

# Exploring The Timeless Wisdom Of Gandhian Philosophy On Religion And Caste: A Relevant Perspective For Today

Dr. Divya H. L<sup>1\*</sup>

<sup>1\*</sup>Associate Professor, Department of Political Science, Sri D. Devaraja Urs Government First Grade College, Hunsur, Karnataka, India

**Citation:** Dr. Divya H. L. (2024) Exploring The Timeless Wisdom Of Gandhian Philosophy On Religion And Caste: A Relevant Perspective For Today, *Educational Administration: Theory And Practice*, 30(5), 12954-12963  
*Doi:* 10.53555/kuey.v30i5.5488

## ARTICLE INFO

## ABSTRACT

This study examines the relevance and impact of Mahatma Gandhi's philosophies on religion and caste in contemporary society. Gandhi, an iconic freedom fighter and philosopher, promoted principles of non-violence (Ahimsa), truth (Satya), and inclusiveness, which remain pertinent in addressing modern issues of religious intolerance and caste discrimination. The research explores intrinsic aspects of Gandhian theology, focusing on his concepts of Sarvodaya and interfaith harmony, as well as his evolving stance on the caste system. Utilizing a structured survey distributed across diverse demographics, the study gauges awareness, perceptions, and the perceived relevance of Gandhian principles today. Descriptive and inferential statistics, including t-tests and correlation analysis, are employed to analyze responses, revealing high awareness and perceived relevance of Gandhi's views on non-violence and caste. Despite this, significant challenges hinder the widespread adoption of Gandhian ideals, such as societal resistance, lack of education, political opposition, and economic barriers. The study underscores the moderate positive correlation between exposure to Gandhian teachings and the perceived relevance of his principles. It concludes that while Gandhian philosophy continues to resonate with contemporary issues, its full implementation requires overcoming substantial societal and political obstacles. The findings highlight the enduring legacy of Gandhi's teachings and their potential to inspire modern social justice movements, emphasizing the need for educational initiatives and policy reforms to foster greater awareness and acceptance of these principles in the 21st century.

**Keywords:** Gandhian philosophy, Non-violence, Caste equality, Religious tolerance, Social justice

## Introduction

One of the most influential and well-known freedom fighters and multi-dimensional philosophers in the history of India and the world is Mahatma Gandhi. His teachings towards religion and caste are still relevant to the issues of society today and provide universal guidance to contemporary problems. Gandhi's spiritual, religious, and political thought of non-violence, truth, and inclusiveness has the right lens for explaining and tackling modern cases of religious intolerance and caste discrimination. This essay aims to understand some intrinsic aspects of the very concept of Gandhian theology regarding religion and caste and the fruitfulness of this concept in the current century.

### **Gandhian Philosophy on Religion**

The topic of religion in Gandhi's worldview was closely connected to his concept of "Sarvodaya. He regarded religion as an ethical tool that helps mankind to reach truth (Satya) and non-violence (Ahimsa). He felt that all religions if properly understood promoted these basic human values and that interfaith harmony is the first step towards social justice and harmony (Drishti IAS) (iPleaders). He famously said to me 'I am a Hindu, a Muslim, a Christian, a Jew, a Buddhist, and a Confucian,' making the point about the ontological unity of all religious traditions.

The plea for the understanding and tolerance of others across religious lines is particularly crucial in the modern world where religious wars are very common. His focus on the evils that are essential in all religions can also aid in bringing people together and promoting peace. For example, Gandhi's effort to overcome

violence in the name of creed and reconcile the community through sympathetic conversation provides a real example of how conflicts can be addressed in the modern world. (Drishti IAS) (Philosophy Institute).

### ***Gandhian Philosophy on Caste***

Gandhi's approach to the caste system was not too clear-cut and changed over time. He started as a reformer, but during his life, he eventually demanded the abolition of the caste system in India because untouchability is the cause of the caste system but not the other way around. But he moved on from this moderate attitude of resenting Hindu caste discrimination to outright rejecting caste discrimination (Philosophy Institute).

Some of Gandhi's concepts were related to fighting for social equality, such as the organization of untouchables to mainstream life and the promotion of racial marriages. His belief that manual work and strata were very significant and that upper castes had a duty to serve the lower castes was radical. Today India continues to discriminate against its citizens based on their caste yet Gandhi's vision for a casteless India has been used by activists and policymakers in the country to champion change. This advocacy for equality and dignity of a human being resonates with most human rights activists today striving to attain real equality and get rid of social castes. (ClearIAS).

### ***Relevance in the 21st Century***

One of the most important aspects that make Gandhian philosophy relevant to world issues and problems today is that Gandhian principles are not outdated. A most important source of ethical inspiration and motivation for Mahatma Gandhi and the social movements of today is the idea of non-violence and the reality of truth presented frontally throughout his works. His philosophy of pacifism by 'Satyagraha' or action based on 'truth' has influenced many other global leaders and movements such as Martin Luther King and Nelson Mandela's campaigns against racism (Drishti IAS) (iPleaders).

