

Global Citizenship And Peace From The Perspective Of The Hindu Vedas: Inner Peace, Social Disarmament, And Eastern Religious Traditions

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Abstract

With rapid technological advancement, globalization, and a knowledge-based economy there are significant changes in societies, economies, and the way people interact. Modern realities, challenges and opportunities of the modern world recognize the interconnectedness of the world and the importance of equipping the citizens with the knowledge, skills, and values necessary to navigate in a globalized society. Global citizenship is typically focused on developing critical thinking, problem-solving, cultural empathy, conflict, and a sense of global identity. This though is a new Western understanding, which stands in contrast to older understandings of inner peace or "mental disarmament" which have long been discussed in South Asian religious texts, such as the Hindu Vedas. In those contexts understandings of peace emphasize collective harmony through the lens of Vedas, Upanishads and Asian values focused on attitudes of sublime tolerance, the principle of synthesis, and balance in the earthly sphere.

Keywords: *Peace, Global Citizenship, Vedas, SDGs, Harmony, Upanishad, Asian Values, Religion, Culture, Interconnectedness, Mental Disarmament*

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I. Introduction

The Hindu Vedas are an enriched source of motivation and have inspired people around the globe towards the concepts of citizenship and peaceful co-existence. Its perception concerning promoting the concept of global citizenship through means like communication, dialogue, cooperation and understanding in various religious sects has been very influential. The Vedas concede that to reach The Divine, one can take any of the different paths laid down for their inclined will and temptation. The Vedas provide that all religions mostly share familiar values and goals like compassion, peace, service, and love and indulge in the interfaith exchange of dialogues and collaborate to enhance understanding, cooperation, faith, respect and harmony amongst all. This holistic vision of human existence is an integrating part between the individual, social, and cosmic dimensions. The practicable guidelines to sustain harmony with oneself, others, nature, and God are also traced in the Vedas. The teachings of the Vedas can help one to become a global citizen and contribute to world peace. The Vedas direct one towards the duty and way of leading life and not just with peace being the only desirable goal. One can attain peace through the principles of dharma (righteousness), karma (action and consequence), and moksha (liberation from the cycle of rebirth). Peace can be nurtured by adopting ahimsa (non-violence), Satya (truthfulness), and shanti (inner peace). The Vedas emphasized the importance of social harmony, justice, and welfare. They favoured the protection of the environment, provided respect for diversity, and acknowledged the promotion of universal brotherhood. The concept of global citizenship goes beyond geographical or political borders, acknowledging one's duties and rights before one's identity as being a part of the global community. To understand peace, aspects like the condition of harmony, absence of violence, and respect for human dignity and diversity should be embraced. The question lies in how can these modern ideas be interpreted from the viewpoint of the Hindu Vedas, the ancient scriptures that form the basis of Hinduism.

The Relevance of Asian Philosophy for Understanding Global Peace

After World War II, Global Citizenship was shaped by the views of the Allies who won the war and wanted to restore the pre-war peace that favoured the interests of their empire-states: Britain, America, the Soviets, and France. These states were based on Westfalian ideas of borders, citizenship, sovereignty and

political power. They also followed Realpolitik, which meant that they cared more about their national interests than the principles of building relationships (Carter, 2013). The Westfalian concept of peace and Realpolitik stresses the importance of rules-based order, self-government, the rule of law, free trade, certain individual rights, and the absence of war. Violent conflict was to be dealt with according to this rules-based order. These principles were reflected in the UN Charter and the international institutions that emerged from this context, and they still influence such views. The idea that conflict is something to be avoided is largely because peace is defined as the absence of violence. The post-war definitions of peace ignored other traditions of rights and peace, such as those of the Hindu Upanishads, Vedas, and other traditions of South Asia that emphasize the nature of harmony, rather than only focusing on the nature of conflict. These traditions emphasize the connection between the inner peace achieved through meditation, dialogue, relationships, building social harmony, and "social disarmament." These traditions assume that mutual respect is the basis of peace and it comes from the ability of individuals to detach themselves from worldly desires. This approach is found in the major religions of South Asia such as various branches of Hinduism, Sufi Islam, and Buddhism. Coincidentally perhaps, though, they also include in the modern SDBs of the United Nations which emphasize similar values.

The concept of "human unity" is not a recent idea and has been discussed and emphasized by cultures and philosophers throughout history. In Asian philosophy and spirituality, the concept of the oneness of all beings is deeply rooted in the culture. It can be traced in many spiritual traditions philosophical systems and texts. For example, the Vedas and Upanishads emphasize the interconnectedness of all beings and aim to attain compassion and unity. The Vedas teach that it is through recognizing our common humanity, embracing brotherhood and love, and seeking enlightenment through knowledge and empathy that true peace emerges. There is a belief that one can overcome the ignorance that perpetuates division and strive for a world that celebrates unity, diversity, and peace (Allen and Keller, 2006). This leads to the belief that the nations must seek paths to peace, centering on dialogue, diplomacy, and disarmament. This relates to the key theme of this paper, i.e., that the pursuit of global peace often only addresses external social, political, and economic factors. Left out are South Asian ideas about Vedic inner peace which focus on first cultivating a peaceful and harmonious state of mind. South Asia serves as a remarkable example of the unity in diversity that can emerge. Before European powers arrived in the seventeenth and eighteenth centuries, the sub-continent was home to a wide array of religions, including Buddhism, Sikhism, Hinduism, Islam, and Christianity.

Buddhism is derived from *Vedic philosophy*, and from there understanding of meditation developed. Meditation is a focal practice in Buddhism and is in various forms, such as mindfulness meditation (Vipassana), loving-kindness meditation (Metta), and concentration meditation (Samatha). With meditation, practitioners can develop inner peace, clarity of mind, and a deeper understanding of themselves and the nature of reality. In Buddhism, the Noble Eightfold Path is the spiritual enlightenment that can be attained through inner peace. It is the central concept of Buddhism and serves as a comprehensive guide to lead a meaningful and ethical life. It defines the practices leading to liberation from suffering and to understand inner peace and wisdom. Each of the aspects is interconnected supports the other, and creates a holistic approach towards spiritual development. (Shiotsu, 2001).

Through regular meditation practice, Buddhist practitioners can gradually cultivate inner peace, mindfulness, and mental clarity. Meditation helps individuals in attaining insight for the nature of their minds, and to understand the impermanence and interdependence of all things. This eventually breaks free from the cycle of suffering (dukkha) through the realization of enlightenment (Nirvana). The meld of the Noble Eightfold Path and meditation practices gives a comprehensive framework for personal growth, ethical living, and spiritual development in Buddhism (Tanab,2019).

