

## Revisiting Gandhian Philosophy in the 21<sup>st</sup> Century: It's Relevance for Sustainable Development, Peace, and Ethical Governance

**\*Dr. Sushanta Kumar Singh**

### Abstract

This paper presents a systematic review of Gandhian philosophy and its contemporary relevance for sustainable development, peacebuilding, and ethical governance in the 21st century. Drawing on a curated body of peer-reviewed literature published between 2019 and 2023, this review employs thematic analysis to examine the applicability of core Gandhian principles—

*Ahimsa* (non-violence), *Satya* (truth), *Swaraj* (self-governance), and *Swadeshi* (self-reliance)—to modern global challenges including climate change, armed conflict, economic inequality, and institutional corruption. The study identifies a significant research gap: while recent scholarship explores individual dimensions of Gandhian thought, few studies systematically synthesise these insights across domains or operationalise them within contemporary policy frameworks. The findings demonstrate that Gandhian philosophy offers a coherent, ethically grounded alternative to dominant paradigms of development and governance, with measurable applicability to current global challenges. The paper concludes with concrete policy implications and a forward-looking research agenda.

**Keywords:** *Gandhian philosophy; Ahimsa; Satya; Swaraj; Swadeshi; sustainable development; non-violence; ethical governance; peacebuilding; wellbeing economics; 21st century relevance*

### 1. Introduction

Mohandas Karamchand Gandhi (1869–1948) articulated a comprehensive philosophical framework rooted in truth (*Satya*) and non-violence (*Ahimsa*) that continues to speak with urgency to the defining crises of the 21st century. Emerging from a confluence of Hindu, Jain, Christian, and Western liberal thought, Gandhian philosophy offers a universally applicable ethical system whose prescriptive power has grown more evident as contemporary civilizational challenges—ecological collapse, violent conflict, democratic erosion, and extreme inequality—have deepened in the years since 2019. Recent scholarship across political science, economics, peace studies, and public administration has renewed engagement with Gandhian thought precisely because dominant technocratic and neoliberal approaches have demonstrably failed to resolve these crises (Mishra & Singh, 2019; Gupta & Tiwari, 2021).

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In an era marked by accelerating ecological degradation, widening socioeconomic inequalities, resurgent nationalism, and crises of institutional legitimacy, Gandhian principles retain striking contemporary relevance. The principle of Ahimsa challenges the structural violence embedded in extractive economic models; Swaraj offers a vision of participatory democracy that counteracts the democratic deficit observable across both developed and developing nations; Swadeshi provides an ethically grounded rationale for local economic sovereignty in the face of hyperglobalization (Gupta & Tiwari, 2021). Scholars have noted that Gandhi's critique of industrial civilization and his vision of community self-sufficiency anticipate core debates in ecological economics, degrowth theory, and wellbeing economics (Tripathi & Joshi, 2023). His concept of gram swaraj (village self-governance) has been empirically tested in contemporary decentralisation research with encouraging results (Verma, 2022).

The United Nations Sustainable Development Goals (SDGs), adopted in 2015, resonate deeply with Gandhian thought—particularly SDG 16 (Peace, Justice, and Strong Institutions) and SDG 12 (Responsible Consumption and Production). Recent work has mapped Gandhian ethics directly onto the SDG framework, demonstrating structural alignment between Ahimsa, Swadeshi, and global sustainability targets (Mishra & Singh, 2019). In the domain of conflict resolution, non-violent resistance strategies drawing on Gandhian methods have been re-examined in both physical and digital contexts, with Bhatt and Mehta (2023) demonstrating that digital Satyagraha movements exhibit mobilisation patterns comparable to historical non-violent campaigns. The principle of Vasudhaiva Kutumbakam (the world as one family) resonates with cosmopolitan frameworks of global citizenship at a time of deepening geopolitical fragmentation.

Despite this renewed engagement, the existing scholarly literature of 2019–2023 exhibits a significant gap: studies tend to address individual thematic dimensions of Gandhian philosophy in isolation, without systematic cross-domain synthesis or explicit operationalisation for contemporary policy design. This review addresses that gap by providing the first comprehensive multi-domain synthesis of recent peer-reviewed scholarship on Gandhian philosophy's contemporary applicability. The paper aims to: (1) map the scholarly landscape of 2019–2023 across disciplines; (2) identify convergences and divergences in recent interpretations; (3) assess the practical applicability of Gandhian principles to key global challenges; and (4) delineate a clear research agenda for future inquiry. The paper proceeds through a literature review (Section 2), methodology (Section 3), thematic contemporary analysis (Section 4), synthesis and discussion (Section 5), and conclusions with future directions (Section 6).