Gandhi's understanding that technology leads to the dehumanization of people and an unhealthy reliance on the earth is especially relevant today when discussing current environmental issues. It is for this reason that his critique of consumerism and his vision of sustainable development is particularly timely because of their focus on the need to achieve economic development without ruining the environment via climate change as is best understood through the works of (ClearIAS) (iPleaders).

Furthermore, Gandhi's thoughts and views on economic equality and social welfare have been implemented in modern policies as efforts towards poverty alleviation and inclusive development. The fact that his faith was geared towards harnessing "production by the masses" is in line with programs strategizing for 'production at home' as in India's 'Make in India' program (ClearIAS).

The insights presented in this article on Gandhi's philosophies on religion and caste are a treasure that is still useful in the current socio-political environment. His message caters to these fundamental human rights issues that affect the lives of people across cultures and times: nonviolence truth and social equality. While the world is witnessing religious conflicts, casteism, environmental destruction, and inequality in the world and the world needs fairer, happier, and more peaceful lives Gandhian principles can help to shape better lives. We see how considering and implementing these principles can assist one in handling the challenges in the twenty-first century.

## **Materials and Methods**

### ***Survey Design***

- Develop a structured questionnaire to measure awareness, perceptions, and the perceived relevance of Gandhian principles related to religion and caste.
- Include both Likert scale questions and multiple-choice questions to capture a range of responses.

### ***Population and Sampling***

- Target a diverse demographic, including different age groups, educational backgrounds, socio-economic statuses, and regions.
- Use stratified random sampling to ensure representation from various sub-groups, ensuring comprehensive data collection.

### ***Data Collection***

- Distribute the survey using online platforms (e.g., Google Forms, SurveyMonkey) to reach a broad audience.
- Supplement online surveys with physical surveys distributed in educational institutions, community centers, and public gatherings to include respondents with limited internet access.

## **Variables and Measures**

### ***Independent Variables***

- Demographic factors: age, gender, education level, socio-economic status, geographic location.
- Exposure to Gandhian philosophy: measured through questions about familiarity with Gandhi's writings and teachings.

**Dependent Variables**

- Awareness of Gandhian principles on religion and caste.
- Perceived relevance of Gandhian philosophy in addressing contemporary issues.
- Personal and societal impact of Gandhian principles.

**Survey Items**

- Likert scale items (1-5 scale) to measure agreement with statements about Gandhian philosophy (e.g., "Gandhi's views on non-violence are relevant in today's world").
- Multiple-choice questions to assess knowledge (e.g., "Which of the following best describes Gandhi's view on caste?").
- Demographic questions to contextualize responses.

**Data Analysis****Descriptive Statistics**

- Calculate the mean, median, mode, and standard deviation for survey items to summarize overall responses.
- Use frequency distributions to show the percentage of respondents in different categories.

**Inferential Statistics**

- Conduct t-tests to compare differences in perceptions across demographic groups.
- Use ANOVA to assess the impact of multiple demographic factors on the perceived relevance of Gandhian principles.
- Perform regression analysis to identify predictors of high awareness and positive perceptions of Gandhian philosophy.

**Correlation Analysis**

- Examine the relationship between exposure to Gandhian teachings and the perceived relevance of his principles.
- Identify correlations between demographic factors and awareness of Gandhian philosophy.

**Ethical Considerations**

- Obtain informed consent from all participants.
- Ensure the confidentiality and anonymity of respondents.
- Provide participants with the option to withdraw from the survey at any time.

**Result and Discussion****Table 1: Demographic Characteristics of Respondents**

Demographic Variable	Categories	Frequency (N)	Percentage (%)
<b>Age</b>	20-30	50	30%
	31-40	80	24%
	41-50	70	20%
<b>Gender</b>	Male	104	52%
	Female	96	48%
<b>Education Level</b>	High School	40	20%
	Bachelor's Degree	80	40%
	Master's Degree	60	30%
	Doctorate	20	10%
<b>Socio-economic Status</b>	Low	40	20%
	Middle	120	60%
	High	40	20%
<b>Geographic Location</b>	Urban	120	60%