Sikhism, a religion that originated in the Indian subcontinent, values peace, equality, and justice. Sikhs believe that inner peace is essential for positive actions and service to humanity. They practice meditation and recitation of hymns to achieve a state of inner calmness and connection with the divine (De Vylder, 2015). Likewise, Confucianism, a Chinese tradition, emphasizes harmonious relationships, ethical conduct, and good governance as a way of understanding and pursuing peace. Confucianism stresses the importance of cultivating benevolence (ren) and practising filial piety (xiao) to create harmonious relationships that lead to social harmony. By empowering highminded behaviour, cultivating social concordance, and creating mindful people and pioneers, Confucianism offers bits of knowledge into the interest of peace in individual and societal domains. Confucius accepted that peace is accomplished through the hone of moral behaviour and the recognition of ethical standards. He instructed that this includes developing excellencies such as exemplary nature, dependability, and earnestness, which contribute to interpersonal agreement and tranquil coexistence (Canda, 2013). The Dalai Lama of Tibet, a conspicuous otherworldly pioneer and advocate for peace, stresses the significance of inward peace and kindness rising from the Buddhist conventions (Reuters, 2023). He teaches that inner peace is the basis for creating peace in the world, and he promotes practices such as meditation, mindfulness, and cultivating a warm-hearted attitude towards others. It is important to note that global peace and inner peace are interconnected, but not mutually dependent. The effects of economic globalization, advances in

communications, and transnational forces can have both positive and negative implications on cultural values and identities. Similarly, Confucianism's emphasis on harmonious relationships, ethical conduct, and good governance provides a framework for understanding and pursuing peace. Confucianism stresses the importance of cultivating benevolence (ren) and practising filial piety (xiao) to create harmonious relationships that lead to social harmony. By encouraging virtuous behaviour, fostering social harmony, and developing responsible individuals and leaders, Confucianism offers insights into the pursuit of peace in personal and societal realms. Confucius believed that peace is attained through the practice of ethical behaviour and the observance of moral principles. He taught that this involves practising virtues like righteousness, loyalty, and sincerity and contributed to interpersonal harmony and peaceful coexistence (Canda, 2013).

Sufi Islam also starts with meditation, contemplation, and the cultivation of love, peace, and harmony within oneself. The Sufi concept of "fana" alludes to the disintegration of the sense of self and the achievement of internal tranquillity and otherworldly edification. Rumi, also known as Jalāl al-Dīn Muhammad Rūmī, was a 13th-century Persian artist, Islamic researcher, and spiritualist who played a critical part in the improvement of Sufism, a magical and otherworldly convention inside Islam. He is one of the foremost celebrated and powerful Sufi artists and is respected as an otherworldly ace by millions of individuals around the world. Rumi's impact on Sufism is additionally seen through the foundation of the Mevlevi Arrange, also known as the Spinning Dervishes which spread over South Asia (Zinira, 2016). The Mevlevi Order was established by Rumi's supporters after his passing, and it remains one of the foremost well-known Sufi orders in the world. The Spinning Dervishes perform a one-of-a-kind shape of Sufi reflection known as Sama, where they engage in a ceremonial move called the "spinning" to represent the magical travel of the soul towards divine union. Rumi's lessons have had a significant effect on the otherworldly and social scene, cultivating a sense of solidarity and interconnecting among humankind, especially in Bengal, counting today's Bangladesh, and Indian West Bengal State, together the domestic of around 300 million individuals. Rumi's messages of cherish, kindness, and otherworldly looking proceed to resound with searchers and otherworldly devotees from all strolls of life, making Rumi a persevering and cherished otherworldly ace over eras and societies.

Hinduism, with its vast array of philosophies and practices, also emphasizes inner peace as a central goal. Concepts such as yoga, meditation, and self-realization are deeply rooted in Hindu philosophy. The pursuit of self-knowledge, self-discipline, and detachment from worldly desires are essential for attaining inner peace and spiritual enlightenment (Beverluis, 1995). The Hindu religion itself encompassed various creeds, such as Vaishnavism, Shaivism, and Shaktism, reflecting diverse theological perspectives within a single religious tradition. South Asia's long-standing tradition of embracing diversity contributed to a rich cultural tapestry and a spirit of tolerance and pluralism (Chatterjee, Sethi and Pati, 2021). The coexistence of multiple religions and the celebration of their unique contributions shaped South Asian society and fostered an environment where people from different faiths lived harmoniously together, particularly before the arrival of the British in the eighteenth century (Robb, 1992). South Asian values, religions, and philosophies long emphasized global peace and the well-being of humanity¹.

a. Eastern Religion and the West: Two-Way Influences?

The increased interconnectedness, exposure to different cultures, a colonialism led to the adoption of external influences and a perceived "Westernization" of societies creating a chimera of cultural institutions. Across South Asia, this is seen in the adoption of Western education systems, democratic principles, and development models. However, it is important to consider the impact of globalization and interdependency is not only a one-way flow of cultural influence. While there may be an initial embrace of external ideas and practices, there can also be a simultaneous rediscovery and revitalization of indigenous values and cultural identities. As cultures interact and rub up against each other, renewed interest in and appreciation for indigenous traditions, beliefs, and values emerges (Stausberg 2020). This stems from a desire to preserve cultural heritage and resist cultural homogenization, new senses of identity and stability are sought in times of social change and uncertainty. Education, democracy, and development can serve as catalysts for this rediscovery of indigenous values, and the creation of a new chimera. As societies become more educated and informed, there are conscious

¹ It is important to note that the concept of inner peace has been mostly propounded in the East, and goes beyond Hindu teachings. Inner peace and personal transformation are integral aspects of various Asian philosophies and spiritual traditions. Buddhism, for example, places significant emphasis on inner peace and the cultivation of a peaceful mind. The practice of meditation and mindfulness is central to Buddhism, as it helps individuals develop inner calm, clarity, and compassion. Buddhist teachings often emphasize the importance of attaining inner peace as a means to the well-being of the world. Sufism, a mystical branch of Islam, also emphasizes the pursuit of inner peace and the spiritual journey towards union with the Divine. For more information see Shiotsu(2001); Brantmeier(2007).

and sub-conscious efforts to incorporate traditional knowledge and cultural practices into educational curricula and social systems. This can lead to a renewed sense of pride and understanding of indigenous values and their relevance in contemporary contexts. Furthermore, the process of development provides opportunities for communities to assert their cultural identities, promote local industries, safeguard their cultural and environmental resources, and assert ethical understandings of peace and other subjects like humanitarianism.

Humanitarianism as a distinct global movement reflects historically recent developments, emerging during the European Enlightenment and the 19th century. Humanitarianism, as understood today, encompasses the promotion of human welfare, and dignity, and the protection of narrowly defined human rights, often in the context of humanitarian aid and interventions during times of crisis or conflict. But similar humanitarian values lay within Hinduism. There are aspects of ancient Indian texts, including the Manusmriti (written in the 1st to 3rd century CE), that advocated for certain principles of humanitarianism in the context of warfare. These included the treatment of the vanquished with respect and the prohibition of certain cruel methods, such as poisoned weapons. These ideals were progressive for their time and showed a concern for the humane treatment of individuals, even in the context of armed conflicts (Sinha, 2005).

However, the modern concept of humanitarianism and the development of international humanitarian law (IHL) emerged more comprehensively and systematically only during the late 19th and 20th centuries. The Hague Peace Conferences of 1899 and 1907 were instrumental in formulating some of the foundational principles of IHL, particularly concerning the conduct of hostilities and the treatment of civilians and prisoners of war. As a British colony in the Indian sub-continent was not consulted in the development of these protocols (Van, 2022)

The fourth Geneva Conventions of 1949, drafted shortly after the independence of India and Pakistan, expanded and solidified the protections provided to those affected by armed conflicts. These conventions addressed matters regarding the protection of wounded and sick soldiers, the treatment of prisoners of war, and the safeguarding of civilians during wartime. Two Additional Protocols to the Geneva Conventions were adopted in 1977 to strengthen the protection of civilians during armed conflicts and also establish rules for non-international armed conflicts and enhance the framework of IHL.²

What do Indian traditions have to add to the Western tradition? The ancient Indian writers advocated for peaceful remedies before resorting to war reflecting a broader human concern found in various civilizations and philosophical traditions throughout history. This emphasis on peaceful resolution aligns with the principles of modern humanitarianism, which aims to prevent and alleviate human suffering caused by armed conflicts. Modernization can be traced to the 19th century with the advent of colonial power in South Asia. It is important to remember that British colonialism in India was resented by the majority of the Indian population which actively supported the departure of British power, and the emergence of India, Pakistan and later Bangladesh. Infrastructure development and modernization efforts which the British viewed as ways to promote their version of peace, were from the Indian perspective primarily aimed at facilitating British control and economic interests rather than serving the welfare of the Indian people.