## 2. Literature Review

### 2.1 Core Principles of Gandhian Philosophy

Recent scholarship has reaffirmed the foundational relevance of Gandhian philosophy across multiple disciplinary contexts. *Ahimsa* (non-violence) is understood in contemporary literature not merely as

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the absence of physical violence, but as a positive transformative force encompassing ecological, social, and political dimensions—a reading developed by Chatterjee and Roy (2022) in their influential extension of Ahimsa to environmental ethics. *Satya* (truth) functions as an ongoing ethical and political commitment with direct implications for governance accountability (Sharma, 2020). *Swaraj* and *Swadeshi* have been reinterpreted in the context of participatory democracy (Verma, 2022) and degrowth economics (Gupta & Tiwari, 2021), demonstrating the cross-disciplinary generativity of these concepts.

### **2.2 Gandhian Views on Social Justice and Human Equality**

Nair (2021) provides a critical postcolonial and feminist re-reading of Gandhian social justice, arguing that while Gandhi's Sarvodaya (welfare of all) offers a powerful critique of structural inequality, its application requires careful engagement with its limitations on caste and gender. This work reflects a broader scholarly trend toward both appreciating and critically interrogating Gandhian social philosophy. Singh and Kaur (2022) extend this analysis to leadership contexts, demonstrating that Gandhian servant leadership models, when critically adapted, reduce hierarchical dysfunction and foster more equitable institutional cultures. Together, these studies suggest that the social justice dimensions of Gandhian thought remain productive but require continued critical refinement.

### **2.3 Gandhian Philosophy and Sustainable Development**

The relationship between Gandhian economics and contemporary sustainability paradigms has attracted significant scholarly attention since 2019. Mishra and Singh (2019) demonstrate a structural alignment between Gandhian values and the United Nations SDG framework, particularly SDG 12 (Responsible Consumption) and SDG 16 (Peace and Justice). Gupta and Tiwari (2021) establish a rigorous analytical convergence between Gandhian Swadeshi economics and degrowth theory, arguing that both frameworks reject GDP maximisation in favour of sufficiency-based local development. Tripathi and Joshi (2023) extend this analysis to wellbeing economics, showing that Gandhian principles are compatible with post-GDP welfare measurement frameworks including the Gross National Happiness index. Chatterjee and Roy (2022) contribute an environmental ethics dimension, arguing that Ahimsa extended to non-human life provides a coherent philosophical foundation for biodiversity conservation policy.

### **2.4 Gandhian Ideas on Peace and Non-violence in Modern Society**

Non-violent resistance as a contemporary political methodology has been substantially re-examined in recent literature. Panda and Mohanty (2020) conduct a qualitative comparative analysis of modern civil conflicts and find that Satyagraha-inspired strategies retain practical utility, with their effectiveness conditioned by institutional responsiveness and the degree of civil society mobilisation. Bhatt and Mehta (2023) extend this analysis to the digital domain, demonstrating through content analysis of online movements that digital Satyagraha—non-violent resistance conducted through

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social media and digital platforms—replicates the structural dynamics and mobilisation effectiveness of historical Gandhian campaigns. These studies collectively indicate that non-violent resistance methodology remains empirically viable in 21st-century contexts.

### 2.5 Gandhian Ethical Governance and Leadership

Governance and leadership have emerged as a particularly active area of recent Gandhian scholarship. Sharma (2020) examines the trusteeship model through case study analysis and finds that when integrated into decentralised governance structures, trusteeship principles measurably reduce corruption and enhance public accountability. Verma (2022) employs a mixed-methods approach to demonstrate that gram swaraj-inspired panchayat systems achieve higher levels of citizen participation and more effective public service delivery in rural India compared to conventional administrative structures. Singh and Kaur (2022), through systematic literature review, establish that Gandhian servant leadership reduces hierarchical dysfunction in public institutions. Together, these studies build a cumulative evidence base for the practical governance value of Gandhian principles.

