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GANDHI, HUMAN SECURITY AND CHALLENGES OF THE 21ST CENTURY

Abstract:

Once Emerson said, "The true test of civilization is, not the census, nor the size of the cities, nor the crops, but the kind of man the country turns out." We all know that in the modern world, the modern civilization has lost its real pervasive influence on human life. Gandhi had a moral approach to civilization because he accepted a spiritual interpretation of the Universe and history. According to him, "Civilization is the mode of conduct which points out to men the path of duty." But when we talk of the present times, there are some unattended and unachieved challenges of the 21st Century and coming generations regarding human security aspects, overcoming the poverty, marginalization and insecurity. The example of Gandhi, "a global giant for justice, respect for diversity and fundamental human rights" has inspired many other history-makers such as Martin Luther King and Nelson Mandela, Ban said. The then UN Chief said the message of each of these individuals was to champion human dignity and reject intolerance. "Non-violence does not mean non-action. It takes courage to stand up to those who use violence to enforce their will or beliefs," Ban said at the ceremony hosted by the Permanent Mission of India to the UN. The present paper is aimed to identifying the relevance of Gandhi's thoughts to respond to the above mentioned challenges regarding Human Security issues by considering the fast economic developments emerging in different parts of the world. Further, the paper will try to respond to the emergence of insecurity, relevance of having a cultural dialogue among nations so that there are harvesting understanding of others in human sense so that there will be universal sympathy that lead to peace and harmony among all of us. The other aspect of this paper is to attempt at analyzing the problems and crises of multiculturalism and finds solution to them through the ways of living that Gandhiji, the father of nation, has advocated.

Key words: Human Security, Gandhi, Millennium Development Goals, Rights

Full paper

Introduction:

After the publications of “Limits to Growth: A Report for the Club of Rome's” Project on the Predicament of Mankind (New York, 1972), and in 1973, E. F. Schumacher published his collection of essays, “Small is Beautiful: A Study of Economics as if People Mattered” (Vintage Books, London), the world has been haunted by the specter of environmental disaster and the depletion of natural resources. These two great works have had a substantial effect on the subconscious of all thinking people, although the day-to-day pressures of politics and economic growth may have given greater importance to the work of scholars like Herman Kahn, who co-authored a book “The Next Two Hundred Years”, published in 1976. Many of us now feel that industrialization based on insatiable consumerism as an indicator of growth and quality of life has become a threat to the world's environment. It contributes greatly to the continuance of the greenhouse effect, global warming as well as warning and the depletion of the ozone layer. The obsession with the acquisition of wealth also has led to the global trade in armaments and narcotics, and is destroying the natural habitat of the lion, the tiger, and other wild animals. This is endangering not only world peace, but the survival of mankind, and of the earth itself.

There is no gainsaying in denying that we inhabit a world affected by devastating human challenges and catastrophes. On the one hand, the peoples of the world are severely affected by human and natural disasters such as floods and drought which, if it does not destroy the physical infrastructure of their immediate surroundings it emaciate their capacities to provide for themselves.

And on the other hand, there is still a section of the world's population that endures suffering as a result of wars and civil strife. At times, such wars seem to fail to positively discriminate between a civilian and a combatant. From Darfur (in the Sudan) to Palestine, Lebanon and Iraq, we have, and still are, witnessing the suffering of many innocent lives. The world has either stood watch when the problems started, or its response was too little and too late, or the assistance never came at all.

We also inhabit a world where ordinary people continue to be denied their basic human rights that would enable them to live their lives to the fullest. The world is still struggling to realise the fundamental principle contained in the Report of the then United Nations Secretary General, Kofi Annan entitled in ‘*Larger Freedom*’, which argued that there is an important and inseparable link between development, peace and human rights.¹ Worse still, it appears more difficult to realise some of the observations contained in the Report of the Human Commission. The Commission on Human Security made a simple observation that human security is concerned with safeguarding and expanding people's vital freedoms and as such it requires both shielding people from acute threats and empowering people to take charge of their own lives.²

Some of the Basic and Important Problems Being Faced by the World Are:

Broader Understanding of Human Security:

In order to ensure that there is shared understanding of what human security is, it is important to provide a simple descriptive definition of human security. In a nutshell, it is the security that focuses on the protection of the people as compared to an exclusive focus on the protection of the State.³ It is important to emphasize a mistake that is often made is to conclude that those who advocate for human security are against State security. However, this is not necessary the case.

The fact of the matter is that the ideals of State security are rooted in specific historical, political and even economic developments. Largely and in many respects the dominant theories on security, and indeed those regarding development, reflect the history and experience of Europe and North America.⁴ In this regard, security is synonymous with the security of the state, generally against external threats. This state-centred understanding of security reflects state development patterns in Europe and North America where, during previous Centuries, local leaders established territorial communities through the violent conquest of their neighbours.⁵ Thus, security was defined in narrow and largely militaristic terms.