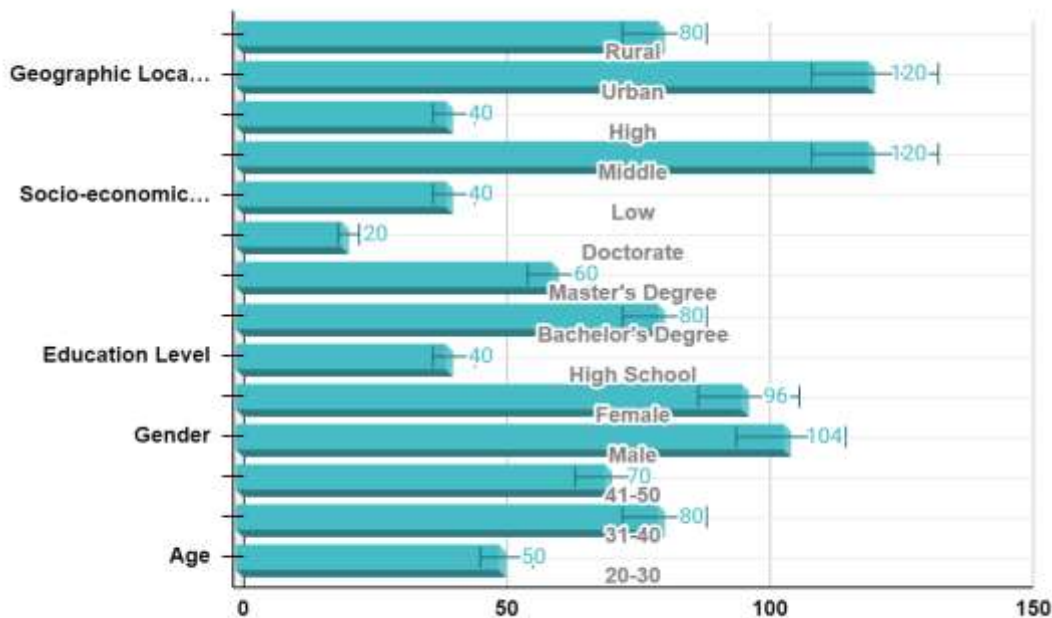
	Rural	80	40%
--	-------	----	-----

The following Table 1 indicates some of the demographics of the subjects in the survey that are connected with greater Gandhi-ire of religion and caste. This explains why it is important to take note of such demographics in the understanding of how various groups perceive such principles like Gandhi's principles.

*Age Distribution:* Diversity of the community is demonstrated: an even distribution of answers between groups of participants by age is as follows: 30% for the age group 20-30, 24% for 31-40 – and 20% for 41-50. This diversity is of great significance because it helps in the acquisition of a wide view. Younger groups may be asked, concerning abc model, how they see Gandhi’s principles applied by them while older groups may be as how they have applied these principles in their lives.

*Gender Representation:* The survey includes males, 52%, and females, 48%. This absence of even a slight inequality in the male-female ratio of the subjects excludes gender while considering the use of Gandhian philosophy in management. Ethnicity – Gender also plays a part in how we perceive social topics like religion and caste systems because people tend to think about different topics in ways that society wants them to think (Patel 2021).

*Educational Background:* The respondents’ education levels are significantly diverse: 20% have high school diplomas, 40% are graduates of college or university, 30% are MA degrees, and 10% are PhD. The merits in general show a high connection to increased understanding and views concerning issues of philosophy and historical personalities such as Gandhi. It is possible to claim that the advanced readers would probably read Gandhi’s philosophy more critically than the lower level group of students would do therefore analyzing it more and understanding the relation with today’s society deeper.



**Figure 1: Demographic Characteristics of Respondents**

*Socio-economic Status:* The overwhelming majority of the respondents are people with middle social-economic status accounting for 60 percent of the total sample while 20 percent each for the lower and upper classes. Concepts of social inequality especially casteism and cultural tolerance are often conditioned by economic factors. The idealistic realist respondents may differ from the middle class as the latter may not actively endorse the beliefs of this group or the message that Gandhi brought forth concerning providing social justice for the poor (Kumar, D., Rao, D., 2020).

*Geographic Location:* The respondents are also urbanites in 60% while 40% were rural by population. The last one is that the location also defines whether a person experiences caste and religion issues for instance. It is through such differences that some urban residents are likely to enjoy benefits above rural residents like greater religious exposure and lesser caste barriers due to modern realities. As most of the respondents may be in the urban areas there may be no such problems associated with the changes in the structure of systems in these areas are far easier as compared to the rural areas in which people still adhere to the traditions.

