Gandhian world order model presented a blueprint of the peaceful, just, and egalitarian world free of violence and exploitation. It is a critique of all the existing world order approaches and models and a fundamental departure. It comprehends individual as basic unit of bringing transformation in existing order. Besides, it is totally non-materialistic and non-exploitative in nature. It is based on the premises of decentralised and spiritualised political structure. He was not in the favour of existent state, because it is a source of violence and exploitation.

Gandhi himself faced the inhumaness of the then so-called prudent and libertarian British government both in South Africa and India. He considered that state did not recognise the rights, peace, equality and justice, but it is protector of violence, inequality, imperialism and colonialism. Such industrial, inhuman, violent, coercive and highly centralised states were not conducive for the establishment of a just, peaceful and equitable world order. Therefore he was in favour of nonviolent state or enlightened anarchy in political sphere.

The social inequality, religious intolerance, communal violence, gender discrimination and gender violence, racialism and social differentiation were the prevailing deficiencies in society which were seen and felt by Gandhi himself. Therefore in social sphere, Gandhi wanted to inculcate humaneness, nonviolence, religious equality, communal harmony, mutual harmony, gender and social equality in the society. In economic sphere, Gandhi found the industrialisation, big machines and capitalist economy as the source of exploitation and injustice. Therefore his ideal economic order is based on decentralisation of economic resources and activities, small scale and labour intensive industries, and self-sufficient village economy. It is important to mention
that, Gandhi’s transformation of individual, is not limited to Indian context, but related to whole society irrespective of geographical boundaries, religions and communities.

(a) PROBLEMS

The Gandhian world order model seems to be very effective, progressive, and productive to bring the desirable change in the existing world order. But need is to evaluate the Gandhian world order model in the context of prevailing social, political and economic tendencies in the world. The efficacy, significance and relevance of it, is a matter of evaluation too. A number of critics highlighted the gap between theory and application of Gandhian ideas. Therefore a balanced evaluation is necessary which can bring about the problems and the prospects of this model in proper perspective.

It is being charged by some critics that Gandhian perception of individual is too idealistic and unrealistic. In reality, personality and character of individual is very complex. Individuals are not always governed by only positive values, but they also possess some negative traits. Hence it can be derived that human nature is complex one and not so simple as envisaged by Mahatma Gandhi. The self-interest of individuals, along with social milieu to a large extent determines his behaviour.

In present world, the adoption of truth and nonviolence can cause numerous problems for individual. Gandhi wanted to transform individual soul because he considered him merely an ethical man, whereas in the present times human being is governed by self-interest. There was time when individual used to defend the moral rights of others at the cost of his own objectives. Thus to transform human soul is not possible as perceived by Gandhian world order.
Establishing religious harmony and pluralistic society on earth was the great dream of Mahatma Gandhi. In this context, he held that religious heads could play positive role in the making of pluralistic society based on religious harmony. But religious intolerance is at the highest peak at present in the world. In last ten years, world has witnessed many incidents of communal riots and terrorist acts based on religious intolerance in different parts of the world. The communities are becoming divisive rather accommodating each other. Religious heads are provoking their disciples instead of teaching them positive values of mutual cooperation and peaceful coexistence. It seems that the Huntington’s supposition of ‘clash of civilisations’ is proving itself. Religion is becoming a source of conflict and contention among the communities. This chicken head process has made difficult to give due respect to other religions and to promote feeling of brotherhood among followers of different religions. Therefore, in present scenario the chance of establishing religious and communal harmony in pluralistic societies seems very remote.

Gandhi focused on the amity among the various sections of society irrespective of race, sex, colour, breed, monetary conditions and caste. Besides, he wanted individuals to give equal treatment to every person of the society. Similarly he was in favour of granting respect to women and equal status for them men. But in present world, socio-religious and economic conditions of the different societies are diverse. Moreover the traditional mind-set and social system of society make it difficult to ensure equal treatment. Therefore, expecting equal treatment for women and the other weaker sections of the society seems very difficult today.

Gandhi also perceived about a self-controlled and self-regulated civil society, consisting of some enlightened individuals from all over the
world to ensure peace. His social group is composed on the basis of ‘People to People’ contacts, instead of diplomatic relations maintained for such purpose. Practically constitution of such global civil society is very difficult to draw as to find out such enlightened individuals is very tough task. Even then if any such society comes into existence, then to get consent on trivial issues will be difficult. Moreover it is also probable that individuals cannot be kept indifferent completely from their national interests. Therefore the existence and functioning of global civil society seems a dream in present circumstances.

