



ADDRESSING INEQUALITY AND MARGINALIZATION THROUGH GANDHIAN THOUGHT: A FRAMEWORK FOR INCLUSIVE DEVELOPMENT

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Abstract

Despite great success in the issue of development and eradication of poverty, there are key challenges such as inequality and marginalization prevailing around the globe. This paper aims to examine the Gandhian concept as a practical model of change in the development paradigm based on nonviolence, self-efficiency, and economic justice. Gandhi's philosophies call for integration that pays for transformation at the base of society for self-empowerment or the moral turpitude of the populace that is in parallel to the current calls for working on inequality. Employing an analysis of the applicability of the Gandhian theories of trusteeship, non-violence, and self-rule, this research brings out the possibility of social and economic equity. Using the principles of Gandhi, this report outlines the managerial and organizational recommendations for creating a more inclusive society that is more socially integrated and fairly shares resources. Unlike the conventional Western development models, the Gandhian model reconstructs the development paradigms eliminating hierarchical control and shifting the role of development to ethical responsibility in a community setting. This paper offers policy implications for policymakers to demonstrate how Gandhian concepts can be adopted in contemporary frameworks for inclusive development.

Keywords: Gandhian, Sustainability, Ahimsa, Trusteeship, Swaraj.

1. INTRODUCTION

This paper aims to identify areas of inequality and marginalization in contemporary society, which are evident in the escalation of the division resulting from technological growth that intensifies existing difficulties based on economic status, colour, and culture. Whereas calls have been made regarding economic liberalization, technological development, and global development, they have also increased disparities in income, use, and utilization. Old-school thinking about development has generally focused on quantity at the expense of quality, that is, output rather than people's well-being, thus excluding those who are most vulnerable. Solving these problems includes one that entails breaking from the linear model of development that is reducing our world to mere materiality, and instead embracing social, ethical, and ecological development models. The essence of Gandhian thought of Sarvodaya (to elevate all Beacon of Equality/minority) and Ahimsa (non-violent protest) is ever relevant as it comprehensively covers the character of inequality/marginalization without doing injustice to its specificity. Gandhi was very clear in his approach while dreaming of the society of tomorrow, based on the ideals of justice and liberty, based on economy and work. Gandhi to the contrary, stressed decentralized initiatives of development where power is devolved and resources are otherwise preserved for full local control. Worth noting here are the Gandhian concepts of self-rule (Swaraj), self-reliance (Swaraj), and Trusteeship, which enjoins the right management

of resources for the overriding development of all the segments of society especially those at the grass-root level. These principles work against the oppressive culture by promoting the kind of culture where every person would like to live and work. Therefore, today's struggles for equity and just development call for Gandhian concepts as critical tools.

It has therefore been designed to draw out a Gandhian analysis of contemporary issues of marginalization and exclusion and advance a framework for inclusion that embodies the principles of sustainable development. Based on Gandhian thinking, as applied to mainstream development discourses, it proposes a shift in development paradigms from the traditional growth-path model toward a model that is sustainable and equitable from the point



of human well-being and the planet. In this report, Gandhi's principles are defined and illustrated through case studies and theoretical analysis in an attempt to reveal the shortcomings of the dominant model of development that is dominating the world at present, and to explain why ethical values and social solidarity constitute the correct strategy of progress.

Research Questions and Objectives

This research report addresses several critical questions:

- How can we possess the theoretical perspective related to Gandhian principles to lessen the inequality and marginalization within society today?
- On what aspects of Gandhian thinking could be built further to address the contemporary process of socio-economic marginalization of groups or individuals?
- In what ways are governments, organizations, and communities able to put Gandhian thought into use in policy and practice?

The objectives of this report are:

- Assess the applicability of the Gandhian philosophy in the struggle for eradicating social evils such as injustices and marginalization.
- It is important to point out practical measures that correspond to the Gandhian approach in as many spheres of life as possible, in particular in the educational process, in economics, and politics.
- Suggest the theoretical framework for parity-based development that would introduce both ethical and effective economic growth based in the worth of people.

Significance of the Study

The relevance of this research consists in the idea that the philosophy presented in the book can be translated into practice, which will be useful for policymakers, educators, and activists concerning inclusive development. In a world that seems to be advancing at an incredibly fast pace whilst social disparities continue to grow, the Gandhian concept of progress requires a new perspective. The relevance of Gandhi's ideas to modern society can be also judged by the fact that they contain clear instructional guiding lines for community and environmental restoration and protection in combination with compassion for the underprivileged. This paper will greatly employ the concept in the discourse on sustainable development by calling for models that address both economic perspectives with ethical and social standards.