### 2.6 Summary Table of Key Reviewed Studies

**Table 1: Summary of 10 Key Studies in the Literature Review (2019–2023)**

| No. | Author(s) & Year       | Title (Abbreviated)                                      | Journal / Source                              | Key Focus Area                   | Methodology                      | Key Finding / Contribution  |
|-----|------------------------|--|---|----------------------------------|----------------------------------|---|
| 1   | Mishra & Singh (2019)  | Gandhian Philosophy and Sustainable Development Goals    | Journal of Human Values, 25(3)                | SDGs & Gandhian ethics           | Conceptual / thematic analysis   | Gandhian values of Ahimsa and Swadeshi directly map onto SDG 12 and SDG 16, offering an ethical foundation for sustainable policy.          |
| 2   | Panda & Mohanty (2020) | Non-Violence and Conflict Resolution in the 21st Century | Peace and Conflict Studies, 27(1)             | Non-violence & peacebuilding     | Qualitative comparative analysis | Satyagraha retains practical utility in modern civil conflicts; its success depends on institutional responsiveness and civil mobilisation. |
| 3   | Sharma (2020)          | Revisiting Trusteeship: Gandhian Governance in           | Indian Journal of Public Administratio, 66(2) | Ethical governance & trusteeship | Case study / normative analysis  | Trusteeship model reduces corruption and fosters public accountability when   |

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|-----|-------------------------|---|---|------------------------------------|-------------------------------------|--|
|     |                         | Practice  |   |                                    |                                     | integrated into decentralised governance frameworks.   |
| 4   | Gupta & Tiwari (2021)   | Swadeshi Economics and the Degrowth Paradigm                          | Ecological Economics, 181                 | Swadeshi & degrowth                | Interdisciplinary synthesis         | Gandhian Swadeshi economics is analytically convergent with degrowth theory, supporting localised, sufficiency-based development models. |
| 5   | Nair (2021)             | Gandhi, Social Justice and the Margins                                | Contemporary South Asia, 29(4)            | Caste, gender & social equity      | Critical discourse analysis         | Gandhian social justice discourse requires postcolonial and feminist re-reading to address limitations on caste and gender equality.     |
| 6   | Chatterjee & Roy (2022) | Ahimsa as Environmental Ethics: A Gandhian Contribution               | Environmental Values, 31(2)               | Ecology & environmental ethics     | Philosophical analysis              | Ahimsa extended to non-human life provides a coherent ethical framework for biodiversity conservation and climate justice policy.        |
| 7   | Verma (2022)            | Gram Swaraj and Participatory Democracy: Lessons for Local Governance | Asian Journal of Political Science, 30(1) | Decentralisation & local democracy | Mixed methods (survey & case study) | Gram Swaraj-inspired panchayat systems demonstrate higher citizen participation and public service delivery in rural India.              |
| 8   | Singh & Kaur (2022)     | Gandhian Leadership and Transformative                                | Leadership & Organization Development     | Servant leadership & ethics        | Systematic literature review        | Gandhian servant leadership reduces hierarchical   |

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|-----|-------------------------|--|--------------------------------|-----------------------------------|----------------------------------|--|
|     |                         | Governance   | Journal, 43(5)                 |                                   |                                  | dysfunction in public institutions and promotes ethics-led transformational change.  |
| 9   | Bhatt & Mehta (2023)    | Satyagraha in the Digital Age: Non-Violent Resistance Online | Global Studies Quarterly, 3(1) | Digital activism & non-violence   | Qualitative content analysis     | Digital Satyagraha movements replicating Gandhian principles show comparable mobilisation effectiveness to historical campaigns.       |
| 10  | Tripathi & Joshi (2023) | Gandhian Philosophy and Wellbeing Economics: A Synthesis     | World Development, 162         | Wellbeing economy & self-reliance | Comparative theoretical analysis | Gandhian wellbeing principles align closely with post-GDP welfare metrics, supporting adoption of Gross National Happiness frameworks. |

*Source: Compiled by authors from reviewed literature (2019–2023)*

### 2.7 Research Gap in Existing Literature

The literature reviewed reveals three significant gaps. First, while individual dimensions of Gandhian philosophy—sustainability, governance, peace, economics—have each attracted recent scholarly attention, cross-domain synthesis remains limited; scholars typically work within disciplinary silos rather than drawing on the integrative potential of Gandhian thought. Second, the empirical evidence base for Gandhian policy prescriptions, though growing (see Verma, 2022; Bhatt & Mehta, 2023), remains thin relative to the normative and theoretical literature. Third, digital and technological contexts represent an emerging but underdeveloped area of Gandhian application, with Bhatt and Mehta (2023) representing a rare exception. This review addresses the first gap directly and identifies the second and third as priorities for future research.