Nevertheless it is a fact that dissemination of Gandhian values of truth, love, peace, non-violence etc. can be inculcated among individuals through organisation of workshops, seminars and conferences at regular intervals. There can be world conclaves based on inter-faith and inter-religious values. World level exchange programme of students and regular study programme for foreign students can be organised by every country. All these academic steps are effective, but cannot change the perception of their leaders and policies aimed at to promote their national interests. At last it is the leaders who govern and decide the core values of foreign policy of a country.

In political perspective, Gandhi put more focus on the duties than rights for individuals because if rights are not directly linked with duty, society cannot function well. But it is very difficult in present times, as in modern liberal democratic tradition, preference is always extended to rights not duties. Besides, it is very common tendency among people to get rights, and not to perform ones duty. Therefore, asking people to prefer duties instead of rights do not make sense in current perspective.

Gandhi wanted individuals to be a vigilant satyagrahi and participate actively in the local body institutions and in matters related to
the welfare of the community. In present scenario, when local institutions or village panchayats have become a vicious game of politicians; it prevent the common man to abstain himself from such politics. Further, there is no scope for every individual to participate in the local body institutions. Hence Gandhian vision of such vigilant satyagrahi seems very difficult to be fructified in real world.

Gandhi was also in favour of secular democracy to govern the society under ‘Ramrajya’. In this system all citizens are treated equally, and every individual can pursue one’s own religion without any social or political hindrance. Here religious pluralism and protection of minorities are professed. Therefore society takes care of justice, liberty, human rights and other democratic values. In reality it was very tough job when Gandhi was alive. At present when the roots of difference between cultures and religions become so deep rooted, it going to be very unrealistic to think of the incarnation of such society envisaged by Gandhi.

Gandhian vision was to create an enlightened anarchical system based on classless and stateless pattern. This vision to establish a classless society seems very idealistic but not feasible. Since the beginning of civilisation, classes have been a part and parcel of the society. Even Marxism made serious efforts to eliminate them, but failed to achieve its objective despite decades of experiment in different countries of the world. Vested interests continue to exist to keep the classes alive in the society and these reactionary forces are likely to oppose any such step. To attain such enlightened anarchy, as envisaged by Gandhi, seems very difficult today. That is why; transformation of this enormous population into self-regulated, self-controlled and enlightened persons towards the establishment of a classless society is a challenging task. Besides, it is
also very difficult to imagine world without government, because it may lead to the establishment of chaotic anarchy, and not the enlightened social order.

Gandhi wanted the leaders of the panchayats to work as the workers of ‘constructive programme’. The elected leaders have to train and educate the people for such task. Gandhian idea of transforming of society seems to be pious, but in present circumstances, panchayat elections being influenced by money and muscle power. In such scenario, accomplishment of constructive programme seems very difficult.

Gandhi observed villages as functioning units, and panchayats to do the activities of governance. All problems of the society can be taken care at the level of village republic with the help of panchayat leaders and community participation. It seems utopian because Gandhi disparaged the specialisation. Present day governance is very differentiated and complex, hence many works allotted to panchayats cannot be accomplished by the generalists available at the village level. The maintenance of law and order is a matter of police and Gandhi was not in the favour of police in the village republic. He viewed that panchayat can keep check on prohibition and drugs trafficking. All of these are very difficult tasks to be handled by the panchayats.

Gandhi envisaged for a world federation of confederative nature, based on equal status for every nation and voluntary cooperation among nations. Additionally, Gandhi was in favour to replace the existing United Nations with world federation, is also very difficult as nations of world have learnt to work with it. On the contrary, the functioning and the structure of the perceived world federation are not clear as compared to United Nations. Besides, it will be difficult to operate this federation on the sole basis of nonviolence as guiding principle. It is very difficult to
treat all the nations as equals, as differences exist among them on the basis of their economies, size and military power. Voluntary membership also seems to be very idealistic, because it is hard reality of international relations that nothing works on voluntary basis. All nations are governed by their self-interests and not on nonviolence. The functioning of the present world order is according to the interests of major powers of world. Therefore the idea of world federation is not feasible in the present world order.

Gandhi advocated for unilateral disarmament and renouncement of war by every nation to ensure peace in world. He was also in favour of acceptance of every nation to adopt confidence-building measures for the resolution of international disputes. These ideas are also not feasible in the present world order, as nations lack faith among them. Boundary and other such disputes do not allow neighbour to adopt policy of unilateral disarmament. In the absence of reliable security regime, the scepticism among nations cannot be ruled out. Therefore in the present world order policy such as universal and unilateral disarmament, along with renouncement of war, seem unthinkable.