2. LITERATURE REVIEW

Gandhian Thought on Social and Economic Equality The social and economic injustice reform model provided by Gandhian philosophy is broader than of economic nature it encompasses ethics, community good, and individual duties. Unlike those models that bring a paradigm shift that focuses on the aspect of materialism, Gandhi's utmost concentration aims at uplifting all people in society with morals and spirit. His principle of Sarvodaya symbolizes the concept of the society in which competency of all individuals is attainable with how of understanding and cooperation. Rather than approach inequality from an economic perspective only, as some postcolonial theorists do. Gandhi's method embraces social, spiritual, and moral development as a part of the study of human progress.

We will focus specifically on four of Gandhi's recommendations about the economic issue: The Doctrine of Trusteeship holding the view that wealth should be well utilized for the betterment of society not for self or luxury. This approach poses an inconvenience to capitalist self-organization by calling on the affluent population to work as 'stewards' of their assets towards advancing collective objectives. Trusteeship as a form of social justice expounds on a vision for resource distribution in society, especially to the poor. According to Gandhi, there is an ethical plan regarding the accumulation and the distribution of wealth, and therefore his view gives a significant insight for the solution of social injustice.



Gandhian Approaches to Rural Development and Decentralization Gandhi also focused on the idea for the growth of the nation it is necessary to work on the development of rural areas. His vision of Gram Swaraj, or village self-rule is to foster the establishment of a community that can be fully self-reliant in terms of addressing their needs at any one time. Due to the focus on decentralization and avoiding overreliance on central state support, Gram Swaraj is designed to help meet the economic and social requirements of rural consumer provinces that traditionally receive little attention in a highly centralized model of development. They all tie in with modern interpretations of sustainable development because they seek to promote local production, low energy use, and the strengthening of communities.

Moreover, about decentralization, it is possible to add that Gandhi is advocating it against centralized systems of power, which often result in the essence of injustice.

According to him, decentralization entails giving the communities the full charge of decision-making processes that affect them directly to feel that they actually own the project and are responsible for it. The way local people are empowered alongside directing resources to the areas of need or concern, can also address both the economic and the political exclusion. For these reasons, this work posits that Gandhian thought holds significant potential for informants debating about local governance and participation.

• Addressing Caste and Social Discrimination through Gandhian Thought

Another reason was that Gandhi knew that the caste system was one of the social blemishes that were unethical as well as detrimental to the formation of a crudely ethical society. These actions as a visionary in uniting the people and eradicating caste-based prejudices are evidence of the principle of embracing people and the need to share power. On the issue of caste Gandhi referred to it as a hindrance to both, personal and business, development, and the only solution he tried advocating change and dialogue.

However, his concepts for the reforms of the caste system have therefore been criticized for lacking the intensity and scope that change needs. Even though he wanted to change the ways people looked at caste peacefully some argue that he did not go far enough in his efforts to end discrimination. For socialism and the emancipation of untouchables, Gandhi's ideas though rationalist and social reformist in nature still is under discussion today, proving synthesis of his thoughts on structural change is a challenge.

Non-violence (Ahimsa) as a Tool for Social Justice

Ahimsa or non-violence is the most fundamental concept of Gandhism and is a brilliant paradigm for dealing with the problems of oppression and injustice. Gandhi not only perceived non-violence as a political orientation, but as a moral obligation to accept and exercise non-violent relations with all living beings. His concept of Ahimsa proves that non-violent form can stray from the source of injustice like poverty and injustice and more within the society without promoting violence and enmity.

Ahimsa targets social change regarding inequality without enmity, as seen in conflict rather it is inspired by compassion and understanding. This principle has been applied as a reference to many social justice systems to prove that a non-violent approach towards people in society is as effective as its Centre's actions on respect for people and it's effective on getting change. Non-violent resistance empowers oppressed groups of people to engage in the process of societal transformation without necessarily having to engage in violent confrontation which is anathema to the promotion of non-violence.