Cultural Relativism

Global peace is the ideal of a world without war, violence, or conflict. It is often linked to justice, human rights, democracy, and cooperation. However, there exists various challenges and obstacles exist to achieving global peace. One of these challenges is the tension between universal ethics and cultural diversity. Universal ethics is the idea that there are some moral values and principles that apply to all human beings. Cultural relativism is the concept that is present in each culture that has its standards and practices that are shaped by its context. Some people argue that cultural relativism can promote global peace by fostering different cultural tolerance and understanding. Others are of the view that universal ethics can promote global peace through the establishment of a common ground and a shared responsibility for the well-being of humanity. The question of how to balance universal ethics and cultural diversity is a pivotal one to achieving global peace. It requires a careful analysis critical thinking and reasoning of the merits and limitations of both perspectives. It is desired to have a culturally responsive and self-critical attitude towards one's moral values along with that of others. It understands that a democratic dialogue and negotiation among cultures can help to find a common ground that may understand cultural diversity and uphold human dignity. Since it entails many problems and difficulties that can have an impact on the lives of millions of people on the global platform, the debate between cultural relativism and universal human rights is not limited to the theory but also to practical implementation.

² Modern India is not a signatory to the two Additional Protocols, it has ratified the four Geneva Conventions and has integrated them into its domestic legal framework. This incorporation has allowed India to implement the core principles of IHL and uphold its obligations as a state party to the conventions.

These concerns include rights of women, children minority rights, indigenous rights, freedom of religion, democratic rights, development, peace, understanding, security, and justice. The ideas of cultural relativism and universal human rights have long been a debated topic in the field of human rights. The former is the idea that each culture has its way of thinking and behaving which is often influenced by its history, society, and environment. It is necessary to understand and respect them from the point of view of the culture rather than to compare them with the standards of another culture. Universal human rights are associated with some moral values and principles that can be applied to all human beings regardless of their cultural background. These rights should be acknowledged and protected by international law and institutions.

Critics argue that the promotion of human rights and peace described in documents from the United Nations, Red Cross, and Geneva Treaties are based on universal principles applicable to all individuals, regardless of their cultural or regional backgrounds. Leigh Jenco's (2013) works contribute to the ongoing conversation on the compatibility of different cultural values with peace, human rights, and global governance in the context of Asian discourse. Asian values are not monolithic and essentialist, any more so than are the variations between Anglo-American, Russian, and German notions of social and human rights.

While the nature of Asian ethical traditions coming of peace, dialogue, and humanity is embedded in the Vedas and other traditions, it is equally important to approach them with an open and critical mindset, as is done with Western values. Values should be constantly evaluated in light of evolving global challenges and emerging "universal" principles of human rights and equality. The debate on Asian values and peace intersects with broader discussions about cultural relativism and universal human rights.

As for Eastern values, there are also significant variations within and across Asian countries. It is problematic to assume a singular set of values for the entire region. Prasenjit Duara (2001) provides insights into the complex dynamics of identity formation and how global interactions shape regional and national narratives. He discusses the concept of a "complex global loop" of cultural self-examination concerning the development of Eastern identity. Beginning in the mid-nineteenth century, Duara argues that Eastern societies engage in a process of self-reflection and reevaluation of their cultural, philosophical, and historical identities within the context of global interactions and encounters with Western imperialism. Eastern societies in Asia and the Middle East went through processes of self-reflection and reevaluation of their cultural, philosophical, and historical identities in response to Western imperialism and global interactions. The era of Western imperialism from the 15th to the 20th century, saw significant and far-reaching interactions between Western powers and Eastern societies. Colonialism and imperialism brought about profound changes in the political, economic, social, and cultural landscapes of Eastern regions (Soherwordi, 2020). The Eastern societies were exposed to new ideas, technologies, and political structures only after they came in contact with Western powers. This exposure triggered a process of self-reflection and evaluation of cultural and philosophical foundations. It led to both admiration for Western advancements and critiques of Western imperialism and its impact on their older indigenous worldviews. Notably, the opposite re-evaluation is only now beginning in Europe, and North America where Hindu traditions of yoga, Buddhist meditation traditions, and other practices are now spreading through cultural means, though not through political instruments.

During the British colonial period in India, a process of "invention" of Hinduism emerged, wherein the indigenous religious traditions of India were reinterpreted and classified under the label of "Hinduism" (Armstrong, 2014). This phenomenon was influenced by various factors, including the Orientalist scholars, the colonial social structures that sought the bureaucratic order assumed by census categories, and the reactions of the indigenous religious scholars and politicians. In the early European encounters, the focus was often on what was considered exotic and mysterious by the British military, and their academic enablers. This led to a distorted and stereotypical view of Indian spirituality. Some European scholars saw Indian traditions as primitive and pagan, while others admired the depth of philosophical thought found in Indian texts such as the Vedas and Upanishads (Garg, 1992). In the 18th and 19th centuries, a more systematic study of Indian religion by Western scholars began and the Orientalist scholars emerged and played a crucial role in shaping European conceptions of Hinduism. Scholars like William Jones and Edward Moor engaged in the academic study of Indian languages, culture, and religious texts. The Orientalists systematized and generalized Indian religious traditions, including categorizing them under the umbrella term "Hinduism" so that they would fit into pre-existing Western academic disciplines.

Social structures which eventually changed their form in the colonial period also played a role in shaping European perceptions of Hinduism. The British colonial administration needed to categorize and understand the diverse religious landscape of India for administrative purposes. They classified different religious traditions and communities under broad categories like "Hindu," "Muslim," "Christian," etc. which fit into bureaucratic census categories (see e.g., Anderson 1983 Chapter 10). This bureaucratic classification further contributed to the consolidation of Hinduism as a unified religious entity. In addition to it, the indigenous religious traditions played a crucial role in the construction of Hinduism. In response to the Christian missionary activities, certain Indian religious leaders sought to emphasize a unified identity for their traditions, portraying

them as part of a broader Hindu religious framework. This construct of Hinduism as a competitor to Christianity provided a sense of solidarity and resistance against colonial religious impositions. The invention of Hinduism during the British colonial period was a complex process influenced by Orientalist scholarship, colonial social structures, and indigenous religious responses to colonialism (Deshpande, 2015). These factors have contributed to conceptualizing and generalizing diverse indigenous religious traditions under the umbrella term "Hinduism", These factors have played a significant role which has contributed in how Hinduism is understood and studied in contemporary times.

II. South Asian Traditions

The writings of Tagore, Swamiji Bankim Chandra, Gandhiji and Nehru give us a vivid picture of how the nationalist movement is rooted in the mantra of Vedic hymns and Dharmasastra. The world views expressed their played key roles in paving the way for Indian independence in 1947. Behind this were Vedic concepts of global peace and citizenship. The writings of these philosophers drew not only on Western Westfalian ideas about self-determination but also were part of an older context of inherited traditions of caste. This critique was at least as old as the time of the Buddha, Gautama Siddhartha (563-483 B.C.E), who first provided a social critique of what the West would call Hinduism.

