



Relevance Of Political Vision, Ideas, Thoughts And Contributions Of Mahatma Gandhi

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ABSTRACT:

Mahatma Gandhi's faith and morality go together like two sides of the same coin. It can't break them up. Religion and morals go together. Neither faith nor morality is more important than the other. Morality is about how a person fits in with society, while faith is about how a person fits in with God. Gandhi thought that a person's faith and morals should be a part of everything they do. It is a way to live well. Gandhiji always did what was right in everything he did and said. He tried to make sure that the movement for national freedom followed the strict rule of not using violence. It is a big part of being a good person. Gandhi's political contributions to the Indian constitution, such as equality, panchayats, the end of untouchability, freedom of speech, etc., and why they are still important today His political ideas included democracy without parties or states, freedom of speech, the end of untouchability, moral politics, tolerance, and so on. Gandhiji tried to bring morality to all religions so that there wouldn't be hate, fanaticism, and religious dogmatism. His political ideas included democracy without states or parties, decentralization, freedom of speech, the end of untouchability, moral politics, atheism, and many other things. In our time, when violence and intolerance are on the rise, Gandhi's political ideas or goals are very important. In this article; relevance of political vision, ideas, thoughts and contributions of Mahatma Gandhi has been discussed.

Keywords: Political, Vision, Ideas, Thoughts, Contributions

INTRODUCTION:

Most people agree that Gandhiji, who was known as the "apostle of non-violence," was a great revolutionary leader in politics. His methods of non-violence and self-suffering helped his country win its freedom and be treated the same as the rest of the world. Gandhi was not a political philosopher in the way that the term is usually used in the West. He wasn't meant to come up with a new political theory, and he didn't pretend or claim that he would. He didn't get rid of old ideas, and by sticking to some basic, truth-based ideas and methods, he led people to create a better society. People in India liked him because of his clear goodness and simple way of life. Mahatma Gandhi was the most humane person who ever lived.

Mahatma Gandhi dreamed of an ideal India. In his dreams of India, he talked about India as a country where everyone, no matter their caste, religion, gender, etc., could live together happily. Gandhi never said that his ideas were final. He called what he did "experiments with truth" or "search for truth" (Chatterjee, 1984).

POLITICAL VISION OF MAHATMA GANDHI:

After India got its freedom, it became a "secular, democratic republic." India became a sovereign socialist, secular democratic country with the 42nd Constitutional Amendment in 1975. But it's a shame, not a claim to fame, that the ideas written in our preamble and Constitution are still hard to understand. Once, Mahatma Gandhi said, "We should wipe away the tears from every eye." We should bring peace to our country and work and even die for it. All of Gandhiji's ideas were put together into a small theory and idea called the "Gandhian Republic."

The goals of Mahatma Gandhi's political outlook are the following:

- The running of the state or country should not be centralized, and each area should have the same amount of freedom.
- The voting commission should be in charge of all parts of the voting process. The Vigilance should take care of matters related to the legislature, the executive branch, and the courts.
- The foundations of democracy should be the Election Commission, the Vigilance, the Legislative, the Executive, and the Judiciary, as well as a free press.
- The economic policy of India should be set up in a way that helps the people grow as a whole and should be shared equally among the society in order to lift it up.

Gandhiji dreamed of an India where everyone, including the rich, the poor, the Brahmins, and the Shudras, could live together in peace. There shouldn't be any kind of bias in any area. India should feel like home to everyone who lives there. He dreamed of an India where there was no political instability, no conflict between men and women, every woman could walk easily at midnight, and there was no business with drugs and drinks that made people drunk, among other things. He dreamed of an India where people from all over the world would come to visit (Gandhi, 1947).

POLITICAL IDEAS OF MAHATMA GANDHI:

Gandhi was a very important person in the history of India and in current Indian political theory. His effective ideas made him famous around the world. Gandhi respected traditional ideas and symbols, but he didn't hesitate to bring in views and ideas from other cultures. This shows how important Western humanism was to his way of thinking. He said that

Western technology was different because men were mistreated and power was centralized in a machine society. In this way, he was behind Tolstoy, whose works he read in South Africa along with those of Thoreau and others. He tried out different ways to get involved in politics and different kinds of political plans. The effect of Gokhale on his thinking is clear, as is the effect of Tilak, who represents an element of Indian nationalist political thought. Gandhi's efforts to change religious individualism and his focus on local languages and the Swadeshi principle show that he was influenced by these things. Swadeshi places the most importance on the tasks that are closest to us in space and time. It is "that spirit in us that limits us to the use and service of our immediate surroundings to the exclusion of those farther away." When we help our neighbors, we help humanity. The only way we can understand the world is through the people we live with.

