**SUMMARY**

Man has been in the quest of establishing a peaceful, just and equalitarian society since ancient times. Numerous attempts have been made to achieve the goal of global peace. In twentieth century, two important international institutions were established for the purpose in the wake of two world wars. League of Nations could not get success due to non-willingness of important powers. Likewise, UNO failed due to cold-war politics between the superpowers and their satellite countries. In twenty-first century, the existing international political order has proved failure to establish an egalitarian, non-violent, non-exploitative, and peaceful global society.

Similarly, the present global economic order of the world is based on Brettonwoods institutions and failed to play the required role. The advent of liberalisation, privatisation and globalisation, has increased the problem of marginalisation of society, economic disparity, poverty and deprivation, particularly in the developing countries. The present mode of economic development is based on industrialism, has caused problems like ecological imbalance, environment degradation, energy and water crisis, climate change and global warming. Hence in the wake of these problems the existing global economic order has reached to the verge of collapse.

The social order of world is also facing various social problems in terms of social and gender inequality, communal violence, ethnic cleansing, social conflicts, and violation of human rights. These social problems are source of social rejection, cultural, ideological, religious differences, tension and malevolence everywhere irrespective of place, state, and religion. The religious fundamentalism has created problem of intolerance in plural society. Besides, the global terrorism has become one of the biggest threats to peace. Because, the existing world order has been proved unsuccessful to solve the problems; therefore, it becomes very pertinent to find out the solution of these problems.
In the light of prevailing social, political and economic problems of the world order, various scholars presented the possible solutions in the form of some approaches and models. In this context, four major approaches—liberal; marxist; functional; and realist were presented. The western models like Clark-Sohn and Richard Falk and non-western models like Rajni Kothari and Chinese world order were also presented to solve the existing problems of the present world order by providing an alternative to the existing system.

These world order approaches and models are basically ‘state-centric’ in nature and emphasise on ‘change’ in existing state-system. They also neglect the essential changes required in individual and society. Besides, they aspire for institutional change for establishing peace, justice and equality in world. They are basically materialistic; alienates man from society; accept centralisation of power and violence; and of exploitative nature. They also neglect transformation of individual, efficient role of moral values, importance of nonviolence and decentralisation. Hence due to such drawbacks, these approaches models did not prove successful to provide an effective and feasible outline for the transformation of world.

Present world order is facing numerous socio-economic and political problems at three levels, i.e. individual, state and global level. Inequality in social and economic terms, hunger, exploitation, religious intolerance and violence are increasing and making the conditions of world even worse. The quest for just, fair, equitable and peaceful world order becomes inevitable for the sake of large humanity. The need of the hour is to build and develop such world order where every human being may live in a peaceful, self-reliant and self-sufficient manner. Therefore, transformation of society at individual, state and global level is inevitable for the very existence of human being.

Gandhi did not present a structured theory of world order, because he was man of action. His ideas were more relevant to the changing
requirements of the society. His actions were clearly supported by his thoughts based on moral principles. He was a *Karma yogi*, i.e. a man of action. He was perhaps the first scholar whose ideas and actions complementing and supplementing each other. There is no gap between his theory and practice. That is why; he neither attempted to construct a huge paradigm of philosophy regarding world order, nor tried to repudiate any existed view, but his ideas present an excellent blueprint of the peaceful, just, and egalitarian world order.

The existing social order is exploitative, non-equalitarian, intolerant, and discriminatory. That is why; this kind of order was unacceptable to Gandhi. He envisioned for *sarvodaya* society based on harmony, equality, mutual acceptance and non-exploitation. He was in favour of establishing social order based on social acceptance, harmony, equality and non-exploitation. To transform the existent society into *sarvodaya*, Gandhi prescribed the values of justice, equality, communal harmony and mutual respect among the individuals in the society. During his stay in South Africa, Gandhi faced a serious trauma of racial discrimination in the world. Therefore he recommended for elimination of the racialism, segregation and discrimination to make the society free for all, irrespective of their colour, breed or race.

