Gandhiji formulated a strategy of political action which was destined largely to determine the form of natural project and struggle against the British, reaching its culmination in the independence of India in 1947. He was certainly not the first to formulate the policy of swadeshi and boycotts but the way in which he integrated it with the idea of a non-violent satyagraha was unique.

However, we are not concerned so much with his strategy, which was truly remarkable, or his understanding of the class relations in society, which through dated was full of insight and effectiveness, but with his idea of the individual community relationship, concepts of society freedom and the state, technological civilization and the question of alternatives. Gandhi had a profound faith in the grandeur of the simpleman. His writing was diffuse and repetitive, except in his swaraj which wrote before he plunged headlong into the national movement in India. We have referred to the coherent vision of Gandhian thought. It is reflected in two aspects, in his critique of the modern civilization, and in his search for alternatives to the present structures such as the state, technology, and property.
Gandhiji wished to conceive the ideal state as the rule of selfless individuals. According to him, the English people were governed by a Parliament which was full of ostentation, pump and show and in which decisions were not taken on the basis of wider interests. He condemned it as sterile and barren. He repeated Corlyle's indictment of it as a talking shop in which people play fantastic tricks on other.

Democracy, according to him meant that the weakest should have the same opportunity as the strongest. He complained, democracy had come to mean party rule, or to be more exact, rule in the hands of the Prime Ministers who often lacked honesty of purpose. In it, he held each party thrives in horse-trading and sensationalism which is blown out of all proportions by the press.

Gandhiji was against imperialistic exploitation of the peoples of Asia and Africa by the democracies of the west and identified the rise of Nazism and Fascism as a culmination of this process in western democracy. He wrote "at best it is a merely a cloak to hide the Nazi and the fascist tendencies of imperialism".

Gandhiji's antipathy to all forms of power is reflected in his ideas on the State with the greatest fear, because, although whose apparently doing good by minimizing exploitation, it does the greatest harm to mankind.
Varindra Tarzie Vittachi, the well-known columnist of the American Newsweek, has been of late writing a series of forceful articles to the effect that Gandhiji’s views on different topics are finding increasing acceptance amongst the intellectuals of the west. For example, it is being recognized by the western democracies that the lasting solution to various social and economic problems facing as today lies in Gandhiji’s dictum, “we should aim at “meeting our needs, by reducing our wants”. Dr. Schumacher of the United Kingdom, in his latest book Small is Beautiful, truly declares: “Wisdom demands a new orientation the gentle, the non-violent, the elegant and the beautiful”.

The development can be, organization for economic cooperation and development. It is being recognized that “the Megamachine of industrial development, looms up before mankind like some Frankenstein whose reactions and orientations can no longer be controlled by its creators or the apparent masters”.

Gandhiji had expressed the same idea in these inimitable words: “I do not want my house to be walled in all sides and my window to be stuffed with foreign things. I want the cultures of all lands to be blown out of my house as freely as possible. Martin Luther King, the unrivaled leader of the negroes, followed in the footsteps of Gandhiji in his non-violent struggle against white oppression in the United States.
In the Soviet Union, Nobel Laureate Sakharov, the eminent leader of dissident intellectuals, has been raising his powerful voice in favour of "the superiority of non-violence as a strategic weapon".

The Gandhian plan could be implemented in an effective manner only if there is an atmosphere of national solidarity amongst the people on the basis of equal respect for all religions. We must always bear in mind these pithy and prophetic words of the Father of the Nation: "So long as we do not lose faith in ourselves, all shall be well India. Gandhiji do not believe in dead uniformity. All men are born equal and free is not Nature's law in literal sense.

Non-violence cannot be built on a factory civilization, but it can be built on self contained villages. Rural economy as has been conceived, eschews exploitation altogether and exploitation is the essence of violence. Industrialization on a mass scale will necessarily lead to passive or active exploitation of the villagers as the problems of competition and marketing come in.

Here globalization is viewed as simply another objective to describe cross-border relations between countries'. It describes the growth in international exchange and interdependence. With growing flows of trade and capital investment there is the possibility of moving beyond an international economy.
There is no need to replace the ‘internationalisation’ by globalization where it refers to a growth in interaction and interdependence between people in different countries. This process of internationalization has been going for centuries – and it adds nothing theoretically to describe it as globalization.

The proliferation and spread of supra territorial connections brings an end to what could be called ‘territorialism’, that is a situation where social geography is entirely territorial. The first four approaches are all compatible with territorialism, the fifth is not. Within a territorial orientation ‘place’ is identified primarily with regard to territorial location. However, a fundamental change has been witnessed. There has been a massive growth in social connections that are unhooked in significant from territory.

It remains to be seen whether or not “Decolonisation is the appropriate term to describe current trends. But it is indisputable that more and more people are questioning that globalization has delivered on its promises and benefits. Poll results are always easy to challenge. But in this case, they match the latest trends of debate among economists and international development agencies. This debate resolves around the extent to which in equality in and between nations is linked to globalization and international economic integration. The concern about increasing in equality triggering blacklashes against
global integration has spread to orthodox economists. Earlier, they only used to discuss the benefits of globalization.

The difficulty however, that it is hardly possible to assess these factors separately. Trade globalization is inconceivable without technical progress, and the reverse is just as true. Technological change expresses itself in new forms of trade such as the creation of global value chains or the provision of global call-centre services.

That is precisely why scheme and slaughter are demanding drastic redistribution from the top down. Abolishing all income tax for workers who earn less than the average national income, and drastically increasing the taxation rate for the top earners has been suggested.

Gandhiji did adhere to certain external truths firmly and without compromise. For example, he was of the definite view that noble objectives cold be achieved only through pure and truthful to find realistic solutions of different problems facing the country in the light of his rich and varied experience. The 'message' issued by the seminar at the end of its deliberations, added:

"The crisis that Gandhiji faced is obviously not over but has been deepening, and the solutions that he proposed have not become outdated. Gandhiji is still a living challenge to the economic thinking,
planning and action not only in his own country but in all the countries of the world".

It is often thought that Mahatma Gandhi was essentially a religious ascetic and, consequently, averse to the fruits of modern science and technology. This is surely, based on an unfortunate misconception. "The development of industries in direct competition with existing cottage industries would take work and bread away from millions with no immediate alternative source of employment or income.

Ambitious programmes were formulated for the nation-wide rural works including minor irrigation, soil reclamation and conservation, afforestation, village feeder roads etc.

Professor Galbraith has raised his voice against the birth of a few giant business corporations in the world which tend to reduce the state to a subservient position and bind the establishment to a "techno structure consisting of specialists", remarks the Professor, "were concerned not with consumer's well-being but their own-their security, growth, convenience, prestige, technological virtuosity and profits found to be close to the reality".