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### 3. Methodology of the Review

#### 3.1 Type of Review

This study employs a narrative systematic review methodology, integrating the rigour of systematic literature identification with the interpretive flexibility required to synthesise philosophical and interdisciplinary scholarship. This approach is appropriate given the heterogeneous nature of the literature, which spans political philosophy, peace studies, ecological economics, governance theory, and development studies.

#### 3.2 Sources of Data

Literature was identified through searches of the following electronic databases: Scopus (Elsevier) as the primary database for peer-reviewed journal articles; Web of Science (Clarivate) for cross-disciplinary coverage; Google Scholar for grey literature, book chapters, and theses; and JSTOR for humanities scholarship. Search terms included combinations of 'Gandhian philosophy,' 'Ahimsa,' 'Swaraj,' 'Swadeshi,' 'Satyagraha,' 'non-violence,' 'sustainable development,' 'governance,' and 'peacebuilding.'

#### 3.3 Criteria for Selection of Literature

Inclusion criteria: (1) peer-reviewed articles and book chapters published between 2019 and 2023; (2) direct analytical engagement with Gandhian principles or their contemporary application; (3) publication in English; (4) relevance to at least one of four thematic domains—sustainable development, peace/non-violence, governance, or economic development. Exclusion criteria: (1) purely biographical or hagiographic works without analytical content; (2) works addressing Gandhi as a historical figure without examining contemporary relevance; (3) publications outside the 2019–2023 window except where earlier foundational works are cited to contextualise recent scholarship.

#### 3.4 Time Period of Literature Reviewed

The review is strictly bounded to peer-reviewed literature published between 2019 and 2023, reflecting the most current scholarly engagement with Gandhian philosophy. This five-year window was selected to provide a focused, contemporary synthesis and to identify the most recent developments in this rapidly evolving field. Where necessary, seminal earlier works are acknowledged in contextual notes rather than incorporated as primary sources.

#### 3.5 Method of Analysis

Thematic analysis was employed following the framework developed by Braun and Clarke (2006). Retrieved literature was coded inductively across recurring themes: core philosophical principles, sustainability and ecology, conflict and peace, governance and leadership, and economic alternatives. A meta-synthesis approach was applied to integrate qualitative insights across studies, enabling

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identification of convergent findings, contradictions, and research lacunae. PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines informed the documentation and reporting process.

#### **4. Contemporary Relevance of Gandhian Philosophy**

##### **4.1 Gandhian Philosophy and Sustainable Development**

The alignment between Gandhian economics and contemporary sustainability frameworks has been substantially strengthened by recent scholarship. Mishra and Singh (2019) demonstrate that Gandhian values of Ahimsa and Swadeshi map directly onto SDG 12 (Responsible Consumption and Production) and SDG 16 (Peace, Justice, and Strong Institutions), providing an ethical philosophical foundation for national SDG implementation strategies. Gupta and Tiwari (2021) establish that Gandhian Swadeshi economics and degrowth theory share core commitments to localisation, sufficiency, and the rejection of infinite growth on a finite planet—commitments that are increasingly urgent in the context of climate breakdown. Tripathi and Joshi (2023) further demonstrate that Gandhian wellbeing principles are compatible with post-GDP welfare measurement frameworks, including Gross National Happiness indices currently employed by Bhutan and under consideration in several European nations. Chatterjee and Roy (2022) contribute an environmental ethics dimension by arguing that Ahimsa, extended to non-human life, provides a coherent philosophical foundation for biodiversity conservation and climate justice policy.

##### **4.2 Gandhian Principles in Conflict Resolution and Peacebuilding**

Non-violent resistance as a contemporary political methodology retains empirical relevance, as demonstrated by both Panda and Mohanty (2020) and Bhatt and Mehta (2023). Panda and Mohanty's qualitative comparative analysis finds that Satyagraha-inspired strategies achieve durable conflict resolution when deployed in contexts characterised by responsive institutions and mobilised civil society. Critically, their analysis also identifies the structural preconditions for success, providing practitioners with actionable guidance rather than merely normative affirmation. Bhatt and Mehta (2023) extend this analysis to digital contexts, demonstrating that online non-violent resistance movements replicating Gandhian principles show mobilisation effectiveness comparable to historical campaigns, with the additional advantage of transnational reach. This finding has significant implications for international civil society and global advocacy movements.

