

**AN OVERVIEW OF GANDHI'S IDEAS FOR GLOBAL
POLITICS AND WORLD PEACE**

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ABSTRACT:

Mohandas Karamchand Gandhi was a moral revolutionist and a saint. M.K. Gandhi has had the greatest impact on the contemporary world. Mahatma Gandhi's message and philosophy of life are more than just political ones. Gandhi's ideology and tactics of fight were formerly thought to be impractical to put into real practise, and as a result, their efficacy was never fully recognised. When M.K. Gandhi was alive, the majority of people believed that his ideals were important mainly in helping India achieve independence from British domination. Many others did not share his conviction in Truth and non-violence; they agreed that this was the only tactic to drive the British out of India. Only those who have allowed the thralldom of the world to imprison their spirits are able to raise the question, "Is Gandhi relevant today?" Gandhi is to mankind and civilisation what air is to life. Gandhi was, in the words of Mary E. King, "Against racism, colonialism, the caste system, for popular democratic participation, against economic exploitation, against the devaluation of women, against religious and ethnic supremacy. As long as there is conflict, hostilities, ethnic cleansing, religious unrest, internal conflicts, and threats of military occupation, people will turn to Gandhi." His usefulness won't end until the fighting stops.

Keywords: Religion, exploitation, ethnicity, and civilization

Introduction

The past two centuries have witnessed an unprecedented amount of violence in human history. In the 20th century alone, approximately 100 million people lost their lives due to various conflicts and events, including the world wars, the bombings of Hiroshima and Nagasaki, conflicts like the Arab-Israeli, India-Pakistan, Iran-Iraq, Korean, Vietnamese,

Afghan, Tibetan, Algerian, and Angolan wars. The shocking terrorist attack known as "9/11" on the World Trade Centre in New York has had a profound impact on the nature of warfare. It has introduced an era of asymmetric warfare, where the adversary is not a foreign nation but rather a small group of suicidal terrorists who carry out attacks from within the targeted country, utilizing its own resources such as airports and aircraft to wreak havoc. Martin Luther King Jr.'s quote, "the choice is either nonviolence or nonexistence," holds even greater significance in the present context than it did in the past.

Gandhi's political philosophy remains highly relevant in today's world. Gandhi, being a realist, exemplified the practice of karma yoga. He was among those intellectuals who advocated for non-cooperation, Satyagraha, and self-sacrifice.

Objectives of the Study:

- 1) To get more used to Gandhi's philosophy.
- 2) To get fresh perspectives on Gandhi's principles.

The politics inspired by Gandhi hold a significant and constructive role to fulfill. He rejected narrow-minded nationalism and instead based his political ideology on lofty ideals. He expressed his desire to emancipate the so-called inferior races from the oppressive grip of Western exploitation through India's liberation. Consequently, as India gained independence, numerous weaker nations also found their freedom. One notable example of this succession of independence struggles was the battle for Bangladesh's liberation in 1971. Exploitative politics have been dismantled, giving way to a politics centered around serving the people, with democratic values taking precedence. In the present, Gandhian politics remain relevant because nations worldwide are increasingly prioritizing service to the people and their well-being. The shift towards people's empowerment is replacing traditional party politics, aligning with the principles advocated by Gandhi.

Relevance of Democracy:

Gandhi's idea of self-rule (Swaraj) is a genuine kind of democracy in which each person understands that they are really in charge of their own lives. In a democracy, the people are in charge, but in a parliamentary democracy, the party system is crucial.