In his book "Anandamath," Bankim Chandra (1838-1894) presented a vision of a harmonious society based on the principles of collective well-being and selfless service. The novel extolled the virtues of self-sacrifice, love for one's country, and dedication to a higher cause, reflecting the Vedic origins of his ideas which went beyond the context of colonial Britain's focus on the Westfalian global political system. His song "Vande Mataram" featured in the novel, expressed the idea of bowing down to the motherland and seeking blessings for her well-being and prosperity. The song turned out to be the national anthem as well as the nationalist mantra for the Indian freedom struggle. His works projected a sense of belonging and pride among Indians, which he believed would ultimately lead to a peaceful and harmonious society. As for citizenship, Bankim Chandra's writings focussed on the role of responsible and engaged citizens in shaping the destiny of the nation. He understood that everybody ought to be a dynamic part of the patriot development and endeavour to maintain ethical values, morals, and social obligations. His works energized the advancement of incredible character and emphasized the centrality of individuals contributing unequivocally to society. Whereas Bankim Chandra's vision was established in his time and setting, his compositions have cleared out an enduring effect on Indian writing and society. His standards of peace, agreement, and mindful citizenship proceed to resound with individuals and his scholarly commitments have motivated eras of Indians to endeavour for a fair and impartial society (Naskar, 2022).

Within the period of British colonialism, Swami Vivekananda (1863–1902), a regarded Hindu minister and rationalist from India, was instrumental in bringing Indian concepts like Vedanta and Yoga to the West. He moreover had profound sees on world peace and citizenship. He solidly accepted within the network of all countries and individuals and the unity of all humankind. His lessons emphasized inclusiveness and the development of a sense of worldwide citizenship. He supported the realization of widespread brotherhood and concordance among individuals of diverse countries, societies, and religions. He too pushed the significance of recognizing the inborn godlikeness in each human being and treating all people with regard and sympathy. He accepted genuine worldwide peace might as it were be accomplished through the change of personal awareness. He emphasized the significance of inward peace, self-discipline, and self-realization as the establishment for setting up peace in society (Bhajanānanda, 2009). In arrange to bring stability within the society, he wrote that one has to be more composed and restrained, lock in within the decrease of threatening conduct, or any negative demeanor which something else can certainly obstruct the way to realize absoluter peace. He accepted that by developing excellences such as cherish, empathy, and selflessness, people may contribute to a quiet and concordant world (Ali, 2021). Swami Vivekananda's (Bhāskarānanda,1994) lessons also emphasized the concept of benefit to humankind. He accepted that genuine citizenship went past the national boundaries emphasized by colonial powers, and involved working for the welfare of all creatures. He empowered people to effectively lock in social benefits, elevating the underprivileged, and the advancement of equity and balance. Swami Vivekananda emphasized the significance of instruction in cultivating a worldwide viewpoint and making dependable citizens.

Rabindranath Tagore (1861-1941) communicated significant thoughts about Vasudhaiva Kutumbakam (Tagore, 2015) and its relationship to worldwide peace and citizenship. He expected that the world would be one family. He caught on to humankind as a collective entirety, rising above contract boundaries of nationality, religion, and culture. Tagore emphasized the require for people to realize and grasp solidarity, in arrange to cultivate worldwide peace and agreement. He caught on that genuine citizenship and worldwide peace can as it were be accomplished through a profound understanding and regard for differences and resilience and when individuals would consider humankind in each other and endeavoured to construct bridges of understanding and participation. He pushed social pluralism and accepted that the abundance of human civilization lies within the

coexistence and adjustment between different societies and conventions. Tagore's (ibid) visionary approach to worldwide peace and citizenship was established in common understanding, sympathy, and social trade. Visva Bharati, the college was established by Rabindranath Tagore in 1921, is still seen as an image of worldwide citizenship. Tagore imagined Visva Bharati as an institution that would rise above national and social boundaries, cultivating a soul of all-inclusiveness and advancing discourse and trade among researchers around the globe. In today's time, Visva Bharati proceeds to be a vital institution for advancing social understanding, creative expression, and mental talk and is the living confirmation of Tagore's imagined objective of worldwide citizenship, giving a stage for understudies and researchers from all over the world to lock in in exchange, trade thoughts, and contribute to a more comprehensive and harmonious society.

Mahatma Gandhi (1869-1948) as a leader of the Indian National Congress' campaign to seek independence from Britain, emphasized the idea of global citizenship as a commitment to the welfare of all humanity that transcended national boundaries. He accepted that people ought to recognize their interconnecting with all human creatures and act in solidarity with others, independent of contrasts in nationality, religion, or culture. For him, peace was not merely the absence of violence but a positive state of harmony and justice (Veeravalli, 2014). He advocated nonviolent resistance as a powerful means to achieve social and political change. His ideology of nonviolence, popularly known as Satyagraha, called for resisting injustice through peaceful means, even in the face of adversity. This of course included his fight against the caste system. Gandhiji's approach to peace was based on the belief that ultimate peace could only be achieved through inner transformation. He stressed the importance of individuals cultivating peace within themselves, resolving conflicts through dialogue, and promoting understanding and empathy. His vision of peace goes beyond the mere absence of war and violence. He saw peace as an encompassing justice, equity, and freedom from fear. His understanding of peace was not limited to global or international levels but extended to the individual level, recognizing that inner peace and spiritual growth were essential prerequisites for establishing peace in the world.

Gandhiji's approach to conflict resolution emphasized compassion, self-suffering, and conversion, which sought to bring conflicting parties together to find peaceful and amicable solutions (Herman, 1976). This approach stands separate from more reformatory and ill-disposed methodologies seen in customary lawful systems. By centring on truth-seeking and non-violent suggestions, his methodologies pointed to patch associations and the development of long-lasting peace based on common respect and understanding. In today's complex and interconnected world, Gandhiji's measures of truth and non-violence offer beneficial courses for tending to the multifaceted challenges that we go up against. His philosophy remains a beacon of hope, reminding us that sustainable peace can only be achieved through honest introspection, empathetic dialogue, and a commitment to resolving conflicts without resorting to violence.

महात्मा गांधी-

“शांति का कोई रास्ता नहीं है, केवल शांति है। “

“To attain the path of peace there is no other way but through peace.”

Gandhiji believed that all war strategies begin in the human mind and addressed the the root causes of conflicts, which often originate from human emotions, insecurities, and lack of trust. While adopting inner peace and practising non-violence (ahimsa) and truth-seeking (satyagraha), individuals can contribute to a more peaceful world.

“अहिंसा का लबादा ओढ़ना धोखा है. जरूरत है कि हम दिल में बसे हिंसा का त्याग करें. – महात्मा गांधी I”

"Draping oneself in the garb of non-violence while harbouring violence within is deceptive. We must relinquish the seed of violence embedded in our hearts (Gandhi, Kumarappa and Zuyshi, 1955).

Gandhiji's methods of satyagraha and non-violence were not only relevant during his time but continue to hold immense relevance today, though they are not typically cited in treatises about Realpolitik or even humanitarian doctrine (Manzoor, 2022). In a world grappling with various conflicts and divisions, these noble means of conflict resolution can serve as powerful tools for promoting understanding, reconciliation, and arriving at consensus without resorting to violence or hatred.

Western Views and Eastern Values: Contradictions and Consistencies

The Western concept of peace found in worldwide assertions, regularly alludes to the nonappearance of equipped strife or war, though Asian philosophical and devout conventions, such as Hinduism, Buddhism, Jainism and Sufi Islam, emphasize internal peace, agreement, and non-violence as basic viewpoints of individual and social well-being. Be that as it may, it is vital to recognize that the effect of colonialism on Asian values and the appropriation of Western thoughts isn't uniform in overall social orders or periods. Asian social orders have shown strength and the capacity to adjust, frequently mixing conventional values with unused impacts. However, the interest of worldwide peace and citizenship without the inclusion of war is a thought that amplifies past any particular culture or locale. It is basic to lock in an adjusted and nuanced examination of

history and social elements, recognizing both the challenges forced by colonialism and the organization of Asian social orders in forming their values and dreams for peace and concordance.

