

# Gandhian Idea of World Government and World Peace on Politics -An Overview

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## ABSTRACT:

Mohandas Karamchand Gandhi was a saint and a moral revolutionary. M.K. Gandhi has exercised the most powerful influence on modern world. Mahatma Gandhi is not merely a political philosopher; it is a message and philosophy of life. For quite some time it was considered that Gandhian philosophy and methods of struggle could not be put actual practice and with that these philosophy and methods have established their effectiveness. While M.K. Gandhi lived most of the people thought that his ideas are relevance only to win freedom for India from the British rule. So many persons were not convinced by his faith in Truth and non-violence; they agreed that this was the only strategy to turn British out of India. The question “Is Gandhi relevant today?” can be asked only by those whose souls are enslaved by the thralldom of the world. What breath is to life, Gandhi is to humanity and civilization. In the words of Mary E King, “Gandhi was..... Against racism, against colonialism, against the caste system, for popular democratic participation, against economic exploitation, against the degradation of women, against religious and ethnic supremacy, As long as there is strife, hostilities, ethnic cleansing, religious unrest, internal conflicts and threats of military occupation, people will turn to Gandhi. His usefulness will not end unless conflict ceases.”

Kew words: Civilization, exploitation, ethnic, cleanasing, religious.

## Introduction

In last two centuries have been the most blood-stained in human history. In the 20<sup>th</sup> century alone almost a hundred million people have been killed in the two world wars, the atom bomb drops on Hiroshima and Nagasaki, Arab-Israeli, India-Pakistan, Iran-Iraq, Korean Vietnamese and Afghan wars, Tibetan, Algerian, Angolan. The “9/11” spectacular terrorist attack on New York’s World Trade Centre, has dramatically changed the nature of armed conflict. It has ushered in the era of asymmetric warfare where the enemy is not a foreign state but a few suicidal terrorists, who strike from within rather than from outside the country and cause enormous devastation by using the host country’s own assets such as its airplanes and airports. Martin Luther king’s words “the choice is either non-violence or non-existence” are far truer today than when he spoke them.

Relevancy of Gandhian Philosophy:

There is great relevancy of Gandhian political philosophy. Gandhi was a practical thinker and as such it has rightly been said about him that he was a great *karma yogi*. Gandhi was one of those philosophers who believed in self sacrifice, *Satyagraha* or *Non-cooperation*.

**Objectives of the Study:**

- 1) To gain familiarity with Gandhian Philosophy.
- 2) To achieve new insights of Gandhi's ideals.

Thus Gandhian Politics has a dominant and constructive role to play. He was against narrow nationalism. His concept of politics was for higher values. "Through deliverance of India", he said, "I seek to deliver the so called weaker races of the earth from the crushing wheels of western exploitation." And it happened so and in due course most of the weaker nations emerged as free nations after India achieved Independence. We fought for others Independence also and the latest in the series is the war of Bangladesh's freedom in 1971. Now, the politics of exploitation has been uprooted and the politics of service is visualized through democratic ideals. Party Politics is being replaced by people's power. Service to the people and their amelioration is gradually becoming the sum mumbonus of the states all over the world and hence relevance of Gandhian Politics cannot be minimized.

**3. Relevance of Democracy:**

Gandhian concept of Self Rule (Swaraj) is real democracy, where people's power rests in the individuals and each one realizes that he or she is the real master of one's self. Thus people are sovereign in a democracy but in a parliamentary democracy, party system has a vital role to play. However, Gandhi was highly critical of the parliamentary democracy and in his monumental book "Hind Swaraj" (Self Rule or Home Rule, he has called the British Parliament as a "sterile women and a prostitute", though for him "good government is no substitute for self-government." There is contradiction in the statement of Gandhi about parliamentary democracy but while diving deep into the democratic ideals, he has said, "Democracy, disciplined and enlightened is the finest things in the world." At the same time, he also cautions people against a whole-sale copying of the Western Model of democracy, where there are only nominal democracies. However, he has highest regards for Democracy and he calls it as "a great institution" and again conscious people and says, "It is liable to be greatly abused." Even today, all over the world, democracy is widely accepted principle of the system of governance and there is no alternative to democracy. Thus it is abundantly clear that for future, Gandhian concept of democracy is the only hope, where it must be practiced at the grass-root level, party system to be built up on accepted principles and not on partisan line, defection should be done away with and recall of recalcitrant representatives must be adhered to.

#### 4. Social Philosophy:

Dr. V.P. Verma discusses thoroughly about the social philosophy of Mahatma Gandhi and he says, “Gandhi never sanctioned the doctrine of caste war, class struggle and fight between races. Now, it is an accepted fact that, Sarvodaya concept of social change is multidimensional and a safety valve against abuses of State Power. Intellectually, it is a better guarantee of democracy than anything else. However, this is still not mature enough to bring about social changes as per expectations of Gandhian Thought. Hence, the information of a World Peace Force (Vishwa Shanti Seva) has been conceived to bring about desired social change on Gandhian Principles at the World level. Cautious efforts in due course will bring expected results when peaceful and non-violent social order could be visualized. The road is difficult but aim is laudable and we have no alternative also as we have either to live together or perish together.

#### 5. Economic Relevance:

The German economist Ernst Schumacher described Gandhi as a “People’s Economist... who refused to treat economics as if people did not matter” and argued “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 urged that technology should design to serve the human person instead of making him the servant of machines”.

