

Globalization and Gandhian Ideology

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The ideological thrust of Gandhian way is mainly based on three related concepts namely, sat, ahimsa and tapasya. 1. *Sat* – Which implies openness, honesty and fairness: truth 2. *Ahimsa* – Refusal to inflict injury on others. 3. *Tapasya* – Willingness for self-sacrifice. These concepts are main part of his ideology. Ideology is a set of values, beliefs, norms etc. There are three aspects of globalization - *Economic globalization, Political globalization and Cultural globalization*

In this paper main concern is given to the cultural globalization. Ideology is a component of cultural globalization. The concept of ahimsa is a global concept. In the time of Gandhi the use of ICT in the limited manner but now a days the use of ICT in large level. Because of ICT Ahimsa and Satyagrah became global. After Gandhi the use of these concept by Nelson Mandela and Yong Song Sukkee and some countries like Tunisia, Arab countries etc. Gandhi's philosophy of nonviolent, assertive resistance, *Satyagraha*, was practiced for one-half century, in one form or another, by Leo Tolstoy and by Dr. Martin Luther King, Jr., by the Student Nonviolent Coordinating Committee, by the Community for Creative Nonviolence, and by others who desired change in the direction of Truth and fairness, yet were unwilling to make respect for their opponent or for the law the first victim of their protest. Anyone who used violent means to gain a social good practices something other than *Satyagraha*. In India the ideology of Gandhi is adopted by Vinoba and J.P. in Bhudhan and Gramdan movement. In recent example of this Gandhian ideology against corruption reflected in India by Anna Hazare movement.

The six elements of Anna's ideology are influenced by Gandhi are *Suddh Achaar, Suddh Vichar, Niskalank jivan, Tyagmai jivan, Sachchai ke marg par chalna, and Apmaan sahne ke chamta* and three slogans taken by Anna from Indian national movement are *Vande Matram, Bharat Mata Ki Jai* and *Inklab Zindabad*.

Based on these concepts in Gandhian way of social life. Gandhi had great faith in satya. Throughout his life he experimented with truth in various forms. For the understanding of Gandhian ideology and its relevance in the contemporary society one has to understand these concepts. Gandhian philosophy has always been a topic of discussion especially in this contemporary world where his ideas appear redundant amidst the pragmatism and materialism which prevails....still to discard the relevance of his thought is akin to removing the element of humanity from man as his philosophies like "*satya*" and "*ahimsa*" emanate basic human principles of love, compassion and tolerance. His philosophy of "*satyagrah*" which according to him meant "*the force which is born of truth or violence*" is required more in the contemporary world scenario where accumulation of

nuclear weapon has become the means to attain supremacy. Despite the efforts of various peace keeping force the threat of nuclear war persists in the sub consciousness of world and the only method which has the potential to remove this “ever lingering fear” is satyagrah. But his pragmatic ideas are still relevant in contemporary globalization world. The present paper is an attempt to point out the contemporary relevance of Gandhian ideology as reflected in this ideas of Anna for India against corruption in Indian society particularly in this context of globalization taking place in contemporary world.

GANDHI.....a single word that echoed the dreams of millions of people ...a single entity who bore the burden of a whole nation.....an idea that reincarnates every time it's assassinated.....an intangible realitya beacon of hope to millions of Indian who were bowed under the weight of years of slavery.....a person who was in the vanguard of India's freedom struggle.....an enigma that still fails not to awe us.....he was the man “*who could talk with crowds and still keep his virtue.....or walk with kings and not lose the common touch*”.

In this fast globalizing world where capitalism is gradually becoming the word of the day, Gandhi's concept of decentralization of means and resources and his model of economic development which talked of developing villages as an independent production and administrative unit has become more relevant in order to save us from various economic, social, ethical and emotional hazards which are the consequence of this large scale industrialization and have become silent killers of the human race.

Gandhi too talked of globalization but in a positive manner. His uniqueness did not lie in the fact that he was extraordinary but in his being extraordinarily ordinary and this simplicity of his was reflected in his thoughts too. His idea of swadeshi which talks of “production for neighbors” if applied to the world at large with his theory of “*antyodaya*” or “*the last man*” which speaks of providing every individual with the basic necessities can negate the effects of globalization by ensuring everyone fruits of developmental process.

Corruption in India

Corruption “deepens poverty, it debases human rights, it degrades the environment, it derails development, including private sector development, it can drive conflict in and between nations; and it destroys confidence in democracy and the legitimacy of governments. It debases human dignity and is universally condemned by the world's major faiths.” In other words, as per the definition given by the World Bank in 2000, corruption is the “abuse of public office for unauthorised private gain” (Yadav, 2011). Quite disappointingly, such trends are widely practiced in India, irrespective of successive attempts made by the various governments that have been formed since Independence, to eradicate corruption. In fact, the dynamics of corruption in Indian democracy are multi-faceted. Corruption has destabilised the effectiveness of all institutions of governance in India thereby debilitating the rule of law and access to justice (Raj Kumar, 2011). In fact, the roots of corruption in post-Independence India lay in its economic policies that continued to operate till the late 1980s. Over-regulation, protectionism, and government ownership of industries led to slow economic growth, high unemployment, and widespread poverty. This system of bureaucratic control by the government has in course of time generated endemic corruption in the country. The absence of political will and sincerity has also been instrumental in the flourishing of corruption in India.