Gandhi, however, was a fierce opponent of parliamentary democracy, referring to the British Parliament as a "sterile woman and a prostitute" in his seminal work "Hind Swaraj" (Self

Rule or Home Rule), even though he believed that "good government is no substitute for self-government." Gandhi's remarks on parliamentary democracy are contradictory, yet when discussing the best aspects of democracy, he said: "Democracy, disciplined and enlightened, is the finest things in the world." At the same time, he warns against imitating the Western Model of democracy wholesale since it only has nominal democracies. But he has the utmost esteem for democracy, describing it as "a great institution" and cautioning the public against its potential for misuse. There is no alternative to democracy, which is still a broadly recognised governing idea across the globe today. It is therefore abundantly clear that the Gandhian concept of democracy is the only hope for the future, where it must be practised at the grassroots level, party systems must be built on accepted principles rather than partisan lines, defection should be eliminated, and adherence to the recall of recalcitrant representatives must be upheld.

Social Theory:

According to Dr. V.P. Verma's comprehensive analysis of Mahatma Gandhi's social theory, it is emphasized that Gandhi never endorsed the ideologies of caste conflict, class struggle, or racial warfare. Instead, he advocated for the Sarvodaya paradigm, a multifaceted approach to social transformation that acts as a safeguard against abuses of state power. This paradigm is widely recognized as a strong pillar of democracy. However, from an intellectual perspective, it is acknowledged that this paradigm is still underdeveloped and has not fully achieved the desired societal transformation.

To address this gap, the concept of a World Peace Force, known as Vishwa Shanti Seva, was conceived. Its purpose is to foster global societal transformation based on Gandhian principles. The vision is to envision a peaceful and non-violent social order, and through cautious efforts, gradually realize the desired outcomes. It is understood that despite the challenges and obstacles along the way, the ultimate goal of promoting peaceful coexistence is commendable, as we are left with no alternative but to live together or face collective destruction.

Economic Importance

Gandhi was referred to as a "People's Economist" by the German economist Ernst Schumacher who refused to treat economics as if people did not matter and who argued that

"The technology of mass production is inherently violent, ecologically damaging, self defeating in terms of non renewable resources and stultifying for the human person." Gandhi said that rather than making humans the slaves of machines, technology should be designed to serve them.

Over 30 million households are employed by India's rural industries, which are mostly found in rural regions, as spinners, weavers, embroiderers, leather, marble, and metal craftsmen, wood, bone, and stone carvers, carpet and rug producers, etc. These exports from India to the United States bring in over \$1 billion each year.

The adages "production by the masses, not mass production" and "The cure for unemployment is provision of employment and not a dole" attributed to Gandhi have gained support. The book "Unto this Lost" by John Ruskin (1819–1900), which served as the basis for Gandhi's economic theory. Gandhi argued that work was superior to capital and condemned the laissez-faire concept of the nineteenth century, which is the political foundation of capitalism. As is well known, Gandhi opposed industrialism and large machinery, not just machines in general.

The only way to create fully mature humans is via this process. All other groups, with the exception of the scholastics, agree that labour should be included in the curriculum. Some people don't recognise the necessities of the work; they see it as only an accessory. The approach of correlation, however, ought to be the true educational method. Activity brings out a child's hidden abilities, which is what education aims to do. Thus, even from strictly educational and psychological perspectives, it is the ideal instructional method. So, while the explosion of information is on the one hand, the explosion of man is on the other. The most emphasis has been paid to Gandhi's basic education notion. It seeks to enhance human personality on all levels. He places more emphasis on the three "Hs"—Head, Heart, and Hand—than on the three "Rs"—Reading, Writing, and Arithmetic. For Gandhi, a successful educational system requires the actual development of the "head, heart, and soul." Gandhi's plan for basic education aims to create responsible and independent people. Gandhi's educational theories based on value-orientation need to be reemphasized in order to restore India's lost pride and status. The educational courses has to be both informational and value-laden.

The most pressing necessity right now is the eradication of illiteracy and the expansion of education so that people may live in the twenty-first century informed and

aware. Educationists are unsure about Gandhi's idea of education via "Basic Education"'s effectiveness, utility, and relevance for contemporary times since it was not executed in its entirety before it could take off and become a reality. However, individuals of higher thought are constantly reflecting on how the current educational system has failed, just increasing the number of so-called educated jobless, and how this vast army of educated unemployed is posing a threat to both society and politics. There is yet a chance to apply Gandhi's ideas on value education and save the society from danger and complete collapse.