Gandhi argued that getting too much money beyond what a person needs is like stealing. This extra money must be used for the good of the whole society. Gandhi also said that everyone needs to work with their hands. He thought that constructive work was an important part of civil disobedience and other political actions. This included getting rid of untouchability (which, along with spreading khadar, was one of the most important goals of the movement), bringing people together, and giving people a basic education by teaching them a craft. When a young person learns an important craft, he or she not only gains a skill but also gets closer to other people in the community and learns what things are for. He thought that the goal of politics was to serve the public, not to use power for personal gain.

Gandhi said, "Power makes people blind and deaf. They can't see what's right in front of them, and they can't hear what's going on around them." So, there is no way to know what a government that is drunk on power might not do. So patriotic men should be ready for death, jail time, and other related things. He thought that a person could get power by helping the people and getting the most votes. He said that there are two kinds of power. One is done out of fear of being punished, and the other is done out of love. Power that comes from love is a thousand times stronger and lasts longer than power that comes from fear of punishment. Gandhi was against putting too much power in the hands of a few or one person. He thought that when governmental power is in the hands of a few people, it leads to exploitation, inequality, and a more hierarchical society. In a true democracy, everyone needs to have the same amount of power. He said that when people get political power, the least they can do to interfere with the rights of the people is get elected. In other words, a country is truly democratic if it runs its affairs easily and well without this kind of interference from the government. When this isn't the case, the government is only democratic in name.

Many political thinkers and activists around the world thought of Gandhi as a mix of a prophet and a politician. Gandhi had both the characteristics of a philosopher and a leader. One of Gandhi's most important supporters and critics, Netaji Subhas Chandra Bose, once said that Gandhi had to be both a world teacher and the Supreme Leader of the Indian

National Liberation Movement. He also thought that his former role as a world teacher had become so popular that he had to give up his other role. It may or may not be possible to agree with Netaji on his points, but in the context of the national freedom movement, it seems to be true. Gandhi's ideas make sense when you look at them closely. Some people think that Gandhi saw politics as a way to help people grow in social, economic, moral, and spiritual ways. Gandhi told his South African friend that he wasn't interested in politics and that he was religious instead. Power politics have no place in the way he runs things in Sarvodaya. Instead, it is the basis for parties that work together. Sarvodaya is the realisation of everyone's happiness and growth.

Gandhi says that this is not just an intellectual dream that has nothing to do with the real world of politics. Many great philosophers, like Plato, couldn't figure out how to bring fact and ideal together. From Gandhi's point of view, we shouldn't doubt that the average person can rise above emotion and self-interest, and we can come up with a way to act that could lead to a new kind of politics, as Gandhi hoped for. Gandhi may have thought of politics as a way to help people in the social, economic, moral, and spiritual areas of their lives.

Gandhi's dream was to change people who were socially and morally bad and isolated so that they could enjoy their freedom in a selfless way. To understand Gandhi's views, it's also important to know that he cared about the gap between the government and civil society. Gandhi said that Western civilization was different because it was self-indulgent in practise, meaning that it was all about self-centered pleasure. It was also pragmatic, meaning that it was all about getting instant material benefits, and individualistic, meaning that it was all about the self. So, community life is quickly dying, and civil society hasn't been able to come up with a way to stop it.

The practise of settling and making up for differences, a method on which Mahatma Gandhi's reputation must eventually rest, assumes the moral potential of the wrongdoer and the possibility of reasonableness in the opponent. In his political theory, Gandhi focused on how to reach political goals in a way that had never been done before in the history of Western thought. If there is one main idea in his thoughts, it is that the way things are done affects how things turn out. One of Gandhi's students said that the next step in the development of a constructive philosophy of conflict will be taken only when the means themselves are seen as more than just tools and are meant to be more than that, to be, in short, creative.

The key points of the political ideas are hereunder:

- Satyagraha
- Non-violence
- Criticism of Western civilization

- Stateless democracy
- Trusteeship
- Decentralization

In short, Gandhiji's political ideas have a lot of stability and continuity. He thought that man was a good example of the holy spiritual principle that is in everyone. He talked about how the divine nature of people makes faith work well in the world. Gandhi worked for change. He worked to make the world a better place. In the area of politics, he understood the issues in a way that took into account the Indian way of life and politics. He said that politics was the best way to run the country, and he also said that its power should be spread out in a fair way. Gandhiji said that the end is the happiness of each person. He decided that the best way to reach his goals was through different kinds of Satyagraha and nonviolence. He explained the most important political ideas in order to reach his final goal, the welfare of all. He thought that the state, with all of its power in one place, was more forceful than a person. So he said that in a democratic form of government, power should be spread out. Because a decentralized democracy gives the public a chance to take part and be heard, it makes sure that the freedom and independence of each person, town, and country will be possible in the welfare world as a whole.