Gandhi also opposed the prevailing tendencies of gender discrimination and gender violence in society. As an admirer of rich Hindu culture, he raised the voice against the dominant evil customs like purdah pratha, child marriage and dowry system. He pleaded for equal status, women education, gender equality and widow-remarriage for their upliftment. Under traditional caste system, a large section of Indian society was called as *dalits* or untouchables. They were treated inhumanly and kept separated from society in cultural, economic, religious and political terms. Gandhi struggled for their rights and appropriate place in the society. He knew that emancipation and ascertainment of equal status
and ensuring equal rights of dalits are necessary to bring equality and harmony in society.

Gandhi supported to adopt virtues of *sarva-dharma sambhaava* and *sarva-dharma sadbhaava* to solve the problem of religious intolerance. To realise the dream of peaceful and tolerant world, he wanted to remove religious fanaticism from the society through mutual respect and acceptance of all the religions in society. Minorities have equal rights to enjoy as available for the majority. Therefore, minorities cannot be coerced to bow in front of majority. If any problem exists between minority and majority, Gandhi favoured the use of gentle means like persuasion and argument to bring round the minority to get their consent.

The modern Machiavellian perception of ethics-free politics has caused various problems and complexities at individual, national and international level. In Gandhi’s view, politics is the service enshrined in the roots of ethics and religion and based on truth and nonviolence. Gandhi rejected Machiavellian politics and supported spiritualisation of politics. The primary objective of politics, for Gandhi, is to serve human being or *sarvodaya* i.e. welfare of all without any distinction or discrimination.

For Gandhi, modern state is a soulless machine based on exploitation and violence. Therefore, he recommended enlightened anarchy ‘*Ramrajya*’ instead of modern state. In such enlightened anarchy, everyone is his own ruler and he rules himself in such a manner that he is never a hindrance to his neighbour. Gandhi was in favour of decentralisation to ensure participation of people at all levels. For that he was in favour of self-sufficient and self-sufficient village republics to perform functions for the development of society. Gandhi wanted to replace the violent system with responsible welfare governance.

Gandhi gave immense importance to democratic values and individual welfare. He was in favour of inclusive democracy working towards the common good of all without discrimination to any part of
society. In Gandhian vision, democracy is the required way to mobilise all the available resources of the society for the welfare of the people. Gandhi supported the observance of duties by the individuals rather than giving preference to rights, for the successful functioning of democracy. Apart from having discipline in the society, the individual should own the responsibilities and follow the notions of truth, justice, equality, tolerance and mutual respect.

Gandhi was in favour of development of a world federation on the basis of voluntary cooperation and equal status for every nation. All the nations of the world have to accept and respect each other’s territorial integrity and sovereignty. Main focus of this federation will be to promote Confidence Building Measures (CBMs) to solve international disputes. Similarly for world peace, Gandhi advocated for unilateral disarmament and renunciation of war to be adopted as state policy. He favoured the constitution of a peace brigade, regulated by world federation for maintaining law and order is need of the hour.

Gandhian economic order is based on non-exploitation of natural and human resources and aimed to develop self-reliance and self-sufficient village and world economy. Gandhian economic order is essentially nonviolent, ethical and a mean to bring equality and empowerment to the weakest in the world. Appraising the causes of economic inequality, Gandhi considered unequal distribution of resources as one of the main cause of exploitation of human beings. Therefore, Gandhi advocated self-reliance, self-sufficient and self-restraint as divine laws of nature which are consistently applicable to the human activity and natural environment.

Gandhi found the exploitation by capitalist powers of the world under the western mode of industrialism. The industrialism based approach of development has caused mass unemployment, global economic crisis, ecological imbalance and environmental degradation. Advocating limitation of wants and voluntary self-denial for human
being, Gandhi rejected the consumerist way of life as inadequate and inhuman, because it leads to unbarred human exploitation.