Critique of Modern Development Models

Contemporary conceptions of development and the very idea of development as something that can be measured via the growth rates of GDP, for example, pay little heed to questions such as how wealth is distributed in society or whether the needs of everyone in society are met. Mainstream development strategies often reinforce the exclusion of socially disadvantaged groups and deepen this exclusion. Gandhi has developed an appealing model to criticize this growth-oriented development that propounds the phrase "small is beautiful" and aims to safeguard human interest.

Self-sufficiency, Swadeshi as sanctioned by Gandhi means utilizing the resources and opportunities within the community, instead of squandering time on external markets that profit from taking advantage of the community. Swadeshi advocates local small-scale enterprises that are owned by people in a particular area this cause benefits

the area people and pollution is also reduced. For enhanced human ecological development, Gandhi has provided a framework for self-employment development practice in today's scenario.

Application of Gandhian Principles in Contemporary Social Movements

The Gandhian principles are now applicable in numerous social causes such as environmental conservation the rights of humans, and anti-globalization. These movements are most aligned with Gandhi's beliefs of swadeshi, local self-sufficiency, and respect for Mother Nature and its resources and suppose localized economics, the re-establishment of Indigenous culture and practices, and sustainability. Gandhi's prescriptions of ethical leadership and responsibility towards society are the major reasons why leaders and activists drawing from his measures, want to eradicate inequality through non-violent means.

Attacks on the Civil Rights Act of America show that the Gandhian philosophy as principles of the movement, has applied in combating inequity in different settings. Thus, the idea of non-violent struggle for liberation, ethical political leadership, and people's unity as the core of Gandhian enterprise offer the continuous relevant values for minimization of global inequality and promotion of sustainable development.

As highlighted in this literature review, engaged Gandhian thought provides a clear and effective theoretical foundation for addressing social and economic injustice in terms of ethical responsibility and community development sustainable approach. His approach to development questions commonly accepted paradigms of the development defining an utterly different one that respects people's worth and balance with nature. Thus, these ideas form the basis for the further analysis of the remaining chapters in terms of the realistic realization of Gandhian principles to build a justice-cantered society.

3. GANDHIAN PRINCIPLES ON SOCIAL AND ECONOMIC EQUALITY

Sarvodaya: The Principle of Universal Upliftment

The principle of Sarvodaya ('all round development') symbolizes Gandhi's vision of a society that raises everybody, particularly the downtrodden. It differs from the classical models that fixate on economic accumulation by providing to all its members the list of necessities food, shelter, education, and health care. This is a call to society to wake up to the fact that poverty and inequality are a full package and that the essence of progress of humankind depends on the well-being of the l among us. Sarvodaya of Gandhi amply brought out the need for formulating pr and development paradigms that may prevent poverty and ensure an equity foundation for any sustainable social order.

Trusteeship: Ethical Management of Wealth

The meaning of Trusteeship is in line with Gandhi's vision that wealth should be rightly used in the interest of society. He depicted his idea of how resources should be shared, appealing to the wealthy people as those who should be acting in the interests of the beneficiary, that is the poor. While certain models magnify GDP. Trusteeship nurtures responsible stewardship and enhances the well-being of society than that of the self. This idea still holds value also as a theory of just distribution of wealth inspiring companies and people to finance social work and preservation of the environment. Unlike Equalization which often doesn't go as far as attaining complete parity. Trusteeship encourages the positive use of resources through the development of a sympathetic outlook regarding one's social status and rank.

Ahimsa: Non-violence as a Framework for Social Justice

The first concept which forms the core of Gandhi's attitude in fighting social injustice is 'ahimsa', or non-violence. He had a dynamic perspective of Ahimsa. which meant a promise to avoid harm, which requires people to fight poverty and discrimination, not by violence but by fighting with understanding and care in their hearts. They encourage non-violent protest and negotiation to support social justice without conflict and oppression of any kind. This is evident in many of today's movements where the problems that people want to solve are done so in the most non-violent way there is, letting everyone be included. and granting each person the respect that they deserve. Non-violent methods are still seen today as a successful approach to constructing justice by Gandhi's thought.

Swadeshi: Economic Self-reliance and Local Empowerment



Swadeshi meaning make in India refers to Gandhi's desire for self-sufficiency and for India to produce or manufacture its own goods. Instead of the outward-oriented global markets he advocated for controlled 'small scale economies that foster endowment assets. During globalization, Swadeshi presents Indians as a channel out of poverty through poverty eradication and social justice for underprivileged groups.

