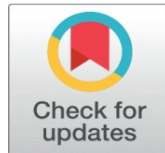
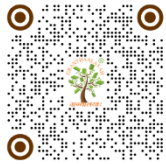


GANDHISM AND GANDHI'S POLITICAL VALUES FOR GENERATION Z: APPLICATIONS, DIFFICULTIES AND CONTEMPORARY OPPORTUNITIES

Dr. Manjunatha R ¹  , Dr. Nasreen Taj ²  

¹ Head of the Department and Associate Professor, Government First Grade College, Vivekananda Nagar, Tumkur 572102, Karnataka, India

² Associate Professor, Department of Psychology, Maharani's Arts College for Women, Mysore, Karnataka, India



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Corresponding Author

Dr. Nasreen Taj,
nasreentaj.1803@gmail.com

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ABSTRACT

Mahatma Gandhi, Political Philosophy & some Elements of Contemporary Ethical Thought in Politics remain the significant ethical representation of politics today. His concepts of truth (Satya), non-violence (Ahimsa), Satyagraha, Swaraj, Sarvodaya, trusteeship are akin to decentralisation and constructive work that were formulated during the period of India's freedom struggle against colonialism and social injustice but whose relevance transcends the circumstances under which these ideas originated. Generation Z are living through a political and social environment of an unprecedented kind, having grown up in the midst of social media, digital technology, globalisation, political polarisation, disinformation that comes at you twenty-four hours a day and economic vulnerability/depression with the added specter of ecocide. The paper looks at the need of Gandhi's political values for Generation Z and their possible translation in democratic and digitalised spaces of our current context. Employing a qualitative, interpretive design—grounded in Gandhi's original texts and the accepted secondary literature on Gandhism, youth politics, and digital media—the analysis constructs a translation framework that adjudicates each of the seven principles against three inter-correlated criteria of fidelity to Gandhi's original moral intention; transferability under present conditions; and defensibility in light of contemporary conceptions of equality and human rights. Exact opposite of that, Satya can provide a foundation for responsible digital citizenship, Ahimsa — offer ethical guidance regarding online disagreement, Satyagraha — lay the abstract for what constitutes sustained nonviolent civil action however big or small it is going to be, Swaraj — fortify intellectual dignity and self-restraint while Sarvodaya till offers a framework supporting social justice and inclusive development. It explores the limits of applying Gandhian ideas in confronting caste, gender and industrial society and the corresponding structural pressures of contemporary attention economy. It argues that Gandhi has more relevance for Generation Z as someone whose moral precepts need to be appropriated critically and imaginatively—not blindly emulated, through twentieth-century forms.

Keywords: Mahatma Gandhi, Generation Z, Gandhism, Satya, Political Values, Ahimsa, Satyagraha, Swaraj, Sarvodaya, Youth Politics, Digital Citizenship

1. INTRODUCTION

The twenty-first-century social and political context is markedly different from that in which Mohandas Karamchand Gandhi enfolded his thinking. From digital communication, platform economy, chips and AI to global economic chains of the

day. At the same time, societies face political polarisation, significant disinformation efforts, ever-growing inequality and unemployment the depletion of ecosystems and an ongoing decline in public confidence in institutions. Now Generation Z, having been brought up within this context, is coming into the public sphere as voters, consumers, workers, entrepreneurs and activists.

Gen Z is frequently defined as the generation after the Millennials. Pew Research Center defines people born between 1997 and 2012 as Gen Z [Dimock \(2019\)](#), though other studies draw the lines differently. However broad this range is (it is somewhere between the mid-1990s and 2012), the defining characteristic of the cohort is that it came of age with smartphones, social media and 24/7 connectivity [Twenge \(2017\)](#). Its members are able to quickly mobilise around social causes, engaged through networks that traverse national boundaries and shape the public conversation [Bennett and Segerberg \(2013\)](#). Those very conditions also leave them vulnerable to disinformation, online harassment, echo chambers and shallow but wide participation [Sunstein \(2017\)](#), [Tufekci \(2017\)](#).

These changes raise a question that is the starting point of this paper: how relevant is Gandhi's political philosophy to a generation whose public life is largely digital and global? Gandhi's thought rested on the claim that politics and morality cannot be separated. He rejected the view that political ends justify any means and insisted that the means used to pursue a goal shape the goal that is finally reached [Gandhi 1938](#), [Iyer \(1973\)](#). His conceptions of truth, non-violence, self-rule, the welfare of all and constructive work offer a model of political engagement quite different from one built on visibility, speed and outrage.