In economic perspective, Gandhi proposed the limitation of the wants and voluntary self-denial to be followed by individuals. But in the present circumstances, it is not easy for individual to follow such notion. It is very difficult to observe limitations of wants in a consumerist society, where the sources of pleasure, recreation and entertainment are increasing with tremendous pace. Besides, it is an infectious disease where the behaviour of a person is bound to be affected by the other persons. Therefore, observance of limitation of wants or voluntary self-denial is not only difficult task rather is against the fundamentals of human nature.
Gandhi also advocated adoption of trusteeship based on non-possession and rejection of right of private ownership of property by the individuals. If any individual does not opt willingly, then state-regulated trusteeship can be implemented. The principle of non-possession and trusteeship is not practical because individuals are not only interested in earning money but are immensely attached to their wealth. Besides, property has become psychological need and satisfaction; therefore expecting to become a trustee of their own property and use the property for social welfare is very perplexed.

Gandhi discarded the important role of machinery and put emphasis on bread labour and need based consumption. He neglected this fact that machinery has provided the basic amenities of life to the world. The developments of transport, business, buildings and many more are the result of industrialism. Besides need-based consumption was not the only force behind developments made by the present world. Therefore opposing it would mean to push the whole mankind to dark ages. The need based consumption is also not relevant today because people do not leave the accumulated sources of leisure and commodity-production. Bread labour is also irrelevant with the existing mode of industry based production. Therefore expecting from people to leave the process of mechanisation and consumption seems impractical in present neo-liberal socio-economic environment.

Gandhi wanted to establish an ideal village with sanitation facilities, well-built clean cottage, vegetables for village, clean roads and wells, common cattle land, schools for education, production of Khadi and other things to be used in village and availability of all these facilities within the radius of five miles. Thus he wished to develop a self-sufficient village which can accomplish its needs without being
dependent on outside world. But in contemporary times, man is dependent on other villages and cities to fulfill its various needs. Besides, some products are manufactured in different parts of a country or even sometimes have to be imported from abroad. Therefore, it is very difficult to transform Gandhi’s such vision in present times.

In the wake of huge population and available vast land in India, Gandhi wanted to promote agriculture as main occupation for individuals. He gave prominence to this sector, because agriculture can be the pillar of the developing societies in world. Besides it was logical to choose agriculture as main occupation due to existence of vast land resources and manual labour. Though agriculture to remain a main option for many people yet in present times it involves huge costs and farmers have to be dependent on loan and various types of institutional support to make it viable. Non-availability of such facilities had led to situation of debt and farmers’ suicides. Therefore in present circumstances it seems impractical to make agriculture as main occupation of people.

Gandhi believed in *swadeshi* pattern of production through small and cottage industries in the village. He considered that main cause of poverty in India has been its departure from *swadeshi* and adoption of modern industrial life of the society. Though it looks attractive in etymological context, yet it is very unrealistic in the age of globalisation. It is because in this world the level of inter-dependence is so high among the nations that even to think about the self-reliance and self-sufficient economy seems very implausible. Besides, people in developing countries are continuously adopting new life-style which also requires huge imports of goods, available in developed nations. The villagers-drain is on upsurge in developing countries towards cities which are influenced by the life style goods available in advanced countries. Hence
it seems to lose its relevance today. The trade conditions are also not in favour of *swadeshi* rather more tuned to multi-national companies. The goods produced by village industries are not matched with the foreign goods. Therefore in the present scenario, *swadeshi* and village industries have become out-dated ideas.

Production of goods by the masses is another prescribed economic principle of Gandhian economics. In the light of large population of India, Gandhi wanted that industrial production be done by masses based on appropriate technology. Besides, such production should be need-based. But in present world, idea of ‘production by masses’ has become obsolescent and impractical as the modern technological development is focussed on mass production. The motive of modern industries is to earn maximum profit through mass production and not the mass employment. Overburdened staff is considered as prime reason for the failure of the public sector industries. Besides, human resource management is considered as very difficult task today. In this context, change of mass production to production of masses is likely to create chaos in society.

Gandhi sought to develop world economic order based on cooperation and understanding about mutual needs among nations. This cooperation should be without any condition. It seems very quixotic to see the world economic order based on such cooperation and understanding, because in real world, economy is always governed by the interests not by fulfilment of mutual needs. Interests are inherited and unavoidable, if any kind of economic help is extended to any country. Though sometimes economic aid based on humanitarian grounds is provided to needy country, yet donor country has some overt or covert agenda to fulfill. Therefore such economic order does not seem viable in near future.
Gandhi was in favour of minimum exports among nations. The terms and conditions of such trade should also be non-exploitative. In present economic order, imports and exports are integral part of world economy and every nation attempts to achieve maximum benefits from economic deal. The conditions of trade are based on the demand and supply of a country, not on nonviolence or such other virtues. Therefore expecting minimum exports is implausible in the age of globalisation.