This principle is also favorable for sustainable development goals, as the focus is made on recycling and reducing an impact on the environment. As is seen, Swadeshi contributes to sustaining economic growth by having proper regard for societal and ecological mandates.

Decentralization: Empowering Local Communities

Gram Swaraj or decentralization supports local control of government that enables communities to handle their issues. According to Gandhi, the concentration of powers in central authority was less likely to support facilities in out-of-the-way places whilst decentralization of powers created accountability among locals. His focus on the sounding of the community is still important to the present ideas of participatory governance, which strive to implement policy with the help of the lower levels. Decentralization can therefore minimize inequality since the intended beneficiaries receive attention without discrimination, thus flexibly satisfying the needs of a given society.

The Role of Ethical Leadership in Social Change

In terms of leadership, Gandhi mobilized the populace and expected leaders honest and responsible. Ethical leaders he said acted in the interest of the society given that organizational members' fate is to reflect on their roles in staying on the right side of the law. Now the importance of ethical leadership is highly valued for fighting for inequality since it supports equal treatment and stands for minority. The paper has shown that ethical leadership is pivotal in organizations based on the concepts proffered by Gandhi which require leaders to be accountable, empathetic, just, and fair.

It is for this reason that one can say that the principles that were set down by Gandhi form an all-round approach toward solving problems associated with socio-economic injustice in the society. His philosophy of Trusteeship. Nonviolence, Self-reliance, Decentralized structure, and ethical leadership provide development with dignity and humanitarianism. What we see now in society as the need for super profit and growth at any cost, is seen in his vision as societies that still lack the humanitarian principles of care and ethical responsibility.

4. APPLICATION OF GANDHIAN PRINCIPLES IN CONTEMPORARY CONTEXTS

• Addressing Economic Inequality through Sarvodaya

The social ideas which Gandhi introduced as Sarvodaya 'the rise of all, are able to address the contemporary forms of economic injustice through the stress on the policies which focus on the lowest population layer. As the income differentials have become a cross-national phenomenon, Sarvodaya demands that its approaches are addressing the structural conditions that put some populations at the margins. Sarvodaya's principles can be applied by governments and other organizations by putting up public welfare schemes, improving the health care services, giving proper wages to the workers and employed persons of poor sectors. From these ideas of Gandhi, one can deduce that affirming and redistributive strategies are not necessarily simply reactions to poverty: they are the means by which societies are raised up.

Sarvodaya relevant policies have linkages with SDGs especially those that relate to poverty, hunger and social equity. For instance, free and compulsory education with the Universal Health Coverage, incorporating liberal economic policies on the fair trade and employment of sound principles of labor relation are in harmony with Sarvodaya's principles of common good. Such approaches raise awareness on how the Gandhian philosophy can help in the current activities that seek to eliminate inequality through the policies which champion the spirituality of the people instead of the materialism of the country.

Trusteeship in Modern Corporate Social Responsibility

Therefore, the principle of Trusteeship is also relevant to the contemporary enterprise and the notion of CSR. Here, Gandhi is insisting that wealth should be used rightly for the benefit of society, something which puts pressure on present day corporations which should see themselves as caretakers of resources. Gandhi's concept of



Trusteeship also refers, to the CSR initiatives that should be invested in welfare for enhancing community and ecological value and equitably treating employees.

Today, the companies which practice the Trusteeship principle may be contributing to environmental conservation, fostering equal work opportunities, and encouraging local economic growth. For instance, most international business firms have developed projects that tackle issues such as emission of greenhouse gases and use of labor that turns out to be exploitative in developing nations. That is how Trusteeship can be applied to address the divide on the basis of economic differences or promote moral organizations' strategies for the wider good.

Non-violent Approaches to Social Activism and Justice

The non-violent approach to fighting is the principle, which was established by Gandhi called Ahimsa helps many global movements. Ahimsa can be implemented at any time and in any part of the world and has been used during the freedom fights in the United States,

right to integration and equality movement and freedom fights in general and during the anti-apartheid movement in South Africa. Ahimsa is still important in today's activism as various campaigns against oppression still do not involve the use of force. Marches against racism, pollution, unfair treatment of people, and other social injustices are inspired by Gandhian techniques of immediately protesting without resorting to violence.