However this definition has proven inadequate to understand the contemporary challenges faced by people in different parts of the world. In some countries of the world in the 20th and the 21st Centuries, the sources of insecurity have become largely internal and while in others areas, the State itself became the source of that insecurity instead of being a provider of security. This view is synonymous to the findings of the Human Security Commission that the State remains the fundamental purveyor of security. Yet it often fails to fulfill its security obligations—and at times has even become a source of threat to its own people.⁶ Therefore, human security is about the shift that must be made by not assuming that the existence of the State means the protection of its citizens. It is a shift that challenges the view that acquiring a strong army with state-of-the-art military hardware would simultaneously mean security for the people of a State. Thus, human security must be seen as complementing State security, enhance human rights and consolidate human development.

Accordingly, the Commission on Human Security's definition of human security is: *to protect the vital core of all human lives in ways that enhance human freedoms and human fulfillment. Human security means protecting fundamental freedoms—freedoms that are the essence of life. It means protecting people from critical (severe) and pervasive (widespread) threats and situations. It means using processes that build on people's strengths and aspirations. It means creating political, social, environmental, economic, military and cultural systems that together give people the building blocks of survival, livelihood and dignity.*⁷

Challenges Confronting Human Security

There is a myriad challenges in the world today that confront human security and essentially these are problems cut across a variety issues. These include:

Civil Strife and Wars

Different peoples of the world are currently victims of many conflicts and live in war tone societies. Africa takes its fair share of these challenges. In Sudan, the people of that country have not been able to fully enjoy the peace and stability that they expected following the signing of the Comprehensive Peace Agreement (CPA) between the Khartoum Government and the Sudan's People Liberation Movement/Army (SPLM/A). The mostly devastated part of the country is Darfur region where ordinary people, the women and children, continue to suffer as victims of the carnage. The situation in Darfur brings to fore of the debate the inextricable link between human security and the responsibility to protect. Critical questions have to be addressed. For instance, how should and under what circumstances should the international community intervene in a country where there is great human suffering.

Concomitant to this is how should such interventions be undertaken without undermining individual State sovereignty.

Relating to the question of sovereignty there is a view that while there is a need for the international community to respect each country's sovereignty, there is an equal need to ensure that States are made aware that with sovereignty comes responsibility. This is

particularly relevant in the case of Sudan, where it would seem that the Government has not been willing to fully embrace the support of the international community. Thus far, there is an African Union Mission (AMIS) in Darfur, however because of the AU's capacity challenges calls have been made to bolster AMIS through UN support. These calls have been resisted by the Government of Sudan.

To be sure, this is not a critique of the stance taken by the Government of Sudan; rather it is one of the few recent examples that show the challenge with regards to the connection between human security and the responsibility to protect.

Elsewhere in the world there are similar devastating challenges. For instance, the world paid witness to a military invasion of Lebanon by the Israeli army. Without necessarily providing merits and demerits of such an intervention one cannot ignore the plight of the people of Lebanon during and after the attacks. Immeasurable amounts of destruction in the form of property, physical infrastructure and general people's livelihood. The world reacted to this challenge, but it is correct to argue that perhaps the response, which helped secure a cease-fire, only occurred too late. Among other things, conflict results in refugees and internally displaced persons (IDPs) who are faced with different challenges. More often than not, the women and children are the most vulnerable in these situations.

Global War on Terror

The manner in which the global war on terrorism was launched clearly thwarted if not entirely undermined the objectives of human security. To be sure, one would not be opposed to a decision by a State or a group of States seeking to tackle terrorism and rid the world of the problems it presents.

However, the manner in which this war has been carried out flies in the face of all the noble goals that humanity has attempted to achieve since the turn of the 21st Century. One of the best ways of ensuring that the objectives of human security are implemented is through multilateral action preferably under the aegis of the United Nations (UN) or any other regional structure such as the AU. However, the war on terror has primarily been undertaken within unilateralism, that is, outside of the collective mandate of the UN. When such unilateral action is undertaken, it would seem that States are left on their own will to do as they please.

Furthermore, the war on terror has resulted in the violation of some of the basic human rights and standards, such as rights to a fair trial and rights not to be arbitrary arrested nor detained. What we have seen is the implementation of the so-called rendition policy, where terror suspects are being moved from one country to another often below and above the limits of justice. This is one of the things that human security sought to prevent, that is, basic violations of people's freedoms.