In *Hind Swaraj*, first published in 1909, Gandhi set out a critique of modern civilisation and argued that real freedom requires moral self-government as well as national independence [Gandhi \(1938\)](#), [Parel \(2000\)](#). Through *Satyagraha* he turned resistance into a disciplined method grounded in truth, non-violence and self-restraint [Dalton \(1993\)](#). Through *Sarvodaya* he placed the well-being of the weakest members of society at the centre of political judgement [Gandhi \(1945\)](#).

This paper argues that Generation Z can gain a great deal from a careful reinterpretation of these principles, but that the reinterpretation must stay critical. Gandhi's ideas developed in a particular historical setting, and several of his social and political positions, particularly on caste, gender and industrial society, have to be read alongside democratic, Ambedkarite, feminist, technological and human rights perspectives [Ambedkar \(1945\)](#), [Kishwar \(1985\)](#). The paper therefore asks not whether Gandhi should be copied, but which of his principles can be carried into the present, in what form, and at what cost.

The paper is organised as follows. Section 2 reviews the relevant scholarship. Section 3 states the research problem, objectives and questions. Section 4 sets out the method. Section 5 examines Gandhi's principal political values, and Section 6 offers a framework for translating them for Generation Z. Section 7 applies the framework to five domains of contemporary life. Sections 8 and 9 examine the difficulties and the opportunities respectively. Section 10 discusses the findings against the research questions, Section 11 offers recommendations, Section 12 notes limitations, and Section 13 concludes.

2. REVIEW OF LITERATURE

2.1. GANDHI AS A POLITICAL THINKER

A substantial body of scholarship treats Gandhi as a political philosopher and not only as the leader of the Indian national movement. [Iyer \(1973\)](#) analysed the

moral and political foundations of his thought and showed that Gandhian politics cannot be understood without its ethical basis, especially its account of the relation between means and ends. Parekh (1989) offered a critical examination that located Gandhi's thought in the tension between individual autonomy, social duty and political action. Terchek (1998) read Gandhi as a theorist of autonomy who was suspicious of any concentration of power, whether in the state, the market or modern technology. Chatterjee (1983) traced the religious sources of Gandhi's idea of truth and showed how his political commitments grew out of a personal spiritual search.

Parel (2000) and the contributors to his edited volume examined Gandhi's ideas of freedom and self-rule and stressed that *Swaraj* meant much more than national independence: it required ethical citizenship and personal restraint. Biographical studies by Brown (1991) and Guha (2013), Guha (2018) show how Gandhi's ideas changed over time and caution against reading them outside the circumstances that produced them. Weber (2001) distinguished between Gandhi, the doctrine later called "Gandhism", and the practice of his followers, a distinction that is useful for any attempt to apply Gandhi today.

2.2. NONVIOLENCE AS POLITICAL METHOD

Dalton (1993) showed how Gandhi turned moral principles into concrete strategies of political resistance. Sharp (1973) separated the techniques of nonviolent action from their religious and moral foundations and catalogued them as a general method of struggle. More recently, Mantena (2012) has argued that Gandhian nonviolence is best understood as a form of political realism: a considered response to the tendency of political conflict to escalate, rather than an idealist refusal of power. Chenoweth and Stephan (2011) found that nonviolent campaigns in the twentieth century succeeded more often than violent ones, largely because they drew wider participation. These studies give a strong empirical and theoretical basis for treating Gandhian methods as relevant to present-day movements.

2.3. CRITICAL PERSPECTIVES

Gandhi's thought has also faced serious criticism. Ambedkar (1945), Ambedkar (2014) challenged Gandhi's position on caste, his defence of *varna* in his earlier writings and his approach to the political representation of the depressed classes. Kishwar (1985) offered a balanced but critical feminist reading that acknowledged Gandhi's role in drawing women into public life while questioning his views on sexuality and women's roles. Nanda (1985) collected and answered a range of criticisms of Gandhi. Rudolph, L. I., and Rudolph, S. H. (2006) argued that Gandhi's thought anticipates postmodern doubts about grand narratives, yet they also stressed its internal tensions. Any study of Gandhi's relevance has to take this critical literature seriously.

