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## Mahatma Gandhi And International Politics

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### ABSTRACT :

Mahatma Gandhi spent his entire life trying to awaken and save people. His ideology provided the instruments for practically overcoming apparent boundaries between people, nations, cultures, and civilisations thanks to human reason, understanding, and dynamism. His life, and Works are illustrations of a soul actively seeking and pursuing its goal. His first half enlightenment may have happened in Pietermaritzburg, and his second partial awakening may have happened in India following his ultimate return to his native country in 1915, where he pledged to dress like the majority of poor Indians at the time. He began to see God or Hari in all of the impoverished Bhartiya (Indian) people, not only the so-called "untouchables." He came to the realization that "Truth is God and God is Truth" at this time. This short sentence only has seven words. However, its meaning is profound, extensive, and incredibly inclusive. It shows how a scientific way of living starts with each and every person. In Gandhian philosophy, the most important and essential unit is the person. Gandhian Scientific research and everyday experience have completely driven philosophy out of the picture. His guiding principle is the actual use of approaches to address various problems that occasionally arise. Gandhi therefore transitions from being a person to associations, institutions, multicultural nations or countries, and finally to international, regional, global, and transnational organizations. He believes that various types of human organization are made up entirely of humans. Gandhi should be taken seriously when he refers to himself as a "practical idealist" since, in reality, he is more of a practitioner than an idealism.

Gandhi's primary contribution to managing problems and vagaries of daily life is the use of "as old as hills" panch yama principles. He widened the definition of "Truth, Nonviolence, Non-Stealing, Non-possession and Celibacy" to recognize the enormous obstacles that Indians experience in actual life. community in India and South Africa during the British Raj. Gandhi used these principles to address his own aspirations and problems, as well as those of his family. For him, the world is both inside and outside. The Gandhian philosophy of extreme empiricism and scientific tests, which leads to Vasudeva Kutumbkam (the oneness of the human family), is based on Aham Brahmaasmi or Tat Tuvam Assi. Gandhi hasn't uncovered any brand-new life lessons. Instead, his creativity is in how it may be used to deal with various political and societal tensions.

**Keywords:** Truth, Theory, International, Politics, Peace, Conflict, Gandhi, Philosophy, State, Democracy, Tools, Vision, ideology, Celibacy, Vasudeva Kutumbkam

Gandhi was a fervent supporter of the idea that people are by nature kind and cooperative. This inner self must be revealed via disciplined behavior training. Gandhian programs like the Basic Education, New Education, and Constructive Programme are quite beneficial in this regard. When a reader examines Gandhi's political theory in light of current world political developments, the following elements become apparent:

- As a result of the knowledge and technological revolution, the globe is essentially becoming a digital village. Despite his hostility to machines in general, Gandhi's worldview is not opposed to such advancements.
- One stride at a time, "One step suffices at one go," is demonstrating the road of genuine practical understanding. Truth is God and God is Truth.
- Gandhi stated on April 4, 1930, following his well-known Dandi march against the British government's unfair salt tax, "I want world sympathy in this battle of right against might."
- Despite many apparent differences, humanity must develop into a self-governing community of people, families, cultures, states, and international and global commons.
- Conflicts and perversions are pervasive. But when there are leaders to lead, large numbers of people do pay attention and take action. A leader needs to "see".
- In particular, contemporary democracies require think tanks and consultants who are more devoted to national security and growth than to party allegiances.
- Gandhi's definition of nonviolence goes much beyond what is immediately apparent. It's a way of living. This nonviolent style of life is remarkably comparable to the contemporary ideas of civility and the right to equality for all people worldwide.

- There will always be a need for a strong, capable military in the world of states until a "society" of countries replaces the current order of states based on the lawful application of force.
- There is no such thing as a world without wars or permanent peace. In a sense, establishing peace on one's own is a "crusade" since it requires a lot of effort and hardship.
- Every conflict has to be treated as yet another opportunity for bringing about peaceful possibilities.
- Diversity does not necessarily mean ubiquity of conflicts. Diversity unites too.
- Education, knowledge and culture show the path to a new peaceful world order.
- Violence does not control the planet or maintain people; rather, nonviolence does. While violence primarily destroys, nonviolence protects and advances existence.
- Violence is either used as a last option or as a means of defending one's existence among countries. The world wars I and II are in fact outliers to this general rule because the fundamental goal of both conflicts was world conquest, particularly on the side of those who initiated them. Gandhi is fully aware of these viewpoints in world politics.
- Gandhian philosophy recognises requirement of use of legal brute force by the institution of State.