He wasn't convinced, and he didn't agree that faith and politics should be kept separate. Politics without religion has no point. He thought that politics gave people a lot of chances to help others, which is an important part of faith. He thought that ends and means were both important. He applied this view to his search for the truth, which he thought of as God. Truth as a goal and nonviolence as a way to get there go hand in hand. Gandhiji was a leader in moral change. He thought that bloodshed stopped the real change in the way society worked. He thought that fighting would be the end of all people. He thought that people's problems could not only be solved without violence, but that it was the only way to get a real answer. He thought that the towns were the most important part of the Indian economy. His economic radicalism comes out in his fight against the idea that a lawyer, a doctor, and a recycler should all make the same amount of money. His idea of panchayat raj never came true, but his arguments for people's involvement in government sparked and strengthened movements in India to make the country more equal.

POLITICAL THOUGHTS OF MAHATMA GANDHI:

Gandhi's political ideas came from both Eastern and Western ways of thinking. Even though he had received a lot of traditions, he didn't follow any of them. He took many traditional ideas from the people who came before him and from ancient books. Gandhi never said that he was the first to think of something. But if you look at all of his sayings together, you can

say that his writing has a philosophical context. Also, when it is seen that his academic ideas and practical actions are the same, there is a reason to think of him as an Indian philosopher.

First, it's important to put the idea of swaraj in the greater social context of the nineteenth and twentieth centuries. Nationalism and democratization are the two most obvious ones. In the setting of the first, the question of why the idea of swaraj caught on deserves careful thought. Simply put, any claim to self-government was put on hold after the end of the nineteenth century if it wasn't made by a country. Part of the colonial government's power came from denying that India was a country. The nationalist project wasn't just something that elites came up with to make everyone else look like them. It also tried to find and highlight the things that made a population unique, so that it could claim to be a country. And the idea of swaraj gave the nationalists a clear sociopolitical and economic vocabulary that made sense for a country that was being ruled. The idea that the Indians were a country in the past was based on Western ideas. But it was also an emotional response to the masters' claim that India was never and could never be a country. Even making up a vague idea of an Indian nation was hard because India lacks the most basic parts of a traditional idea of a nation. So, there was a selective use of the past to bring back things that went beyond the differences between those who were left out by colonialism. So, "the unifying elements of the Indian religious traditions, mediaeval syncretism, and the thread of tolerance and fairness in the policies of Muslim rulers" were always emphasised. So, the colonial environment was an important part of what led to a way of thinking about a country in a place like India that is so different from how people in the West see things. The politics of Indian nationalism were a big part of this very unusual act of making up stories.

Significance of Political thought-Non-violence:

Nonviolence is the rule of the human race, and brute force is incomparably worse. At the end of the day, it doesn't help those who don't believe in the God of Love. Nonviolence is the best way to protect one's self-respect and sense of honor, but it doesn't always protect land or other things that can be moved. However, practising nonviolence regularly is better than having armed men protect them. By its very nature, nonviolence is not a good way to fight against illegal gains and bad behaviour. People or countries that want to practise nonviolence must be willing to give up everything except their honors (nations to the last man). So, it goes against having other people's countries, which is what modern empire is, which is based on force to protect itself. Nonviolence is a power that can be used by anyone, whether they are a kid, a young man or woman, or an adult, as long as they believe in the god of love and love everyone the same. When nonviolence is accepted as a way of life, it has to be a part of the whole person and not just something that is done here and there. (f) It is a huge mistake to think that the law is good enough for individuals but not for most people. (Harijan, September 5, 1936, CWMG, Vol. 63, p. 262).

