personality. The early
influence of Gandhiji from his mother regarding religion, deserve great attention in this context. His mother was a very religious woman and never took meals without saying and offering daily prayers. Hence the parents or the family background played an important role in children’s morality. ‘Catch them morally’ in their early life is an essential factor to mould a moral generation free from violent nature. Positive influence makes a creative personality but negative influence makes a destructive personality. Parent’s religious life is very influential in their children’s moral life. Children have the tendency to imitate their parents. Hence parents must be transformed as good role models of morality of their children in their family. Moral degradation is the basic cause of human rights violation. Law only cannot protect human rights. But the law with morality can protect human rights. Hence to practise morality is an inevitable one to protect human rights.

7.4 Gandhian perspective on human rights promotes the welfare of all

The present world is full of rush in mind and physique. People are fully engaged in their own goodness and progress. Nobody has time to listen to others. There is life tension all around. It increased the level of chaos and confusion of mankind. Man is utterly selfish. In this context, the principle of
Sarvodaya deserves great attention. Gandhiji attended to the welfare of all. Human rights stand for the welfare of all. The universe of Sarvodaya included the rich and the poor. Gandhiji said to the rich: “Earn your crores by all means, but understand that your wealth is not yours; it belongs to the people. Take what you require for your legitimate needs, and use the remainder for society.” Through this Gandhiji aimed the equitable distribution of wealth to all. Gandhiji wanted the rich to act as trustees. The concept trusteeship was imagined as, all are trustees and the trust has to be used for the welfare of the society. Economic equality is the aim of trusteeship. The society is filled with economic inequalities. Hence Gandhiji was also concerned with minority rights. He realized that in society some sections of people are deprived of their due share and are even treated badly. He wished to uplift their lives, and named them as ‘Harijans’, the ‘children of God’. Thus Gandhiji gave special attention to the rights of the downtrodden too. Through the upliftment of the downtrodden people, Sarvodaya would become a reality. The rights of the downtrodden people had been violated over the years owing to lack of democratic system of governance at the community level where they could participate effectively. In this context, Gandhiji’s concept of
panchayatiraj constitutes the system of village Swaraj (gramasabhas) has an important role to safeguard the fundamental rights of the citizens at the local village level. The constructive programme attempted the welfare of all. It was intended to be instrumental for the eradication of social evils such as alcoholism, untouchability, child marriage, inertia and uncleanliness. The other positive objectives to be attained through the programme were the rural uplift, self-sufficiency of the villages, education, sanitation, nutrition, promotion of women, communal unity, care for the lepers, economic equality etc. Moreover, all of these the education played an important role in the overall welfare of the individual. According to Gandhiji, “Education is an elementary right and it is necessary for the development of individuals. And it is the fundamental right to protect culture, language, scripts of minorities, etc. has be to defended and protected”.

7.5 Gandhian perspective on Human Rights is based on human duties

According to Gandhiji “the true source of rights is duty”10. Without duty we have no right. Duty is the base of right. Gandhiji compatibly held duties as equally important as rights. Each individual has to earnestly attend to his duties without having any violation. “The exercise of right depends on
one’s sense of duty”11. When a man makes a deviation in his duty then also makes a violation of right to the person concerned. Hence Gandhiji viewed rights and duties as inseparable. Gandhiji’s concept of “Swaraj consists in knowing our rights and our duties”12. There is a growing tendency today to remember one’s right and forget about one’s duties towards fellow citizens and the society. Every right has a corresponding duty. The right of one imposes a corresponding duty on others to respect his right. Hence rights and duties go together as they are two sides of the same coin. My right to live with dignity implies that others have the duty not to kill me or harm me. At the same time my right to live with dignity also implies my duty to respect other’s right to live with dignity and hence not to harm them. And moreover, it is our duty to practice truth and Non-violence in all walks of our life to protect the rights of others. Hence there is a need for each one of us to be conscious of our duties and obligations. To obey the constitutional laws of the state regarding human rights is the fundamental duty of a citizen.
7.6 Gandhian perspective on human rights promotes the fundamental freedoms and equality of rights