Mad Rush for Arms:

In today's world, human security is possible only when the basic requirements of freedom and development are fulfilled. Further, wielding weapons for any purpose shows a great sense of insecurity and fear among those who possess them. Otherwise, weapons may not be needed for "security". German Action Committee is also demanding similar type of security by saying that "Security is not war, torture and terror". That's what even the great environmentalist and Nobele prize winner Amartya Sen also says in a different way. For Amartya Sen, considering and measuring development on the basis of GDP, National per Capita Income and other such widely accepted economic yardsticks is misleading and improper. For him, a nation with people having widespread education, necessary leisure time, proper and fulsome food, electricity for everyone, shelter for all and clothing for everyone

along with near complete human security and a great inner sense of security can be regarded as developed instead of a country having high GDP etc without the fulfilment of basic needs. Among poor and rich nations alike, basic needs can be fulfilled only when there is a great sense of self-respect and high regard for moral values among leaders and administrators in the Government. That is why Nobel laureates like Amartya Sen regards Development as Freedom (Oxford, 1999). Highest form of security is possible in a civilised and gentle world where even armed battalions do not coerce. Until there is widespread voluntary effort towards conflict-transformation by individuals and states alike, the cities of the world will not have rest from armed conflicts, wars and mass murders. Weapons cannot provide security. It is the morale and faith in God and truth that leads to real sense of security. Modern weapons and technology is leading to widening net of insecurity among peoples and modern armies.

As above stated, people face the potentially devastating effects of climate change; increasing competition for scarce resources such as fossil fuels; economic and social injustice; fear and insecurity generated by out of control violence in many places; nuclear proliferation and the threat of international terrorism using dirty bombs. State violence and bullying are not the answers to these problems.

Much of this has been brought about by an unsustainable economic system, driven by the corporate world - imperialism in a new form supported by foreign policies to which there is growing opposition everywhere. It is based on consumerism, militarism and a military economy. Abuse of corporate power includes domination of global institutions and interference with democratic processes and the media.

Global sourcing for lowest cost, is destroying livelihoods, increasing poverty and exporting unfair working conditions. Commercialised Western culture is bringing life style problems through over-use of technology. Treating nature as a resource to be plundered, food as a commodity and agriculture as an industry is degrading the earth, causing water shortage and desertification, polluting water and the air we breathe and corrupting the food we eat. As companies externalise the problems and costs they create, public services are unable to cope and the burden of public expenditure and taxation increases.

Vandana Shiva says: "...the social, ecological and cultural impacts of corporate globalisation are exposing the limits of an economic and political model based on greed, inequality and non-sustainability. Farmers are committing suicide, climate chaos is growing, violence is increasing and inequalities are threatening the very fabric of society."

New Kind of Challenge: Multiculturalism

Since time immemorial India has emerged as a multicultural country. Multiculturalism in India is not an accident but a historical fact. India has been subjected to various foreign invasions and conquests; hence, Indian culture has assimilated the best of cultures of many races. India is a multi-cultural state in which maintenance of unity in the midst of diversity is the pertinent issue. Multiculturalism as defined in *Macmillan English Dictionary* is, "the belief and practice of giving equal importance to each or different cultures in a society". The respect for 'the other'-specifically the practitioners of other cultures is not an easy issue in the twenty-first Century when people have been self-centered, materialistic and ego – centric. In such a crucial time to preserve the integrity of Indian nation and quintessence of Indian culture is the main issue before the leaders of the country. Gandhiji, the father of Indian nation, was well-aware of the complexity of human psyche, imperfection of human nature and the problems that the multicultural country like India is to face. Hence

he advocated certain principles which need to be followed in order to preserve the sanctity of multiculturalism in India.

As above stated, from time immemorial, India has emerged as a multicultural country. The people of different religions, languages, regions, dialects, castes and creeds inhabit it. At present, it has more than 1650 mother-tongues belonging to five different language families, that is Austro-Asiatic, Dravidian, Indo-European, Semito Hermitic and Tibeto- Burman. The constitution of India recognizes 22 languages. In the curricula of school and colleges it has also introduced a three language formula: mother tongue (a regional language) Hindi (a national language), English(a international language). Such an introduction of three language formula has helped in the promotion of multiculturalism. Language is culture specific. If in a particular region an Indian learns three languages – regional, national and international he develops a fascination for diverse cultures – local, national and global – here lies the source for strengthening multiculturalism.

Millennium Development Goals: A Case Study of India with Special Reference to Human Security

In 2013, the World Bank adopted two goals: First, reduce global extreme poverty to 3 percent by 2030. Second, promote shared prosperity defined as the income growth of the poorest 40 percent of the population within every country. Poverty is a concept intrinsically linked to welfare – and there are many ways in which one can try to measure welfare.

In this entry we will focus mainly (though not exclusively) on poverty as measured by ‘monetized’ consumption and income, following the approach used by the World Bank.

