Socio-economic reforms and harmonizing ‘unity in diversity’ for the benefit of the human civilization takes leadership - more than many other reforms of political and quasi-political nature. Visionary leadership are highly committed in their work and approach and provide vision, energy and direction to improve community thinking and interactions in such a manner that even business firms subscribe to the phenomenon of this sort. Professor K.D. Gangrade (former Vice Chancellor of Delhi University), a high ranking professional social worker of the country, an eminent sociologist and Gandhian academic, has been writing on contemporary issues and establishing linkages with Gandhian thinking and functional approach evolved through it. With the exploitative nature of modern capitalism (economic colonialism), establishment and promotion of growth with equity through proper deployment of resource endowment of regions, social groups and available skills and brain power has suffered setbacks, and this sort of commercial approach has been selective and exploitative. It is the Gandhian way of resource deployment based on local availability which is now regarded as the most appropriate and effective in promoting social welfare of the masses and thus bring about prosperity and happiness. According to Arun Mukherjee of the University of Warwick (U.K.), Gandhi’s approach is clearly reflected in what he wrote long back, i.e., “I do not want my house to be walled in on all sides and any windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any.” This is what our ancestors have been calling *Vasudhaiva Kutumbakam*. The publication under review has been appropriately titled and reflects this global perspective of Gandhi in promoting peace and harmony as the most important phenomenon of globalization and also the most effective tool of meeting the challenges posed by local, national and international terrorism. It provides substance and the process of reform efforts to lift humanity out of poverty, hunger, unemployment and create a social order where no one is put to any sort of discouragement, disadvantage and isolation. The foundation, in theoretical framework, rests on inclusion and not exclusion.
The structure of the book, chapter contents and design are such as to inspire the present generation (young, not-so-young and elders) in such a manner that they come to feel that interdependence brings in happiness in socio-economic sense and creates atmosphere of fellow feeling and team work and does away with hatred and disharmony on geographical and cultural and traditional basis. The structure of presentation has been explained in Chapter 1, where a summary of the entire work is admirably attempted in seven parts: i) Gandhian Perspective, ii) Expansion of Knowledge of Science and Technology, iii) Supremacy of Nationalism and Domination, iv) A Balance Needed, v) Role of Professional Social Work in General, vi) Specific Roles for Social Work, and vii) Conclusion. In fact, this Chapter provides a bird-eye view of the contents of the book. Here the author has quoted William Blake’s four ingredients of a war-free global society as: i) to see a whole world in a grain of sand, ii) to see heaven in a wild flower, iii) to hold infinity in the palm of the hand, and iv) eternity in an hour. The relevance of these is universally accepted in today’s global environment which uses information technology and twenty-four hours world awakening based on time-zone consideration. Distances and time are fast losing their relevance in social interacting and working together for a better and more prosperous world. Coordination and harmonization have never been so fast and so easy to achieve. The Gandhian concept evolved after the Second World War that ‘permanent peace could be achieved in the world on the basis of ahimsa only’ and pooling of ‘knowledge in relation to clearly delineated values that place human dignity central in the life process.’

As a follow-up of the conceptual framework and presentation design, the title of the Chapter 2 has been kept as ‘India has Lost a Great Soul’ (Gandhi: A Unique Man). Here tributes, homage and sentiments of world personalities are briefly given; right from our then Prime Minister Jawaharlal Nehru to Albert Einstein. Most of these elaborated what Gandhi called the seven deadly sins, i.e., i) Commerce without ethics, ii) Pleasure without conscience, iii) Knowledge without character, iv) Science without humanity, v) Politics without principles, vi) Wealth without work, and vii) Worship without sacrifice. Keeping away from these will bring the human race closer to Truth and universal happiness. According to the author, ‘Gandhi .... was concerned with the future of humanity which was founded on the twin principles of Rabindranath Tagore’s poetry: where the mind is without fear and the head is held high. Here, in order to make reading material interesting, he has coined the six letter name as i) G represents generosity, ii) A represents affection and love, iii) N represents non-violence and non-interference, iv) D represents devotion, duty and dedication, v) H represents honesty, humanism and truth, and vi) I represents integration and insulation from evils.