Gandhian philosophy is an effort to put the world's long-standing systems of violence, conflict, and terror in more realistic and fair terms. Although Gandhi himself has never been a system builder or the proponent of any systematic theory, it is in these components of Gandhian philosophy that a political theory may be discovered. He never intended to do this. However, his experiments with the truth in both his personal and professional life have given rise to a nonviolent political ideology, and for some, a "postmodernist Gandhi."

In Mahatma Gandhi's nonviolent philosophy, the person is central. He does not make the person a sacrifice on the altar of the nation, the state, or the social and political system. In Gandhi's philosophy and doing, the individual is the primary tool and unit transitioning from Satyagraha to Sarvodaya.

The thesis on human nature, behavior, action, nonviolence, conflict, war, peace, state, society, and development is based on his humiliation in South Africa. According to Gandhian theory, human beings' supposedly inborn animal impulses and aggressive tendencies are not their fundamental inclinations. There are psychologists and other specialists who also think that human nature is more predisposed toward "Eros," "love," and "nonviolence" than it is toward violence, war, conflict, and hatred. The driving force is enlightened selfishness. Aggression, violence, and selfishness are all ingrained in human nature. However, these do not constitute the "essentials" of harmony, unity, and progress in the Gandhian goal of the "ideal society"—a society devoid of the stifling power of the "state" institution. Aggression in action and violence are typically denounced by civic society as well. Civility and civil society signify a civilized way of life that is generally peaceful. Indeed, civilizations coexist peacefully and respect one another, rather than clashing.

Why then are there so many potentially fatal wars and conflicts throughout the world? Why do conflicts of interest exist? Why are there vested interests? Why is there "religious" and ethnic hatred? Why do persons and nations have acquisitive instincts? Why are there so many weapons? Are there weapons of mass devastation in our contemporary, technologically advanced, globally interconnected era of knowledge? Why is there such a high level of resource depletion, both natural and human? Why is it impossible for this human race to coexist, flourish, and progress in harmony with nature? Why aren't the large-scale weaponry production and commerce entirely abolished? Why do mafias, in their various guises, ruin human life? Why does it seem that the G7 and G8 nations' current policies have a significant impact on practically every country's annual financial budget? There doesn't must provide answers to these queries. These indicators indicate to persistent patterns and trends in global politics that have existed "since the beginning of human inquiry into society," as David Easton famously put it.

Gandhi therefore advocates for a peaceful style of living for all of mankind. This peaceful lifestyle and commitment to nonviolence entails, in practice, addressing a number of contemporary problems, such as mutual assured destruction, the balance of terror, and the proliferation of weapons of mass destruction. destruction, armaments race, underdevelopment, population boom, food shortages, desertification, soil erosion, rising sea levels, threats to the ozone layer, various types of dangerous radiations, current health risks, environmental dangers, ecological imbalances, threats to biodiversity, short-sighted policy approaches, civil wars, conflicts that result in mass murder and genocide, dictatorial tendencies and regimes, governments, and citizens and citizens' contempt for their responsibilities, trade conflicts, economic exploitation, unemployment, underemployment, other forms of discrimination and inequity, trafficking in narcotics and people, smuggling, and other issues Racial and other prejudices, terrorism, widespread corporate and governmental corruption, increased crime and mafia networking, uneven salaries, poverty, homelessness, illiteracy, urbanization, landslides, open cruelty in the pursuit of political power, etc.

In today's technologically advanced and so-called "civil society," where organizations like the United Nations, various peace groups, national governments, and international organizations purportedly labor for Gandhian ideals, this list is limitless. The goal of nonviolent philosophy is also peace. Without mentioning Gandhi's name or contributions, attempts are being made at Gandhian solutions for peace, development, and a better environment. The fundamental challenge, however, appears to be in properly tying together the "ends and means" of attempts to achieve peace, conflict resolution, prosperity, development, and democratic expansion. In addition to M. K. Gandhi, there is a lengthy number of authors from the twentieth and twenty-first centuries who have pointed out and written extensively on the aforementioned modern hazards of automation, mechanization, and technologicalization, etc. Willy Brandt, Sundarlal Bahuguna, E. F. Schumacher, I. Frolov, Jan Tinbergen, Alvin Toffler, Ian M. D. Little, Olf Palme, Sayed Hussain Altas, S. C. Dube, and several more are among these authors, theorists, and field workers.