Mechanism of Non-violence:

I still believe in nonviolence as much as ever. I am sure that it will not only meet all of our needs in India, but if it is used correctly, it will also stop the violence that is going on outside of India and threatens to take over the Western world. My goals are not very big. God hasn't given me the power to show everyone how to live without killing. But I have thought that he picked me to teach India about nonviolence as a way to deal with its many problems. Great work has already been done. But there is still a lot to do. Still, I don't seem to be able to get Congressmen in general to do what I need them to do. A bad builder is one who fights with his tools. A bad general is one who blames his men for bad work. I don't think I'm a bad general. I'm smart enough to know what I can and can't do. If I have to declare bankruptcy, God will give me the strength to do so. He might take me away when I'm no longer needed to do the work I've been allowed to do for almost 50 years. But I still hold out hope that there is more work for me to do, that the darkness that seems to have surrounded me will lift, and that India will come into its own through nonviolent means, whether there is another fight more brilliant than the Dandi March or not. I pray for the light that will make the darkness go away. Let people who really believe in nonviolence pray with me. (Harijan, July 23, 1938, CWMG, Vol. 67, pages 197-198)

I believe that nonviolence is not just a good thing to do for yourself. Like the other virtues, it is also a social trait that needs to be worked on. Society is generally governed by how people treat each other when they don't use violence. What I want is for it to be made bigger, both nationally and internationally. (Harijan, 7 January, 1939, CWMG, Vol. 68, p. 278)

Let us limit ourselves to ahimsa. We have always thought of the spinning wheel, village crafts, and other things like that as the foundations of ahimsa, and they are. They should stand up. But now we have to take the next step. If he hasn't already, an ahimsa follower will base his relationships with his parents, children, wife, workers, people who depend on him, etc. on nonviolence. But the real test will come when there are political or community problems or when crooks and dacoits are a threat. It's not enough to decide to give up your life, given the situation. To make the sacrifice, there must be a reason to do so. If I'm a Hindu, I have to get along with Muslims and everyone else. When I deal with them, I can't tell the difference between people who share my faith and those who follow a different one. I would look for ways to help them without feeling afraid or out of place. The word "fear" has no place in the ahimsa definition. A follower of pure ahimsa will be able to offer himself as a good sacrifice in a community fire if he or she has done good things for other people. To deal with the threat of thieves and dacoits, he will need to go to the places where thieves and dacoits usually come from and make friends with the people there. (Harijan, July 21, 1940, CWMG, Volume 72, Pages 281 and 282)

POLITICAL CONTRIBUTIONS OF MAHATMA GANDHI:

The direct principles of the Indian constitution were based on the ideas of Gandhi. In some ways, the ideas in these rules are similar to those of a Gandhian state. Some of these rules are about creating social and economic fairness in general, which was Gandhi's lifelong goal. Other rules are about specific things, like prohibition, cottage industries, decentralization, and a ban on killing cows, among other things. In Article 40 of the Indian Constitution, it says that the government will try to set up panchayats in villages and give them the tools they need to be able to run their own governments. Article 43: To help small businesses Article 46: To help SCs, STs, and other weaker parts of society with their educational and economic goals Article 47: To make it illegal to drink drinks that make you drunk Article 48: Organising farmland and animal husbandry in a way that is modern and scientific so that cows, calves, and other milking and working animals can't be killed (Chatterjee, 1984)

In his 1972 book, *Spotlights on Constitutional Interpretation*, Professor P.K. Tripathy was right to say that Gandhi had a big impact on putting the right to free speech and opinion in the Indian Constitution. Without a doubt, this freedom would have been in the Constitution anyway. But Gandhi made an important addition. Gandhi's idea of nonviolence included both what people said and what they thought. And it was assumed that these words and thoughts would be filled with truth. Gandhi told people that their words and thoughts should also be peaceful. In his writings, he writes, "In spite of such single-minded devotion (to truth), what may seem like truth to one person may seem like falsehood to another. But that shouldn't worry the seeker. If you try hard enough, you'll see that what seem to be different facts are actually just different leaves on the same tree. God doesn't show up in different people in different ways, does he? Even so, we know that He is only one. Here, there's nothing wrong with everyone following the truth in their own way. In fact, it's a person's job to do so." Gandhi thought that restoring freedom of speech, freedom of organisation, and freedom of the press was the same as getting Swaraj. Gandhi's ideas taught Indians to stand up for their rights to free speech, free gathering, free association, and any other way to form opinions. Gandhi's ideals taught people to stand up for themselves and their beliefs without using violence, force, or bad will (Chatterjee, 1984). Instead, they did this through tolerance and democratic self-expression.

Article 17 puts an end to untouchability, and any form of it is now against the law. This was the piece that was chosen with shouts of "Mahatma Gandhi ki Jai." Even though this article doesn't give a right, it is a chance for 1/6th of the Indian population to be freed from centuries of being ruled over, humiliated, and shamed. The best way to get rid of this bad thing (Chatterjee, 1984) was to put the article in the constitution as one of the clearest articles.