Gandhi advocated for production by masses rather than mass production, because densely populated regions of world need to provide employment for their people. Gandhi advocated trusteeship to be adopted by the individuals and society based on non-possession. The application of trusteeship can imbibe the feelings of satisfaction and eliminate the exploitation of human being. For him, villages represent the most part of the world population despite the unabated urbanisation. Hence there is need for self-sufficient and self-reliant villages for elimination of exploitation. In his opinion the world can be cherished on the basis of village economy based on agriculture and small scale industries.

Gandhian idea of sarvodaya can be accepted by all the nations of the world. The welfare of all human beings is part of such sarvodaya to be adopted by the nations. A level of understanding among states can be evolved which may facilitate mutual goodwill among nations. This ultimately can promote mutual cooperation among them. In such economic order, there is likely to be minimum trade and commerce, which can facilitate self-reliance among all countries. Export may take place only if the local demands of the citizens are fulfilled. The terms and conditions of trade would certainly be of non-exploitative in nature. The Brettonwoods institutions are likely to be replaced by non-profit cooperative organisations. There will not be any place for exploitative multinational companies and transnational corporations. Besides, this cooperation is likely to be based on transaction of green technology among the countries.

In Gandhian economic order, swadeshi is the pattern of economic life in society. Swadeshi favours use of local resources, local production, local consumption, bread labour and environment friendly techniques. Small scale, cottage, and village industries are to produce need based goods and Khadi. The production and consumption of the goods is done
and used at village level and in neighbourhood. The adoption of swadeshi can be a step towards attainment of swaraj for every nation. Self-sufficiency and self-reliance at individual, community, village and national level would be ensured through application of swadeshi.

Thus Gandhian world order presented an articulated theoretical framework to change the existing world order and recommended some strategies for this purpose. To implement the theoretical paradigm, Gandhi proposed satyagraha for political transformation, eleven commandments for individual and international transformation and constructive programme for the social and economic transformation of the society. These suggested operational techniques are to pave the way for desired change in the existing world and to achieve a peaceful and equitable world order.

For this, Gandhi introduced satyagraha as a precious gift for the political transformation of world. It consists of overall method of non-violent action against the wrongdoer. Since it is based on truth; hence Gandhi called it soul force. The origin of unique term satyagraha took place in South Africa, when thousands of abandoned Indians took oath to resist the transgressor ‘Indian Registration Ordinance’. In satyagraha, the focus of satyagrahi is on seeking and ensuring justice in peaceful manner. It excludes every form of violence in speech, thought and action of satyagrahi. In satyagraha, non-co-operation and civil resistance, are nothing but new labels for the law of self-suffering, which is essential to change the heart of oppressor. Gandhi established that passive resistance is very different from the perspective of satyagraha, as latter does not involve even a single evil thought about the oppressor. Satyagraha is universally approachable and available, irrespective of race, colour and nation. Besides, it is applicable on individuals, as well as, communities.

Moreover, Gandhi recommended eleven commandments for the transformation of individual, nation-states and world. These are: satya; ahimsa; asteya; aparigraha; brahmacharya; sharir-shrama; aswadya;
abhaya; sarva-dharma sambhaava; swadeshi; and, sparsha-bhavana. These eleven commandments were proposed by Gandhi for a satyagrahi, as his basic principles to guide to change the individuals and society.

Gandhi’s vision was basically individual centric because he knew that through change in individual’s soul, one can transform state and the global system into the equitable, just and peaceful world order. These commandments promote positive values among humans and simultaneously focus on elimination social evils from society. He wished to imbibe deep conviction, peace, love, mutual acceptance and harmony towards others in the individuals. For this, individual must be free from passions and be pure in his thought, speech and action. Therefore these eleven commandments, if followed by the individuals of all nation-states in its real sense, may result in the desired world order.

Additionally, Gandhi also introduced the constructive programme to realise swaraj and sarvodaya aimed at social and economic upliftment of society. This eighteen point programme facilitates the social and economic transformation of society based on equity and proper care for the backward and neglected sections of society. Through such training and education of constructive programme, awareness among the people can be created. As a result they can be prepared for political struggle against the misuse of state’s power in an organised and planned manner.