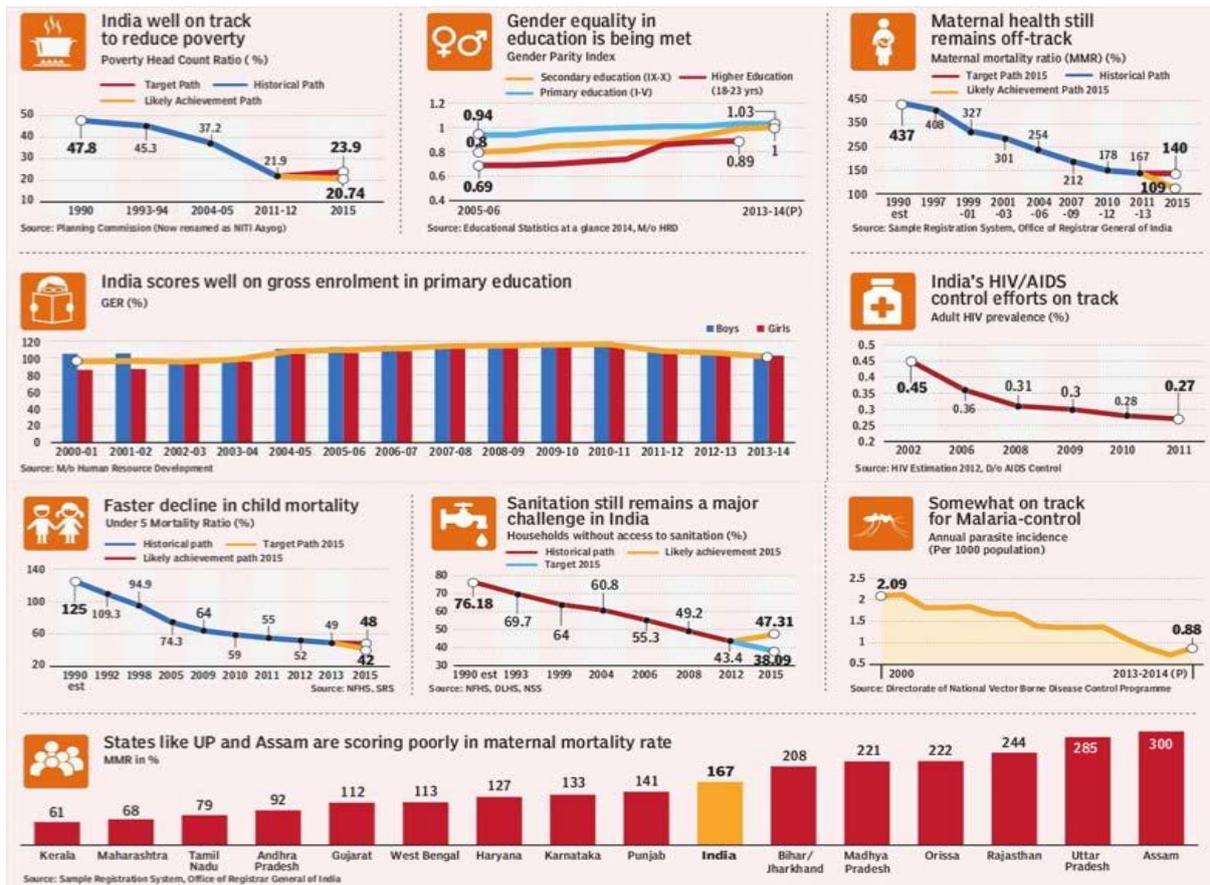
The available long-run evidence shows that in the past, only a small elite enjoyed living conditions that would not be described as ‘extreme poverty’ today. But with the onset of industrialization and rising productivity, the share of people living in extreme poverty started to decrease. Accordingly, the share of people in extreme poverty has decreased continuously over the course of the last two Centuries. This is surely one of the most remarkable achievements of humankind.

The effort to reduce poverty will closely linked with increasing access to education and improving health conditions.

For achieving the Millennium Development Goals (MDGs), India’s scorecard on attaining them remains unsatisfactory. Of the eight goals, the country is on track to meet just one-and-a-half, will miss three-and-a-half and may just partially meet three goals. India will have to take some quick corrective steps to meet the targets which were set up by the United Nations in 2000.

While the country has made great strides in reducing poverty—the share of people below the poverty line decreased from 45.3% in 1993 to 21.9% in 2011—the target of halving the proportion of people suffering from hunger by 2015 could not be met. The irony is that despite buffer stock of foodgrains being more than double the requirements, India has still not been able to eliminate hunger from the country due to poor health and sanitation facilities.

The country also missed the target of reducing the under-five mortality rate to 42 per 1,000 births in 2015. Even in maternal health, India missed the target of reducing the Maternal Mortality Ratio from an estimated 437 per 1,00,000 live births in 1990 to 109 by 2015.