Ahimsa also provides a constructive way forward concerning systematic problems in justice and police. In the current world, voices advocating for reform of the criminal justice system focus on the eradication of social discrimination but deny the use of force. These present-day uses of Ahimsa show that change is possible, possible without violence, that it is good to be kind, to understand the feelings of others and, to try to have a rational discussion instead of a fight.

Swadeshi and Sustainable Development Practices

The concept of Swadeshi which means relying on one's own country for products and services may be useful to provide proper development of states in the context of the globalization process. Gandhi Prime minister urged the communities to switch. towards local consumption and production as a way to minimize on reliance on other markets. Globalization and its effects on people, societies, and the environment, is a principle that puts today's economies in a position where they are asked to consider the effects of globalization on people and communities and to fund the sustainable development of said societies.

Today Swadeshi can be put into practice by supporting local agriculture and farmers, using renewable energy, and encouraging local businesses and industries. For instance, advocating for local farming including the use of technology in farming and the successful farmers market movement takes its roots from Swadeshi. Through local production and consumption, pollution and other greenhouse gases are minimized, the local economy is boosted, and food issuances are also enhanced. With this concept of Swadeshi as the rationale of sustainable development, economic development is not the sole criterion but the aspect of Ecology and empowering the common man.

Decentralization and Empowering Local Governance

The system of decentralization, also known as Gram Swaraj, focuses on people's autonomy to self-govern and make their own decisions for the betterment of society. Gandhi used local concepts to demand equal and fair treatment of the oppressed through local government. Of course, in the modern world, decentralization means balance, power for communities to be involved in the decision-making processes, and equality.

Some of the contemporary uses of decentralization are demonstrated in different initiatives meant to enhance local governments. For example, decentralization measures in developing countries have enabled rural people to acquire resources for health, education, and other infrastructure. These measures of devolution align with Gandhi's developmental intentions, as they decentralize decision-making for individuals to own change. Decentralized management fits well with the concept of Gram Swaraj, the system that empowers. communities to live as they want or need to in ways that are constructive to them and their society.

Ethical Leadership in Addressing Global Challenges



Gandhi's focus on ethical leadership should be pursued today, along with the help of his work in fights for economic injustice and climate change. Actually, ethical leadership is integrity, empathy and serving the common good as envisioned by Gandhi. In today's climate, the leaders who uphold these values are able to push for the change in policies that would allow for the justice and well-being of all.

5. CASE STUDIES DEMONSTRATING GANDHIAN PRINCIPLES IN ACTION

1. The Dandi Salt March (1930)

The famous Gandhian non-violent passive resistance is best described by the Dandi Salt March. In 1930, Gandhi began an eventually 24-day hunger strike and a 240-mile Salt March to the coastal village of Dandi to protest the British government's monopoly on salt production. This is not a protest over the colour of salt but it was a protest against colonialism and unfair taxes on human essential needs. Autumn's reliance on the actions of the march by millions of people showed the truth in the words of Gandhi's Ahimsa Justice and Non-violence beliefs that people stressing change should refrain from violence in their protests. The Salt March was a significant episode in the struggle for Indian independence and proved that the most recent nonviolent resistance tactics championed by Gandhian principles were indeed, useful for standing against unfairness and persecution.

2. The Champaran Satyagraha (1917)

Champaran Bihar proved to be Gandhi's first major success in implementing his strategic non-violence and civil manoeuvre. Iler, indigo farmers were being trampled under British planters under the terms of unfair contracts, and the result was that the large majority of indigo farmers were extremely impoverished and distressed. In Gandhi's led movement. Farmers abstained themselves from cooperating with the oppressive system of the British through glass strikes. Champaran satyagraha emphasized the fact and it brought reform in the indigo plantation system by removing wrong doings of European indigo merchants. benefited the farmer. This paper illustrates how Gandhi's Satya and Ahimsa can be applied in practical economic manipulation and social injustice situations.

3. The Bhoodan Movement (1951)

Gandhi started Bhoodan movement in the post-independence period which sought to redistribute agricultural land as several landlords held sizeable pieces of land while several people had no piece of land at all. Emerging from Bihar, it extended from there to other parts of India and such truths were in sharp focus as Gandhi's progressive ideas on the ownership of land and social reforms. Although not politically effective in regarding the large-scale question of redistribution of land, the movement had instilled the appreciation of, and the demand for the question of land rights, and the question of social justice. The Bhoodan Movement showed that Gandhian values could indeed be used to negate economic disparities, present-day as it may seem.

