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Relevance of Gandhian Philosophy in Present Context

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Abstract: *Gandhi is universally recognized as the most prominent theorist, philosopher and also the practitioner of truth, non-violence, tolerance, liberty and peace. He was a leader of the people unsupported by any authority. He was greatly concerned with the nature, poor depressed and the downtrodden and he has intended to change the immoral, political, social and financial system of the people. His mission was to rebuild India from below upwards a decentralized socio-political and economic order with India's countless villages as its base. Gandhian principles remain highly relevant today as a framework to address modern challenges like climate change, economic inequality, polarization and global conflict. Gandhi, an influential leader from 20th century, had brought about a revolutionary non-violent way of conflict resolution. Mahatma Gandhi remains relevant today through his enduring philosophies of nonviolent resistance, truth, and sustainable simplicity, which continue continue to inspire modern global peace movements and environmental activism.*

Keywords: *Peace, Relevance, Humanity, Philosophy, Civilization, exploitation, religious, principles.*

Introduction: Gandhian philosophy is the religious and social ideas adopted and developed by Mahatma Gandhi in India. The philosophy exists on several planes - the spiritual or religious, moral, political, economic, social, individual and collective. Gandhian philosophy is a universal and timeless philosophy. It is compatible with the view that humankind is undergoing gradual moral evolution. Its objective is to transform the individual and society simultaneously in accordance with the principle of truth and non-violence. The individuals task is to make a sincere attempt to live according to his principle. They include- resisting injustice, developing a spirit of service, selflessness, and sacrifice, emphasizing one's responsibility rather than rights, self-discipline, simplicity of life style and truthful and non-violent relations with others. The welfare of human beings is the ultimately consideration.

The geopolitical, ecological and technological landscapes of the twenty-first century are defined by compounding, systemic crises, that conventional institutional frameworks appear ill-equipped to resolve. From the escalation of asymmetric warfare and deep political polarization to the existential threat of anthropogenic climate change and the proliferation of digital disinformation, the contemporary world faces fractures that are both structural and moral. In seeking alternatives to the dominant paradigms of political realism and hyper-capitalism, an increasing body of academic scholarship has returned to the intellectual corpus of Mohandas Karamchand Gandhi.

Review of Literature

The Contemporary Relevance of Gandhian Philosophy: A Literature Review

Contemporary academic literature has shifted from treating Mohandas Karamchand Gandhi's tenets – Satya (Truth), Ahimsa (Non-violence), Sarvodaya (Universal welfare), and Swadeshi (Self-reliance) – as historical

artifacts to evaluating them as structural solutions for 21st-century crises. In political science and peace studies, scholars contrast Gandhi's Satyagraha with traditional military realism. Rather than merely pursuing state-centric deterrence, modern conflict transformation frameworks utilize Gandhian dialogue to address the root socio-economic causes of structural violence, radicalization, and deep political polarization (Allen, 2008; Weber, 2006). This paradigm advocates for the "moralization of politics," re-coupling statecraft with ethical accountability (Parekh, 1989).

Scholars apply Aparigraha (non-possession) to counter hyper-consumerism, while Swadeshi is re-interpreted as a framework for localized supply chains and decentralized renewable energy networks that protect labor from capital centralization (Guha, 2006; Sinha, 2011).

In the digital sphere, researchers have adapted Satya and Ahimsa to address information ethics. In a "post-truth" era of computational propaganda and deepfakes, Satya is framed as an active civic duty requiring algorithmic transparency, while digital non-violence offers methodologies to mitigate online harassment and state-backed trolling (Sahasrabuddhe, 2021). Furthermore, comparative education literature links Gandhian's experiential learning model (Nai Talim) to modern curricular reforms that prioritize vocational autonomy and holistic character development over rote academic accumulation.

While current scholarship demonstrates the high theoretical utility of Gandhian thought, critical policy analysts note a persistent execution gap. The literature remains heavily abstract, frequently lacking empirical models to demonstrate how non-violent resistance can effectively counter asymmetric threats such as cyber warfare, non-state terrorism, or totalitarian digital surveillance.

Methodology: The methodology of the study would be Historical, Analytical and Experimental. A thorough and historical strategy has been adopted in this work to attain its goal. Both original sources and secondary sources were used for this. The works of Mahatma Gandhi, his speeches, and his essays in periodicals and newspapers were used as primary starting a conflict with China. India continually deals with Pakistan's aggressive behaviour in the west, yet the nation's ahimsa policy maintains its respect in international forum. Gandhi's ahimsa policy is still relevant after 74 years of Independence. Research methodology deals with the activity of recognizing, using and interpreting the sources of history towards a careful investigation for increasing the sum of historical knowledge.