Gandhi's essential beliefs and pledges, which he adapted from the writings of Leo Tolstoy, John Ruskin, David Thoreau, Jain, Buddhist, Hindu, Christian, Chinese, and Jewish texts, are peaceful ways of living for both people and countries. The basic tenet of this framework is the goodness of human nature. His lifestyle may be described as:

Contradictions abound in Gandhian thought and practice. For instance, Gandhi would take part in conflicts and World conflicts despite being a fervent advocate of nonviolence. Similar to this, he would begin a peaceful popular uprising against British authority and then abruptly for reasons that are best known to him, retracted it. He admired Subhash Chandra Bose's sense of patriotism. However, he refused to back him in the Indian National Congress presidential election. Gandhi spoke in the opening chapters of his book *Hind Swaraj* or *Indian Home Rule* about these discrepancies between his thoughts and actions, and the *Harijan* newspaper-

"I would like to say to the diligent reader of my writings and to others who are interested in them that I am not at all concerned with appearing to be consistent. In my search after Truth I have discarded many ideas and learnt many new things. Old as I am in age, I have no feeling that I have ceased to grow inwardly or that my growth will stop at the dissolution of the flesh. What I am concerned, with is my readiness to obey the call of Truth, my God, from moment to moment, and, therefore, when anybody finds any inconsistency between any two writings of mine, if he has still faith in my sanity, he would do well to choose the later of the two on the same subject."

The preceding two illustrations on earlier pages of this book depict the framework of Gandhi's idea of global politics. Here, a quick recapitulatory explanation could be appropriate. Gandhi believed that there is innate virtue in everyone together with a healthy and disciplined To fully understand the vicissitudes of the present technological knowledge age in a very violent, globalized world, a mostly nonviolent lifestyle is required. For instance, a person must exert himself physically every day even in this automated environment, which is typically more pleasant but more harmful owing to current pervasive pollution and other risks. Every healthy and normal person who is not experiencing stress or trauma owing to urbanization, automation, or other factors makes a contribution to their own country's progress. This is possible through training and education with the aim of preserving health, environment, culture, mental prowess and physical being from rebound impact of technologicalisation and fast emerging robotics etc.

To avoid and also settle a number of the current conflicts, training and education at many levels of human existence are necessary. A Satyagraha soldier who has received Gandhian education and training is well-equipped to engage in life's conflicts without resorting to violence. largely via peaceful means. Gandhi's *Autobiography*, *Constructive Programme*, *Hind Swaraj*, and Patanjali's *Yogpradeepta* all provide examples of his educational attempts and ideas. Gandhi's emphasis on his *New or Basic Principles* is central to his educational philosophy.

Education in the three R's of reading, writing, and math as well as the idea of learning and improving by repeated practice, including extracurricular activities for kids, teens, young adults, and adults alike. Gandhi's Tolstoy Farm experiments, which took place in Phoenix, South Africa, between 1904 and 1913, are rife with examples of basic education that includes daily manual labor and additional vocational training. Priority should be given to cleanliness, physical labor, education and income generation, extracurricular activities, reading, writing, and math, as well as character development, environmental stewardship, and living in harmony with nature. The essence of this philosophy of education rests in self-sufficiency, confidence and character building of an individual and the nation alike. One must begin from the smallest unit of humanity.

In Gandhian ideology, there is always a chance of reconciliation with different beliefs and ways of life, so long as compromise is sought not on essential issues but on minor ones. Accordingly, the Gandhian approach to save the earth from many dangers to human life will be to Bring together the practical-spiritual knowledge of the East and the Western materialism. The Gandhian idea demonstrates yet another route along this route. This is also adhering tenaciously to the truth (or so-called passive resistance), but with humility and assurance. The principle of satyagraha and its many methods are also present. Its guiding principle is bravery, not cowardice. Gandhi advocated being bold and forceful if one was unable to practice nonviolence. This is further extended into main techniques of Satyagraha such as Noncooperation, Picketing, Dharmaa, Hijrat and Fasting among others. These techniques and philosophy of Satyagraha pave the way to Sarvodaya or the development of all through nonviolent means.

Gandhi's greatest ideal, sarvodaya, forbids the use of the institutions of the State's overwhelming power. This societal state is one of self-controlled, enlightened anarchy. Thus, Gandhi may be categorized as a "philosophical anarchist" with Tolstoy, Kropotkin, and Bakunin. Gandhi's Sarvodaya or Ideal Society is not discussed in further detail. He prioritizes the here and now over the future. The *Hind Swaraj* gives a decent notion of his ideal state. According to Gandhi, this text alludes to an ideal state. For him, achieving an Ideal is rare. However, a country can always strive to achieve it.

Gandhi favors a predominately nonviolent democratic state with all accompanying practices and institutions, given the widespread opinion that nonviolence is ineffective in human and political concerns. He advises using Trusteeship, a state-run financial organization, to help For those in need. Villages are also given attention in order to support the development of a "village swaraj". The villages will serve as a true source of political power under Gandhi's plan. They will have direct power over the government:

The local community will endorse nonviolence via the use of Satyagraha tactics and refusal to cooperate. Village guards will be required to serve in a mandatory capacity, and they will be chosen by rotation from the register kept. by the community. Male and female adults in the community who meet the basic requirements for leadership will run the government. These will have all necessary power and jurisdiction. Since there won't be a traditional criminal justice system, the Panchayat will act as the combined legislative, judicial, and executive branch for the duration of its term in office. Perfect democracy based on individual freedom exists here. The person designs his own form of governance. He and his administration are governed by the nonviolent principle.