The irony is that countries around the world have indeed accumulated weapons of mass destruction (WMDs) under the justification of self-defence and maintaining peace including nuclear, chemical, and biological weapons. Some argue that possessing such weapons acts as a deterrent, preventing potential adversaries from attacking (Young, 2013). Others criticize the stockpiling of WMDs, as they can escalate conflicts, pose significant risks to global security, and potentially result in catastrophic consequences when used. But perhaps there is another way.

Asian concepts point to alternative approaches centring on mental disarmament needed to maintain harmony and peace. According to Acharya Narendra Dev (Sharma,1998), those who support modern socialism seek to develop a new culture that will have its roots in ancient civilizations, seek to preserve the best elements of those civilizations, and at the same time, be a part of the modern, progressive world. They also want to introduce a new ideal to the world. Only then, they reason, can a world culture be established in which all country's citizens are liberated from economic, social, and political servitude, have access to basic human rights, and are free to pursue their own economic ascent and cultural development. By adopting a holistic and inclusive worldview, which transcends divisions and recognizes the interconnectedness of all beings, it is possible to address the current societal and institutional issues. This calls for a crucial examination of conventional convictions and the appropriation of binding together standards established in "scientific spirituality" to address the divisive challenges of the display time by beginning with issues of internal peace as an implication to develop peace between countries.

It is important to recognize that the core messages of inner peace and spiritual growth are central to these belief systems. Religions like Buddhism, which emerged from Hinduism, not only those rooted in the Vedas, emphasize the importance of inner peace as a central aspect of spiritual practice. Inner peace refers to a state of tranquillity, harmony, and equanimity that arises from within oneself. As religions have developed and spread, they have often incorporated teachings and practices that promote inner peace and spiritual well-being. For example, Buddhism emerged as a distinct religion in ancient India and placed a significant emphasis on achieving inner peace and liberation from suffering through practices such as meditation and ethical conduct. While the specific practices and teachings may vary among different religions, the underlying goal of attaining inner peace remains a common thread. It reflects a recognition that peace begins within oneself and extends outward to influence relationships, communities, and the world at large. This of course goes well beyond understandings of peace and humanitarianism typically focused on by international diplomacy.

Mental Disarmament and Inner Peace

The concept of "mental disarmament" and the importance of inner peace is key to lasting peace as defined by many spiritual traditions, including Hinduism and Buddhism (Keshavan et Al., 2018; Silva, 2000; Gupta, 2020). The idea is to cultivate a state of mind free from negative qualities such as greed, hatred, jealousy, and ego, which are sources of conflict and suffering. Prayers and invocations for peace (i.e., both inner peace, and social peace) are thus integral parts of Hindu and Buddhist traditions. These prayers often express a wish for the well-being and happiness of all beings, emphasizing the importance of peace not just at an individual level but also on a collective and global scale.

The Sanskrit mantra "Om (sacred mantra, essence of supreme absolute or the cosmic world) shanti (peace), shanti, shanti" is commonly chanted to invoke peace, with the repetition of the word "shanti" symbolizes the desire to overcome various sources of adversities in the self, and society. Formal diplomatic discourse as currently constructed, perhaps needs such a reminder of the significance of inner peace in creating a more peaceful and harmonious world which is in fact beyond Realpolitik (Jacobsen,2018).

In Hinduism, Brahman (a Vedic Sanskrit word, and conceptualized in Hinduism, as the creative principle underlying world). is often equated with the unmanifested, formless, and absolute reality that underlies the entire creation. It is seen as the source from which everything arises and to which everything ultimately returns. Brahman is considered to be the substratum of all existence and the underlying unity that connects all beings. In many translations, Brahman is translated as "God" because of the similarity with the God of the monotheistic traditions.

Different philosophical schools interpret the concept of Brahman in their unique ways. Advaita Vedanta, for example, posits that Brahman is the only reality, and the perceived world of diversity is an illusion (Maya). According to Advaita Vedanta, realizing one's identity with Brahman leads to spiritual liberation (moksha). Other schools of thought, like Dvaita Vedanta and Visishtadvaita Vedanta, propose a qualified dualism, wherein Brahman is seen as the supreme reality with attributes and qualities, while the individual souls (Atman) and the world are considered as distinct but interconnected with Brahman. The concept of Brahman is not limited to Hinduism but also appears in other Indian philosophical systems, such as Buddhism and Jainism, though with some variations in interpretation (Garg,1992).

Understanding the Vedic Verses in the Context of Colonialism and Global Citizenship

It is important to recognize that the core messages of inner peace and spiritual growth are central to these belief systems. Religions like Buddhism, which emerged from Hinduism, not only those rooted in the Vedas, emphasize the importance of inner peace as a central aspect of spiritual practice. Inner peace refers to a state of tranquillity, harmony, and equanimity that arises from within oneself. As religions have developed and spread, they have often incorporated teachings and practices that promote inner peace and spiritual well-being. For example, Buddhism emerged as a distinct religion in ancient India and placed a significant emphasis on achieving inner peace and liberation from suffering through practices such as meditation and ethical conduct. While the specific practices and teachings may vary among different religions, the underlying goal of attaining inner peace remains a common thread. It reflects a recognition that peace begins within oneself and extends outward to influence relationships, communities, and the world at large. This of course goes well beyond understandings of peace and humanitarianism typically focused on by international diplomacy.

While some aspects of the Vedas have changed or evolved theologically over time, the pursuit of inner peace remains a central theme in many South Asian religious traditions. Moreover, the teachings and practices of inner peace within religions can also serve as a basis for fostering peace and harmony in the broader society. Global citizenship is implicit in the Vedic Verses. The Vedic verses need to be understood from the principles of Vasudaiva Kautumbakan which refers to the cosmos, and Vasudhaiva Kutumbakam which refers to familyhood and the Yatharva Veda referring to Oneness and Unity. Both are ancient concepts emerging from the need to live together. Promoting understanding, empathy, and mutual respect when dealing with nations that have different historical development trajectories and religious backgrounds is essential for fostering global cooperation and peaceful coexistence. Recognizing the impact of colonialism and the diverse cultural influences on each society can help modern thinkers and secularists engage with respect and sensitivity, acknowledging the importance of historical context and avoiding the perpetuation of harmful generalizations correlating violence to the Vedas (Armstrong, 2014).

अयं निजः परो वेति गणना लघुचेतसाम्।
उदारचरितानां तु वसुधैव कुटुम्बकम्॥

अयं निजः परो वेति गणना लघुचेतसाम्।
उदारचरितानां तु वसुधैव कुटुम्बकम्॥

अयं निजः परो वेति गणना लघुचेतसाम्।
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अयं निजः परो वेति गणना लघुचेतसाम्।
उदारचरितानां तु वसुधैव कुटुम्बकम्॥

This is mine and that is not,
such is the calculation of the narrow-minded.
For the noble-hearted,
the whole earth is one family.
Those who think of me and thine
Are narrow-minded and confined
Those who are of generous heart
See the whole Cosmos as their part [translated by Author from famous Sanskrit text]

Vasudhaiva Kutumbakam (in Sanskrit- वसुधैव कुटुम्बकम्) assumes that the earth is one family, and out of this emerges concepts of global citizenship. It is a deeply rooted concept in ancient Indian philosophy and is found in Hindu scriptures such as the Maha Upanishad. It describes a sense of unity, compassion, and respect for all individuals, transcending modern boundaries of nationality, religion, race, or culture. It reflects the belief that all human beings are part of a larger global family and should treat one another with love, understanding, and empathy. It emphasizes the fundamental interconnectedness and interdependence of human beings, encouraging a worldview that recognizes the inherent dignity and worth of every person. From this perspective, it can focus discussions of global ethics, peace-building, and the promotion of harmonious coexistence among diverse communities in the same way that ideas of humanitarianism, Realpolitik, and Westfalian definitions of the state do in the West.