In his vision, the social and economic transformation of the society was necessary to bring swaraj as the ultimate goal through the process of mass awareness and mass participation. In this context, political independence is the first step towards construction of poorna swaraj on the basis of constructive programme. It was a primary training programme of Gandhi for the individuals to prepare them for civil disobedience in the pursuit of satyagraha. This political change in the society can be brought out as an outcome of social and economic transformation. As a result it can ensure the prospects of sovereignty, self-rule and self-control of the people.
After the analysis of theoretical and operational dynamics of Gandhian world order, the utility, effectiveness and significance of it is to be evaluated in the context of contemporary international situation. Some of scholars have indicated about the gap between theory and practice of Gandhian paradigm in the present world scenario.

In social perspective, Gandhian perception of individual is unrealistic and idealistic. The proposed moral values are very difficult to be adopted by the individuals and states. Gandhi wanted to transform society by converting the individuals into enlightened persons. But, human nature is not simple as analysed and envisaged by Gandhi, but is very complex and mixture of positive as well as negative traits. Similarly, Gandhian vision of religious amity, social equality, gender sensitivity and abjuring of untouchability is very difficult to inculcate in the individual and the society. The deep-rooted social and religious problems of centuries cannot be sorted out in such easy manner.

Furthermore, constitution of global civil society of enlightened individuals to ensure world peace is very tough task. Moreover it is also probable that individuals cannot be kept aloof completely from their national interests. Limitation of wants and voluntary self-denial, as proposed by Gandhi is very difficult to be observed by individuals in the wake of prevailing consumerist tendencies in society. Besides adoption of it is not only difficult but also neglects the basic qualities of human nature.

In economic perspective, the adoption of trusteeship based on non-possession by individual and to use the property to serve the destitute people is very tough task and against human tendencies. Besides, Gandhi advocated for need based production and consumption based on swadeshi pattern of small-scale and cottage industries instead of present mode of industrialisation. But present mode of development cannot be reverted as it would push the mankind into dark ages. Expecting from the people to leave consumerist mode of consumption and change their lives seems
impracticable. Moreover, Gandhian idea of converting the existing villages into self-reliant and self-sufficient village seems impractical in the increasing tendencies of inter-dependence of cities and villages.

Additionally, Gandhi wanted that production be done by masses based on appropriate technology. But to change the present system of mass production is very difficult and any attempt in this direction is likely to raise many problems in society. Further, Gandhi favoured the minimum exports among whereas the imports and exports are integral part of present economic order. Therefore in the age of globalisation, expecting minimum exports is implausible and impractical. Similarly, the role and regulations of Brettonwoods institutions has been accepted by most of the nations. Therefore it seems very unrealistic to replace these institutions with a world cooperative organisation in near future.

In political perspective, adoption of spiritual values in politics in prevailing modern Machiavellian perception of religion-free and ethics-free political environment, it is very ardent task to adopt Gandhian spiritualised politics by individuals and states. Correspondingly, under modern liberal democratic system, the rights have attained preference to duties and compatible with human nature; therefore Gandhian vision of preference of duties over rights seems inconsistence in present scenario. Similarly, Gandhi wanted to establish a decentralised responsible welfare system. In his vision, every person of the society will participate in the functioning of local bodies. But such level of public participation seems impractical in present scenario. Also, in proposed idea of village republic, it is very difficult to realise as the functions allotted to village panchayats are very specific ones and require specialised persons to perform. Furthermore, Gandhi wanted the panchayats leaders to work and promote constructive programme, but in present political scenario, it is very difficult to work without selfishness.