4. The Narmada Bachao Andolan (1980s-Present)

What one is witnessing today in the Indian democracy with the NBA-headed by Medha Patkar is the practical use of the Gandhian approach. They believed civilization and progress required the construction of huge dams on the Narmada River and the displacement of the natives of the region beginning in the early 1980s. As Gandhiji's nonviolence and non-cooperation movement and civil disobedience to the unjust British rule inspired the NBA, they agitated non-violently and legally and were able to halt or at least slow down the constructions. of dams. This case shows the relevance of Gandhian nonviolence and civil disobedience in the present day many such struggles in communities, struggling against environmental Injustice and displacement.

5. The Chipko Movement (1970s)

Another example can be the Chipko Movement of the 1970s in the Himalayan state of Uttarakhand in the northern part of India of the many modern incarnations of the Gandhian technique, this was one of the most important. The movement was an act of civil disobedience

6. CHALLENGES IN IMPLEMENTING GANDHIAN PRINCIPLES TODAY

1. Modern Economic Systems and Consumerism

Much of what Gandhi called for simple living, minimalism, and self-sufficiency is antithetical to the modern neoliberal globalized economy of mass production for profit-making and consumer culture. The world's contemporary cultures are thoroughly entrenched in steady processes of consumption and industrialization complicating the concept of Gandhian principles based on austerity and sustainability. The factor of economic



appetite and hegemonic consumerism renders the principles of ahimsa and bettering the state of the world through simple living and local self-sufficiency practically unattainable on the international level.

2. Political and Social Inequality.

In many societies, political and social inequalities are still observed: caste discrimination, the discriminant of femininity, racism, and any other types of discrimination are still part of many societies around the world today. Thus, the principles of equality and social justice, which are inherent in Gandhi's approach, but illusory if traditions so braid society, do not allow changing them. The continued existence of those inequities defines why the formation of an inclusive society that Mahatma Gandhi propounded cannot be actualized. Changing irrational attitudes and eradicating discriminations that are included in the framework of essentialized power relations cannot be easily realized; it addresses a question of social change with regards to which it can be quite difficult to foster a new type of society, especially in regions and countries where power relations still play a significant role.

3. Globalization and Cultural Homogenization

Globalization can be seen as constituting an avatar of Gandhian ideas especially as regards the possibilities of Gram Swaraj and the autonomy of the locals. Thus, the forces of contemporaneity and globalization like International Business, Imports and Exports, and the exchange of cultures often cause deterioration of localization in that region. Gandhi's triumphant appeal to self-empowerment and de-centralized power fails to blossom in a world where local societies are gaining powerful input by outside forces. Holding of economic and political power within global institutions in a way hampers the realization of local self-governance and sustainable development

4. Technology and Its Impact on Human Relations

As much as technology has improved the lives of people in many ways, experience shows that it results in some put-offs when it comes to actualizing the Gandhian insights on the construction of communities and interpersonal human relationships. The importance of physical communication with individuals and society and personal contact, body, and manual work as some of the values that Gandhi stressed. Still, as the world embraced the digital age, more and more interactions took place through a screen, and social networks took over communities. The excessive use of technology to solve problems or, at least, to solve communication issues can weaken the importance of the connection with people, which Gandhi was eager to point to. Also, the digital divide between the various layers of the population by income, and ethnicity means that disadvantaged populations benefit less from technology.

5. Resistance to Non-Violence

Amongst many of Mahatma Gandhi's principles, the principle of non-violence which he coined as Ahimsa is one of the most recognized principles but the practical application of this principle is more and more difficult nowadays. When living in the areas of war, political oppression, and terrorism the concept of social changes without the use of force often appears utterly naive and naïve. Many resort to some form of retaliation or otherwise some sort of forcefulness regardless of its forms and many overall, especially the ones that directly experience violence as well as injustice. Gandhian non-violence is yet to find favor in most conflict-ridden societies due to the deeply rooted cultures that allow the perpetration of violence and also due to the military solutions to most social and political questions. Struggling against the human incline to use force in response to force calls for a new perspective in approach to conflict and in general mentality about settlement.

7. FUTURE PROSPECTS AND RELEVANCE OF GANDHIAN THOUGHT

Environmental Sustainability

They are valuable still for the period we are now living in, which is an ecological crisis with Gandhi promoting a simple lifestyle respecting nature. Let us just take the case of protecting the ecosystems and non-violent ways of manufacturing electricity the renewable resources instead of going for the wastage of resources. Through encouraging temperance and moderation in resource consumption, Gandhian principles motivate for behavioral change to preserve the environment and embrace a green agenda in the future.