Contrary to the prevailing Western paradigms, the concept of global citizenship is acknowledged by the Vasudhaiva Kutumbakam, which emphasizes the obligation of individuals to make a contribution to the welfare

of the global society and to work towards a more harmonious and inclusive society. It acts as an update of our shared humankind and the significance of cultivating understanding, sympathy, and participation among people and countries, independent of contrasts. By grasping interconnecting, Vasudhaiva Kutumbakam educates people to rise above contract divisions and develop a sense of sympathy, participation, and shared duty. It motivates a worldview that values and regards the interdependencies that exist inside and past human society, driving it to a comprehensive, concordant, and maintainable world.

स्वजन सुखाय स्वजन हिताय
च राजा वर्तते नात्महितं प्रियं च ।
स्वजनप्रियं हितं च राजा वर्तते
नात्महितं प्रियं च ॥

The king does for his people's bliss and welfare
Not for his gratification or profit
He meets their demand and well-being
Must Not for his gratification or profit [translated by Author from famous Sanskrit text]

The phrase indicates that in today's world, the emphasis has changed to "Swajana Sukhaya Swajana Hitaya" which emphasizes the divine king who is the highest authority on earth. Such a ruler should rule with wisdom, mercy and justice, ensuring the well-being and happiness of the citizens. The verse also emphasizes that a king should not be guided by personal gratification or the pursuit of gain. Instead, he is motivated by the desire to fulfil the needs and demands of people, to promote their well-being and safety.

This thought of an ethical ruler isn't special to Indian conventions but has been a repeating subject in different societies and social orders all through history (see e.g., Waters 2022 to Thailand, and Waters and Panyakom 2021 concerning Myanmar and Thailand). The concept of a kind and magnanimous ruler reverberates with the perfect of great administration and authority, which looks for the improvement of society as an entirety, not a specific ethnic gather, or nationality. By and large, this verse underscores the significance of an administration that's committed to the benefit, centring on their joy and well-being and dodging individual pick-up or self-interest. It typifies the benchmarks of a competent and compassionate organization that has been yearned for in a few social orders and times. Such a ruler is expected to supervise with quickness, sensitivity, and tolerability, ensuring the victory and rapture of the citizens.

यत्र विश्वं भवेतेकं निदं यत्र च नास्ति किंचन ।
तत्र को वा किमाकाङ्क्षेत् परमानन्दसंपदम् ॥

Where the creation unites with the Ultimate
Where nothing else subsists at all
There or whom would one crave
Having attained the bliss that's all [translated by Author from famous Sanskrit text]

"Yatra Vishvam Bhavetekam Nidam" (यत्र विश्वम् भवति एक नीडम्) is a Sanskrit verse of Vedic saying which also reflects the idea of oneness and unity, similar to the concept of Vasudhaiva Kutumbakam which means "Where the entire world becomes one nest." It emphasized the thought of solidarity and interconnecting among all countries and individuals. It passes on the idea that the world ought to be a put where all people and countries can coexist concordantly, rising above boundaries and divisions. The verse recommends the significance of recognizing our shared humankind and cultivating an environment where participation, understanding, and common regard win. Thoughts around the perfect of a worldwide community where contrasts are celebrated and solidarity is grasped. By conjuring "Yatra Vishvam Bhavetekam Nidam," people and communities are reminded of the have to work towards making a world where solidarity and inclusivity are esteemed. It emphasizes the noteworthiness of bridging crevices in understanding and cultivating collaboration. It communicates the idea that everything in the world is connected and coexists like a house or nest. It continues to underline that all people and groups are a part of a broader global family, just as many birds or critters might find safety in one nest. Underscored is that the solidarity, interconnecting, and interdependency of all creatures highlights the shared obligation to cultivate concordance, kindness, and shared regard inside this worldwide domestic. The concept of the world as a settlement energizes people and social orders to recognize their shared humankind, sustain a sense of having a place, and advance the well-being of all individuals of the worldwide community.

Invoking principles and prayers of the Vedas for the well-being and health of all provide a context for peace as much as do the Western formulas of realpolitik. The Vedas highlight interconnectedness and a need for collective efforts to overcome adversity that go past "interests." Having said that though, it is important to recognize that diplomatic discourse encompasses a diverse range of perspectives and approaches. Where spiritual and cultural traditions provide the context for peace, they need to be accompanied by concrete actions,

policies, and international cooperation to address the root causes of conflicts and promote sustainable peace. Integrating spiritual wisdom and values into diplomatic efforts can provide a broader perspective and contribute to creating a more holistic approach to peace-building. Interconnectedness, and "interests" are interconnected. Ethics and restraint do not exist in a Realpolitik vacuum. Human endeavours, such as sports, the environment, the global economy, and disarmament unite people and foster a sense of unity and interconnectedness, echoing the principles of "Vasudhaiva Kutumbakam." Unity does not only come through the fears created by Realpolitik.

In the realm of sports, international events like the Olympic Games bring together athletes from different nations, cultures, and backgrounds, promoting friendly competition, understanding, and unity beyond borders. Concern for the sustainability of the environment is another area where the concept of Vasudhaiva Kutumbakam resonates. The recognition that the Earth is a shared home, and the understanding that environmental challenges affect all of humanity, can inspire collaborative efforts for conservation, sustainable practices, and addressing climate change. In the domain of sports, worldwide occasions just like the Olympic Diversions bring together competitors from distinctive countries, societies, and foundations, advancing competition, understanding, and solidarity past borders. Concern for the supportability of the environment is another zone where the concept of Vasudhaiva Kutumbakam resounds. The recognition that the Soil could be a shared domestic, and the understanding that natural challenges influence all of humankind, can rouse collaborative endeavors for preservation, economic hones, and tending to climate alter. In the worldwide economy, the interdependency of nations and the acknowledgement that thriving is best accomplished through cooperation instead of struggle adjusts with the soul of Vasudhaiva Kutumbakam, instead of the materialistic souls of Adam Smith and Karl Marx Worldwide exchange, speculations, and financial associations cultivate shared benefits and construct bridges between distinctive countries and societies; they are not as it were almost the interest of capitalist benefits. Also, demilitarization activities and endeavours to advance peace reflect desires for a more secure and more agreeable world, adjusted with the standards of Vasudhaiva Kutumbakam. Even though particular appearances may change, the fundamental message of recognizing the world as one family and advancing solidarity, understanding, and participation remains steady. By grasping the standards of Hindu conventions reflected within the Vedic psalms, smritis and Dharmasastra, one can strive for a world that rises above divisions and cultivates a sense of interconnecting and shared duty for the well-being of all (Römhild, 2023).