Besides, Gandhi was in favour of growth of economic equality among nations and to do away with exploitation and non-equalitarian economic order. He considered that the existing world governed by institutions like World Trade Organisation, International Monetary Fund and World Bank, are categorically biased toward rich countries. Gandhi was against the role of these institutions.

Gandhi wished that the existing economic order be replaced by nonprofit world cooperative organisations. But it is very difficult to achieve such economic order, because these institutions and organisations govern and regulate the world economy. Most of the nations have accepted the role of such institutions. This evident from the fact that of 193 member nations of United nations, 161 nations are members of World Trade Organisation,”1 188 nations are members of International Monetary Fund”2 and 188 nations are members of World Bank.”3 On the contrary, developing countries under the banner of ‘New International Economic Order’ have been struggling for equalitarian and just economic order since 1970’s, but their attempts proved futile. Therefore it seems very unrealistic to convert these into a world cooperative organisation in near future.

At operational level, Gandhian satyagraha is an important instrument of his political and social action based on pure and simple
truth force. In satyagraha, there is no place for any form of coercion. But in limited sense some coercion is involved when a satyagrahi insists other for truth, it causes “inconvenience and suffering to those who wield it, as well as, to those against whom it is invoked.” Besides, Gandhi’s satyagrahis need to possess immense qualities of non-violence and peace which are next to impossible to be followed by a common man. Moreover, satyagraha cannot be used as a feasible nonviolent device in nuclear age against the tyrannical states as state, being a soulless machine, can never be weaned away from violence to which it owes its very existence.

Gandhi introduced ekadash vrata to be observed by a satyagrahis for achieving purification of his mind and soul. But the observance of these vows, i.e. (1) satya (2) ahimsa (3) asteya (4) aparigraha (5) brahmacharya (6) sharir-shrama (7) aswadya (8) abhaya (9) sarva-dharma sambhaava (10) swadeshi and (11) sparsha-bhavana are very difficult to be followed by a common man. Pertinently the basic human nature is totally different to the nature of these vrata. Tendency of possession of property has been important part of human personality. Limitation of wants is therefore, against the human nature.

In contemporary consumerist world human needs are on increase rather on decrease, therefore it is difficult to observe as asteya, aparigraha, sharir-shrama and aswadya. Besides, fear is integral part of human nature. Similarly religious cynicism has been a part of human nature and history has proved it. For instance, Middle age was full of such religious crusades. Inter-religions and intra-religion clashes have been haunted society since immemorial times. Traits of religious contentions have travelled with the development of society and are difficult to be uprooted altogether.
Similarly removal of untouchability and social discrimination is a far cry as these are deep rooted in the minds of individuals. These social evils have been accepted by the society and continue to exist even today. Despite the constitutional safeguards, governmental efforts and media publicity, these evils are still prevailing in society in one form or the other form. The social differentiation has become part of human nature and society. Therefore, Gandhian dream of creation of an order based on sarva-dharma sambhaava and sparsha-bhavana seems very difficult to attain.

In the age of globalisation and information technology, where the multi-national corporations and trans-national companies are becoming part of everybody’s life and when everything is available everywhere in the mode of consumerist society, it is difficult to observe satya, brahmacharya and swadeshi vrata in such milieu, hence seems out-dated and imperceptible. Therefore the ekadash vratas preached by Gandhi are not only irrelevant but also appear as impracticable in modern times.

Gandhi introduced a comprehensive ‘constructive programme’ for holistic transformation of the society. This programme was aimed to bring comprehensive social, political and economic change in society. It seems that the main objective of this programme was to uplift the society. Gandhian programme was focussed on the social and economic transformation but neglected political transformation. The social aspect of the programme is very pragmatic, progressive and represents modern social attributes. Whereas on economic front it seems impractical as promotion of village, cottage and small scale industries, neglection of large-scale industries, development of non-violent labour unions, promotion of Khadi, focus on mother tongue as system of education,
focus on villages and avoidance of cities are impractical to perceive in modern age of competition and globalisation.

(b) PROSPECTS

On the basis of above some scholars consider Gandhi as a utopian thinker, because most of his ideas about world order are not pragmatic and imperceptible. They consider his views about individual, society and world are mere collection of impossible thoughts. His views cannot be applicable in the present scenario. Rather it becomes a matter to be ridiculed as perceived by some of his critics. But Gandhi did not focus on the criticism made by his critics in his life. He was a man of experiments with truth and intended to change the world and humanity. Therefore it has been aptly remarked that, “The Gandhian utopianism is resilient and challenging not because it can be fully realised, but because it calls upon man to rectify those injustices and inequalities that are his doing and therefore, subject to his undoing. By Gandhian standards much of what is wrong with the world falls into his rubric.”\textsuperscript{5} Gandhian concept of world order thus is a comprehensive plan of action to change the present world into a peaceful, egalitarian and just global order.