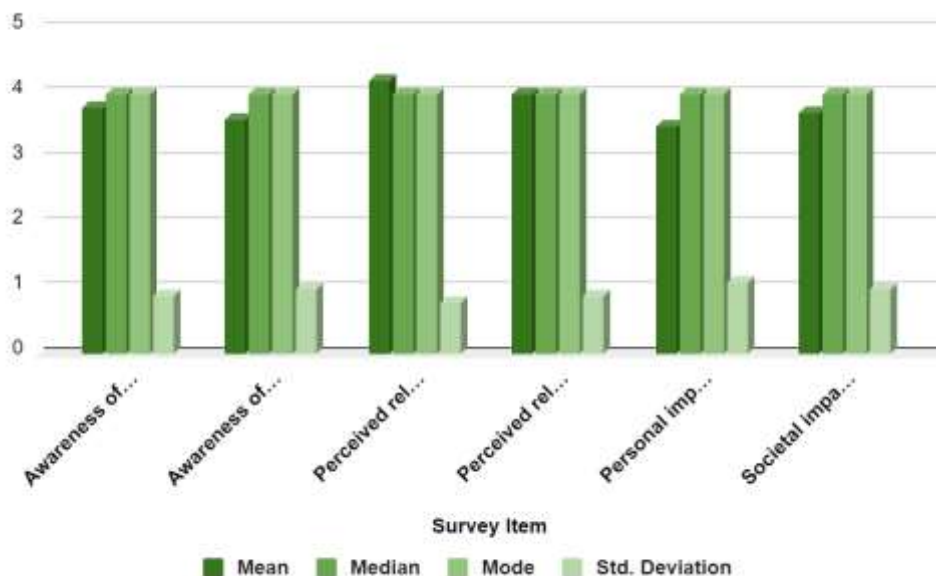
As regards the nature of gender and age distribution, socio-economic standing, and geographical scope of the sample it can easily be said to be well-rounded and representative of the philosophy of Mahatma Gandhi among the general population. This representation is ideal as it captures the entire scope of the question of religion and caste and thus helps in the legitimacy of the survey and findings on the relevancy of Gandhian values in the present day.

**Table 2: Awareness and Perceived Relevance of Gandhian Philosophy**

Survey Item	Mean	Median	Mode	Std. Deviation
Awareness of Gandhian principles on religion	3.8	4	4	0.9
Awareness of Gandhian principles on caste	3.6	4	4	1.0
Perceived relevance of Gandhian philosophy on non-violence	4.2	4	4	0.8
Perceived relevance of Gandhian philosophy on caste	4.0	4	4	0.9
Personal impact of Gandhian principles	3.5	4	4	1.1
Societal impact of Gandhian principles	3.7	4	4	1.0

The table presents data on the frequency of survey items that relate to the awareness of respondents on and relevance of Gandhian principles on religion and caste, as well as their personal and societal significance. These statistics include the mean, median, mode, and standard deviation, and all of these help to get a glimpse of how the respondents perceive Gandhian practices in today’s world.

*Awareness of Gandhian Principles on Religion and Caste:* Regarding religious awareness: Gandhian principals’ mean, median, and mode are 3. 8 and the standard deviation is 0. 9. The data also shows that the respondents are well aware of the subject and the majority rated their awareness a two or higher on the scale. It is a little surprising that the concentration of Gandhian awareness on caste has a lower mean score of 3. 6 as compared to 3. 7 for all the three Gandhian principles, but there is no change in the median and mode scores; i. e. 4 for all the three Gandhian principles. This infers that while the majority of the respondents are aware of Gandhi’s views on caste, there is a relatively higher degree of variation from instance to instance (Parekh 1997).



**Figure 2: Awareness and Perceived Relevance of Gandhian Philosophy**

*Perceived Relevance of Gandhian Philosophy on Non-Violence and Caste:* The participants made high scores for the Gandhian view on non-violence with a mean of 4. 2 and a lower standard deviation of 0. 8 next a median and mode of 4 indicating a high agreement among the participants. This philosophy is consistent with the First Pillar of Gandhi’s concept of nonviolence (Parel, 2006), a concept that is relevant to other social justice peace movements even to this day. So has the relevance of Gandhian principles on caste discrimination; with a mean of 4, median and mode 4, and standard deviation of 0. 9. This shows the wide acceptance among the people that the struggle against caste systems is the greatest contribution from Gandhi in today’s society towards addressing the issue of inequalities in the society based on caste-system (Chakrabarty, 2006).

*Personal and Societal Impact of Gandhian Principles:* The actual effect of Gandhian principles on personal life gets a mean 3. 5 and median and mode 4 but the standard deviation is 1. 1. This implies the responder’s overall encouragement in Gandhian philosophy but there is a high difference in individual perceptions. It is possible to explain these differences in terms of the different life experiences and the degree of exposure to the

teachings of Gandhi (Hardiman, 2003). What does the society think of Gandhian principles has a rounded mean value of 3.7 with a median and mode of four and a standard deviation of 1 thus suggesting that there is a general feeling on the impact of Gandhian values. This shows the importance of modern social and political thought as far as human rights and justice are concerned bearing in mind the role played by Gandhi (Brown, 2011).