2.4. GENERATION Z, DIGITAL MEDIA AND POLITICAL PARTICIPATION

A separate literature examines the political life of young people in the digital age. Twenge (2017) described the generational experience of growing up with smartphones. Bennett and Segerberg (2013) showed how digital media allow "connective action", in which personalised participation replaces membership of formal organisations. Tufekci (2017) found that networked movements can grow

very quickly but often lack the organisational depth needed to sustain pressure or negotiate outcomes. Critics such as [Gladwell \(2010\)](#) and [Morozov \(2011\)](#) warned that online activism can become low-cost "slacktivism". Research on information disorder [Wardle and Derakhshan \(2017\)](#) and on the speed with which false news travels online [Vosoughi et al. \(2018\)](#) shows that the problem of truth in public communication has become structural. [Ribble \(2015\)](#) proposed a framework of digital citizenship that includes digital etiquette, rights, responsibilities and literacy.

2.5. RESEARCH GAP

The literature establishes both the continuing importance of Gandhi's political values and the distinctive features of Generation Z's political culture. The two bodies of work, however, have rarely been brought together in a systematic way. Studies of Gandhi seldom engage with research on digital media, and studies of youth digital politics seldom draw on Gandhian thought. There is also little work that sets out, principle by principle, both what can be transferred and what cannot. This paper addresses that gap by building an explicit translation framework that links each Gandhian value to a present-day practice and to the main difficulty in applying it.

3. RESEARCH PROBLEM, OBJECTIVES AND QUESTIONS

3.1. STATEMENT OF THE PROBLEM

Young people today have unprecedented access to political information and to channels of political communication. Social media has lowered the cost of participation, but it has also encouraged polarisation, online hostility, the spread of false information and shallow forms of engagement. The central problem this study addresses is the apparent contradiction between expanding opportunities for political participation and growing obstacles to ethical political communication. The study asks whether Gandhian political principles can give Generation Z a moral foundation for active and responsible engagement in contemporary democracy, and what limits that foundation has.

3.2. OBJECTIVES

The objectives of the study are:

- 1) To examine the core political principles of Mahatma Gandhi.
- 2) To assess the relevance of Gandhian political philosophy to Generation Z.
- 3) To analyse how *Satya*, *Ahimsa*, *Satyagraha*, *Swaraj* and *Sarvodaya* relate to contemporary political life.
- 4) To explore the relationship between Gandhian ethics and digital citizenship.
- 5) To identify the difficulties in applying Gandhian political ideas in twenty-first-century society.
- 6) To recommend ways in which Gandhian principles can support civic engagement and responsible youth citizenship.

3.3. RESEARCH QUESTIONS

The study seeks to answer the following questions:

- 1) Which political principles are central to Gandhi's political philosophy?
- 2) How relevant are these principles to Generation Z?

- 3) Does Gandhian non-violence offer a moral foundation for contemporary digital and political communication?
- 4) How may *Satyagraha* and *Swaraj* be reinterpreted in the context of youth action?
- 5) What are the difficulties and limits of applying Gandhian political philosophy in contemporary society?

4. METHODOLOGY

4.1. RESEARCH DESIGN

The study uses a qualitative, analytical and interpretive design. It is a conceptual study based on documentary analysis of Gandhi's writings and of the secondary literature on Gandhian political thought, youth politics and digital media.

4.2. SOURCES

The primary sources are Gandhi's major works: *An Autobiography or The Story of My Experiments with Truth* Gandhi (1927), *Hind Swaraj or Indian Home Rule* Gandhi (1938), *Constructive Programme: Its Meaning and Place* Gandhi (1945) and selected writings in *The Collected Works of Mahatma Gandhi* (Gandhi, 1958–1994). Secondary sources include scholarly books and articles on Gandhian political philosophy, critical responses to Gandhi, and research on Generation Z, digital citizenship and networked social movements.

4.3. ANALYTICAL PROCEDURE

The analysis proceeds in three steps. First, through textual and conceptual analysis, the core meaning of each Gandhian principle is identified from the primary sources and the established interpretive literature. The second is that each principle is juxtaposed with a challenge facing Gen Z, whether it be misinformation, online hate, one-off activism, inequality or ecological breakdown. Third, all the proposed translations are put to the test according to three criteria:

- 1) **Fidelity**: does the usable practice retain the core moral intention of the original principle?
- 2) **Transferability**: does the principle still operate in current structures of digital media, plural democracy and a global economy?
- 3) **Defensiveness**: Does the in-translation concept conflict with current values of equality, dignity and human rights-not only those espoused by Gandhi's admirers but also the critics who insist that Mahatma practised caste discrimination?