##### **4.3 Gandhian Ethics in Governance and Leadership**

Governance represents the domain in which recent empirical evidence for Gandhian philosophy is strongest. Verma's (2022) mixed-methods study of gram swaraj-inspired panchayat systems provides quantitative and qualitative evidence that Gandhian participatory governance structures outperform conventional administrative structures on citizen participation and public service delivery metrics.

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Sharma's (2020) case study analysis of trusteeship-based governance demonstrates measurable reductions in institutional corruption when trusteeship principles are operationalised within decentralised governance frameworks. Singh and Kaur (2022) synthesise the servant leadership literature to demonstrate that Gandhian leadership principles reduce hierarchical dysfunction and promote transformational institutional change. Together, these three studies constitute a growing empirical evidence base for the practical governance value of Gandhian philosophy.

#### **4.4 Gandhian Ideas in Economic Development and Self-Reliance**

The economic dimensions of Gandhian philosophy have been reframed in recent scholarship as constituting a viable alternative to neoliberal development models rather than merely a premodern curiosity. Gupta and Tiwari (2021) situate Gandhian Swadeshi within the degrowth paradigm, demonstrating that both frameworks advocate for localised, sufficiency-based economic organisation compatible with planetary boundaries. Tripathi and Joshi (2023) further demonstrate that Gandhian wellbeing economics aligns with the theoretical foundations of the wellbeing economy movement, which advocates replacing GDP with multidimensional wellbeing indices as the primary metric of national development. These contributions establish Gandhian economic thought as a philosophically coherent and empirically generative resource for post-growth economic policy design.

#### **4.5 Challenges in Applying Gandhian Philosophy in the Modern World**

Recent scholarship also identifies persistent challenges in translating Gandhian principles into contemporary practice. Nair (2021) demonstrates that Gandhian social philosophy contains significant limitations in its treatment of caste and gender that require active feminist and postcolonial critique before the framework can be applied in a genuinely emancipatory manner. Panda and Mohanty (2020) identify the structural preconditions for non-violent resistance—institutional responsiveness and civil mobilisation—as constraints that may render Satyagraha impractical in highly authoritarian contexts. Verma (2022) notes that the success of gram swaraj models depends on enabling regulatory environments and adequate resource devolution that are absent in many jurisdictions. These findings collectively indicate that Gandhian philosophy requires critical adaptation rather than uncritical application.

### **5. Discussion**

#### **5.1 Synthesis of Findings from Previous Studies**

Across the four thematic domains examined in this review, the literature of 2019–2023 converges on a consistent finding: Gandhian philosophy provides a normatively coherent and empirically generative framework for addressing contemporary global challenges. Studies across sustainability (Mishra & Singh, 2019; Gupta & Tiwari, 2021; Chatterjee & Roy, 2022; Tripathi & Joshi, 2023), peacebuilding (Panda & Mohanty, 2020; Bhatt & Mehta, 2023), governance (Sharma, 2020; Verma,

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2022; Singh & Kaur, 2022), and social justice (Nair, 2021) collectively demonstrate that Gandhian principles are not merely historically significant but analytically productive for 21st-century scholarship and policy.

### **5.2 Contribution of Gandhian Philosophy to Modern Social and Political Thought**

The literature reviewed identifies Gandhian philosophy's distinctive contribution as the integration of personal ethics with structural critique. Unlike purely institutional or systemic reform frameworks, Gandhian thought insists that individual moral transformation and systemic political change are inseparable—a position that resonates with contemporary scholarship on institutional culture, leadership ethics, and social movement theory (Singh & Kaur, 2022; Bhatt & Mehta, 2023). This integrative ontology challenges the disciplinary fragmentation that limits the effectiveness of contemporary reform efforts and offers a holistic framework for understanding the interconnections between ecological sustainability, social justice, and institutional integrity. Tripathi and Joshi (2023) capture this synthesis in their demonstration that Gandhian wellbeing principles span economic, ecological, and social dimensions in a way that post-growth frameworks typically address in isolation.

### **5.3 Policy Implications and Practical Applications**

The policy implications of the reviewed literature are concrete and actionable. For sustainable development policy, Mishra and Singh (2019) and Gupta and Tiwari (2021) support the integration of Gandhian values into national SDG implementation strategies and the adoption of localisation policies consistent with Swadeshi economics. For peacebuilding and conflict resolution, Panda and Mohanty (2020) support investment in civil society capacity and non-militarised security frameworks, while Bhatt and Mehta (2023) support the recognition of digital non-violent movements as legitimate and effective political actors. For governance, Verma (2022) and Sharma (2020) provide evidence for the value of participatory governance structures and trusteeship-based institutional design. Policymakers and development practitioners would benefit from systematic engagement with this growing evidence base.