Corruption has taken the shape of a fundamental problem affecting the social fabric as well as the political framework of Indian society. Hence, it can be found both on a large scale undermining fairness in governance and also at the micro level affecting the lives of every common citizen on a day to day basis. “it is a well-known fact that without paying bribes, it is difficult to get anything done in any office or institution. In a study of petty corruption, India prominently figures

among the thirty most corrupt nations in the world.” (Raj Kumar, 2011; pp. 97) In a way, corruption in India has led to lack of transparency and accountability so far as public institutions are considered, thereby leading to an empowered bureaucracy and deep-rooted abuse of power. Hence, it is not surprising to hear of the controversies related to the 2G spectrum allocation or the Commonwealth Games in India. Against such a backdrop, the outbreak of the Anti-Corruption Movement in 2011 was extremely relevant and in no time, it captivated the imagination of the masses and spread like wildfire.

Anna and anti-corruption movement

The anti-corruption movement, led by Kisan Baburao Hazare, more popularly known as Anna Hazare, was designed to highlight the issue of corruption, a reigning phenomenon in post-Independence India as mentioned above. Before discussing the objectives and trajectory of the movement, some light should be thrown on the life and history of its primary protagonist Anna Hazare, his peoplecentred and people-controlled perspectives as reflected in Ralegaon Siddhi, his long-drawn anticorruption agitations against the political society of Maharashtra and his adopting of ‘Gandhian’ methods of protest. It is Hazare’s philosophy and principles that gave the initial push to this citizens’ eruption, which later became a country-wide call for a corruption-free India. “His fast unto death became the rallying point for a nationwide movement and forced the government to form a joint committee to draft the Lokpal Bill.”

Thus, Anna Hazare through his peaceful struggle, using the non-violent weapon of fasting, succeeded in getting some revolutionary laws legislated in Maharashtra. In fact, his choice of non-violent methods of protest has given him the tag of being a ‘Gandhian’. He believes that “The dream of India as a strong nation will not be realised without self-reliant, self-sufficient villages, this can be achieved only through social commitment and involvement of the common man. Building concrete jungles does not mean development as Gandhiji had rightly said. Surely, one needs to live for oneself and the family but simultaneously one owes something to your neighbour, your village and your nation too.” In his personal life also, he has maintained simplicity throughout and has dedicated himself towards social service/ eradication of injustice, discrimination and corruption. Quite logically, his endeavours against corruption, in the course of time, have been up-scaled from the state level (Maharashtra) to the national level targeting the central government and its ministers, some of whose involvement in huge corruption scams have actually helped create an apt platform for the nation- wide anti-corruption movement that was launched in 2011

August 2011 events

Following Anna’s hunger strike and the nation-wide ripples of remonstrance, a debate on the Jan Lokpal Bill was held in Parliament on 27 August 2011. With Hazare demanding three principles, (i) citizens’ charter, (ii) lower bureaucracy to be under Lokpal through an appropriate mechanism and (iii) establishment of Lokayuktas in the states, both houses of Parliament agreed to the principles. “Winding up the day-long debate, (Pranab) Mukherjee said while a ‘respected’ Gandhian with ‘massive support’ was on agitation, it was not always necessary to move in conventional straight jacket way”. This finally marked the end of the fast, though Anna made it very clear that he was only suspending his fast for the time being and would end it only after a strong Lokpal Bill was passed by the Indian Parliament. “Parliament has spoken....the will of Parliament is the will of people,” said Prime Minister commenting on the development... In the Lok Sabha, leader of the opposition Sushma Swaraj said, “History has given us an opportunity, which we should not miss. Let us not get into technicalities. We should give this country an effective, strong, free and impartial Lokpal.”

After these arguments and counter arguments, the government finally withdrew the Lokpal Bill introduced in August 2011 and reintroduced 'The Lokpal and Lokayukta's Bill 2011' along with the 116th Constitutional Amendment Bill, which also included reservation for minorities and 50 per cent reservation for Scheduled Castes, Scheduled Tribes, Other Backward Classes and women. "Hitting out at the government on the 'useless' Lokpal Bill, Anna Hazare challenged Congress chief Sonia Gandhi to a public debate on it to convince people that the proposed legislation is strong... Hazare said the new Bill is of no use if the anti-corruption ombudsman does not have control over CBI and the lower bureaucracy is not brought under its direct control. He said he would go on a three-day hunger strike from December 27-29 and would launch "jail bharo" struggle. "My jail bharo protest will be outside the residence of Sonia Gandhi and Rahul Gandhi," the 74-year-old activist said."