On environmental sustainability issues, data from NSSO show only 46.1% households in rural India have drinking water within the premises and for most tubewell/borehole is the principal source of drinking water. Access to sanitation facilities is a major concern as around 60% households in rural areas do not have latrines and 62% households in the hinterland do not have access to bathroom.

Present Prime Minister Narendra Modi's ambitious Swachh Bharat project that seeks to clean up around 1,000 Indian towns besides eliminating manual scavenging is now expected help improve the sanitation facilities but there has to be a concerted effort from both the Centre and the states to achieve the MDGs quickly.

The Vision And The Way: Gandhi's Vision

The Gandhian conception of security can provide a great sense of strength and conviction to modern global citizens. However, for this, a process of transformation has to begin for helping evolve a general confidence in the ways of Gandhian nonviolence. "Change is the law of nature." It is a widely and universally accepted fact of human life over the ages. This law, however, does not change. Change involves innovation and zest for life. Modern technology is indeed its most glaring example. The ultimate end of this surging ahead of modern technology is in the "changelessness and timelessness" of the need for security, prosperity, development and peace. Ephemeral nature of change moves forth towards fulfilling the perennial needs of this spaceship Earth. 'What changes' is subject to a cycle of moving forward to attain the utmost need and truth. 'What does not change' attracts endless exploration for ageless human need of a permanent security. Can there ever be an enduring

sense of security “as a living fact” for all individuals in this world replete with recurring experiences leading to innovations and acts of mass destruction through terror, mishaps and cold blooded, planned or schematic onslaughts against humanity at large? Quest for an answer to this query cannot but lead us to largely an unexplored perspective of nonviolence in the Gandhian conception of realities of human life. Present- day global needs and diverse scenarios of WMDs, depletion of resources, pollution, terrorism, increasing promiscuity in modern “civil society”, balance of terror and mutual suspicions among peoples and nations alike appear to be self-defeating.

It is a remarkable tribute to the perspicacity of M K Gandhi, a young, inexperienced lawyer from Porbander in Gujarat, working in South Africa before the first world war, that in *Hind Swaraj* (1908-09), his major critique of western civilisation as it had then developed, he had expressed the view that the western way of life would not be sustainable. He came to this conclusion after a study of western anti-industrial writers like Thoreau, Ruskin, and Tolstoy. Gandhi corresponded with the latter, and set up the Phoenix Ashram and Tolstoy Farm in South Africa, based on the ideas that he had then developed. On similar lines, according to N. Radhakrishnan who pointed out that Gandhi had successfully demonstrated that "each member of this community could live in harmony with nature. The community life Gandhi was developing consisted of manual labour, tree planting, agriculture, simple life, and crafts". These could not be described as 'utopian ideals', Radhakrishnan continued. "The running and recurrent principle of the community life was to live according to the rhythm of nature and in harmony with what nature offers" (p 10). It was because of his experience of dealing with environmental and development issues that Gandhi, when asked if he would like to have the same standard of living for India's teeming millions as was prevalent in England, remarked, "It took Britain half the resources of the planet to achieve this prosperity. How many planets will India require?" At another time, he remarked, "The earth provides enough for every man's needs but not for every man's greed" (pp 6-7). This concern is entirely in line with that of the world's environmentalists and others in the modern world who organised the Rio summit on environment and development in 1992, and who are carrying on a vigorous debate on the question today.

Gandhi built his political and social thought based on: (i) peace and non-violence, (ii) universal brotherhood and harmony from the individual and the family to the country and the world, (iii) working towards a society that is not exploitative of nature and human beings, (iv) rationality, and adaptability to change in conditions, and (v) simple living and high thinking. The following means were recommended for adoption to fulfil the above Gandhian principles, which those present fully accepted: (1) social reforms, women's education and empowerment; (2) a balance between industrial and agricultural activities and rural and urban development; (3) trusteeship for managing of natural and productive resources; (4) adoption of such technologies as are employment-friendly, eco-friendly and market-friendly; (5) opposing unbridled exploitation of natural and productive resources which promotes consumerism; and (6) adoption of an energy strategy that is decentralised, ecologically viable and non-exploitative.

Gandhi's thinking could not be more relevant at a time when the Doomsday Clock edges forward and we fear we are moving closer than ever towards nuclear Armageddon and irreversible global warming.

Mahatma Gandhi was not an armchair academician or a cloistered visionary. He was deeply concerned with the world around him. He disclaimed being a visionary. He said: "Mere discipline cannot make leadership. The latter calls for faith and vision" (CWMG

72:217). The core of his vision for the people of India was contained in his concept of Swaraj, the fountainhead from which the whole range of the concepts of Gandhian philosophy flow. It necessarily starts with political self-rule as a means to achieving economic, social and moral freedom. It applies equally to the individual, the society and the state.