Gandhiji had a vast concept of freedom. He fought for individual and national freedom. Gandhiji is known to the world as a leader of the freedom struggle of India. Freedom is basic to man’s personality. Without freedom, personality development is imperfect. Freedom is the foundation of all human actions. According to Gandhiji “Individual freedom can have the fullest play only under a regime of unadulterated ahimsa”\(^ {13}\). Violence violates the freedom of individual. Hence to practise ahimsa is an essential condition to safeguard individual freedom. In individual freedom, moral freedom is the foundation of social, economic and political freedom. Religious freedom deserved great attention to Gandhiji’s heart. He had accepted the freedom of the individual to follow any religion without interference from the state. The attitude of Gandhiji towards other religions was ‘sarvadharma samabhava’. According to Gandhiji before God all religions are equally valid, valuable and worthy. Gandhiji’s ideals inspired and influenced greatly the Constitution of India which came into existence in 1950. It has given full and equal freedom to all individuals and religious communities. Human dignity is based on human
freedom. Gandhiji had an intense love and thirst for human freedom. According to Gandhiji, “We must be content to die, if we cannot live as free men and women”\textsuperscript{14}. The development of human personality and human life is based on human freedom. Freedom of conscience is the base of moral freedom. It also related to individual freedom. Without freedom development is impossible. The right to development is an inalienable human right by virtue of which every human person and all peoples are entitled to participate in, contribute to, and enjoy economic, social, cultural and political development in which all human rights and fundamental freedoms can be fully realized. For the realization of the ‘right to live with dignity’ freedom is the basic necessity of all. Freedom and rights are correlated. The freedom of each person and each community must respect the rights of other individuals and communities. According to Gandhiji: “So long as a person, whether man or woman, ... ... ... is oppressed and does not enjoy equal rights with other citizens of the country, we cannot enjoy freedom”\textsuperscript{15}. For Gandhiji, all human beings – men and women – are equal in dignity and rights because all are the creations of God. This divine approach inspired him to fight against the racial discrimination in South Africa. The satyagraha in South Africa
was a struggle for social equality. The fulfilment of social progress is based on social equality. Gandhiji gave equal importance to the rights of men and women. It is necessary for the full development of the society. Article 15 of the Constitution declares that the state shall not discriminate against anyone on the ground of religion, caste, sex, race, place of birth etc. Thus equality of all is a legal necessity of all.

7.7 Findings of the Study

Today the world is facing various tensions related to violence based on communalism, religious fundamentalism, terrorism etc. Increasing violence destructs the peace and harmony among the people and also denied the right to live with peace. All individuals have the right to live with peace so that the violence from any corner is an inhuman activity against humanity. People always wished to be with peace. Gandhiji firmly believed that peace can be attained only through Non-violence. Hence we must practise and propagate the message of Non-violence in the society and the nation as a whole. It is indispensable for the protection and promotion of human rights. Hence some of the findings of the study are given below.
1. Human rights existed in human society from time immemorial and it has played an important role in the life of human beings for the full development of the human personality and for human happiness. The Universal Declaration of Human Rights (U.D.H.R) and the Part III of the Indian Constitution too, theoretically recognizes the prime importance of the concept of human rights.

2. The study shows that Gandhian perspective on human rights is basically a humanitarian and non-violent one. Non-violence is the foundation of Gandhian method of protection and promotion of human rights. Gandhiji believed that, all human beings are the children of God. Hence all have equal dignity and rights and it must be protected without having any discrimination based on caste, colour, creed, tribe, sex etc.

3. The study reveals that the Gandhian method of protection and promotion of human rights is based on non-violent means. According to Gandhiji non-violent passive resistance is the remedy for all problems. For him means are more important than ends. Satyagraha is the effective non-violent means to fight against all
social evils. Human rights violation is a social evil. It can be removed through the practice of satyagraha techniques like, picketing, strike, non-cooperation, non-payment of taxes, civil disobedience movement, fasting etc. Satyagraha has tremendous potentialities. It has the capacity to radically alter the power structure of societies which are based on the principles of exploitation, violence and coercion.

4. The study shows that the legal provisions (Human Rights Protection Acts) alone cannot protect human rights. Law is enough and essential but the law only cannot protect the rights of the people. But the law with morality can safeguard human rights. Gandhian perspective on human rights is based on morality. The entire human rights activities of Gandhiji was based on morality. Morality was the foundation of his personality. Gandhiji was a 'moral man in an immoral society'. A moral man can accept and respect the rights of his fellow beings. Moral degradation is the root cause of human rights violation. Hence a moral regeneration based on Gandhian principles is essential to protect human rights
in India and the whole world. Gandhian purification in all walks of life is the need of the hour, especially in the world of corrupted politics.

5. Morality comes from religion hence a good religious background is a must to mould a moral personality. Gandhiji had a good religious background. His mother was a very religious woman. Hence the parents or the family background played an important role in children's morality. 'Catch them morally' in their early life is an essential condition to mould a moral generation free from violent nature. Hence parents must be transformed as good role models of morality of their children in their family.