"The government was repeatedly telling us that by proceeding with protests while Parliament was considering the Bill, we were showing contempt for parliamentary democracy. We had responded by pointing out that by overlooking the wishes of the people as expressed in numerous polls, surveys and referendums, all of which showed that more than 80 per cent of the people favoured the Jan Lokpal Bill, the government was showing contempt for the people. The drama in the Rajya Sabha showed that the government was not even willing to go by the will of Parliament. This gives rise to fundamental questions about the functioning of Indian democracy. Is this form of representative democracy allowing the will of the people to be reflected in policy and law-making, or is it being held hostage to parties and their leaderships to be determined by their own whims or corrupt considerations? Has the time come for us to rethink and deepen our democracy by putting in place systems where laws and policies would be decided by decisive inputs of the people (through referendums and gaon sabhas, or village councils) rather than only by such "elected representatives"? We hope that this fundamental issue would bring about an even broader public engagement than what has been witnessed during this Lokpal campaign." (See Bhushan, P., The Saga of the Lokpal Bill, (The Hindu, January 2, 2012)³¹ On December 27, 2011 Sushma Swaraj again "punched holes in the government's Lokpal Bill saying it was anything but a strong and effective law to deal with corruption in the country. It is patently unconstitutional (bill)... deeply flawed and tampers with the basics of our Constitution," The debate resulted in the Lokpal Bill being passed to the Upper House of Parliament (Rajya Sabha) but the Lokpal was not given Constitutional status as expected. It failed as the government did not manage the two-thirds majority of the members present and voting. Later, the Bill was passed by the President of India as per constitutional norms. However, as the government prepared itself for a tough tussle in the Rajya Sabha, the focal point of its concern was a key partner, Mamata Banerjee, Chief Minister of West Bengal (from Trinamool Congress party). She wanted 14 pages of the Bill to be dropped (which deal with Lokayuktas or anti-corruption agencies at the state level and would violate the autonomy of the states). Meanwhile, Anna Hazare again began his fast demanding a stronger version of the Lokpal Bill at MMRDA ground in Mumbai. However, "smarting under poor response and bad health, Anna Hazare, called off his fast a day ahead of schedule and repeated his threat to campaign against Congress in the five poll-bound states for not bringing a strong Lokpal." Proceedings in Parliament were also stalled and reached a deadlock as the Bill got stuck in the Rajya Sabha and was not passed during the winter session of Parliament.

Anna vs Gandhi

The name Anna Hazare in today's Indian scenario has become synonyms with "initiator of India's freedom from corruption". The movement started by him against corruption has moved the whole nation. Millions of people wearing "I am Anna" headgears are supporting his stand against corruption and stormed each and every lane of country with protests and demonstrations. People view Anna Hazare as Gandhi of the modern time who has started another freedom struggle for freeing India from menace of corruption by demanding a strong Jan Lokpal Bill. Anna is being compared to Mahatma Gandhi for borrowing some aspects of his ideology into his movement like his method of agitation of fast unto death, his appearance his believe in sayings of Gandhi and his method of non-violence. Viewing from a superficial level it will appear that Anna is Gandhi of modern era but only after a detailed lookup we can know the difference between "Anna and Gandhi".

Anna says that "*Sirf topi Pahnane se Anna nahi ban jate*" (you don't become an Anna Hazare if you wear his cap). Not many youth who are protesting with Annaji pay attention to what important he says. He says that if anybody wants to become like him has to follow 5 easy fundamentals of life. And he says this is especially for the youth of India (who blindly follow the west everytime). His vichars are: *Shuddha Vichar* (Pure Thoughts) - Our thoughts should be shuddha, i.e. pure. We should think pure. By pure I guess Annaji means that we should not think bad about others. *Shuddha Aacharan* (Pure Karma) - Our work or karma should be pure, it should be always good. *Nishkalank Jeevan* (Unblemished Life) - We should not have a blemish of a bad past deed on our life. We should lead a life doing good things. One must have a good character. *Tyaag* (Sacrifice) - If we want to achieve something, we ought to sacrifice something (be it for a while although). *Kuch paane ke liye kuch khona padta hai. Apaman sahne ki shakti* (Power to face insult). We must have the power to gulp down insult. If we gulp down insult we have the power to face anything.

Gandhi's 10 Fundamentals for Changing the World. The following is a list of his 10 fundamentals for changing the world, with a brief description of each by Gandhi himself.