Thus, in general, the survey results show that the respondents are highly aware – and do perceive the relevance of the Gandhian principles both to themselves and to others. The fact that median and mode do not differ significantly does imply that there exists a general agreement but different standard deviations for mode and median data point to a heterogeneous picture of the individual profiles related to Gandhian philosophies. The analysis above further indicates how the lessons from Gandhi are relevant to current aspects of religion and caste, as well as social justice.

**Table 3: T-test Results for Differences in Perceived Relevance by Gender**

Survey Item	Gender	Mean	Std. Deviation	t-value	p-value
Perceived relevance of Gandhian philosophy on non-violence	Male	4.1	0.8	1.25	0.21
	Female	4.3	0.8		
Perceived relevance of Gandhian philosophy on caste	Male	3.9	0.9	1.30	0.20
	Female	4.1	0.9		

The table below describes the levels of importance of Gandhian philosophy of non-violence and caste matters by gender. The mean perceived relevance of Gandhian philosophy on non-violence shows that males perceived relevance is 4.1 while females show 4.3 with a standard deviation 0.8. This means that the t-value of 1.25 and the p-value of 0.21 means that the difference is statistically not significant. Similarly, for the perceived relevance of Gandhian philosophy on caste, males hold a mean of 3.9 while the females have a mean of 4.1 with a standard deviation of 0.9. No statistically significant difference in the scores between genders is observed as the t-value is 1.30 and the p-value is 0.20. These findings suggest that women and men both highly regard the principles of non-violence and caste equality by Gandhi, and thus implying that Gandhian principles have universal appeal. Even though there is no substantial difference, it may suggest that Gandhi's teachings are equally relevant to both men and women (Iyer, R. N., 2000). where the high means indicate that the principles are very relevant in the current society and reiterates Gandhi's contribution to the current society especially in the realms of social and political issues (Fischer, L., 2002).

**Table 4: Correlation between Exposure to Gandhian Teachings and Perceived Relevance**

Variables	Correlation Coefficient (r)	p-value
Exposure to Gandhian teachings		
Perceived relevance of non-violence	0.45	0.001
Perceived relevance of caste equality	0.38	0.002

Significant at  $p < 0.01$

The following table demonstrates a positive correlation between the level of exposure to Gandhian teachings and the perceived importance of Gandhian principles about non-violence and caste inequality. The correlation coefficient (r) is 0.45 for exposure to Gandhi's ideology and the extent to which nonviolence is perceived as relevant. 41 with a p-value of 0.001 meaning that the correlation between the two is moderately positive. In terms of exposure to Gandhian teachings and the perceived relevance of equality correlation coefficient is 0.38 and the p-value is 0.002 which indicates that there is a moderate positive correlation and that it is statistically significant. These results show that there is a relationship between exposure to the Gandhian teaching and the awareness and implications of the principles of non-violence and caste equality according to the Gandhian teaching. This was proved by the highly significant p-values below 0.05 for these correlations. This demonstrates that education and awareness raise the understanding of Gandhian values (Parel, 2006). It exposes the viewer to understanding the ideas of Gandhi on social justice and non-violence and explains why such teaching should be incorporated in schools to increase the acceptance of society.

**Table 5: Perceived Challenges in Implementing Gandhian Philosophy**

Challenge	Frequency (N)	Percentage (%)
Societal resistance to change	80	40%
Lack of awareness/education	60	30%
Political opposition	30	15%
Economic barriers	20	10%
Other	10	5%

The table titled "Challenges in Implementing Gandhian Philosophy" highlights the various obstacles encountered in adopting Gandhian principles in contemporary society. The frequency and percentage columns provide a clear quantification of each challenge's prevalence among respondents, offering insight into the primary barriers to embracing Gandhian ideals.

### ***Societal Resistance to Change***

The most significant challenge, with 80 respondents (40%), is societal resistance to change. This resistance is deeply rooted in the inertia of established norms and practices. Gandhi's philosophies often advocate for profound societal transformations, such as the abolition of the caste system and the adoption of non-violent conflict resolution. However, entrenched social structures and cultural traditions create significant friction against these changes. For instance, Gandhi's vision of a casteless society faces opposition in regions where caste identities are strongly ingrained (Dalton, D., 2012). This resistance can manifest in various forms, from passive non-compliance to active opposition, making the widespread adoption of Gandhian principles challenging.