6. The study reveals that Gandhiji’s public action in South Africa was for the attainment of the fundamental right of the Indians, the ‘right to live with dignity’. Hence he fought against the racial discrimination of the Britishers, with his soul force – Satyagraha. The principle of Satyagraha based on a strong moral content, that the opponent may have power over the body and material possessions of a Satyagrahi, but not over his soul. Hence the soul
can remain unconquered and unconquerable even when the body is imprisoned. Satyagraha is a soul-force over brute force.

7. The study shows that the method of Satyagraha in a public cause is a spiritual approach toward a material cause. Spirituality has the power to transform any hard attitude. Hence Satyagraha can change the hard attitude of any person or any government. India’s struggle for freedom, Champaran Satyagraha, Kheda Satyagraha etc are the proven models of the power of Satyagraha.

8. Gandhiji was a great humanist the world has ever seen. His humanism was based on God. He believed that all human beings are the children of God. Hence all are equal in dignity and rights. His faith and relation to God was the base of his love toward humanity. For Gandhiji ‘God is Truth’. Hence truth was the foundation of his life. His life was an experiment with truth. It meant that, the entire activities of Gandhiji’s life was an experiment with God. Hence he succeeded in all endeavours on behalf of the public.
9. The study reveals that Gandhian perspective on rights is based on duty. According to Gandhiji the ‘true source of rights is duty’. Without duty there is no right. Hence the duty is the ‘backbone of rights’. Duty violation caused to the rights violation hence the duty and rights are correlated. Every right has a corresponding duty. Gandhiji felt that doing one’s duty is the only basis of enjoying rights. For to realize the welfare of all each and everyone must do their duty without negligence. Duty determines the welfare of all. Hence the ‘true source of Sarvodaya is duty’. To safeguard the ‘rights of all’ is Sarvodaya.

10. Gandhiji’s personality was a ‘religion in action’. It meant that he imbibed and practiced religious values in his life. Hence he said ‘my life is my message’. His words and deeds were based on values. Hence he could love all human beings without having any discrimination based on caste, colour, creed, sex, tribe etc. For Gandhiji religion is a relation to God and to man. He had a good relation to God. Hence he could keep a good relation to man too.
11. The Natal Indian Congress under the leadership of Gandhiji fought for the moral, social and political upliftment of the Indians in South Africa. Moreover, Gandhiji tried to educate the Indians about their rights through the weekly ‘Indian Opinion’. And also took the leadership to defend the human rights of Indians through the courts. This method of leadership is very relevant in today’s world too. The public activists and political leaders they must work for the sociopolitical and moral upliftment of the people and moreover to teach the people about their rights and also gave them proper guidance to gain their rights. The absence of proper guidance and leadership is the root cause of the absence of effective protection of human rights in the present day society.

12. The very need of today more than ever before is to practise and propagate the message of non-violence among the individuals and the nations as a whole to protect the rights of all in the contemporary world of violence. It was a comprehensive philosophy that would serve the purpose of all countries, all men and women, under all circumstances. Back to the Gandhian
principles’ is the only solution to solve the socio-political and communal tensions of the world. ‘Back to the Gandhian principles’ meant ‘back to the basics of religion’. Hence religion played an important role to protect human rights. The message of Gandhiji towards humanity is that truth and Non-violence only can cure all social evils crept into the minds of the people and the mind of the nation.

13. The relevance of Gandhian ideas in the present day society reveals, the relevance of religious values in the present day society too. The foundation of the universality of Gandhian ideas is its religious nature. Religion is a universal reality. Hence the Gandhian ideas existing in the peaceless world as a peacemaker and also promotes peace and harmony among the people. Non-violence is the ‘message of peace’ to the whole world. Violence always demolish peace and harmony in the world. The humanity must make an inviolable agreement with the Gandhian values. It is the real treaty the man and the nation should make for the maintenance of peace in the world. It is the need of the hour.
7.8 Suggestions and Policy Recommendations

1. Gandhiji was a spiritual leader in politics and an upholder of human dignity and human rights. Materialistic leadership in politics is the root cause of political violence, corruption and communal tension. Hence the leadership must be transformed as 'spiritual' as Gandhiji. It is an essential condition to restore the lost dignity of Indian politics and the world as a whole. Gandhiji spiritualized politics. But today the politicians politicize spirituality. It is the root cause of all communal tensions in India and the whole world. Moreover, Gandhiji had a great vision about his nation. It was the foundation of his mission towards the nation and it makes a Mahatma. Hence leader of vision is the need of the hour and its absence is the cause behind the lack of making of mahatma in the present day society and nation as a whole.