##### A) Employment;

India’s rural industries located predominantly in rural areas are providing employment to over 30 million families of spinners, weavers, embroiderers, leather, marble and metal workers, wood, bone and stone carvers, carpet and rug makers etc. India’s annual exports of these items earn it over US\$ 1 billion. Gandhi’s maxims “production by the masses, not mass production” and “The cure for unemployment is provision of employment and not a dole” have been vindicated. Gandhi’s economic philosophy is inspired by John Ruskin (1819-1900) book “Unto this Last” “Gandhi Condemned the nineteenth century doctrine of laissez-faire which is the political basis of capitalism and he said that labour was superior to capital. As we all know by now that Gandhi was against industrialism and Big Machines and not against machines as such.

This is the only method of producing fully developed human beings. Except for the scholastics all others agree that work should find a place in the educational curriculum. Some regard work merely as an appendage without accepting its needs. However, the real technique of education should be the technique of correlation. Activity draws out the latent capacities of the child which is the aim of education. Hence, it is the best technique of education judged even from the purely educational and psychological view points. So, on the one hand, there is the explosion of knowledge, on the other, there is the explosion of man himself. Gandhi’s concept of Basic Education has got the maximum

attention. It aims at all round development of human personality. His primary emphasis is on the 3 'H's i.e. – Head, Heart and Hand, rather than on 3 R's i.e. – Reading, Writing and Arithmetic. For Gandhi, The true development of head, heart and soul are necessary for a satisfactory system of education.”The Basic Education envisaged by Gandhi aimed at producing self reliant and good citizens. In order to regain India's lost glory and prestige, Gandhi's educational ideas based on value-orientation have to be reemphasized. The education curricula should be value laden as well as information oriented. Eradication of illiteracy and spread of education is the prime need of the hour so that the citizens of Twenty First Century can be alert and enlightened.”Before, Gandhi's concept of education through “Basic Education” could take off and materialized, it could not be implemented with true spirit and hence, there is apprehension in the mind of the educationists about its efficacy, usefulness and relevance for modern time. However, men of higher thinking always ponder over the failure of the present educational system, which has simply multiplied the number of so called educated unemployed and this huge army of educated unemployed is becoming a menace for the polity and society both. Still there is a ray of hope to get the Gandhian concepts of value education implemented to save the society from peril and total destruction.

### **7. A Gandhian Idea of World Government and World Peace:**

Mahatma Gandhi wrote: “Nationalism is not the highest concept; the highest concept is world community. I would not like to live in this world, if it is not to be one.” The quintessence of divine wisdom, “Vasudhaiv Kutumbkum” or (“Mankind is one family”), proclaimed by India millennium ago, was the ultimate aim of Mahatma and his thought. Hence, his greatest follower, adviser and interpreter, Achary Vinoba Bhave has a great slogan ‘Jai jagat ‘or ‘Hail one World.”Nation States have seen a plethora of wars and devastations on large scale and hence idea of world government, if materialized will end the disparity a real cause of disharmony among the people of the different nations. This is why supra- national institutions like the E-E.C. are becoming more necessary today than before. The institutions like the IMF, G.A.T.T., IBRD, FAO, WHO, ILO etc. are charged with the solution of humanity pressing problems of hunger, disease and illiteracy. At the same time compulsion of war expenditure is another constant reminder for us, to consider seriously the question of bringing the whole world under one government. So Prof. Arnold Toynbee also said, “If we do not abolish war, war is going to abolish us.” Peace can be ensured in the world if a single government wields control over the armaments. In fact, no sacrifice would be too big to achieve world peace – be its surrender of a part of the national sovereignty or renunciation of the use of force in settling, international disputes. Gandhi's nationalism, fierce though it is, is not exclusive, not designed to harm any nation or individual.

## 8. National defense and international security strategists:

Gandhi's approach to national defense and international security was based on the maxim that for achieving security and peace it was the path of Truth, Justice, non-violence training and mutually acceptable agreements that needed to be adopted and not that of amassing arms, invading and occupying countries and waging war. This approach is embodied in UNESCO's motto "Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed". Now it was right rather might, courage rather than fear, and indomitable will rather than superior arms that triumphed.

### Conclusion:

After many years of martyrdom, Gandhi is now more relevant on global level than before. In contemporary period Gandhi is remembered more with reverence than merely casually. He is being recognized as a great leader of action, a Liberator and a Prophet Martyr all over the universe. What is needed at the hour is to implement his deeds, actions and thoughts into practice and thus, his relevance in different fields is unquestionable and unchallengeable. For the very survival of human being, it is imperative on our part to act upon his advice because only on his relevance, we shall survive together or if we fail in our venture, we are bound to perish together.

Now we have to try and see what we can do with our limitations to overcome what Gandhiji described as the seven social sins: His nationalism was the essential precondition of sound internationalism. "Through Swaraj (Home Rule), we would serve the whole world." Indian nationalism is not exclusive, or aggressive nor destructive. He went further.... "My idea of nationalism is that my country may die so that the human race may live. Gandhi frankly hints at some sort of world federation, 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." Further he said, "The only condition on which the world can live is being united under one central governing body composed of representatives of the component parts." In 1931, while speaking about the League of Nations at Geneva, he said, "It is expected to replace war, and by its own power to arbitrate between nations." But the same time, he candidly said, "That League lacks the necessary sanction." As the arch patriot of his own ideology of non-violence, Gandhi was against any sanction of brute physical force. At the same time of San Francisco Conference for the formation of the UNO, Gandhi had said, "The retention of an International Police Force is by no means an emblem of peace. Shedding of belief in war and violence is essential to the establishment of real peace based on freedom and equality of all races and nations" (17.04.1945). However, peace keeping force is not supported by him; Vishwa Shanti Sena (International Peace Force) is the only solution. In the present Unit polar world, its importance has further increased and Gandhi is becoming relevant day in and day out.

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