The concept of Value Education, in terms of Gandhian approach has formed the subject matter of Chapter 3, which starts with a quotation from Albert Einstein, “Only a life lived for others is a life worthwhile.” Wisdom, heroic will, compassion and universal love, and competence, chiselled skill and untiring labour are four major dimensions of value education along with four main value
pillars, i.e., i) family, ii) teachers, iii) politicians, and iv) religious leaders. It has been rightly summed up here that the ‘best value to be inculcated and to remain part of our life is that helping others is a virtue, and hurting others is a vice.’ Value education, as such, is the key to change the perspective of people from conflict to cooperative endeavours in all facets of life; this is the essence of real globalization of the human race and the society evolved by it. In this chapter summarized version of a case study conducted by Francis Flynn, of Columbia University’s Business School has been cited to re-inforce the virtue of value education. Flynn studied 161 engineers working for a telecom firm near San Francisco; the findings confirm that productivity rises when workers help each other more. “A pattern of frequent giving and receiving boosted both productivity and social standing at all levels of workers, managers and stake holders.” Episodes from the Brihadaranyaka Upanishad and Ramayana have also been aptly quoted by the author to emphasize the utilitarian concept of value education.

The process of socio-economic globalization can only be accelerated through peace and non-violence. This is the theme of the Chapter 4 of this book. Right from the Bretton Woods (World Bank and IMF), the United Nations Organization, OECD, European Union, UNCTAD, GATT/WTO, coming up of regional and sub-regional economic and business groupings, serious attempts have been on for evolving a conflict/war free global society. Except a few local wars, the results have been impressive in the sense that nation states have realized the benefits of pooling of sovereignty and the resultant pooling of technology, resource endowments, professional, technological, financial, educational and research based brain power. “The aim of Gandhi’s life was to bring all humanity under a banner which we might style ‘One World, One Religion’ ....The concept of force is immoral.” To reinforce this argument the author has aptly quoted Swami Vivekananda as “The vanities of the world are transient, but they alone live who live for others, the rest are more dead than alive.” Accordingly, ‘to create a culture of peace we need globalization from below with a solid recognition that this globalization is only possible with active participation of all men, women, youth and children from all countries.’ Conflicts, wars, retaliations, exploitations, violent disagreements, all contribute to putting the globalization clock in back gear and thus create poverty, disharmony and misery for individuals, groups, societies, countries and all section of the organized and not-so-organized human race and communities. This gives rise to the concept of Humanism which forms the subject matter of Chapter 5 of this book. So far no dispute or disagreement has been solved through war which has devastating effect all around. In Gandhian parlance, according to the author, humanism is the major ingredient of global inter-dependence, and as such it is cherished all around in theory; but in practice it may not hold good in all situations. Our endeavours should be directed to promote humanism and work out a framework of bahujan sukhaiya. Humanism and non-violence are aptly regarded as the two sides of the same coin which cannot be separated. According to Gandhi there are five characteristics of non-
violence, i.e., i) complete self-purification, ii) no inflicting of any sort of injury: physical, psychological, financial, etc., iii) violence is utter loss of self-control, iv) victory and defeats have no place in non-violence, and v) non-violence ensures social orderliness which is the main ingredient of self respect, equity and happiness. In numerous discourses and writings of Gandhi we find his ideas, principles, concepts and methods have eternal relevance, they are timeless and universal. Currently we are faced with the problem of decline in virtues and lawlessness in physical, monetary and psychological sense. According to the author, “There is no other way but the Gandhian way that can reverse this process.” Nelson Mandela during his last visit to India has aptly remarked: “India gave to South Africa a learned Barrister educated in London to defend our case, but through his struggle against racialism in South Africa, we gave to India a Mahatma to fight for freedom and social justice,” This reflects the essence of humanism and its place in socio-political globalization.

In today’s writings, teachings and presentation, case study method has become an important tool. Mostly it is used in management education in the way it got evolved and improved upon from time to time by Harvard Business School. Professor Gangrade has admirably attempted to induct this in this book where the sixth chapter is devoted to social networking and social change: a case study. He has compared the socio-cultural structure of Indian joint family system with that of the western countries. Gandhi in his writings has followed the theory and practice of the centripetal to bring social change in Indian society which brings people together and support each other. In the case study, he has taken the work culture of one Ramlal who was instrumental in enhancing his social status by confining himself within the family and going up and up in his business; this was the genetic contribution as he belongs to Bania (trader class) caste. Here aspirations of three generation of family members have also been highlighted. The results of the case study have been summarized as, “The family adopted modern thoughts rooted in ancient wisdom as was exemplified by Gandhi in his life and the world....The fact is that the children of the third generation have moved globally for the job opportunities and other assignments, but they continuously maintain relations with the members of their immediate family as well as with the extended kin family members through modern communication technologies. They participate actively both in happy and unhappy events in the family. They do not neglect their old parents. They support events financially and socially.”