1. Change Yourself "You must be the change you want to see in the world."
2. You are in Control "Nobody can hurt me without my permission."
3. Forgive and let it go "An eye for eye only ends up making the whole world blind."
4. Without action you aren't going anywhere "An ounce of practice is worth more than tons of preaching."
5. Take care of this moment "I do not want to foresee the future. I am concerned with taking care of the present. God has given me no control over the moment following."
6. Everyone is human "It is unwise to be too sure of one's own wisdom. It is healthy to be reminded that the strongest might weaken and the wisest might err."
7. Persist "First they ignore you, then they laugh at you, then they fight you, then you win."
8. See the good in people and help them "I look only to the good qualities of men. Not being faultless myself, I won't presume to probe into the faults of others." "Man becomes great exactly in the degree in which he works for the welfare of his fellow-men."
9. Be congruent, be authentic, be your true self. "Happiness is when what you think, what you say, and what you do are in harmony."
10. Continue to grow and evolve. "Constant development is the law of life, and a man who always tries to maintain his dogmas in order to appear consistent drives himself into a false position."

The very fact which distinguishes Anna's ideology from that of Gandhi is that method of fast unto death resorted by Anna is unconstitutional. What sort of method is that in which the fundamental and supreme pillar of Indian democracy, Parliament, is kind of blackmailed and brought on a hold and asked to pass a law till this date otherwise I will end my life. Anna appears like a baby forcing its parents to buy a thing by crying and displaying anger. It should be realized by members of civil society that Indian Constitution provides ample opportunities and means for

demands in national favour in form of discussion and lobbying in Parliament, Parliamentary Standing Committee, judiciary, group of ministers etc. Team Anna is comparing this movement against corruption similar to that take by Gandhiji in freedom struggle. But there is a striking difference between these two movements. Gandhiji's movement was against an autocratic foreign rule to achieve democracy and it was not targeted against a single person or organization. Rather at times he stood against persons who took way of nonviolence and unethical means to gain freedom. On the other hand, Anna has made this agitation a one to one combat between him and UPA government. The agitation launched by him is a threat to democracy, constitutional mechanisms and institutions. Team Anna has made statements saying our ministers are incapable, voters are high when they are voting and like that. But it is worth mentioning here that Indian Democracy despite some shortcomings have managed to remain intergrated as world largest democracy bonding together fibres of social, cultural, economical and political aspects of India. Gandhi ji would not have supported such coercive and unconstitutional measures which would pose as a threat to democracy which we have achieved after so much effort. Gandhi's personality, charisma, leadership skills, his motives, methods mesmerized the whole country and people from all classes were behind him in his noble cause. Despite coming from a high class family Gandhiji gathered support from even lowest class of society whereas Anna's wave has swaped only urban middle class. Dalits, harijans and lower class people have begun to exprees their concern over implications of Jan Lokpal Bill. In a society where the anti-caste spirit and prejudices are present in abundance, they feel that given its proposed wideranging powers, it may be misused. It is not that Anna has not done anything or neglected the lower class people. In his village *Ralegaon Siddhi* he helped Dalits in a number of ways including by paying loans taken by them with help of villagers. . Thus a former village *sarpanch* of the region states: 'Whatever Anna says, we do. The whole village follows his words. Anna's orders work like the army.' For another villager, 'Annajee is like God.' The absolute recognition of an authority locally works in several internalised ways. Yet those people are still living in a secluded corner of the village and Anna could not bring brotherhood with them. The thing is that Team Anna has not put enough efforts to remove suspicions from minds of lower class and to bring them in themovement against corruption.

Though Anna's cause is noble and has managed to awaken the whole country against this menace of corruption. But at times Anna only seems to be cashing on image of Gandhi not his ideas, his thoughts. At surface level we may find similarities between Gandhi and Anna but one does not become a Gandhian just by wearing khadi or Gandhi cap. You have to deeply understand Gandhi's views, feelings, his thoughts and more importantly follow and implement them. In Gandhi's words "*truth and untruth often co exist, good and evil are often found together*", however when two lies wage a war against each other it's the bigger lie that wins...the greater violence that takes away the booty.....the more intense hatred that becomes the victorbut ultimately its untruth that prevails, violence that persists and hatred that is glorified.....the vedantic philosophy of "*asto ma sadgamay*" subjugates to the engulfing darkness. It's here when Gandhi's Weapon of "*satya*", "*ahimsa*" and "*compassion*" come into play and helps in restoring the light to the darkening world. Its true that a vast difference has come in the approach and mindset of Indians in these 60 years of independence, thus its imperative that people will look askance at individuals who try to propogate Gandhian principle but despite this it is impossible to deny his relevance the only change that can be made is to serve the same cuisine on a different platter to remove the spiritual veil which covered it and modify his philosophy so that it appeals to the scientific mind of todays generation. Nevertheless Iam sure that Anna and his team will avoid such coercive measures in future and continue to fight against disparities prevailing in India.

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