The Advisory Committee's Report on Fundamental Rights talks about how Gandhi's idea of a "nonviolent state" was based on the idea of equality. Gandhi thought that religion had nothing to do with politics. The line between faith and politics is very clear.

I don't want the India of my dreams to become completely Hindu, completely Christian, or completely Muslim. Instead, I want it to be completely accepting, with all of its religions working together. (M.K. Gandhi, 1947: 257)

I swore by my faith. I will die for it. But it's none of your business. It has nothing to do with the state. The government would take care of your everyday needs, but not your or my religious needs. This is something that everyone cares about. (M.K. Gandhi, 1947: 278)

The idea of secularism grew out of the country's fight for political independence, and in the end, it was written into the Constitution of the independent republic of India. It is clear that secularism in India did not grow out of a direct fight with religion, as it did in the West. In India, secularism grew as an idea that united different religions. On the one hand, it went beyond faiths, and on the other, it used the unifying forces that the secularization process created within India's religions. In India, the religious reformation and the modern enlightenment both led to freedom (Vijayam, 2004).

CONCLUSION:

Gandhi was probably the only successful nationalist leader who "truly tried to transcend the class conflicts" by coming up with a way to bring India together as one country for the first time. This is what made Gandhi special. Not only did he give voice to the views of the outsiders, but he also put them into action by connecting them to the obvious bad effects of colonialism. Because of this, his social and political ideas are formed in a dynamic way by foreign rule. Gandhi started movements not only against British rule but also against the horrible social structures, norms, customs, and values that were excused by saying they were part of India's ancient traditions. Nehru said that Gandhi had two goals when he was talking about how to describe the nationalism movement that Gandhi led. Gandhi did more than just challenge and fight against foreign rule. He also led a serious effort against what Nehru called "our social evils." Gandhi's main goals in his nonviolent fight for India's freedom were "national unity," which, as he put it, meant "solving the problems of minorities, lifting up the lower classes, and ending the curse of untouchability." So, Gandhian thought is neither purely political nor purely social. Instead, it is a complex mix of the two, which gives what the Mahatma fought for its own unique ideas. Gandhi was mostly a political activist, and most of his works came about as a result of his social, economic, and political work. He never said that he had come up with a new idea or theory. He just tried to find ways to apply timeless truths to our daily lives and problems, even though he wrote about every aspect of human life in a way that was easy to understand. Most of what he wrote was about specific events, and writing was only a small part of what he did. Bondurant says that this is why the Congress gained ground and Gandhi seemed to give it new life. Gandhi's work to bring together different groups and forces has helped the nationalist cause grow stronger. Even before he joined the Congress, he was known as the leader and symbol of the Indian uprisings

against the British. As such, he kept a group of political leaders together and helped them work out their differences in ideas and goals. This was a big reason why he became more important in Congress, even though it was much divided between different groups. Gandhi called for political activists to join the freedom fight, and when they did, they quickly agreed with his ideas. This was also a very interesting thing. Gandhi's use of the "innocent-sounding" word "nonviolence" was the most effective way to get people involved in politics, but R. Palme Dutt pointed out that it left a big hole in the mass struggle, which had many goals, not just freedom from British rule. So, when Dutt criticized Gandhi's "non-violent struggle," he said that future events and a constantly changing understanding of this form of struggle would show that this "seemingly innocent humanitarian or expedient" form hid not only the refusal of the final struggle but also the thwarting of the immediate struggle by trying to make peace between the interests of the masses and those of the big bourgeois and landowners. Here was the contradiction that would lead to the end of the movement and the failure to get the quick success of Swaraj that was promised as a sure and quick result of the new policy.

Mahatma Gandhi is a lesson and a way of life, not just a political philosopher. His political ideas include democracy without states or political parties, decentralization, freedom of speech, the end of untouchability, moral politics, tolerance, etc. Gandhi's political ideas or ideals are very important in our time, when violence and intolerance are on the rise. Gandhi was a realist in his thinking. Gandhi was a philosopher who believed in self-sacrifice, Satyagraha, or not working with the government. He thinks that violence makes people hate each other and want to get even, while nonviolence doesn't have that risk. Gandhi's ideas are so all-encompassing that they cover every part of human life. In the field of politics, he sees issues in a way that takes into account the Indian way of life and politics. So, he says that politics is the best way to run a country, and he also says that its power should be spread around in a fair way. He thinks that the state, with all of its power in one place, is more forceful than a person. So he says that political power should be spread out in a democratic government. Because a decentralized democracy allows the people to take part and be represented. It makes sure that freedom and independence will be possible for each person, town, and country through its wide use in the welfare world.

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