In social perspective, Individual has been the core in Gandhian scheme of world order model. That is why; transformation of individual is not only important but mandatory in the context of global change. Gandhi considered individual basically moral and peaceful inherited with truth and nonviolence in its character. “In conditions wherein wickedness seemed to predominate in humans, he repeatedly affirmed the essential goodness of humans. In a period of ethical relativism and nihilism, he pleaded for certain ethical norms as permanent and fundamental for human conduct.”\textsuperscript{6}
Gandhian focus on the transformation of the individual is not impractical as he knew that it is the individual who can bring change, whereas the society and world are made of individuals and change occurs in these according to the human beings. The Gandhian doctrine of the goodness of human nature “does not deny the existence of wicked tendencies in man. It only refuses to subscribe to the view that he is basically wicked. On the contrary, it regards human nature to be normally kind and loving.” Therefore it is important to have faith in the goodness of human being to change the world.

In Gandhian perception, truth and nonviolence are of immense importance, not only as a social characteristic but also as very important aspect of personality of the individual. He wanted individual to follow his own religion and to respect the religions of others. Since he had seen the fierceness of communal riots therefore he was always in favour of religious harmony and pluralistic and secular democracy to prosper. Therefore he wanted individuals and religious people to participate in developing a plural society based on religious harmony. According to him, all the religions teach the same ethical and moral values of humanity, peace and justice.

For Gandhi, the different religions are “beautiful flowers from the same garden, or they are branches of the same majestic tree.” He asserted that, “living faith in this God means acceptance of the brotherhood of mankind. It also means equal respect for all religions.” Gandhi was also in favour of religious tolerance among individuals. In every part of the world, individuals are associated with religion, and every religion teaches the values of truth, compassion and peace. The religious gurus are needed to play positive role in among society. At present, various religious heads have become active to meet and discuss
to solve the numerous problems, particularly terrorism and increasing tendencies of intolerance. Therefore realisation of his idea of religious harmony may seem difficult, but cannot be said impossible in the wake of these attempts on Gandhian lines.

Gandhi also focussed on the amity among the various sections of society. He wanted individuals to give equal treatment to every person of the society irrespective of race, sex, colour, breed, monetary conditions and caste. He considered it as a social and religious necessity of individuals to respect human being. There is need to treat all people equally to eliminate discrimination and exploitation of poor, downtrodden and women in present social order. Without accepting this view, difference between the individuals cannot be reduced.

He envisaged formation of a self-controlled and self-regulated global civil society, consisting of enlightened individuals from all over the world. Gandhi had immense belief in the capacity of individual rather than political methods based on existing organisations. He was convinced that civil society can transform the condition of conflicts by resolving disputes through amicable solution. It can also take care of the virtues of co-operation, civility, self-restraint and mutual respect at global level to ensure world peace. Gandhi considered the growth of the civilian communities based on ‘People to People’ contacts, instead of diplomatic relations to maintain world peace.

In political perspective, Gandhi always insisted on the importance of duties before rights. He observed that “It is necessary to understand the correlation of rights and duties. I venture to suggest that rights that do not directly from duty well performed are not worth having…. If instead of insisting on rights everyone does his duty, there will immediately be the rule of order established among mankind.”

He knew very well that
creed for only rights would imbalance the social system, therefore he emphasised on the preference of duties over rights. In present world as well the performance of duties will pave the way implementation of rights.

Gandhi wanted individual to be a vigilant satyagrahi and participate actively in institutions of panchayats. It is very important to keep vigil and to take initiative in the community works and activities, in the wake of administrative and other problems. Individual must oppose wrongdoing in the panchayats. This idea is very important today as the corruption in the panchayats is very rampant. Gandhi believed in the power of individuals, therefore he wanted them to act as vigilant satyagrahis, at grass root level.

Gandhi also aimed to convert the present society into an enlightened anarchy and ultimately to establish a classless and stateless society. In this context he remarked that “if national life becomes so perfect as to become self-regulated, no representation becomes necessary. There is then a state of enlightened anarchy.”\textsuperscript{11} Gandhi visualised for a ‘stateless’ order but he was apprehensive that it cannot be realised in prevailing circumstances. For realisation of this goal he discarded the liberal and Marxian strategies based on violence and coercion, because these methods were unacceptable to him. Therefore by transforming individual into enlightened citizens, he envisaged a non-violent state of enlightened anarchy. In such state, there will be no subject, no ruler, and no government. It would be a perfect state, consisting of self-regulated, self-controlled and enlightened persons.