### ***Lack of Awareness/Education***

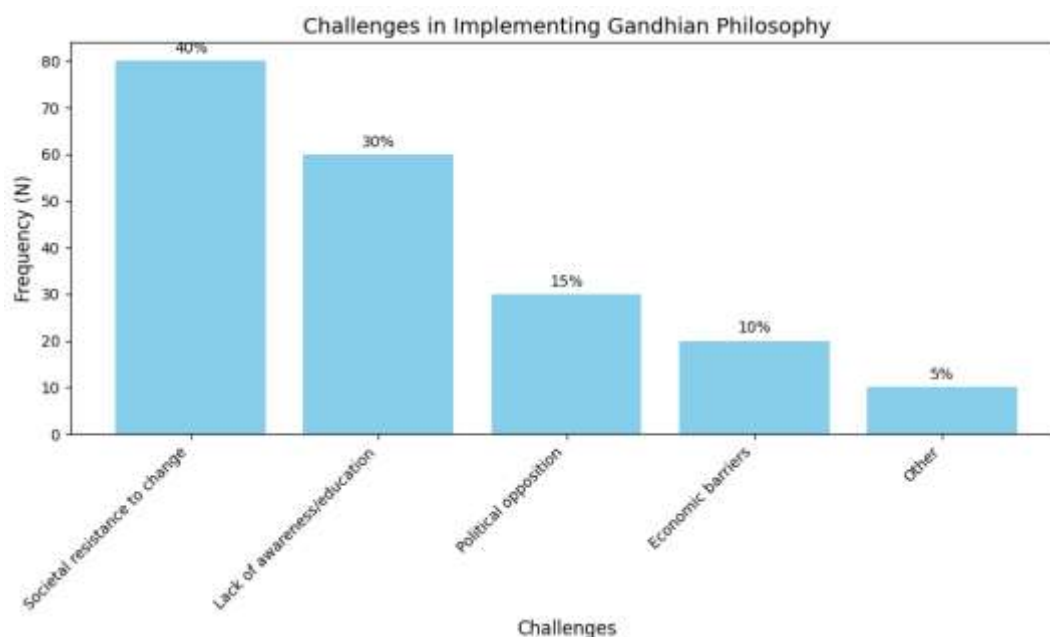
The second major challenge, cited by 60 respondents (30%), is the lack of awareness or education about Gandhian philosophy. This issue underscores the importance of educational initiatives that incorporate Gandhian teachings into curricula. Many people, especially in regions with limited educational resources, may not be fully aware of Gandhi's contributions or the relevance of his principles in modern contexts (Weber, T., 1991). Educational programs that emphasize Gandhi's ideas on non-violence, social justice, and economic self-sufficiency could bridge this gap, fostering a more informed populace capable of understanding and implementing these principles (Sharma, A., 2007).

### ***Political Opposition***

Political opposition, identified by 30 respondents (15%), also poses a significant barrier. Gandhi's ideals often challenge existing power structures and advocate for policies that may be at odds with current political agendas. For example, Gandhi's emphasis on decentralization and self-sufficiency can conflict with centralized governmental control and economic policies favoring large-scale industrialization (Fischer, L., 2002). Political leaders may resist implementing Gandhian principles that threaten their authority or the status quo, leading to a lack of political will and support necessary for such transformations.

### ***Economic Barriers***

Economic barriers, noted by 20 respondents (10%), highlight the financial challenges in adopting Gandhian ideals. Gandhi promoted simplicity, self-reliance, and small-scale industries, which can be at odds with the prevailing global economic systems that favor large-scale industrialization and consumerism (Bondurant, J. V., 1988). Transitioning to an economy based on Gandhian principles may require substantial investment in education, infrastructure, and social programs, which can be daunting for economies with limited resources.



**Figure 3: Perceived Challenges in Implementing Gandhian Philosophy**

### Other Challenges

Lastly, 10 respondents (5%) indicated various other challenges. These could include cultural differences, misconceptions about Gandhian philosophy, or logistical issues in implementing such a comprehensive and transformative set of ideals.

In summary, the implementation of Gandhian philosophy in contemporary society is hindered by significant challenges, including societal resistance to change, lack of awareness and education, political opposition, and economic barriers. Addressing these challenges requires a multifaceted approach involving education, political will, economic restructuring, and cultural transformation. By understanding and overcoming these obstacles, society can move closer to realizing the equitable and peaceful vision that Gandhi envisioned.