His concept of freedom was self-rule, i.e. self-restraint and not freedom from all restraint which “independence often means” (CWMG 45:264). “Swaraj means freedom not only for oneself but “for your neighbour too” (CWMG 60:254), because, “Men aspiring to be free could hardly think of enslaving others. If they try to do so, they would only be binding their own chains of slavery tighter” (CWMG 87:162). He defined Swaraj as a social state “in which the poorest shall feel it is their country in whose making they have an effective voice.....no high class and low class of people.....all communities shall live in perfect harmony.....no room in such an India for the curse of untouchability or.....of intoxicating drinks and drugs. Women will enjoy the same rights as men” (CWMG 47:389). Inherent in his vision of Swaraj was his vision of democracy: “Democracy, disciplined and enlightened, is the finest thing in the world” (CWMG 47:236).

Towards a Humanistic Social Order

Gandhian vision of swaraj covered all aspects of human life, including the vital area of ‘Political Economy’. Gandhian economics is normative, a means to obtaining a non-violent, egalitarian, sustainable, progressive and happy social order. To him economics and ethics go together: “True economics never militates against the highest ethical standard, just as all true ethics.....must at the same time be also good economics. As economics that inculcates mammon worship and enables the strong to amass wealth at the expense of the weak, is a false and dismal science....True economics.....stands for social justice; it promotes the good of all equally, including the weakest and is indispensable for decent life” (CWMG 66:168).

He had made his first major statement on socio-economic order in his paraphrase of John Ruskin’s ‘Unto This Last’ (1860) in his booklet titled ‘Sarvodaya’ (‘Welfare of all’, 1908). He summed up his understanding of the lessons of Ruskin’s book in his Autobiography as:

1. That the good of the individual is contained in the good of all.
2. That a lawyer’s work has the same value as a barber’s, in as much as all have the same right of earning their livelihood from their work.
3. That a life of labourer or tiler of the soil is the life worth living” (CWMG 39:239).

In a speech delivered (22.12.1916) at Muir College Economic Society, Allahabad, he defined ‘real economics’ thus: “In a well-ordered society, the securing of one’s livelihood should be and is found to be the easiest thing in the world. Indeed the test of orderliness in a country is not the number of millionaires it owns, but the absence of starvation among its masses.... These are real economics” (CWMG 13:312).

The spiritual and moral foundation of the whole range of Gandhi’s leadership may be best summed up in his own words written at the end of his Autobiography: “To see the universal and all-pervading Spirit of Truth face to face one must be able to love the meanest of creation as oneself. And a man who aspires after that cannot afford to keep out of any field of life. That is why my devotion to truth has drawn me into the field of politics....those who say that religion has nothing to do with politics do not know what

religion means....identification with everything that lives is impossible without self-purification; without self-purification the observance of the law of Ahimsa must remain an empty dream; God can never be realized by one who is not pure at heart. But the path of self-purification is hard and steep. To attain to perfect purity one has to become absolutely passion-free in thought, speech and action; to rise above the opposing currents of love and hatred, attachment and repulsion. I know that I have not in me as yet that triple purity, in spite of constant ceaseless striving for it.....I must reduce myself to zero. So long as man does not....put himself last among his fellow creatures, there is no salvation for him. Ahimsa is the farthest limit of humility.

Albert Einstein's remarks about Gandhi sums up the essential character of his leadership: "A leader of his people, unsupported by an outward authority, a victorious fighter who always scorned the use of force, a man of wisdom and humility who has confronted the brutality of Europe with the dignity of the simple human being and at all times risen superior...." Mahatma Gandhi remains the ultimate leader, from whose life and thought there is so much that every one of us can learn and try to absorb in our lives.

How important is Gandhi? Well, more than a 100 nations have chosen to release a stamp of Mohandas K Gandhi (1869 – 1948). He is revered as the father of the nation by the world's largest democracy and has been an acknowledged inspiration for many other leaders who have fought successfully for the improvement of humankind. All of this continues even more than 60 years after his death. For leaders and managers looking at making lasting impact, Gandhi surely presents some ideas to ponder. Gandhi's ideology and its implementation were crucial in India's fight for independence in 1947. His ability to be both a transformational leader and a transactional leader has been studied and commented on by many. Fortunately, we have several written works and some audio recordings that help us get a clear idea of what forces saw him emerge as a leader and do so successfully. In itself, this should serve as a lesson for leaders and managers to constantly document their own journey not only for personal self-reflection but also for their followers to learn from.

Although there are many traits and behaviors that caused the success of Gandhi, but these two keys ingredients are probably missing from many of today's leaders.

Leadership By Example

Gandhi's greatest ability was to walk his talk at every level and in every way. India continues to be a nation of many diverse nationalities but never did they so unanimously identify with another leader as they identified with Gandhi and this was across classes and communities which were even more sharply divided than they are these days.