An assertions satisfies all three criterias is considered as directly relevant. If it succeeds at the first but not at the second or third, its score is only relevant if it is adapted to fit in.

4.4. SCOPE

The study does not use survey or experimental data, and its conclusions are conceptual rather than statistically generalisable. Its aim is to build a reasoned framework that later empirical studies can test.

5. GANDHI'S PRINCIPAL POLITICAL VALUES

5.1. SATYA (TRUTH)

Truth was the moral foundation of Gandhi's political theory. He described his life as a series of "experiments with truth" and connected his search for truth directly to his public work [Gandhi \(1927\)](#). For Gandhi, truth was not only factual accuracy. It was a moral commitment that required humility, continuous self-examination and a readiness to admit error [Chatterjee \(1983\)](#), [Iyer \(1973\)](#). Because no one possesses the whole truth, Gandhi held that one's own position must always remain open to correction. This feature of his thought is easy to overlook, yet it is central to his political ethics.

5.2. AHIMSA (NON-VIOLENCE)

Ahimsa is perhaps the best-known element of Gandhian thought worldwide. Gandhi made non-violence a political method as well as a personal moral rule [Dalton \(1993\)](#). In his understanding, *ahimsa* meant more than abstaining from physical harm. It included refraining from hatred, humiliation and ill will towards an opponent, and it required the active effort to convert rather than defeat. Gandhi also insisted that non-violence was not passivity or cowardice. It was a demanding form of action directed against injustice [Mantena \(2012\)](#).

5.3. SATYAGRAHA

Satyagraha, literally "holding firmly to truth", was Gandhi's method of truth-based nonviolent resistance. It relied on moral persuasion, courage, self-discipline and the willingness to accept suffering rather than inflict it [Dalton \(1993\)](#), [Iyer \(1973\)](#). Its techniques included non-cooperation, civil disobedience, fasting, boycotts and marches. Its distinctive feature was the combination of firm resistance to an unjust law or policy with respect for the person of the opponent.

5.4. SWARAJ

Gandhi gave *Swaraj* a deeper meaning than political independence. In *Hind Swaraj* he argued that a nation that gains independence without self-discipline merely replaces foreign masters with local ones [Gandhi \(1938\)](#). *Swaraj* thus had two levels: the self-rule of the individual over desires and impulses, and the responsible self-government of communities [Parel \(2000\)](#), [Terchek \(1998\)](#). This double meaning makes it a concept of autonomy as well as of sovereignty.

5.5. SARVODAYA

Sarvodaya, "the welfare of all", was the title Gandhi gave to his Gujarati paraphrase of John Ruskin's *Unto This Last* [Ruskin \(1862\)](#). It expressed his commitment to inclusive social development. Its practical test is captured in Gandhi's often-cited "talismán", which asks a person in doubt to recall the face of the poorest and weakest person they have seen and to ask whether the step they are considering will be of any use to that person [Pyarelal \(1958\)](#). Development, on this view, is judged by its effect on the most vulnerable, not by aggregate growth.

5.8. TRUSTEESHIP

Gandhi's idea of trusteeship sought to reconcile economic activity with social obligation. It holds that those who possess wealth, talent or resources hold them in trust for society and are morally obliged to use them for the common good (Gandhi, 1958–1994). Trusteeship was Gandhi's nonviolent alternative both to unchecked private accumulation and to forcible expropriation.

5.9. SWADESHI, DECENTRALISATION AND CONSTRUCTIVE WORK

Swadeshi called for reliance on local production and for service to one's immediate neighbourhood. Gandhi's preference for decentralised, village-based political and economic life followed from his suspicion of concentrated power [Terchek \(1998\)](#). His *Constructive Programme* listed practical tasks such as communal unity, the removal of untouchability, village sanitation, basic education, the uplift of women and the promotion of village industries [Gandhi \(1945\)](#). For Gandhi, constructive work was not secondary to political struggle. It was the means by which a society prepared itself for real self-rule.