Moreover, in the context of Ramrajya and swaraj, Gandhi visualised the mutual acceptance, social and communal harmony, and
economic equality, availability of rights and duties and equal access to the resources of the society. But neither dominant factions of the society nor the powerful nations are ready to leave their hegemony and dominance and to accept these Gandhian values. Further, in present scenario of violence and self-interests prevailing in society, Gandhian non-violence cannot be applicable in inter-personal relations to sort out the disputes; hence using it to resolve national and international disputes seems impractical.

Likewise, in present scenario it is very difficult to dissolve or transform UN on the Gandhian lines and to constitute world federation on the basis of equal status for every nation and voluntary cooperation among nations. Besides, Gandhian vision of a peace brigade appears implausible as existing problems of interests; territorial integrity and sovereignty affect the chances of constitution and smooth functioning of such peace brigade. Furthermore, Gandhi advocated for unilateral disarmament and renunciation of war by states, but in present environment of mutual distrust and power-seeking tendencies of states, it also seems difficult.

Similarly at operational level, the strategy of satyagraha has been criticised by several scholars as it is not completely free of coercion as envisaged by Gandhi. Therefore this is neither soul force nor truth force. It causes inconvenience and suffering to both the parties. Further, qualifications of a satyagrahi are very difficult to be followed by a common man and it can be misused by misguiding the people. Similarly, it may work easily in democratic countries but in the authoritarian states it can prove a fatal mistake.

Another Gandhian strategy to transform the individual is eleven commandments. These were strict regulations developed by Gandhi for the transformation of mind and soul of the satyagrahi. These hard vows are very tough to be observed by common individual. The adoption of satya, asteya, aparigraha, sharir-shrama, aswadya, abhaya and
brahmacharya is against the human nature therefore very difficult to be followed in the present consumerist society. One important vow swadeshi seems to lose its relevance in the light of increasing influence of globalisation. Besides the observation of the social and religious vows of sarva-dharma sambhaava and sparsha-bhavana is very challenging task. Therefore these commandments are perfectly ideal for the transformation of individual, society and world, but the arduousness in its observation makes these vows irrelevant.

Constructive programme is eighteen point strategy of Gandhi, aimed at holistic transformation of the society and to bring poorna swaraj and sarvodaya based on social and economic transformation. However this programme also has certain limitations, first of all, while focusing on social and economic transformation, it neglects the political transformation of the society. Besides, the social aspect of the programme i.e. communal unity, abjuring untouchability, prohibition on drugs and women empowerment seems progressive but appears very challenging in the context of application because the centuries old social and religious rigidity and tendencies cannot be changed easily. Equally, the promotion of khadi, village and small scale industries, neglection of industrialisation and modern technology, and avoidance of cities are next to impossible to be followed in the modern age of globalisation.

The highlighted problems raise many questions about the theoretical and operational aspects of Gandhian world order model; hence there is need to explore the prospects of its implementation in present world. In social perspective, the Gandhian perception of individual has been criticised as unrealistic and idealistic. Gandhi was aware with the limitations of human personality yet he believed in the goodness of human being. Because without believing in goodness of human being no one can be motivated to adopt positive values. Gandhi proposed certain values for individuals which are very difficult to be adopted. These values were inculcated by Gandhi in his ashramas and satyagrahis. He
was able to transform a large section of Indian society to accept the value of peace, love and compassion and fought with mighty Britishers. Therefore transformation of individual may be a difficult process but cannot be discarded as merely unrealistic.

Similarly, Gandhian vision to establish an egalitarian society based on religious amity, social equality, gender sensitivity and abjuring of untouchability is very difficult to perceive in present scenario. But it is important to keep remember that the situation of society was worse in Gandhian era than today. Still Gandhi promoted these values in society and successfully promoted gender sensitivity, social equality and abjuring of untouchability. There is a need to be taken initiatives on Gandhian lines instead of forsaking his vision. However, there is no doubt that constitution of global civil society of enlightened individuals is very tough task. Self-interest and national interests are the hurdles in realising this objective. But in the age of information technology and increased interaction among various communities can pave the way to initiate for constitution of such society.