III. What the Vedic Verses and Asian Traditions Add

The Vedic verses are the ancient scriptures of Hinduism that reflect the spiritual and cultural values of the Vedic civilization. However, the interpretation and application of these verses have changed over time, especially about colonialism and global citizenship. For instance, South Asian Kings who ruled before the British invasion followed the principles of traditional Hinduism, Islam, Sikhism, Jainism, etc., which shaped their governance and society. However, after the British arrived in the 1750s, they imposed their principles based on Western concepts of religion, political sovereignty, citizenship, mercantile capitalism, modernization, and Westernization of culture. These principles were later codified in the "rules-based order" that dominates the global discourse today. One of the aspects of Indian society that was affected by colonialism was the caste system, which originated in the Vedic period (c. 1500 - c. 500 BCE). The Vedic texts, such as the Rigveda, mention four Varnas (social castes) namely Brahmins (priests and scholars), Kshatriyas (warriors and rulers), Vaishyas (merchants and traders), and Shudras (labourers and artisans). The caste system was meant to organize society and assign specific roles and responsibilities to different groups. Each Varna had designated functions and duties, and people were expected to follow their prescribed roles. The idea was to create a harmonious and structured society with everyone contributing to the overall functioning of the community. The caste system was not intended to be oppressive or discriminatory initially, but over time, it became rigid and hierarchical. In this setting, the concepts of immaculateness and contamination got to be related to caste, driving social stratification and segregation. The Brahmins, as the most noteworthy caste, were considered to be the purest and held noteworthy devout and mental specialists. Tragically, the caste framework had inevitably advanced into a framework of social imbalance and segregation, with the lower castes confronting serious abuse and restricted access to openings. This misuse and segregation drove noteworthy social and financial aberrations in old Indian society. Numerous reformers and masterminds, from Gautama Buddha, Muslim researchers, and patriots like Gandhiji and Nehru, challenged the caste system's unjustifiable hones and supported social balance and human rights. Another angle of Indian society that was influenced by colonialism was the devout character of India. Amid the colonial period, there was a preparation for the "invention" of Hinduism, where the innate devout conventions of India were reinterpreted and classified beneath the name of "Hinduism". This wonder was affected by different components, including the Orientalist researchers, the colonial social structures, and the responses of the innate devout researchers and lawmakers. In the early European encounters, the focus was often on the exotic and mysterious aspects of Indian religious practices, leading to distorted Euro-centric views of Indian spirituality. European researchers frequently saw Indian conventions as primitive and agnostic, whereas

others respected the profundity of philosophical thought found in Indian writings such as the Vedas and Upanishads. It was amid the colonial period, particularly within the 18th and 19th centuries, that a more orderly thinking about Indian religions started. This period saw the development of Orientalist researchers who played a significant part in forming European conceptions of Hinduism. These researchers looked in scholarly ponder of Indian dialects, culture, and devout writings. The Orientalists systematized and generalized Indian religious traditions under the umbrella term "Hinduism" so that they would fit Western academic disciplines. The British colonial rule also influenced how Europeans viewed Hinduism. The British needed to understand and manage the diverse religious landscape of India for administrative purposes. They grouped different religious traditions and communities under broad categories like "Hindu," "Muslim," "Christian," etc. This regulatory classification made a difference in making Hinduism a single devout substance. At the same time, a few Indian devout pioneers contributed to the development of Hinduism. They attempted to bind together their conventions and display them as a portion of a bigger Hindu devout system. This development of Hinduism as an equal to Christianity gave them a sense of solidarity and resistance against colonial obstructions in their religion. Hence, the innovation of Hinduism during the British colonial period was a complex preparation that included Orientalist grants, colonial social structures, and innate devout reactions to colonialism. These variables formed how differing innate devout conventions were conceptualized and generalized beneath the term "Hinduism," which still influences how Hinduism is caught on, considered, and attested nowadays.

What Buddhism Understands Citizenship and Peacebuilding

Buddhism is a religion that educates the standards of peace, sympathy, and non-violence. It moreover emphasizes the significance of moral conduct and social obligation. For Buddhists, citizenship is not as it were a lawful status, but also an ethical and otherworldly one. It suggests a sense of having a place, personality, and obligation to one's community and society. To practice good citizenship, Buddhists take after the five statutes, which are the fundamental moral rules for maintaining a strategic distance from hurt and promoting good. These are: not murdering or hurting living creatures, not taking or taking what is not given, not locking in sexual offence or misusing others, not lying or speaking falsely, and not utilizing inebriating substances or clouding the intellect. Buddhists moreover get the concept of interdependency, which suggests that everything is associated with and influences each other. In this manner, they are mindful of the results of their activities and choices, and endeavour to advantage others as well as themselves. They too advocate for social equity and human rights and contradict persecution and savagery. They lock in social benefits and activism and back causes that advance peace, concordance, and well-being for all.

Buddhists moreover see peace building as a crucial and respectable endeavor. They characterize peacebuilding as not as it were the nonappearance of war or strife, but moreover the nearness of positive conditions that cultivate joy, security, and success for all. Peacebuilding requires both inward and external change. Inward change alludes to the development of one's intellect and heart, which are the sources of peace or viciousness. External change alludes to the change of one's environment and society, which are the conditions for peace or viciousness. Buddhists utilize different strategies and instruments for peacebuilding, such as contemplation, mindfulness, sympathy, exchange, compromise, and peaceful activity. Contemplation makes a difference one to calm the intellect, creating concentration, and pick up knowledge into reality. Mindfulness makes a difference one to be shown within the minute, and to watch one's considerations, sentiments, sensations, and activities without judgment or connection. Kindness spurs one to soothe the enduring of oneself and others. Exchange makes a difference in one to get distinctive points of view, resolve clashes, and construct beliefs. Compromise makes a difference one to overcome outrage, scorn, hatred, and fear, and reestablishing connections. Peaceful activity makes a difference one to challenge bad form and abuse without hurting or harming others.

Buddhism has a long history of contributing to peacebuilding in various contexts and regions. Some examples of famous Buddhists who have been involved in peacebuilding are King Ashoka (3rd century BCE), who ruled over most of South Asia and promoted Buddhism as a religion of peace and tolerance; Thich Nhat Hanh (1926-present), who is a Vietnamese Zen master and activist who advocated for peace during the Vietnam War and founded the Plum Village community in France; Dalai Lama (1935-present), who is the spiritual leader of Tibetan Buddhism and a Nobel Peace Prize laureate who has been working for the autonomy and welfare of Tibetans under Chinese rule; Aung San Suu Kyi (1945-present), who is a Burmese politician and Nobel Peace Prize laureate who has been leading the democratic movement in Myanmar against military dictatorship; Sulak Sivaraksa (1933-present), who is a Thai social critic and activist who has been promoting Buddhist values of democracy, human rights, environmentalism, and interfaith dialogue.

How Sufi Islam Understands Citizenship and Peacebuilding

Sufi Islam may be an enchanted department of Islam that sees citizenship and peacebuilding in South Asia and beyond in a special way. Sufi Islam includes a history of advancing resistance, pluralism, and

discourse among diverse devout and ethnic bunches. It does this by utilizing three illustrations of concepts and hones that reflect its values and vision. The primary case is Sulh-i-Kul, which suggests “universal peace” or “peace with all”. This concept was created by the Mughal head Akbar, who was motivated by Sufi lessons and attempted to make a concordant and comprehensive society in his domain. He regarded and ensured individuals of all religions and foundations beneath the law. He moreover empowered interfaith exchange and social trade among different devout conventions. The moment case is the part of Sufi hallowed places, which are places where Sufi holy people are buried or commemorated. Sufi-hallowed places are considered to be sacrosanct spaces where individuals can look for gifts, direction, mending, and comfort from the Sufi holy people. Sufi hallowed places are moreover locales of social expression and social interaction, where individuals can take part in different ceremonies, celebrations, music, move, and craftsmanship. Sufi holy places pull in individuals from differing foundations and convictions, making a sense of community and having a place among them. Sufi holy places have moreover been utilized as stages for social activism and resistance against abuse and treachery. The third case is the concept of widespread Sufism, which may be a cutting-edge translation of Sufism that rises above devout boundaries and grasps the otherworldly quintessence of all beliefs. All-inclusive Sufism was popularized by Hazrat Inayat Khan, a Sufi artist and teacher who established the Sufi Arrange Worldwide within the West. Widespread Sufism teaches that all religions are ways to the same truth that all human creatures are children of God. Widespread Sufism advocates for worldwide citizenship that is based on adore, kindness, benefit, and agreement among all people. Sufism is not a solid or inactive convention, but an energetic and assorted one that adjusts to changing authentic circumstances and modern issues. Sufism offers a rich and important point of view on how to make a serene and comprehensive society within the period of globalization.