A Gandhian Concept of Global Governance and Peace:

"Nationalism is not the highest concept; the highest concept is world community," stated Mahatma Gandhi. If there were no such thing, I would not want to live here. The ultimate goal of Mahatma and his idea was "VasudhaivKutumbkum," or "Mankind is one family," which was declared by India millennia ago and is the essence of heavenly knowledge. Therefore, Achary Vinoba Bhave, his most devoted adherent, counsellor, and translator, has the catchphrase "Jai jagat" or "Hail one World." The notion of a global government, if realised, would eliminate the disparity, a true source of discord among the people of the many countries. Nation States have seen a huge number of wars and devastations. Because of this, supranational organisations like the E-E.C. are more important than ever. The IMF, GATT, IBRD, FAO, WHO, ILO, and other organisations are tasked with finding solutions to the world's most serious issues, including famine, sickness, and illiteracy. In addition, the need that we pay for wars serves as a continual reminder to us to seriously consider unifying the world's governments. Therefore, Professor Arnold Toynbee said, "If we do not abolish war, war will abolish us." If one government has control over the weaponry, international peace can be guaranteed. In actuality, no sacrifice would be too great to bring about global peace, whether it be giving up a portion of national sovereignty or refraining from using force to resolve conflicts abroad.

Although fiery, Gandhi's nationalism is not exclusive and is not intended to damage any country or person.

Strategists for domestic and international security:

Gandhi's approach to national defence and global security was based on the tenet that, in order to achieve security and peace, one should follow the path of truth, justice, nonviolence education, and amicable agreements rather than gathering weapons, invading and occupying

nations, and waging war. The UNESCO slogan, "Since wars begin in men's minds, it is in men's minds that the defences of peace must be constructed," embodies this strategy. Now, it was righteousness that prevailed over strength, bravery over fear, and unwavering will over stronger weapons.

Conclusion:

Gandhi is now more significant on a worldwide basis than previously after many years of sacrifice. Gandhi is remembered more reverently than carelessly in the modern day. All across the globe, he is regarded as a great leader of action, a liberator, and a Prophet Martyr. His importance in many disciplines is undeniable and unassailable since what is required right now is to put his works, activities, and ideas into practise. It is crucial for us to follow his advise in order for humanity to exist at all, since if we don't, we will all die together regardless of whether we succeed or fail in our endeavour.

In order to defeat what Gandhiji referred to as the "seven social sins," we must now attempt and see what we can do given our limits. He believed that strong internationalism required strong nationalism as a prerequisite.

"We would serve the entire world through Swaraj (Home Rule)." The nationalism of India is neither exclusive nor hostile nor destructive. "My idea of nationalism is that my country might die so that the human race may live," he said. When he says: "The better mind of the world desires today not absolutely independent states warning one against another but a federation of friendly interdependent states," Gandhi bluntly alludes to some type of global federation. The globe can only exist if it is unified under a single, centralised government that is made up of delegates from each of the constituent sections, he said. He said that the League of states "is expected to replace war, and by its own power to arbitrate between nations" in 1931 when discussing it in Geneva. However, he also said bluntly that "That League lacks the necessary sanction." Gandhi was opposed to any legalisation of use of excessive physical force and was the undisputed champion of his own nonviolent philosophy.

Gandhi had said, "The retention of an International Police Force is by no means an emblem of peace," at the same time as the San Francisco Conference for the creation of the UNO. To achieve true peace based on the freedom and equality of all races and nationalities, one must abandon the belief in war and violence (17.04.1945). He opposes peacekeeping forces, yet

the sole option is the Vishwa Shanti Sena (International Peace Force). Its significance has grown even more in the current Unit polar world, and Gandhi is consistently relevant.

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