Despite welfarism and democratic ethos, states are not free from inequality, violence and coercion. Whereas Gandhian conceptions of Ramrajya stands for an egalitarian, nonviolent, and democratic social
order, wherein moral values pervade all spheres of human life. Politically it is a form of stateless society, socially it is a form of classless society where all persons are equally treated irrespective of caste, colour, religion, sex etc., and economically it is a form of socialist society in which inequalities based on possession and non-possession vanish because all wealth belongs to the society as a whole.\textsuperscript{12}

In Gandhian vision, village republics are considered as basic units of governance. Every problem of the society can be taken care at by the village republics, which are based on political decentralisation. By decentralisation, Gandhi wanted to empower the village level governance. In his words, “It is the function of the panchayat to revive honesty and industry...to teach the villagers, to avoid disputes and to settle them. This will ensure speedy justice without any expenditure. You will need neither the police nor the military.”\textsuperscript{13} Gandhi wanted the panchayat to take care of the routine matters of village as the panchayat should see “cattle improvement, increase in the quantity of foodstuff grown and properly maturing of the soil and banish intoxicating drinks and drugs.”\textsuperscript{14} Gandhian vision of rural upliftment is relevant in contemporary times as well. There is urgent need for decentralisation of powers upto villages. The developed countries are focussing on the local administration and the concept to developed local bodies is becoming popular.

According to Gandhi, leaders of the panchayats have to work in the society to implement ‘constructive programme’. The eighteen items of constructive programme are indispensable for the emancipation of the society, and it is the responsibility of the panchayat leaders to ensure its smooth implementation in every village. These workers will train and educate the people and ensure smooth functioning of constructive
programme in their respective villages. This will ensure the larger participation of members of the society.

Gandhi envisaged for a world federation of confederative nature, based on mutual trust, and voluntary cooperation among nation states. Essentially the non-violence will be the guiding principles of world federation. It will not be mere a union of independent states warring one against another, but a federation of peaceful independent states. Every nation will follow the rules of peaceful coexistence, mutual non-aggression and mutual non-interference in each other's internal affairs. He envisaged equal status for every nation as basic condition for creating world federation. Every nation with equal importance is likely to voluntarily join the membership of the world federation. All must also be ready to sacrifice their interests for greater cause of world peace and humanity. Contemporary demands of democratisation of United Nations Organisation probably fulfil Gandhian vision.

Gandhi supported for unilateral disarmament as one of the most important steps towards global peace. His world order was aimed at free from arms race. He wanted to achieve universal disarmament through unilateral disarmament. He perceived nuclear threat as the worst threat for the existence of humanity after witnessing devastation at Hiroshima and Nagasaki. Gandhi emphasised on beginning of arms reduction by any state willingly and unilaterally. He considered that unilateral approach of disarmament is the only realistic way to achieve disarmament in present world order. Besides, Gandhi proposed renouncement of war by every nation to establish world peace. If any problem arises among nations, then confidence-building measures can be adopted as a means to solve international dispute and maintain peace. Gandhi advocated the
settlement of dispute through direct “negotiation between the nations, mediation and arbitration” and with the help of world federation.

In economic context, Gandhi’s idea of limitation of the wants and voluntary self-denial is not impracticable in modern society. Adoption of the proposed ideas by the individuals can bring about peaceful coexistence in society. Uncontrolled wants can cause social and economic tensions in society. Therefore he emphasised on limitation of the wants and voluntary self-denial as strategies of peace. Gandhi knew that excessive production through industrialisation can never ensure the satisfaction of unlimited wants. But limitation of wants can bring such satisfaction to human beings. Therefore to bring peace in the life of individual and society it is very relevant principle.

Gandhi also advocated principle of as “economic order is based on individual non-possession.” And his trusteeship means “the use of all one has, for the good of all.” The principle of “trusteeship does not recognise any right of private ownership of property except so far as it may be permitted by society for its own welfare. It does not exclude legislative regulation of the ownership and use of wealth.”

Present capitalistic order does not manifest any change towards making the world just on economic terms. Gandhi’s trusteeship was aimed at transforming the present capitalist order of the society into an egalitarian society. Gandhi does not see that people should die of hunger. Therefore he invited “those people who consider themselves as owners today to act as trustees, i.e., owners, not in their own right, but owners, in the right of those whom they have exploited.” Therefore Gandhi’s trusteeship is very much relevant because “what else it is if not a sense of trusteeship which is expected of the bureaucracy in a welfare state.”
Gandhi discarded the role of heavy machines and put emphasis on bread labour and need based consumption. He believed that “machinery is like a snake-hole which may contain from one to a hundred snakes.”\textsuperscript{21} Here it is important that he was pragmatic, as he did not oppose the machinery but to the craze for it and to its inhuman dominance over humans. He supported the use of simple tools and such machines for works which cannot be undertaken by human labour. For Gandhi, in a huge populated country like India, “full employment is more desirable than increased production combined with unemployment.”\textsuperscript{22} Therefore his conception of check on mechanisation represents a progressive movement to eliminate the evils of large-scale industrialisation and non-employment.