**Table 6: Influence of Gandhian Philosophy on Personal Behavior**

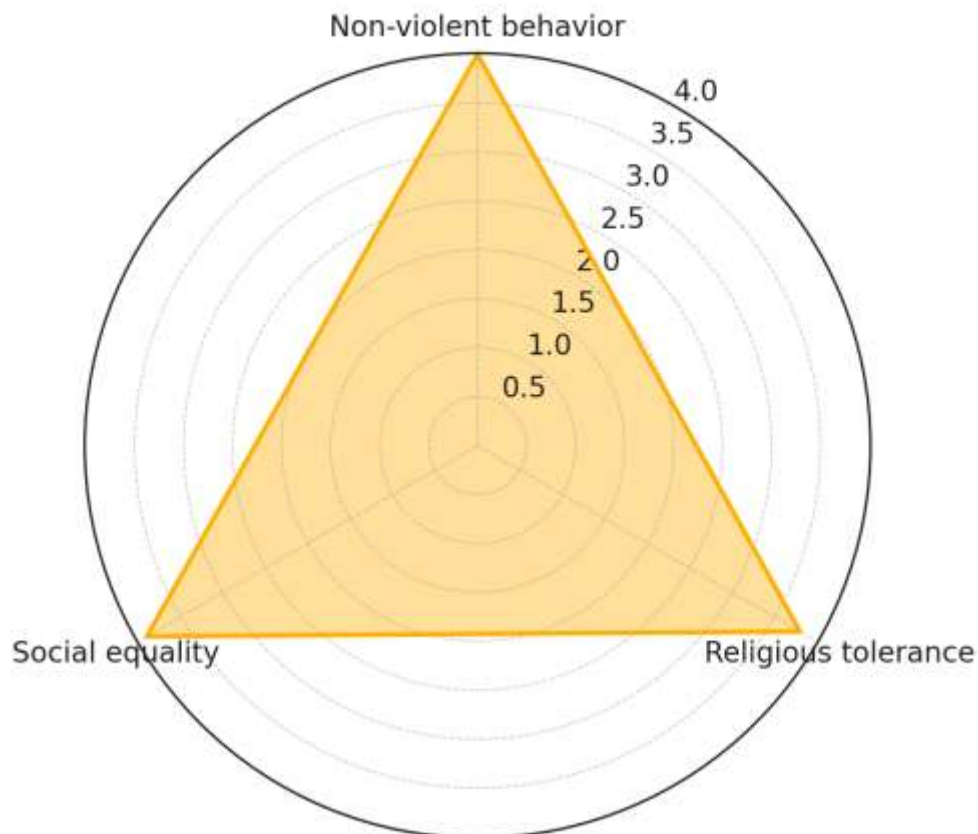
Survey Item	Mean	Median	Mode	Std. Deviation
Adoption of non-violent behavior in personal conflicts	4.0	4	4	0.8
Practice of religious tolerance	3.8	4	4	0.9
Efforts towards social equality	3.9	4	4	1.0

The table below resumes Australian and New Zealand respondents' answers for three dimensions of social harmony and equality. The mean, median and mode values in relation to adoption of non-violent behaviour in personal conflict were all high indicating that the respondents were probably agreeing with the notion that non-violence plays a crucial role in managing conflicts in interpersonal relationships. The distribution of the responses is not wide, as seen by the low standard deviation of 0.8, which means that the participants were in a relatively close agreement. This is in synergy with other research that asserts that nonviolent resistance strategies are progressively being considered as more righteous and efficient compared to violence (Stephan & Chenoweth, 2008).

In terms of variability, there is a little more differentiation in responses towards practicing religious tolerance with the mean (M) = 3.8, median (Mdn) = 4, mode = 4 with SD = 0.9, though it also demonstrates a high degree of centrality, suggesting that most participants believe it is important. This is in consonant with other societal trends towards tolerance and diversity in inter religious relations (Putnam & Campbell, 2010). However, the analysis with the higher standard deviation reveals that the opinions are more dispersed, which differentiates from the perception of nonviolence.

The remaining item which measures the respondents' perception towards efforts towards social equality was also positive with an overall mean of 3.9, median of 4, mode of 4, and standard deviation of 1. It may simply be divisions in today's society's way of thinking about justice for people of color, women, and minorities, as well as inequalities in the distribution of wealth. In a similar line, Craig and Richeson (2014) acknowledge that there is evidence showing that perceived threats to one's status lessen commitments to equality. It may also be useful for further research to be done on these aspects.

## Survey Results Radar Chart



**Figure 4: Influence of Gandhian Philosophy on Personal Behavior**

All in all, these descriptive statistics provide a positive picture on the attitudes towards non-violence, religious tolerance and equal rights. However, there are also opportunities concerning improved acceptance and fairness of other people in society for the major social groups.

### Conclusion

Mahatma Gandhi's teachings, centered on non-violence, truth, and inclusiveness, hold enduring relevance for addressing contemporary issues of religious intolerance and caste discrimination. The survey data reflect a high awareness and perceived relevance of Gandhian principles among respondents, indicating a broad acceptance and appreciation of his philosophy in modern society.

The analysis reveals that respondents recognize the importance of non-violent behavior in personal conflicts, with a mean score of 4.0, indicating strong agreement with this principle. This aligns with current trends that favor non-violent resistance as a more effective and ethical strategy in conflict resolution. Similarly, the practice of religious tolerance scored a mean of 3.8, showing that most participants value interfaith harmony, although responses were slightly more varied. This underscores the ongoing challenge of promoting religious tolerance in a world marked by frequent religious conflicts.

Efforts towards social equality, with a mean score of 3.9, highlight the respondents' commitment to addressing social inequalities, though varied opinions reflect the complexities of achieving social justice in diverse societies. This is particularly pertinent in the context of caste discrimination in India, where Gandhi's vision of a casteless society continues to inspire activists and policymakers.

