Paix Dan Preambule, Promoting Peace through Constitutional Promise in Indian milieu

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Abstract: Peace is not a materialistic pleasure that we can touch or smell. The cradle of peace is the dark chamber of society what we perceive as secure life. It is security that procreates peace. It is insecurity that kills peace. The standing of any successful and progressive nation counts largely upon proper planning and fortitude. Peace is fundamentally a mental construct. The two successive World Wars have deepened and widened the connotation of peace in the 21st century. The necessity of having a well-organized constitution for our nation was appercieved by our nation builders during the very closing hours of World War II. Thereby, the smoke and cess of World War II always functioned as unavoidable reality at that juncture. India won freedom at the cost of numberless sacrifice of undaunted youths. Indians now have their constitution to promote life from god to better, and better to best. The chief argument of this research paper hovers round the possibility of peace. As expected, the constitution of India has a well-organized Preamble, which is relevantly rich with promises. This research paper will endeavour to measure if the idea of peace can be promoted through such constitutional promises. 

Keywords: Peace, Indian Milieu, Preamble, Constitutional Promise

I. INTRODUCTION

“To enjoy good health, to bring true happiness to one’s family, to bring peace to all, one must first discipline and control one’s own mind. If a man can control his mind he can find the way to Enlightenment, and all wisdom and virtue will naturally.”

Buddha

“I refuse to accept the view that mankind is so tragically bound to the starless midnight of racism and war that the bright daybreak of peace and brotherhood can never become a reality...I believe that unarmed truth and unconditional love will have the final word.”

Martin Luther King, Jr.

These two concomitant observations on peace, in both Eastern and Western contexts, speak of the immediate urgency of peace in the global context, which is believed to be the most challenging human issue for the entire humanity. War has often come as the most champion threat in the way of it. Adverse estimation runs analogously. There are few who are keen to establish one interrelation between war and peace. War and peace co-exist mythically under the same shade since the time of Leo Tolstoy. When he was talking of peace in War and Peace, it was the political one that was disturbed by the French Campaign. This event in the narration simply establishes one single truth that peace, in large scale, has political roots in its origin. The goings of political events determines a kind of security that ensures peace or it is from that moment the urgency of peaceful life is felt. Caesar Augustus was a pioneer leader of securing such peace in and among the huge people of Rome. He faced politically disturbed moment during his reign in Rome. Security and peace were the instant crisis. In order to overcome such political turmoil, Augustus Caesar finally established Pax Romana for the peaceful conduction of his kingdom (Rome). Roman rulers were all deeply concerned to resettle peace even at the sacrifice of personal happiness. One roman emperor married the daughter of the enemy to reconfirm peace in state and around the state: “After his defeat, Frederick made peace with Pope Alexander III. His last expedition to Italy saw him make a lasting peace with the Italian states and marry his son to the heiress to the Norman lands in Sicily.”(World History, p-130)

Constitution of every nation assures the unanimous commitment of every citizen to dream and to frame a new life with better security and larger sustenance. England is always an aficionado of peace from the outset of modern England since the days of King Arthur. In the U.K.L. Encyclopaedia of World Mythology, it is rightly assessed:
Arthur and Mordred assembled their armies near the town of Salisbury, in southern England. While the two commanders discussed peace terms, someone saw a snake in the grass and drew his sword. In a flash, all the knights drew their weapons and started to fight. Arthur killed Mordred but suffered his own mortal wound in the process. (p.117)

It is not surprising to explicate the entire episode. The snake is the metaphorical presentation of negative forces in the way of assurance of peace. This small excerpt briefly suggests once again the co-existence of Peace and its obstacles. War ruins peace. Peace is made possible through the declaration of War. King Ashoka imitated the same foot in order to secure peace in his kingdom (Kalingo). This discussion has introduced three historical proceedings, which guarantee that durable peace, in history, was promised and promoted through political endeavours. For the growth and the development of a nation, assurance of the peace in national context is largely an obsolete choice. Peace is always a challenge for any human society that needs to be winged with truth and mental health. Vision of peace in any form lacks contractedness and effective arguments and handling. This paper will explicitly dwell on the Indian Constitution if it can be read and understood as the phenomenal promise to promote and ensure peace in the national and international level. David Schultz became the first socialist critic to bridge the necessity of peace through constitutional psalms: “Battles over the power of states versus the national government, prayer in public school, abortion, gay rights, censorship, peace, war, the death penalty, and a host of other issues inevitably reach the Constitution”(Preface,p-xii).