Similarly his view, that earth provides enough to satisfy every man’s need but not every man’s greed, is more relevant with the passage of time as “the growing damage to the ozone layer on the Antarctic, the recent calamities of Tsunami and Katrina are the warning signs of nature’s vengeance at its increasing exploitation and environmental degradation.”\textsuperscript{23} Hence Gandhian ideas are more relevant for humanity than ever. For him, the meaning of the real need is to possess only what is utmost necessary for the moment, not more than that.

Gandhi also had a vision for the establishment of an ideal village. His ideal village “will be so constructed as to lend itself to perfect sanitation. It will have cottages with sufficient light and ventilation, built of a material obtainable within a radius of five miles of it and courtyards to plant vegetables for domestic use.”\textsuperscript{24} In Gandhian vision the lanes and streets of the villages “will be free of all avoidable dust. It will have wells according to its needs and accessible to all…. common land for grazing its cattle, a co-operative dairy and primary and secondary school for
vocational education.”

Gandhi gave immense importance to religious pluralism therefore ideal village “will have houses of worship for all, also a common meeting place and it will have village panchayat for settling disputes. It will produce its own grains, vegetables and fruit, and its own Khadi.” Gandhi wanted to establish the ideal villages where all the required facilities are made available to every person. Even in present times villages are desperately in need to be developed as self-sustained entities on Gandhian lines.

Gandhi knew that the huge population of India and its vast land can be used for producing agricultural items. Therefore he promoted agriculture as an occupation and held that the proper attention and preference be given to this sector. In his views, agriculture and farmers are the pillars of the society. It not only provides opportunities of employment to the toiling millions but also produce the food grains to feed the society. Furthermore, minimum pesticides and insecticides will be used through swadeshi pattern of agriculture. Solutions of the problems of farmers need to be done at priority level. Amid the news of farmers committing suicides all over India and in developing countries represent a grim picture of farmers’ plight. Therefore Gandhi gave it much importance and it is the need of the hour to improve the conditions of agriculture throughout the world.

Gandhi was in favour to promote swadeshi pattern of production, i.e. village industries to ensure self-reliance and production by masses. He was of the view that main cause of poverty among masses has been the departure from swadeshi in the economic life of the society. He also emphasised on Khadi, homemade goods, small scale industries, cottage industries and village industries. Self-sufficiency and self-reliance at village level was considered as hallmark of swadeshi. For him, swadeshi
was aimed at using the service of one’s immediate surroundings and not of any remote source. Besides, it is to produce indigenous goods to attain swaraj for everyone. For instance, he remarked that if any article of commerce had not been brought from abroad, India would have been a land flowing with milk and honey. The swadeshi pattern is capable to solve the problems of brain drain, balance of trade and local unemployment.

Production of goods by the masses was envisaged by Gandhi to tackle the problem of unemployment. He was also in favour of production by masses based on appropriate technology and it should be restricted to need-based goods and not greed-based goods. The means of production should be regulated by cooperatives, so that elementary necessities of life remain in the control of the masses. The mechanisation has widened the gap between rich and poor people all over the globe by centralising the production and profit in the few hands. Besides, labour intensive methods for production be used instead of labour replacing machineries to solve the issue of labour-capital dispute.

Gandhian economic order was based on cooperation and understanding of mutual needs to fulfil the requirements of the nations. This cooperation can be based on mutual aid and without biasedness towards each other. The developed countries can work as trustees and help the poor and needy nations to resolve crisis. Besides, every nation has to keep itself ready to serve the people of other nations. Gandhi wanted world trade and commerce to take place in such commodities, which are not produced in one country, so that the needs of each other can be fulfilled. He wanted minimum export to take place to meet out the local demands of other countries. The terms and conditions of this trade should be non-exploitative in nature.
In Gandhian world economic order, existing Brettonwoods institutions are not considered as appropriate agencies to regulate the world economic system. The institutions like IMF, World Bank and WTO are working as tools of the rich countries to exploit the developing world. In Gandhian vision there is no place for exploitative agencies like multinational companies and transnational corporations. Gandhi was against these organisations, institutions and companies. These organisations claims to be egalitarian but in reality, these are exploitative and highly biased towards rich countries. Therefore there is need for a revolutionary change based on Gandhian vision. As a result these institutions must be replaced by non-profit world cooperative organisations based on non-exploitative economic policies to ensure just and peaceful world order.