Although extended Gandhian thoughts and principles resulted in coming up of the United Nations Organization, the UNO has remained the most influential but the least powerful organization on earth. This is the theme of the seventh chapter. The presentation is basically based on the author’s full time assignment with the UNO as also his background of business studies and social work. As director of Delhi University School of Social Work, he has the privilege of working closely with various functional and other organs of the UNO and also a number of his students who took up career there. His association with a number of UN NGOs and their work is reflected in this chapter. The way in
which the battle of succession for the post of Secretary General of the U.N.O. has been conducted, and the ultimate, near unanimous selection of Ban-Ki-Moon as the present Secretary General, is also briefly explained here. The UN has been moving slowly, and almost ineffectively, towards the concept of “World Government” as advocated by Mahatma Gandhi. In tune with this, it has been mentioned by the author that the last lines of the text which Franklin Roosevelt (the then US President) wrote with his own hands on the day he died, for a speech he was to deliver at the opening of the San Francisco Conference convened to give birth to the UNO was as follows:

“This work, my friends, is peace: more than peace and end of this war, and end to the beginnings of all wars...Let us move forward with a strong active faith...If civilization is to survive, we must cultivate the science of human relationship - the ability of all people, of all kinds, to live together and work together in the same world, at peace. The only limit to our realization of tomorrow will be our doubts of today.”

India: Then and Now is briefly presented in Chapter 8 wherein a Gandhian perspective to recreate new society has been discussed in the light of our glorious past. Satyagraha, partition, and three powers in society, i.e., Mind, Muscles and Money have been briefly enumerated. The author’s comments on development planning, which has come up after Independence as authority-driven without realistic public participation are worth noting. Gandhi’s trusteeship concept has lost almost all relevance in our post-Independence governance and socio-economic planning. There is not even a minor element of participative conversation, consultation and implementation.

It is only in the last two decades that we have started talking of empowerment of women and their participation in various social wings inside and outside family circles. Gandhian perspective in this area is the theme of Chapter 9. Raj Kumari Amrit Kaur presentations have been extensively quoted to give the girl child a place of honour. According to the author, “Woman is God’s greatest gift to humanity. She has the power to create or destroy. Kalidas and Tulsidas became great poets because of their wives. There is a saying that behind every successful man there is a woman...Similarly Gandhi was influenced by his mother Putlibai and wife Kasturba.” According to the author, keeping in account the present environment and choices, gender quality will remain elusive unless we follow the Gandhian approach of ‘mindset alteration’ in the right spirit. The State of World Population 2008 Report (released in the middle of November) has also emphasized this aspect and has attempted to remind the international community that, “Despite many declarations and affirmations in support of women’s rights...gender inequality is wide-spread and deep-rooted in many cultures. Coercive power relations underlie practices such as child marriage and female genital mutation or cutting. These and other harmful practices continue in many countries despite laws against them.”
Keeping in account the present state of pollution, nuclear and non-nuclear, environment protection has become a serious issue at local, regional and global levels, and international cooperation and action plans are getting worked out with firm commitment and financial support. In the Chapter 10 of this book, *Gandhi and Protection of Environment* has been examined in the light of sustainable development. The realization of the need for environmental protection came about in the late 1960s in Germany where Petra Kelly organized a young band of street shouters, which resulted in the emergence of the Green Party. An effective networking of consultations and communication is urgently needed so that humanity and even the animal-plant world are saved from unprecedented disaster.

Gandhi as a non-violent fighter is universally known. In Chapter 11 this aspect is highlighted. The author starts by quoting Thomas A. Edison that “Non-violence leads to the highest ethics which is the goal of all evolution. Until we stop harming all other living beings, we are still savages.” The practice of forgiveness is the most effective means of non-violence along with satyagraha with no answer to provocations of any sort.