Peace has a story and a history as well. A brief survey on the origin of the word peace will help us to understand it better. The word ‘peace’ was first used probably in between 1125-75. The etymological sense of the word peace is a kind of ‘fastening, so as to achieve a stable condition’. The word has come from Anglo Norman pes, which is derived from Latin pax. Pax and pak were imagined as same. Pak echoes pact (Ayto, 371). Before moving to the topic proper let us concentrate on the first etymological connotation of the word peace. Peace indicates a kind of stable condition which is social as well as mental. This constancy largely depends on some social and cultural conditions. These fountain-like conditions will operate immovability; stability will guarantee peace. The other side of the coin talks of pact. Peace is a matter of pact, meaning understanding of social conditions and human reactions. When social conditions and human reactions will be assimilated in a big cauldron like human heart, peace will start residing spontaneously in the wings of our nation, which is almost bird that has begun its journey from the top of Himalaya. David Parkins has perfectly observed in his Paradoxes of Peace:

Peace education only makes sense when peace makes as a way of relating to others. We trend to identify peace matters such as respect for others’ right and tolerance of others’ faiths, skin and colour, ethnic and national identities, so on…Peace thrives when it is adaptive, when it I not just nice but advantageous, when people are better off in a tolerant , collaborative relationship than an adversarial relationship.(p-30)

It was a magic moment for all Indians when India was declared as Independent nation. Everybody will desire to become a midnight’s child like magic-dreamer Salman Rushdie. Our nation builders felt the instantaneous need of conducting our nation in the right pathways. It was in that moment of extreme nausea our constitution took its birth with the leadership and artisanship of Constituent Assembly of India on 26th day November 1949. Indian constitution came with the multitudinous promise of building India as a nation like other European nations. In preparing this, Indians smell the other Europeans constitutions. Somehow or in a way, Indian constitution has an international attachment.

The Preamble of Constitution of India:

“WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a [Sovereign Socialist Secular Democratic Republic] and to secure to all its citizens: JUSTICE, social, economic and political; LIBERTY of thought, expression, belief, faith and worship; EQUALITY of status and of opportunity; and to promote among them all FRATERNITY assuring the dignity of the individual and the [unity and integrity of the Nation]; In Our Constituent Assembly this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.” ( fully retrieved)

The colours of peace are many. The Constitution of India may provide a lulling air in smelling the breeze of innocence. The key to this innocence is the Preamble of Indian Constitution. In the Preamble of Constitution of India, the initial declaration was “WE, THE PEOPLE OF INDIA”. Such solemn resolution in the Constitution of India posits India as a Nation. When ‘I’ dissolves into many and many dissolve into one, there has born a feeling, a realization of integral bond. This is a promise and resolution as well. Our nation-builders knew the worth and validity of it. Will this resolution win security of mind? Can this promise prepare better social life for all of us? Is peace a promise or a commitment? If it was a commitment how much was it effective in assuring stability and peace of mind? If peace is usually defined as a kind of mental security, such feeling of integration is more a boon less a ban. Such declaration is a promise and dream to place India as full-fledged nation. Promises are good when they are practiced. The Preamble of Constitution of India also mentions the words like “solemnly resolved to constitute”. In understanding this, a reference to mythical explanation will crystallize it all. What we call India in English, the suitable Bengali word is ‘Bharat’, which has come from the name of divinely cursed ancient king ‘Bharata’. So, the bond between India and Indians is divine one. The Preamble of
Indian constitution is a pledge to cement such divine acquaintance. ‘The Preamble proclaims the solemn resolution of India to constitute India into a sovereign, democratic republic’ (Pylee, p-47). The mythical origin of the name of our nation relates it with a kind of heavenly peace. It was the promise of Indian national leaders to build India, as not only an independent nation, but also a sensation and a feeling that will elevate India almost as archetype of peace, the hearing of the name of which will commemorate peace among all the Indians. Those entire rules are not rulers. In democracy, the power in the centre has responsibility that is more humanitarian. The third significant phrase of the Preamble advocates another espousal ‘SOVEREIGN DEMOCRATIC REPUBLIC’. Sovereignty is the absolute state power. With sovereign power, a state works independently ignoring others’ intervention or intervening others. Such independent co-existence swells the power of endurance both in national and international context. ‘Democratic’ indicates the welfare of the majority with the participation of the majority. Democracy reverberate the same, meaning greatest good of the majority. It also confirms that in a democratic state like India the people of India will select their ruler for the welfare of the maximum. “Democracy also recognizes the facts that from time immemorial human beings have been fighting with each other for power and supremacy. Democracy tries to substitute a more civilized manner of fighting” (Kashyap, p-77). The word peace can best be perceived with its negative explanation. Dr. S.C. Kashyap has rightly observed:

The Preamble to our Constitution, as adopted by the Constituent Assembly, spoke of “We, the people of India”, making a solemn resolve to constitute India into as “Sovereign Democratic Republic” securing for all its citizens Justice, Liberty and Equality, and promoting among them all Fraternity. Justice is further defined as social, economic and political. Liberty includes the liberty of thought, expression, belief, faith and worship, and Equality means equality of status and of opportunity (p-55).

It is peace, which removes violence, and insecurity. On the other hand, insecurity and violence disorient peace. The promise of doing the greatest good of majority will create the perfect atmosphere of sustainable development of peace. The Preamble of Indian Constitution pledges such peace for its citizens. With the parole of ‘JUSTICE, social economic and political’ the Preamble of Constitution of India stipulates the attuning atmosphere of subsidized peace. Justice is a promise of removing partiality. It is a pledge of neither building a nation, which is economically, socially, and politically neither polarized nor partial, not sectional. “Social Justice implies that all citizens are treated equally irrespective of their status in society as a result of the accident of birth, race, caste, religion, sex, title etc.” (Kashyap, p-75). The prelude of the Constitution of India undertakes the evenness or justice on all the proposed fields like the earlier. Great thinkers of political science opine that political democracy is meaningless without economic democracy. The Preamble of the Constitution of India is a promise with wide possibility as it affirms all forms of democracy, meaning equality. Possibility and promise procure the ideal sub stratospHERE of enduring peace.

Promises are made and promises are broken. The Preamble of the Constitution of India vibrates promises. ‘LIBERTY of thought, expression, belief, faith and worship’ is elongated affirmation with lingering assertion. Liberty confronts freedom from state control. The Preamble advocates that in India every citizen will enjoy the freedom of thought, expression, belief, faith and worship. “The liberty of thought, expression, belief, faith and worship as elaborated in the fundamental rights part of the Constitution has to be regulated as not to endanger security of the State, public interest etc.”(Kashyap, p-77). Assertion of such freedom works as safeguard in pullulating and vegetating peace. When an individual will be given the rights of such freedom this will instantly nourish and nurture ontogenesis and reinforcement of the person concerned. To ensure peace in the national level every single individual will be our ascending swirl. Unfolding and unravelling of each individual will ascertain the ambience of tolerance and benevolence. Amity and comity, endurance and goodness will settle the aura of compassion and friendliness. Such nouns and epithets can certainly remove the threat like violence and insecurity to circumstantiate and corroborate the exemplary and prototypical envelope of peace.

The dream of our nation-builders may not have reached to the summit without “EQUALITY of status and of opportunity.” The Constituent Assembly also adduced the idea of equality of status. This licenses that every citizen of India will flip over equal status of living, lifestyle and likings. Equality does not mean that all human beings are equal mentally and physically. It signifies equality of status, the status of free individuals, and equality of opportunity (Pylee, p-49). This proposal also asseverates that each citizen of India will attain the same chance or right. When everybody will be sharing the same status and opportunity, this will nail down amity and friendliness. The expulsion will once reassure the amputation and subtraction, insecurity and violence. Through the subtraction and removal of violence and inequality peace can be reaffirmed. The Preamble also refers the idea of promoting peace through such equality question.