How Confucianism Understands Citizenship and Peacebuilding

Confucianism holds one of the noteworthy devout conventions in East Asia. It was born out of the belief system and lessons of Confucius and has its roots in China. It features an unmistakable understanding of citizenship and peacebuilding and includes the impact of ethical excellencies, the honing of humaneness, and the upkeep of social concordance. It points to teaching citizens to gotten to become junzi (commendable people) who act agreeing to their appropriate parts and duties in society, such as steadfast subjects, obedient children, generous rulers, or reliable companions. This can be called zhengming (amendment of names). Junzi is too anticipated to take after the centre values of Confucianism, such as ren (humaneness), yi (exemplary nature), li (custom appropriateness), Zhi (shrewdness), and xin (dependability). These values are not as it were ethical beliefs, but moreover viable rules for social interaction and strife determination. Another critical concept in Confucianism is (concordance), which is the perfect state of undertaking in both the common and human domains. The agreement does not have cruel consistency or congruity, but or maybe an energetic adjustment and integration of differing qualities and distinctions. Concordance is accomplished through the hone of ren, which suggests caring for others as oneself, empathising with their sentiments, and looking for their well-being. Ren moreover infers correspondence, which suggests treating others as one would like to be treated. Confucius instructed that ren is the establishment of all virtues and the source of social order. Confucianism too includes a vision of peacebuilding, which could be a preparation for reestablishing concordance among people, bunches, and countries through discourse, instruction, and ethical influence. Confucius supported a quiet determination of debate through arrangement and compromise, instead of through viciousness or restraint. He also encouraged his adherents to memorize distinctive societies and conventions and to look for common ground while respecting contrasts. Confucius accepted that peace may well be accomplished by spreading the dao (way) of Ren all through the world. At long last, Confucianism sees citizenship and peacebuilding as interrelated perspectives of human development and social advancement. By developing ethical excellence, practising humaneness, and keeping up the social agreement, Confucians trust to make a world where individuals live in peace and agreement with each other and with nature.

Reflections on Global Peace and the SDGs in the Vedas

Vedas do not hold the exact modern terminology of "global citizenship" or "peace" but have mentioned the cultural and philosophical values related to the same and these understandings hold a larger space while understanding the Asian values. The valuable insights presented in the Vedas help to understand that the divine being is inherited by all Only through the values, practising interconnectedness, unity, trust and mutual understanding can the path be achieved, embracing the pursuit of knowledge, wisdom, and overall well-being. These teachings are considered fundamental elements and hold a significant area in the context of global citizenship. It helps to understand the balance between the interdependence and shared responsibility of individuals and nations in creating a just and peaceful world. The concepts of compassion, ethical conduct and inner peace are well suggested in the Vedas. These understandings are rightly complemented by the pursuit of peace to promote peaceful coexistence within communities and nations as well as among individuals. The concepts of "Vasudhaiva Kutumbakam" and "Ahimsa" (non-violence) have their mentioned in in the Vedas and

Upanishads and are noted to have influenced Asian values and recognized the peaceful and harmonious coexistence everywhere (Sharma, 2014). These principles influence the unity and interconnectedness of all humanity and try to resolve the conflicts through the means of non-violence. While the Vedas alone may not comprehensively cover the modern concepts of global citizenship and peace, they do hold a rich cultural and philosophical foundation contributing to Asian values related to these ideals. Through the amalgamation of ancient wisdom, contemporary insights, and shared global aspirations, a comprehensive understanding of global citizenship and peace can be developed.

The Sustainable Development Goals (SDGs) were established by the United Nations and served as a framework for global development efforts from 2015 onwards. While the Vedas, as ancient Hindu scriptures, of course, do not explicitly mention the SDGs, ironically some of the principles and values found in the Vedas align with the goals and objectives outlined in the SDGs. For example, the Vedas emphasize principles of social justice, environmental stewardship, and ethical conduct, which are relevant to several SDGs. The emphasis on compassion, non-violence, and respect for all living beings easily aligns with the bureaucratic SDG 16: Peace, Justice, and Strong Institutions. The concept of "Vasudhaiva Kutumbakam," recognizing the interconnectedness of all beings and promoting unity, resonates with the vision of SDG 17: Partnerships for the Goals, which emphasizes global cooperation and collaboration.

Much of the teachings within the Vedas highlight the significance of sustainable living, balance, and respect for nature, which are closely related to SDG 13: Climate Action, SDG 14: Life Below Water, and SDG 15: Life on Land. The Vedic emphasis on education, knowledge sharing, and the pursuit of wisdom aligns with SDG 4: Quality Education. While the specific language and concepts of the SDGs are modern, the underlying principles they embody, such as human well-being, social equity, environmental sustainability, and inclusive development, can find resonance within ancient spiritual and philosophical traditions, including the Vedas. SDGs are a modern framework developed based on contemporary global challenges and to work to achieve those goals. While there may be some alignment between the principles found in the Vedas and the SDGs, the specific goals and targets outlined in the SDGs are products of contemporary international development discourse.

IV. Discussion and Conclusion

The Vedas are the ancient scriptures that comprise the spiritual and ethical teachings of Hinduism. The concepts of peace, non-violence, harmony, and universal brotherhood are the key elements to attain global citizenship presented in the Vedas. To achieve these ideals and implement them in practical life, they have suggested various paths as well.

Inner peace is the ultimate goal of human life according to the Vedas. They prescribe that one can attain inner peace by realizing one's true self, which is identical to the supreme reality. This can be obtained by following different paths of yoga, like action, devotion, knowledge, and meditation. The Vedas also suggest various rituals, mantras, and ethical codes to help one purify one's mind and body from impurities that cause suffering. Through inner peace, one can overcome fear, anger, greed, attachment, and ignorance. Social disarmament is another example, involving the avoidance of conflict and violence among individuals and groups. The Vedas identify that non-violence is the highest duty of all living beings. Non-violence does not restrict to not harming oneself or others by thought, word, or deed but also implies compassion, kindness, forgiveness, and love for all creatures. The Vedas rightly advocate truthfulness as a moral virtue to promote trust and harmony among people. Truthfulness means speaking what is true, beneficial, and pleasing to others as well as honesty, integrity, justice, and fairness in all happening. Righteousness means following one's duty according to one's nature, stage of life, and social role and Vedas have prescribed the relatable concept, implying morality, ethics, lawfulness, and orderliness in society. The principles of social disarmament can help one to contribute to the welfare of oneself and others. In Eastern religious traditions, there are diverse and pluralistic expressions of faith and culture. The Vedas recognize this diversity of religious traditions to reach the same goal of spiritual realization through various other paths and that there are various ways to worship God or attain salvation. Rather, there are many ways to approach the divine reality according to one's temperament, preference, and capacity.

Respect towards diversity of cultures and customs along with the expressions of human creativity and adaptability are well reflected in the Vedas. The Vedas entertain the exchange of dialogue and cooperation among different religious traditions based on mutual understanding and appreciation and in the field of promoting tolerance and acceptance of other faiths as valid ways of seeking truth and happiness. One can foster a spirit of pluralism and inclusiveness in the world by embracing the values of Eastern religious values and traditions. The Hindu Vedas thus offer a rich and relevant perspective on global citizenship and peace, which can inspire and guide humanity in the quest for a harmonious and peaceful world.

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