Gandhi has always emphasized the role of Social Work (Chapter 12) in promoting equity and prosperity in all sections of the society. People's participation has always been emphasized by him in his fight for Independence and uplift of the downtrodden sections of the society. Looking around we find absence of shared moral community feeling and working which requires realization of the consequences of this phenomenon and corrective steps by all sections of our social structure. This has been appropriately explained. Chapter 13 presents a brief historical sketch of Gandhi and Swaraj. Dissenting voices like those of the Nagas, huge accumulation of wealth by public servants and other government activists has been termed as the real monsters of the present day India. Ways to handle such scandals have been suggested here.

Since Independence a large number of Non-Government Organizations have cropped up, mainly to grab government money in the form of grants for meeting day to day expenses and covering costs of surveys, researches, field work, etc. NGOs have been conceived as instruments of social transformation, but their role has not been that much effective as has been thought of. In Chapter 14 this has been briefly examined and suggestions given to improve their working and to aid in social transformation. According to the author, there are three ways to bring about social transformation: i) Kanun, ii) Karuna, and iii) Kranti. In all these methods voluntary organizations play a very effective role in working with people and changing the society. “Gandhiji taught us that the seeker after ‘Truth’ should be humbler than dust. The world crushes the dust under its feet, but the seeker after truth should be so humble himself that even the dust could crush him. This should be the code of ethics of workers engaged in voluntary organizations.” It has been rightly mentioned here that “The dependency of NGOs for international donors as the major source of funds gives rise to a number of problems for the voluntary sector in
general. This not only takes away the autonomy of organizations but becomes counter productive to their performance as advocates and lobbyists.”

Mass awakening has been the mission of Gandhiji throughout his life. This is best reflected in the salt satyagraha. Professor Gangrade has taken it as the most important case-study of this book. He has presented a brief functional sketch in the last chapter (Chapter 15) of this book; and has shown how Gandhi could take in his work all sections of the society (deprived and not-so-deprived) to fight for justice and equity without even a small drop of violence. Lessons learnt from Dandi March have been highly appreciated for taking up grievance removal mechanism where government machinery and functionaries are adamant and use coercive means to suppress public feeling and opinion.

On the whole, the volume under review is in tune with global aspirations of the present day society and terminology of international inter-dependence of all sectors of the human beings. In order to substantiate what Professor Gangrade has written here, it is recommended that the recently released U.N. report on cultural diversity (November 12, 2008) should be simultaneously read along with the proceedings of the two day U.N. Conference on culture of peace kicked off at the UN headquarters, where the President of the UN General Assembly Miguel d’Escoto called for morals and ethics in all human activities.

“Our world is experiencing an extremely difficult period...it is time of numerous bankruptcies, but the world is also in moral bankruptcy of humankind's self-proclaimed ‘more advanced societies’ which has spread throughout the world.” It has been elaborated here that development strategies that are sensitive to cultural values can reduce harmful practices and promote human rights. In tune with the Gandhian perspective this report and the proceedings of the Seminar which coincides with this year’s sixtieth anniversary of the Universal Declaration of Human Rights, are appropriately based on the concept that the international human rights framework has universal validity. “Human rights express values common to all cultures and protects groups as well as individuals.” With the process of economic globalization going up and up economies get merged and cultural boundaries gradually get harmonized. Addressing a World Conference on Dialogue held in Madrid (July 2008), the UN Secretary General Ban-Ki-Moon, remarked that “for peace to endure, individuals, groups and nations must come to respect and understand each other.”

This work of Professor Gangrade has come up at the most appropriate time in our social set up as a useful and tension-free reading to all and has strong research and personal experience input of the author. A few spellings and chapter enumerations need correction, but they have in no way marred the quality and presentation of the subject matter and the theme indicated on the title page. Briefly speaking, the following lessons can be appropriately deduced from this volume: Leaders should place the public before their family, instead of fulfilling their craving for getting their sons/daughters or relatives, friends and associates before the public/people. They should work selflessly and rule for the public good rather than for their kiths and kins only, without expecting
or caring for personal rewards. The real reward should flow from public recognition, meeting public aspirations, and contributing to public well-being and universal happiness of all sections of the society together with opening of all levels of opportunities and equities for the masses. This has made the book priority reading for all.