Objectives of the study

1. To gain familiarity with Gandhian philosophy.
2. To achieve new insights of Gandhi's ideals.
3. To examine the relevancy of Gandhian philosophy in the context of Globalization, Peace and Conflict.
4. To understand the ideas of Mahatma Gandhi.
5. To learn about and comprehend the Gandhian tenets and how they apply to the modern world.
6. To study the Gandhian thought of education in the present day context.
7. To offer some policy recommendations in light of the findings.

Relevance of Gandhian philosophy in Present Context: Gandhi was not a model or system builder. He was an action philosopher who united thought and action. He was a path-finder with definite social and individual goals. His philosophy was a comprehensive philosophy. According to him, heart, intellect and soul are three essential components of man and every philosophy should necessarily all these component into account. This paper aims to explore the relevancy of Gandhian philosophy in today's context. His philosophy is the search of right path to attain right goals. Any path is futile, if it is goalless.

Gandhi went through an evolutionary process of formulating his ideas and approaches classifying, developing and erecting his views as he went along. He continually altered the details his programmes to suit requirement of the particular situation. His concepts are not absolute but relative.

Gandhi is one of these philosopher who believed in self-sacrifice. After Socrates and Christ Gandhi alone who developed his views and faith. During the war period only Gandhi stood up as an apostle of peace, truth and non-violence. Through the life, Gandhi have tried to re-deem humanity and turn it ways to peace, and broader brotherhood. His fundamental humanitarianism transcended the limits of caste, creed, race or community and he was far ahead of times. His ambition was to "wipe every tear from every eye."

Influence of Indians: There is no sphere of our life in which the hand and influence of the Mahatma are not seen and felt. He gave a new dimension to our politics, our economics, our education and strove for spiritualising everything in our public life. His teaching has philosophy is going to ensure the survival of humanity for ages to come. His ideas have become a part of our intellectual heritage. Jawaharlal Nehru said, "Great man and eminentment have merriments in bronze and marble setup for them, but this man of divine fire managed in his life time too become enmeshed in millions and millions of heart so that all of us became some what of the stuff that he was made of, though to an infinitely lesser degree. He spread out all over India, not in palaces only, or in select places, or in assemblies but in every hamlet and hut of the lowly and those who suffer."

Fundamentals of Gandhian Philosophy: Truth, non-violence, freedom equality, full employment bread labour, trusteeship, decentralization, swadesh service, and cooperation are the cardinal principles of Gandhian philosophy. As the base of the Gandhian social order is religious or spiritual, economic and political questions are seen from the moral and humanistic perspective. Gandhi has been often termed as the prophet of the 21st century. His methods of non-violent approach to dispute resolution is an important area in peace research. He prepared ideas like Sarvodaya which can be achieved through truth and non-violence. He also brought about various ideologies focusing on empowering and making villages self-sufficient, women empowerment, sanitation etc. In today's modernized world, world problems are not just limited to internal conflicts and matters. Past examples have proved that war and violent ways to resolve such conflicts is not always a good idea. In this scenario, there is a need to look for alternative and innovative ways to settle disputes among countries, otherwise it will lead to bloodshed and a loss to human life and resources and slow down process of our development. Gandhian peace teachings have a very high significance in this situation. His methods like satyagraha could be adopted in international cross-country conflicts among nations and super powers. There are various dynamics associated with his teachings which could be analysed and adopted according to the requisites of the situation. Gandhian philosophy comprised seven basic concepts. These are —

1. Truth
2. Non-violence
3. Satyagraha
4. Swadeshi
5. Economy
6. Education system
7. Decentralization in democracy.

1. Truth: To Gandhi the truth the reality is more important than any doctrine. For him, truth is not only self-evident in a given situation, but it is self-sufficient as well. He explained all other things in the light of truth. Once he said our creed is devote on to truth and our business is the search for the insistence on truth. It was the power of truth the only power of Gandhi, which turned this average man with less than average ability

(as he himself told) to a personality which shook the whole world. He always said that he proceeded throughout his life from truth to truth.