Inclusive Economic Models



The world economy continues to be characterized by inequitable distribution of wealth hence transforming the current economic system is still relevant even today. Towers of USA and Gandhi's idea of 'trusteeship'. Currently, Trusteeship can still encourage the current policies of distributive justice, stewardship minimized programs of economic injustice such as unfair distribution of wealth, and stewardship of progressive taxation among others. According to Gandhian principles economic development is for all and not meant to be a cash cow hence eradicating poverty and inequality.

Community Empowerment and Decentralized Governance.

The primary reason is Gandhi's concept of Gram Swaraj puts importance on a decentralized system of governance, which works better for emerging disparities at the regional level. Gram Swaraj-based decentralized governance structures offer people an opportunity to make decisions at a fundamental level that are suited to the community sensibilities strengthening accountability to a common cause. This model implies equal sharing of resources and of power in the society.

Non-violent Social Movements

The principle that Gandhi sought to promote Ahimsa has contributed to the successful operation of Social Justice organizations globally. People can use passive protests to assert themselves against injustice because it promotes civil disobedience to political and social issues. Thus, Ahimsa supports future struggles for human rights and civil justice as majorities recognize the differences and urge necessary transformations using non-violent actions and words to promote reconciliation rather than ensure the continuation of the violent cycle.

Ethical Leadership

Gandhi wanted to focus on the person and demanded that the manager be a person of high moral standards who is selfless, which in the current world, where trust in leaders is eroding, is very timely. Ethical leadership is underpinned by Gandhian ideals of ethical values and practices such as facts and figures, right action and honesty, and selfless public service. Those organizational leaders who share these values may increase organizational trust, decrease corruption rates, and help to make changes that increase organizational ethicality and compassion.

Education for Social Transformation

Gandhi's vision, which included, education for moral and social improvement saw education as practical training, that should be characterized by self-effort and values. Gandhian perspectives applicable to educational reforms may be based on compassion, pro-social behavior, as well as critical analysis. Similarly, the principles when incorporated into the curriculum of educational will help to train stakeholders of society, address societal issues and participate in the enhancement of justice and order in the community.

8. CONCLUSION

Therefore, Gandhian thought is of utmost relevance today to understand the issues of inequality and marginalization. This paper has sought to explain why Gandhi's philosophy of development based on Ahimsa, Satya, self-reliance and empowered communities is relevant in today's world. Even though intense globalization is threatening the very existence of man and his surroundings environmental pollution, economic disparities, and social injustice, Gandhian philosophy points out the right direction.

So, today's speeches of the party leaders advocating sustainable living, using simple substances, and respecting nature are very relevant to today's problems. At the moment in which climate change constitutes one of the most important challenges to humanity and the ecosystems, his ideas of frugality and coexistence with nature are useful for designing healthier societies. Likewise, Trustee economics and other economic theories propounded by him counter the Western liberalization and globalization theories based on self-interest, greedy capitalism, or greedy economics by stakeholders. Thus, Gandhian thought of humane economic models, which means that they support the main causes of poverty and inequality.

On the same account, education for Gandhian thought of decentralized power structure and Gram Swaraj entails that the bets have to be left on the local people, letting them decide the best way forward. This makes people more involved in political processes and enhances democracy in ways that make development suit different settings of different societies. This advocacy for non-violent resistance and ethical leadership provide great resources by which oppressed societies can defend themselves and come up for what is rightfully theirs without resorting to violence.

Last but not least, there is a very profound education philosophy of Gandhi and that is Education for spiritual and moral values, for manual skill. In today's world, many of the ideas he dreamt of for this institution seem to be even more pressing: an education that produces responsible and compassionate citizens. Socially and emotionally young minds need to be taught how to think critically and act right so that generation and the next generation of leaders can be prepared that will transform society by adopting justice, equality, and peace as the ultimate votes of Mahatma Gandhi.

In essence, the future Gandhian thought reduces to the extent that people, societies, and governments draw from it, to effect change and bring about better societies. The lessons pioneered by Gandhi are as relevant today as ever keeping in view contemporary issues and are quite applicable in solving immediate and emerging issues of the modern world.

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