2. If the public servants were willing to do their duty properly and firmly they could act as human rights protectors in their job. For the effective implementation of public welfare projects, and the reforms concerned, Gandhian nature of fearlessness is an indispensable quality for the servants. Gandhiji was a selfless public servant of the nation. Hence the
public servants also should be the same. They must keep morality in all their actions towards the public. Law alone cannot protect human rights. Human rights should be placed above legal rights.

3. As a man of selfless public action, Gandhiji always stood for public interest. His interest was always determined by the public interest. This method of public action is quite relevant in the contemporary world too. Public activists must stand for public interest only at any time. They must come down to intervene with the public for understanding their problems in a grassroots level. Gandhiji had always intervened with the people to understand their problems at its real state. Initiatives of the conscious individuals aware of their duties towards their fellow beings are therefore necessary preconditions for building public opinion for protection of human rights. Through the proper exercise of everyone’s duty, each one can act as a ‘human rights commission’. If it is possible everybody would take ‘the commission’ to accept and respect the rights of others.
4. Human rights and moral values should be made a compulsory subject in all the educational institutions; right from the lowest level to the level of university. It would be worthwhile to teach the young people the concept of human rights and the principles of truth and non-violence as the basic factors contributing to the peace, harmony and the welfare of the society. Human rights education is very much relevant today when the nation finds communal clashes in Bihar and religious clashes in Gujarat, Orissa etc. The students must go to the villages to propagate the message of human rights among the people. In this context, the words of Gandhiji have great relevance. According to him, the greatest drawback of the present system of education is that it does not bear the stamp of reality, that the children do not react to the varying wants of the country to ensure human rights is the fundamental need of a country. Hence the students must act as spokesmen and activists of human rights in the society.

5. Gandhiji's view on a good and successful strike is that the cause of the strike should be good and just. Moreover, the strikes should never resort to violence and it should be the last resort to secure justice. It is very
relevant in the contemporary world. Today many strikes are unjust and unnecessary and ended in violence. It caused the destruction of public property and public security. Hence the strikes should be non-violent at any cost and at any time. It is necessary for the protection of human rights. Violence always destructs or violates human rights. The tendency going on in today's world is that, for anything and everything strikes are employed. It is an anti-Gandhian method fully excluded from the method of action and reaction. Moreover, Gandhiji gave an intimation to the concerned authority prior to the strike to redress the public grievance in a peaceful manner. It is quite relevant and applicable to exclude many strikes from the public life.

6. The Gandhian approach to Hindu-Muslim unity is very much relevant today. Gandhiji advocated non-violent means to resolve conflicts between the Hindu and Muslim communities. Violent means is counter productive resulting in anger, hatred, jealousy, revenge and bloodshed. Therefore non-violent means is the only remedy to eradicate the inhuman and communal tendencies from the human mind and to elevate human society to a superior realm where the entire humanity can live in peace.
and harmony. The dispute relating to Ram Janmabhoomi and Babrmasjid can be solved only on the basis of Gandhian principles and only through Gandhian means.

7. For the extension of the degree of human rights awareness into the public, the Human Rights Commission has to publish a journal named as *Rights Opinion*. Through this the people can understand their rights in various aspects. Besides, the Women's Commission has to publish a journal named as *Woman* and *Young India* for the protection and promotion of human rights. Through this the women and children can get an awareness about their rights and also they can strengthen themselves to fight against rights violation. The absence of rights awareness is the root cause of the absence of response against rights violations from the public. Hence the publication is an essential one to propagate rights awareness among the public. It is the need of the hour to educate the public about their rights. The journals must be sent freely to all the gramasabhas of the state. Moreover, each gramasabha must constitute a ‘Human Rights Forum’ with a president, secretary, Treasurer and should have two members. The forum must be an open forum. All members of the gramasabha are its members. Each
gathering of the gramasabha must have a session of human rights forum. In this session the Secretary of the forum must explain the content of the journal in a nutshell. Moreover, the session should give an opportunity to all its members to express his or her rights violations regarding the public life. The Secretary of the forum must notice the report and also take initiative for its remedy.

8. Gandhiji has worked as a voice of the voiceless especially the downtrodden people of the villages. He believed that India lives in villages and hence the upliftment of the villagers is the upliftment of the nation too. For their upliftment he spent the best part of his life. He gave them education and made them well aware of their rights. Hence the social workers, political activists, public servants, human rights activists, and other voluntary workers and laymen all of them must act as a 'voice of the voiceless' as Gandhiji was, to uplift their life in the realm of political, economic, social and cultural and also make the fundamental human right - right to live with dignity - a reality in their lives. Gandhian personality is the need of the hour to take initiative against human rights violations in India and the whole world. For human rights protection the serious question still exists is that who will take the initiative?
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