Simultaneously, limitation of wants and voluntary self-denial, as proposed by Gandhi is very difficult to be observed by individuals, but one should not forget that, consumerist society has given birth to various health, family and psychological problems in a large section of society. Therefore there is a need to understand the importance of such values to tackle these problems.

In economic perspective, the adoption of Gandhian trusteeship based on non-possession by individual is very tough task and to use the property for society is more difficult to perform. But to provide help to the poor section of the society is inherited and taught by almost every religion. Many people in different parts of the world obey such rules of their respective religions. The names of Bill Gates and Aziz Premji are among few popular examples of practising trusteeship in present world.
Therefore there is a need to make the people understand the value of trusteeship, not to discard it.

Similarly, Gandhi advocated for need based production and consumption based on *swadeshi* pattern of small-scale and cottage industries instead of present mode of industrialisation. Gandhian *swadeshi* pattern of production by masses and based on appropriate technology is need of the hour as it can create employment, work for every hand and food for every mouth, and can take care of environmental problems. Moreover, Gandhian idea of self-reliant and self-sufficient is the key to solve numerous social, political and economic problems. In every part of the world, states are now concentrating on the development of villages to make them self-reliant and self-sufficient.

Equivalently, the whole process of globalised trade and commerce has resulted in favour of rich countries and against the poor countries. Therefore there is a need check the imports and exports and to attain maximum self-reliance and self-sufficiency on Gandhian lines. Additionally, the world has faced several economic crises in last some years and there have been constant demands to reform Brettonwoods institutions in the form of New International Economic Order by the developing countries. In the present scenario of emerging economic problems, the reform is inevitable and indispensible in future, and it can be in the form of cooperative organisation based on Gandhian ideas.

In political perspective, it seems very ardent task to adopt Gandhian spiritualised politics by individuals and states. But one should not forget that people all over the world not only respect such honest politicians but also recognise the importance of moral values in politics. Gandhian values are necessary to be adopted to solve the problems of political corruption, violence, racism and arms race in modern world. Additionally, Gandhian vision of preference of duties over rights is not inconsistent in present scenario but there is urgent need to bring balance in rights and duties, rather preference should be given to duties, because
rights flow from performance of one's duties. Moreover, Gandhian vision to establish a *Ramrajya* and *swaraj*, i.e. decentralised responsible welfare system is the need of the hour to deliver good governance to the last man in the queue. It may seem very challenging to realise the envisaged village republic but education and training programme can be helpful to perform the specific functions. At present the various NGOs and state governments are concentrating on the public participation in local bodies’ institutions and community affairs.

Similarly, Gandhi believed that human being was naturally nonviolent; otherwise society would have been perished long ago. However in present circumstances, adoption of Gandhian non-violence to resolve personal, national and international disputes seem difficult, but it is the only available alternative for world peace. Likewise, in present scenario it seems very hard to constitute Gandhian world federation on the basis of equal status for every nation and voluntary cooperation among nations. But the demands from every corner to reform the UNO and to make it more democratic cannot be neglected. Therefore there is need to evolve a new organisation or reform the existing world organisation on Gandhian lines.

Furthermore, many nations and international organisations have attempted to realise the Gandhian vision of world peace brigade, some of the peace brigades constituted, are working in violence hit regions of world in accordance with UNO. Yet there is need to promote such steps in more uniformed and effective way at world level. Additionally, the adoption of unilateral disarmament and renouncement of war as state policy is very hard task in the wake of existing distrust, lack of mutual faith, inability of international organisation and power-seeking tendencies of some states. Huge numbers of nuclear and dangerous arms are present, enough to destroy earth several times. Hence there is no other option for humanity but to follow the Gandhian vision.
Similarly at operational level, the strategy of satyagraha is based on moral values of nonviolence and truth. First of all, anyone in the world can adopt this nonviolent method in successful manner. The satyagraha proved successful during the Indian freedom movement, later in United States of America and in South Africa. Moreover, it creates moral pressure on the opponent in nonviolent manner. Additionally, it prepares the public opinion at large level and gets the sympathy of people. Furthermore, it can work easily in democratic countries as well as in authoritarian states.