The Preamble of the Constitution of India uniformly stresses on the issue of “FRATERNITY assuring the dignity of the individual and the unity of the Nation.” The word ‘fraternity’ has come from fraeter, which is derived from French word fra. ‘Fraternity’ refers to a kind of kinship with the fellow citizens; it is a sort of bond of sorority with other social beings in national and international frame. The fraternal bond creates a fellow-feeling attitude among the citizens. This fellow-feeling attitude amplifies the power of endurance among the people. A short reference to a historical event will clarify our perception of the essence of fraternal bond. It was
in the kingdom Genghis Khan. An unorthodox family ritual was often performed. With the adolescence of two siblings, their fingers were partially wounded so that the separate blood of the two can unite. Such union of separate blood will make their fraternal bond more lasting. Though atypical in practice, such unorthodox family principle will amplify their power of tolerance, perseverance and the patience of peaceful co-existence. When two brothers or siblings will start residing peacefully under the same roof the perfect troposphere will be ascertained. Women in Love is modern British fiction by D.H. Lawrence, which celebrates such episode that will cement the bond of friendship. Rupert and Gerald are two friends who fight a wrestling match in a complete naked condition in order to wound each other as severely as possible. The real intention of such wrestling match is wound each other. By wounding each other, they intend to ascertain their bond of friendship. The two events in the narration once again prove the very essence of fraternity and fraternal bond, which demands a kind of commitment.

The promise of securing and promoting peace is repeated as well as echoed in the Preamble of the Constitution of India. It talks of justice, liberty, equality and fraternity. Systematic introduction of such constitutional promise in elementary level, secondary level and higher secondary level will be effective enough in evolving peace. The Preamble of Constitution of India is an immense possibility that can be initiated as the special medium of peace education. Peace is a mental security as well a social security that can be assured through the proper inauguration of constitutional promise. Peace is a defence against violence. The proposed promises in the Preamble of Indian Constitution may provide the proper background in promoting peace in large scale. The story of British constitution is not less different as it is observed by Nathan M. Ingebritson: The commerce clause of the Constitution gives the federal government power “[t]o regulate Commerce . . . among the several States.” The Constitution does not expressly restrict state regulation of interstate trade; however, it is accepted that the grant to the federal government of authority over interstate commerce implies some limits on the states’ authority in that area. The founders called for the Constitutional Convention of 1787 in large part because of divisive trade disputes among the states, which threatened the peace and economic viability of the new nation( Schultz, p-205).

II. CONCLUSION

For the smooth goings of the contemporary civilization, peace can be the torchbearer. There are numerous threats waiting on the threshold of the building of peace. In the Indian context, the greatest has been the partition of Pakistan from India. Constituent Assembly of India intended to build India as a republic. This dream immediately met a sudden shock when Pakistan demanded ‘one religion, one state’. Proper propagation of peace needs the ideal atmosphere of integrity. Vincent Smith once lauded “India as land of Unity in Diversity”. This assortment in belief, religion, caste, creeds, culture, language etc is now counted as more a hindrance, less a help. The nation is one; the residing place is one; the beliefs are many. This multiplicity in belief is a curse for every nation in upholding peace. Caste system is regarded as the prejudice in India from the dawn of our civilization. This prejudice of caste system negatively moved the sense and sensibility, and thus harmed the root of the building of the peace. The heterogeneous culture of India has another threat in the way of ensuring peace. Raymond Williams rightly defined culture as whole way of living. Somehow, after 1950s India is going through cultural disparity that is less effective in making a roam for peace, which will be lasting. Rabindranath Tagore once discovered immense possibility of building a harmonious culture through the heterogeneous culture and language of India. Deeper philosophical realization will open the threshold of the hard truth. Tagore proposed such idea where many will merge into one. Oneness will create a cultural identity. The promise of oneness through culture and language will function as safeguard of peace. Perhaps, Peace resides in the hearts of those who love and worship it.

REFERENCES