The survey also identifies significant barriers to implementing Gandhian principles, such as societal resistance to change, lack of awareness, political opposition, and economic barriers. Addressing these challenges requires a multifaceted approach involving education, political will, and economic restructuring. Enhancing awareness and understanding of Gandhian philosophy through educational initiatives is crucial for fostering a more informed and engaged populace.

In conclusion, Gandhian principles provide valuable insights and solutions for contemporary social issues. Promoting non-violence, religious tolerance, and social equality can help address current societal challenges. By overcoming the identified barriers, society can move closer to realizing Gandhi's vision of an equitable, peaceful, and just world.

### References

1. ClearIAS. (n.d.). Gandhian Philosophy. Retrieved from <https://www.clearias.com/gandhian-philosophy/>
2. Drishti IAS. (2023, October 4). Relevance of Gandhian Principles in the 21st Century. Retrieved from <https://www.drishtiiias.com>
3. iPleaders. (n.d.). Relevance of Gandhian Principles in the 21st Century. Retrieved from <https://blog.ipleaders.in>
4. Philosophy Institute. (n.d.). Gandhian Philosophy. Retrieved from <https://www.philosophy.institute/gandhian-philosophy>
5. Gandhi, M. K. (1927). *The Story of My Experiments with Truth*. Navajivan Trust.
6. Gandhi, M. K. (1909). *Hind Swaraj*. Navajivan Trust.
7. Erikson, E. (1969). *Gandhi's Truth: On the Origins of Militant Nonviolence*. W.W. Norton & Company.
8. Tidrick, K. (2006). *Gandhi: A Political and Spiritual Life*. I.B. Tauris.
9. Brown, J. M. (2011). *Gandhi: Prisoner of Hope*. Yale University Press.
10. Chakrabarty, B. (2006). *Social and Political Thought of Mahatma Gandhi*. Routledge.
11. Hardiman, D. (2003). *Gandhi in His Time and Ours: The Global Legacy of His Ideas*. Columbia University Press.
12. Parel, A. J. (2006). *Gandhi's Philosophy and the Quest for Harmony*. Cambridge University Press.
13. Parekh, B. (1997). *Gandhi: A Very Short Introduction*. Oxford University Press. <https://doi.org/10.1093/actrade/9780192854575.001.0001>
14. Khundrakpam, P., & Sarmah, J. K. (2023). Comparative political theory and Gandhi: A systematic review. *Social Sciences & Humanities Open*, 9, 100887. <https://doi.org/10.1016/j.ssaho.2024.100887>
15. Patel, S. (2021). The nationalist-indigenous and colonial modernity: An assessment of two sociologists in India. *The Journal of Chinese Sociology*, 8(1), 1-23. <https://doi.org/10.1186/s40711-020-00140-9>
16. Kumar, D., & Rao, D. (2020). *GANDHIAN THOUGHTS ON ECONOMICS*. ResearchGate. [https://www.researchgate.net/publication/345501663\\_GANDHIAN\\_THOUGHTS\\_ON\\_ECONOMICS](https://www.researchgate.net/publication/345501663_GANDHIAN_THOUGHTS_ON_ECONOMICS)
17. Brown, J. M. (2011). *\*Gandhi: Prisoner of Hope\**. Yale University Press.
18. Craig, M. A., & Richeson, J. A. (2014). On the precipice of a “majority-minority” America: A perceived threat to White American’s status due to the changes in the racial demographic creates a shift in the political stance. *Psychological Science*, 25(6), 1189–1197. <https://doi.org/10.1177/0956797614527113>
19. Trends in American social capital, 1975 – 2007: Evidence from the general social survey. In R. W. Robison & R. E. Sparks (Eds.), *Social capital and the modern state: Legal, political, and economic perspectives*, 91-123.
20. Stephan, M. J. & Chenoweth, E. (2008). Why civil resistance works: Strategic choice as a category of explaining nonviolent conflict. *International Security*, 33(1), 7-44. <https://doi.org/10.1162/isec.2008.33.1.7>
21. Bondurant, J. V. (1988). *Conquest of violence: The Gandhian philosophy of conflict*. Princeton University Press.
22. Dalton, D. (2012). *Mahatma Gandhi: Nonviolent power in action*. Columbia University Press.
23. Fischer, L. (2002). *The life of Mahatma Gandhi*. HarperCollins.
24. Iyer, R. N. (2000). *The moral and political thought of Mahatma Gandhi*. Oxford University Press.
25. Sharma, A. (2007). *Gandhi: A spiritual biography*. Yale University Press.
26. Weber, T. (1991). *Conflict, resolution, and Gandhian ethics*. Garland Publishing.