Likewise, the Gandhian strategy of eleven commandments focuses on the transformation of mind and soul of the individual. The observation of satya, asteya, aparigraha, sharir-shrama, aswadya, abhaya and brahmacharya is the need of the hour as the problems of mutual distrust, poverty, violence, non-acceptance, hunger and spendthrift can be sorted out with these values. In the wake of increasing fiscal deficit and imbalanced balance of trade, swadeshi has become more relevant than ever. In the wake of social unrest and communal disharmony, the observation of the social and religious vows of sarva-dharma sambhaava and sparsha-bhavana has become more relevant to be adopted.

Gandhi’s vision was basically individual centric because he knew that through change in individual’s soul, one can transform society and the world into the equitable, just and peaceful world order. He wished to imbibe deep conviction, peace, love, mutual acceptance and harmony towards others in the individuals. For this, individual must be free from passions and be pure in his thought, speech and action. Therefore these eleven commandments, if followed by the individuals of all nation-states in its real sense, may result in the desired world order.

The eighteen point constructive programme of Gandhi is a strategy designed to ensure all-inclusive conversion of the society. In his vision, the social and economic transformation of the society is to bring swaraj as the ultimate goal through the process of mass awareness and mass
participation. In this context, political independence is the first step towards construction of *poorna swaraj* on the basis of constructive programme. It is a primary training programme of Gandhi for the individuals to prepare them for social and economic change. The communal unity, abjuring untouchability, prohibition on drugs and women empowerment, however very challenging while implementing, but are strictly required to be dealt with the motive of welfare of the society. Besides, the modified constructive programme based on the requirements of different countries, can be the way of social and economic transformation.

Therefore Gandhian world order is not only unique in terms of its theoretical orientations, but also special in context of its applicability. This is the first world order model which is aimed to transform the individual, whereas existed approaches and models of world order concentrated on the reformation in the current scenario. Though some scholars consider Gandhian model as utopian and impractical, yet it is fact that this is an all-inclusive and all pervasive model for the world.

For Gandhi, peace is inevitable for social, economic and political development and even for the very existence of humanity. Therefore his world order represents an alternative and unique model for the establishment of peace at all costs. He was in favour of establishing such order through persuasion of individuals, state and world through his nonviolent weapon of *satyagraha*. Freedom movement in India, American civil rights movement, anti-apartheid movement in South Africa and struggle of Aung San Suu Kyi in Myanmar are few examples of the efficacy of the *satyagraha*. It was moral precepts of Gandhi, which mobilized the people and leaders of these countries to bring out such change.

Gandhian idea is unique in the context of the existing approaches and models of that it considered individual as key to transform the world. This can be realised through the social, economic and political
transformation of the individual in the desired direction. Therefore he emphasised on ‘eleven commandments’ to transform the personality of individual into a cosmopolitan one, who can care for the whole world and humanity. Gandhi’s constructive programme to change the social, political and economic dimensions of the society was to facilitate such change. Under this programme, the Gandhian vision of sarvodaya ensures the social upliftment of all the individuals of the society, without any discrimination. Besides, swadeshi ensures the growth of domestic economic resources and access to every person of every village. Trusteeship ensures equitable distribution and economic equality. Finally the mass awareness and mass participation ensure the goals of swaraj, i.e. people’s participation and transfer of power into the hands of common man.

Today when the humanity has reached on the brink of self-destruction, due to excessive armament and arm’s race, no ideology can convince the nations to leave their arms. The peaceful satyagraha can pave the way to find amicable solutions to the warring problems among the nations. The problems of hunger, inequality and injustice, can find last resort for solution in Gandhi’s principles. Therefore it is need of the hour to understand, recognise and adopt Gandhian way as vision and karma of life at the level of individual, state and world to realise the establishment of peaceful, egalitarian and just order based on equality, justice and freedom for all.