When Thoreau says, "That government is best which governs the least," Gandhi agrees with him. Gandhi **is opposed to the concentration of power in any form, whether it is political, economic, or otherwise.** Gandhi is an independent thinker. He states, "I look upon an increase in the state's power,"

in this passage. The state is a soulless machine, and although appearing to benefit society by reducing exploitation, it actually harms humanity the most by eradicating individuality, which is the basis of all development.

The Gandhian view of international politics is distinctive in that it places special emphasis on the individual, nonviolence, courage, liberties, rights, and obligations; minimal government; democracy; Satyagraha; Sarvodaya as the greatest goal; rural swaraj; and the decentralization of authority. trusteeship to improve finances right away. The term "holistic philosophy" refers to alternatives that are complete and systematic rather than patchwork.

Gandhian theory of international politics and peaceful world order has three main pillars:

- i) It must be nonviolent or at least predominantly nonviolent;
- ii) It has to be non-exploitative and cooperating;
- iii) It has to be based on reform, regeneration and education of the individual, and it must work its way up to the global and international level through reform or nonviolent democratic reorganisation different levels of society such as local, national, international and global.

Such a predominantly nonviolent democratic world comprising sovereign countries will function together in a voluntary world federation or an international organisation with certain characteristics, namely,

- Nonviolence,
- Independent sovereign democratic countries with no imperialism, colonialism and racial hatred,
- Every nation must feel as tall as the tallest. Distinction of big and small has to be obliterated,
- General disarmament,
- Unilateral disarmament initiative by some country when general disarmament is not succeeding,
- Application of the principle of "one for all and all for one",
- Conflicts and disputes to be settled peacefully through mutual negotiation, mediation and arbitration etc.,
- Minimum possible national and international army and police to maintain order in the absence of universal belief in nonviolence,
- An open, objective, alert, fearless, truthful, informative, self-sufficient, balanced and unbiased press and media with a deep sense of service to the people without profit motive.

The above mentioned pointers constitute Gandhi's practicable second best ideal of having predominantly nonviolent democratic states in the world system of peace and order.

The Gandhian doctrine strongly opposes exploitative, massively technologically advanced systems that are based in normless profiteering, unrestrained lust for power, and "blackmailing" the individual and the people with money directly and indirectly. Gandhi says, "Yes." countries and people must both be willing to make numerous sacrifices when necessary. However, because everything in the Gandhian theory of action and philosophy begins and ends with the individual, he does not sacrifice a person on the altar of society or the world community of countries.

Hugh Riminton of Vogue India and fashion columnist Bandana Tewari, who highlight Gandhi's disrobing of much of his Western and Indian attire after viewing the misery of the underprivileged masses in the preindependent India, have recently related Gandhi to the fashion movement. The world of architecture is currently seeing yet another Gandhian revolution. Laurie It is well known that Baker spearheaded the drive for more affordable, long-lasting, tranquil, and spiritually uplifting architecture.

What are being seen in the world about Gandhi are not only his international political theory but also his interdisciplinary adoption and application of his nonviolent way of life for peace and sustainable development in the areas of fashion, information and communication technology, and political, economic order too. Hence, Gandhian theory is becoming ever more relevant and incessantly prevalent though quite selectively.

The Gandhian idea of international politics has not yet been completely implemented. However, its primary attributes of nonviolence, peacefully resolving problems and disputes, The majority of the world's sovereign states currently agree, at least in principle, on issues such as maintaining a sustainable environment and ecology, ending exploitation, bolstering democratic freedoms, rights, and obligations, as well as other relevant concepts of international organization and cooperation. These principles are recognized in practice to the degree that they are recognized as indicators of effective and peaceful diplomacy and reciprocal ties.

Gandhian values of nonviolence and truth remain the basic foundation of human life even in this world of fanatical and retaliatory violence. This is true notwithstanding widespread illegal and legal huge violence, genocide, and deaths in international politics, notably by terrorist groups. weapons of mass destruction, including nuclear, chemical, and biological ones. When and wherever people's fundamental necessities are met and the constant struggle for survival is no longer a constant presence, these pragmatic principles are strengthened even more. A warped version of "Politics" exists when these principles of truth, nonviolence, and prudent self-sacrifice are absent. In truth and substance, politics is completely opposed to perversion of any type. In reality, the primary International, national, and municipal governments all have the responsibility of putting an end to all perversions, corruption, exploitation, violent outbursts, and disorders. That is the focus of the Gandhian view of world politics.

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