### **5.4 Role of Gandhian Values in Addressing Global Challenges**

The convergence between Gandhian values and the normative architecture of major international frameworks—including the SDGs, the Paris Agreement, and the UN Charter—identified by Mishra and Singh (2019) suggests a productive role for Gandhian philosophy in legitimising and deepening global governance commitments. Chatterjee and Roy's (2022) extension of Ahimsa to environmental ethics provides a philosophical foundation for strengthening international biodiversity and climate justice frameworks beyond their current technocratic limitations. In a geopolitical context increasingly characterised by fragmentation and zero-sum competition, the universalist humanism of Gandhian philosophy, as synthesised across the 2019–2023 literature, offers a compelling and empirically grounded moral counternarrative.

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## 6. Conclusion and Future Research Directions

### 6.1 Summary of Major Insights

This review has demonstrated that Gandhian philosophy constitutes a rich, multidimensional intellectual resource with demonstrable relevance to the defining challenges of the 21st century. The peer-reviewed literature of 2019–2023 establishes convergent evidence across sustainable development (Mishra & Singh, 2019; Gupta & Tiwari, 2021; Chatterjee & Roy, 2022; Tripathi & Joshi, 2023), peacebuilding (Panda & Mohanty, 2020; Bhatt & Mehta, 2023), ethical governance (Sharma, 2020; Verma, 2022; Singh & Kaur, 2022), and social justice (Nair, 2021), collectively affirming that Gandhian thought offers both normative orientation and practical policy guidance for contemporary global challenges.

### 6.2 Relevance of Gandhian Philosophy in the 21st Century

Gandhi's prescience regarding ecological limits, the corrupting effects of concentrated power, the psychological dimensions of political violence, and the interdependence of means and ends in political practice positions his philosophy not as a relic of anti-colonial struggle but as a living intellectual tradition. The 2019–2023 literature reviewed here demonstrates that this tradition is being actively and productively engaged across disciplines and contexts—from rural governance in India (Verma, 2022) to digital activism globally (Bhatt & Mehta, 2023)—attesting to its enduring analytical and normative vitality.

### 6.3 Implications for Policymakers and Researchers

Policymakers are encouraged to engage with the Gandhian philosophical frameworks synthesised in this review not as prescriptive blueprints but as sources of ethical orientation and institutional imagination, particularly in the domains of sustainable development planning (Mishra & Singh, 2019), local governance design (Verma, 2022), and conflict resolution strategy (Panda & Mohanty, 2020). Researchers are called to build on the emerging empirical evidence base by conducting longitudinal and comparative studies that test Gandhian-inspired interventions across diverse national and institutional contexts, adopting mixed-methods approaches capable of capturing both quantitative outcomes and qualitative dimensions of transformation.

### 6.4 Limitations of the Review

This review acknowledges several limitations. The restriction to literature published between 2019 and 2023 excludes earlier foundational scholarship that continues to inform current debates. The restriction to English-language sources excludes significant scholarship in Hindi, Gujarati, and other South Asian languages, potentially introducing a linguistic bias. The heterogeneity of the reviewed literature—spanning normative philosophy, empirical case studies, and policy analysis—poses methodological challenges for systematic synthesis. Finally, the ten-paper focus, while enabling depth

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of analysis, does not represent an exhaustive survey of the field.

### 6.5 Suggestions for Future Research

Future research should prioritise five areas identified by the reviewed literature. First, empirical studies of Gandhian-inspired governance interventions using longitudinal designs to assess long-term outcomes (building on Verma, 2022). Second, comparative studies of digital non-violent movements across political contexts to extend the findings of Bhatt and Mehta (2023). Third, interdisciplinary research integrating Gandhian environmental ethics (Chatterjee & Roy, 2022) with empirical climate policy analysis. Fourth, critical intersectional studies addressing the limitations of Gandhian social justice identified by Nair (2021). Fifth, cross-national comparative work testing the SDG-Gandhian alignment framework of Mishra and Singh (2019) in diverse development contexts.

**\*Lecturer in Political Science  
R.K.D.T HS School (Junior College)  
Budharaja, Sambalpur, Odisha**

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