Gandhian satyagraha is an important instrument of his political and social action. He called satyagraha is “soul force, pure and simple”\(^{27}\) or “truth force,”\(^{28}\) and without any coercion. Satyagraha can be used against any kind of oppression and at any level i.e. individual, state and world level. Gandhi himself used the technique of satyagraha many times. He was convinced that “there can be no room for the use of arms in satyagraha”\(^{29}\). Satyagraha is nonviolent strategy of change, applicability of which is based on the means and ends principle. Satyagraha is pragmatic strategy based on truth and nonviolence to change the opponent through peace and love. Therefore Gandhi wanted Satyagrahi to have some qualifications, i.e. rock-solid faith in God; believer of truth and non-violence; chastity in life; eagerly readiness to give up life and possessions; and free from intoxicants.

Satyagraha has been used successfully in modern times during American civil rights movement; Chipko movement in India, in South
Africa and in Myanmar. Anna movement in India is a mighty example of Satyagraha in 21st century. There may be the examples of successful satyagrahas at local levels as well in different countries. At present this is the way which can bring any powerful nations on knees, because satyagraha find easily waves of social and electronic media, which creates moral and international pressure on the oppressor. Hence there is a need to relook at satyagraha in changed perspective without any doubt on its efficacy.

Another Gandhian way to transform the individual into an enlightened citizen has been his ekadash vratas. These were effective and comprehensive tools for transformation. Gandhi has successfully applied these vratas on his satyagrahis in ashramas. The aim of these vratas was to achieve the purification of mind and soul of the satyagrahi. Gandhian canvas was not limited to one situation or nation for individual transformation but includes every individual of the society. For Gandhi everybody is satyagrahi and the traveller to the path of self-realisation; therefore anybody or everybody can observe these vratas. The composition of these vratas is focussed on the elevation of simple human being into transformed one. Society through these enlightened individuals can be developed into an ideal system facilitating goodness to all. Believing human being is violent, savage and brute is not going to take humanity anywhere. Gandhi believed that the existence of human being on earth reveals the existence of goodness on earth. The man is basically peaceful and social, and observes certain moral rules of his own society. Hence there is need to imbibe the human values and to accept nonviolence as a way of life among them. Discarding swadeshi and adoption of western model of development has led to economic problems. There is need to put check on the tendencies of over-consumption and
greed based production. These virtues in individuals be adopted to make this world better and more humane.

Gandhi developed ‘constructive programme’ as a method to achieve complete independence. These are aimed at “to serve better the poor, to transform society from below, and to develop village industries and crafts.” In order to establish a model village on his vision of constructive programme, Gandhi created the Sevagram Ashrama as a model village. He called it “complete independence through truth and non-violence means, independence of every unit,… without distinction of race, colour or creed.” The focus of Gandhian constructive programme is to bring a non-violent and peaceful social, economic and political change in the society. His “creative revolution was a political, economic, educational, social and moral revolution, the grandest creative revolution the world has ever seen culminating in one of the greatest political triumphs of history, without blood-shed and without rancour.” This is the lighthouse for most of the third world countries, which are having huge population and are facing various social, economic and political problems in their struggle for creating a new society.

Gandhi certainly knew the value of education in emancipation and empowerment of the nation. Therefore he gave emphasis on evolution of an indigenous system of education for Indian students, which is equally effective for every country if modified according to their domestic need. Gandhi identified the integrity of human life and therefore wanted to evolve a meaningful educational system for all round development of the individuals because in his opinion, “the individual is the one supreme consideration.” Gandhi was critic of present education system which focuses more on the economic aspect of human personality, whereas he wanted to develop a human personality with an integrated and
comprehensive focus to attain his ideal social order. Therefore, he observed that “by education I mean an all-round drawing out of the best in the child and man - body, mind and spirit,” 34

Gandhi believed in the ancient central principle of education, “Sa Vidya Ya Vimuktya”, education is that which liberates our souls and can bring the desired social, political and economic reforms. It makes all people awakened of being a part of society and encourages them to contribute for the betterment of world. This can be realised if educational institutes at higher level must play important role in spreading of Gandhian values of truth, love, peace and non-violence. These values can be made part of various diplomas, degrees, and doctorate courses. These values can be inculcated through hosting of various workshops, seminars and conferences on this theme. To organise of world conclaves based on inter-faith and inter-religious values by different countries can facilitate such task. Hence there is need to develop blueprint for world level exchange programme of students by every country. All these academic steps can effectively change the attitude and perception of the young leaders of the world in future.
References:

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11. Young India, 2-7-1931, p.162.
14. Ibid.
17. Ibid.
19. Young India, 26-11-1931, pp.369
25. Ibid.
26. Ibid.
34. Harijan, 31-7- 1937, p.197.