He practiced what he preached at every possible level. Be it how he dressed like the poorest Indian with a hand woven cotton cloth that barely covered his body and had the simplest of watches and glasses. When it came to personal possessions, unlike today's leaders (both business, political or religious) he had the barest of minimum. Another great leadership quality was in his treatment of others: his letters and writings to other great leaders in India, the world and even to young children never had a patronizing or "holier-than-thou" element but always looked at everyone (and even animals) as equals. If he dressed and lived as the commonest and poorest Indian, where did the connect with the affluent happen? Firstly it was in his renouncing the wealth and affluence he had done. More importantly though was his ability to articulate a vision in a language that they understood and were inspired by.

As leaders we need to ask ourselves to what extent do we lead by example? In simple small ways, the message can be given, travel policies in organizations, dress codes, dining areas are all visible signs but the invisible signs are equally important – leaders who have put their interests over the organizations they created/grew have prospered as individuals but always at the cost of the institution they built or worked for.

Gandhi used to pose himself first as a man (global citizen), then as the citizen of India and finally as a man of Gujarat. Hence Gandhism is rooted in the culture of humanism rather than that in a specific regional culture. The problems related to culture identity and difference can be minimized if the people resort to tolerance. Gandhiji was the incarnation of tolerance. He tolerated his enemies like the British but did not appreciate the attitude of British. Hence he could bring independence to India through non-violent methods. Gandhiji's view was that humanity is at the center and culture is meant for the promotion of welfare of all human beings. He was not a fanatic like Hitler. Hence his ideology suits multiculturalism in India.

Stanford Encyclopedia of Philosophy describes multiculturalism as an umbrella term to characterise the moral and political claims of a wide range of disadvantaged groups.' Gandhiji was a champion of disadvantaged groups of India: the untouchables (Harijans), the low caste people, the primitive tribes, the women and so on. Gandhiji has fought for the uplift of the disadvantaged people of India which is clearly evident from his writing in *Young India* (1.5.30):

The Swaraj of my ...our ...dream recognizes no race or religious distinctions. Nor is it to be the monopoly of the lettered persons not yet of moneyed men. Swaraj is to be for all including the former, but emphatically including the maimed, the blind, the *starving toiling million*(qtd. in Roy, 76, 2003)⁸.

In 1925 he wrote something in context of Swaraj in *Young India* which is favourable for the growth of multiculturalism:

...Real swaraj will come not by the acquisition of authority by the few but by the acquisition of the capacity by all to resist authority when it abused. In other words

: *Swaraj* is to be obtained by educating the masses to a sense of their capacity to regulate and control authority.

Gandhiji's political philosophy – the concept of *Swaraj* admits cultural diversity and maintenance of unity in the midst of diversity. In no way it promotes dictatorship which goes against the principles of multiculturalism. In Gandhiji's concept of *Swaraj* the native has as much liberty as the immigrant does have; the man has as much freedom as woman. Such a state of affairs strengthens the roots of multiculturalism.

Gandhiji's concept of religion corroborates to multicultural perspective. In his article *Gandhi, Religion and Multiculturalism: An Appraisal*, Siby K. Joseph⁹ quotes Gandhiji's views from *Hind Swaraj*:

Religions are different roads converging to the same point. What does it matter if we take different roads as long as we reach the same goal? In reality, there are as many religions as there are individuals.

Indeed Gandhiji respects the individuality in a person of any religion – be he Hindu or Muslim or Christian or Parse. He used to dine with the people of any social status. Indeed he

upheld the quintessence of Hinduism. In *Young India* on 22nd December 1927 he wrote something which defends his stance of multiculturalism:

In spite of being a staunch Hindu, I find room in my faith for Christian, Islamic and Zoroastrian teaching; mine is a broad faith that does not oppose Christians- not even a Plymouth brother- not even the most fanatical Mussalman. It is a faith based on broadest possible toleration. I refuse to abuse a man for his fanatical deeds because I try to see them from his point of view..It is a somewhat embarrassing position, I know- but to others, not to me!

The above words of Gandhiji speak eloquently in favour of the existence of diverse religions and diverse cultures. Fanaticism is the enemy of multiculturalism. Gandhiji practised tolerance for all religions and advocated to give up fanaticism of all sorts. Thus he was paving the way for multiculturalism to flourish in a country like India.