2. Non-violence: To Gandhi, non-violence was not restricted to actions only but it was to be followed by Manasa vacha karma, i.e. by thought, speech, and action. It is the least used, most abused concept of his philosophy. Through "non-violence," he wanted violence to be reduced to its minimum and not to use it unnecessarily. The selection on "non-violence" totally depended on the nature of the situation concerned. He was a practical idealist and his every concept is relative; for him, non-violence was for the brave and he never appreciated non-violence induced from cowardice.

3. Swadeshi: By this doctrine of swadeshi, Gandhi advocated self-reliance. The self-reliance of individuals and that of the nation was a major concern for Gandhi. He opposed all those measures which led an individual to depend upon another individual or a nation upon another nation. Swadeshi and self-reliance (Atmanirbharata), translates directly into India's push for local manufacturing, rural industrialization and the Atmanirbhar Bharat initiative, reducing heavy import dependencies and uplifting local artisans.

4. Satyagraha: Satyagraha means non-violence resistance for the cause of truth. The essence of his teaching of Satyagraha was fearlessness, truth and actions were allied to it. He taught fearlessness, abhay, as not merely bodily courage but the absence of fear from the mind. It was the concept of Satyagraha on which Gandhi differed from world-wide accepted nation—ends justify means. For him purity of means was placed at the utmost level. Impure means will definitely result in impure ends. Ahimsa extends pas physical warfare to combat communal polarization, hate speech, cyberbullying, and societal aggression. It promotes dialogue, alternative dispute resolution and peaceful protest or Satyagraha over armed conflict.

5. Equality: For Gandhi, concept of equality was base to all his economic concepts. By equality he put forward the notion of not differentiating two human beings on the ground of caste, creed, money, possession, community, race, or national boundaries. This was the concept for which he advocated zero count-oriented growth of society. Aligns with modern inclusive growth agendas, poverty alleviation and the Sustainable Development Goals by prioritizing the last person in the queue.

6. Bread-labour: 'Bread-labour' was the concept that every individual should work to fulfill his basic needs - food, shelter and cloth. He asked everybody to weave the yarn as much as is necessary for his clothes. He established the dignity of labour in the society. He said that who eats without doing necessary labour is a thief and he is therefore sinning. Gandhi warning that "the world has enough for everyone's need, but not for everyone's greed."

7. Aparigraha or Non-Possession: Aparigraha stands against the acquisitive spirit of man. Gandhi believed that possession of more things than necessary is a crime against manhood, society and God. Counters runaway consumerism and hypermaterialism, offering a minimalist, sustainable way of living to combat the climate crisis. Here he gave the concept of trusteeship which holds that richer people should behave like trustees of their properties and they should use it for the welfare of the society. His Sarvodaya or welfare of all focuses on upliftment, empathy and social justice for the marginalized and poorest segments of society.

With simplicity, non-violence, truthfulness, self-reliance, and compassion at their core, Gandhian principles offer valuable insights into addressing contemporary global challenges. In today's fast-paced and ever-changing world, the relevance of timeless wisdom often gets lost in the shuffle. However, the principles advocated by Mahatma Gandhi, also known as the Father of the Indian Nation, continue to shine as a beacons of hope and wisdom.

Conclusion

There is great relevancy of Gandhian philosophy in modern world. There is no sphere of human life in which Gandhi's influence are not seen. He believe in sacrifice. There is a clear indication of his love for individual

and for the world. He had a clear vision and definite approach to each and every problems faced by India. He dealt not only with political and economical problem but also with social problems of India. The philosophy of non-violence has great relevancy in present India. It can be regarded as the highest law of human kind. The world can live in peace by adopting it. Accordingly, has strategies of strike, fasting, non-coopertion are still relevant in India. Again Gandhi's concept of politics can save India from political death trap. Following Gandhi's thoughts to economic problem now the world looking for pollution control and inspired all nation's to establish small scale industries which control pollution and at the same time provide employment. By following Gandhian educational system India can get rid of unemployment and all social evils. His thought of decentralization of power. Upto the rural level has set the maximum attention today.

After many years of martyrdom Gandhi is no more relevant than before. His relevance in different fields is unquestionable. For the very survival of human being, we have no option but to follow his philosophy only.

We have looked on the various teachings of Gandhi like non-violence, satyagraha etc. which can be manipulated and modernized into negotiations among conflicted countries. Many of ideas in Gandhian Satyagraha are related to modern conflict transformation. Gandhi's non-violence has a positive aspect of love to the opponent. The time has come to make rational, intelligent and practical choice of fighting for peace the nonviolent way. Solution ranging from peace talks to third party involvement can be adopt adopted instead of exercising physical power in conflict situations. This will save human life and resources.

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