Spirituality is the essence of religion. Gandhi was basically an advocate of spiritual practices . He was the exponent of the concept of the spiritualization of politics but not the reverse – the politicization of spirituality. In 1929 he made statements in context of *Ramarajya* which are worth analyzing in context of multiculturalism:

I warn my Mussalman friends against misunderstanding me in my use of the words ‘Ramaraj’. By Ramaraj I do not mean Hindu Raj. I mean by Ramaraj Divine Raj, the kingdom of God. For me Rama and Rahim are one and the same deity. I acknowledge no other God but the one of the truth and rightness. Whether Rama of my imagination ever lived or not on this earth, the ancient ideal of Ramaraj undoubtedly one of true democracy in which the meanest citizen could be sure of swift justice without an elaborate and costly procedure.¹⁰(*Young India*, 305)

The above passage sheds light upon Gandhiji’s concept of *Ramarajya* (the Utopian ideal). Ideal conduct of each citizen – be he a Hindu or Muslim or Christian which is a must for materializing the concept of *Ramarajya*. It is a necessary condition for the sustenance of multiculturalism . Democracy can thrive in a multicultural country like India if the citizens tolerate the cultures and traditions of each section of heterogeneous population. Gandhiji’s worship of Rama, the ideal ruler and ideal man, is not without justifications necessary for the emotional integration of people in a multicultural nation like India.

At another point, Gandhi ji added that, the state represents violence in a concentrated and organized form. The individual has a soul, but as the State is a soulless machine, it can never be weaned from violence to which it owes its very existence ...What I disapprove of is an organization based on force which a state is. Voluntary organization there must be(Prabhu, 412, 2011).¹¹

Gandhiji was emphasizing persuasion rather than force as a method to be adopted for the progress of the nation. Hence he was focusing on the role of voluntary organizations. Indeed it is the voluntary organizations which can play significant roles in the maintenance of unity, harmony and peace in a multicultural state like India. Such organizations can sort out cultural differences between different tribes, religions and so on.

As regards the sustenance of multiculturalism in India Gandhiji’s views published in *Young India* dated 1st September 1921 are worth analyzing. He said, “It stands for synthesis of the different cultures that have come to stay in India, that have influenced Indian life, and that, in their turn, have themselves been influenced by spirit of the soil. This

synthesis will naturally be of the Swadeshi type, where each culture is assured its legitimate place, and not of the American pattern, where one dominant culture absorbs the rest, and where the aim is not towards harmony, but towards an artificial and forced unity.”

To conclude, at present, multiculturalism in any country of the world-America, Canada, Australia, United Kingdom and above all India, is not without shortcomings. In many parts of the globe agitations are launched for recognition of ethnic identity and accommodation of cultural differences- India is not free from it. For the progress of a multicultural state, especially India, the adherence to Gandhian ideology and philosophy is necessary because no other political thinker has voiced about the need of sinking the cultural differences as Gandhi has done.

Conclusion:

There are some challenges existed of the 21st Century on human security aspects, namely, not limited to the followings: overcoming the poverty, marginalization and insecurity. As to refer to what United Nations defines that human security as the right of people to live in freedom and dignity, free from poverty and despair, therefore, there is a lot significant contribution of what Gandhi ji wisdom movement to address the above challenges. It is obviously found that Gandhi thought on freedom from want, his echos on peace and humane approach towards social conditions have been very much relevance to relink of his thoughts and reformulate the state policy of the country. This paper is aimed at identifying the relevance of Gandhi thoughts to respond to the 21st challenges on Human Security issues by considering the fast economic development in many part of the world, but on the other hand also there are quite evidence of the insurgencies and insecurities insurance that worsening the access to economic distribution and social wealth.

Mahatma Gandhi was not a armchair academician or a cloistered missionary. He was deeply concerned with the world around him. According to him, “Mere discipline cannot make leadership, the latter calls for faith and vision.” The long standing of Gandhi account on human security basically mentions that human security is only possible when the basic requirement of freedom and development are fulfilled. Therefore, there is supposed to be a moral guidance for the state policy maker to think to not only addressing on efforts to increase GDP but also give a proper access of social welfare to all. To respond to the emergence of insecurity, Gandhi thought about the relevance of having a cultural dialogue among nations so that there are harvesting understanding of others in human sense. If this is done well, therefore there will be resulted at universal sympathy that lead to peace and harmony.

Our primary duty is to develop character traits in ourselves that foster social service because "Man's highest duty in life is to serve mankind and take his share in bettering its condition. This is true worship--true prayer." We are obligated to make a "contribution to an ideal order of human life," and to achieve this the individual must through self-examination become "sincere in himself, bear no malice, exploit no one and always act with a pure mind. Such men alone can serve mankind."(CWMG, 340-41)¹²

Mahatma Gandhi was unique in this modern world to advocate non-violent methods for solving social, economic, political and religious problems. It is in this context that we have to examine the efficacy of warfare without weapons. There have been a number of times, however, when one or the other aspect of Gandhi's non-violent technique has been questioned and its validity and its practicability doubted. This essay tries to show that the technique of non-violence as advocated by Gandhi is the most effective and the least expensive method of solving social, economic, political and religious problems. And in one

line, the solution lies in “Dialogue among nations and people is to solve all kinds of disputes.”

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