6. TRANSLATING GANDHIAN VALUES FOR GENERATION Z: A FRAMEWORK

Applying the three criteria of fidelity, transferability and defensibility to the principles above gives the framework summarised in Table 1. For each principle, the table states its core meaning in Gandhi's thought, its suggested translation for Generation Z, and the main difficulty in applying it today.

Table 1

Table 1 Translation framework: Gandhian principles and their relevance to Generation Z			
Gandhian principle	Core meaning in Gandhi	Translation for Generation Z	Main difficulty today
<i>Satya</i> (Truth)	Truth as a moral commitment requiring humility and self-correction	Verification before sharing; intellectual honesty; public correction of errors	Speed and virality of disinformation
<i>Ahimsa</i> (Non-violence)	Refusal of harm, hatred and humiliation; active resistance to injustice	Respectful online disagreement; opposition to hate speech and harassment	Platform incentives that reward outrage
<i>Satyagraha</i>	Truth-based nonviolent resistance with self-discipline and sacrifice	Sustained nonviolent campaigns linking digital and on-the-ground action	Episodic “click activism”; weak organisation
<i>Swaraj</i>	Self-rule of the individual and responsible self-government	Critical thinking; intellectual autonomy; participation in local democracy	Algorithmic curation and echo chambers
<i>Sarvodaya</i>	Welfare of all, judged by its effect on the weakest	Commitment to social justice, inclusion and equal access	Must be read with Ambedkarite and feminist critiques
<i>Swadeshi</i>	Reliance on local production and service to the neighbourhood	Responsible consumption; support for local enterprise	Global supply chains and specialisation

Trusteeship	Wealth and talent held in trust for society	Ethical entrepreneurship; social enterprise; corporate responsibility	Weak enforcement; risk of tokenism
Constructive work	Practical social reconstruction as the basis of freedom	Volunteering; community development; local service	Competes with career pressures and time scarcity
Decentralisation	Dispersal of power to villages and communities	Participatory governance; engagement with local self-government	Centralising tendencies of states and platforms

Source: Authors' analysis based on Gandhi (1927, 1938, 1945) and the literature reviewed in Section 2.

The framework shows that the principles fall into two groups. *Satya*, *Ahimsa*, *Satyagraha*, *Swaraj* and *Sarvodaya* meet all three criteria with only modest reinterpretation, because their core moral intention can be expressed in present-day practices without loss. *Swadeshi*, trusteeship and Gandhi's wider critique of industrial civilisation meet the criterion of fidelity but face serious difficulties of transferability in a global, digital and highly specialised economy. They therefore need substantial revision before they can guide action.

7. DOMAINS OF APPLICATION

7.1. DIGITAL CITIZENSHIP

Digital citizenship is the area in which Gandhian philosophy speaks most directly to Generation Z. A political statement can now reach millions of people within minutes, and false news tends to travel further and faster than true news online [Vosoughi et al. \(2018\)](#). While this creates democratic potential, it is also a source of significant ethical danger [Wardle and Derakhshan \(2017\)](#).

Through the lens of Gandhian values, then, digital citizenship gains an unmistakable moral character. *Satya* is the pledge to fact-check before posting, to refuse sharing maliciously deceptive information and publicly acknowledge my own mistakes. *Ahimsa* goes beyond physical violence to include threats, hate speech, cyberbullying, doxxing and organised trolling. A Gandhian approach to online disagreement allows for cutting words about ideas but preserves the dignity of persons involved. *Swaraj* becomes the capacity to resist algorithmic manipulation, to step outside echo chambers and to form independent judgements [Sunstein \(2017\)](#).

A Gandhian digital citizen would therefore be expected to:

- verify information before sharing it;
- avoid deliberately misleading or manipulated content;
- show respect towards political opponents while disagreeing with their views;
- oppose online hate speech and harassment;
- engage in reasoned public discussion;
- acknowledge and correct errors openly;
- use technology for constructive social purposes; and
- turn online awareness into practical action in the community.

These practices correspond closely to the elements of digital citizenship identified by [Ribble \(2015\)](#), but the Gandhian framing adds a moral motive and a link to wider political responsibility.

7.2. DEMOCRATIC PARTICIPATION AND YOUTH ACTIVISM

Gandhi drew ordinary people, including peasants, workers and women who had previously remained outside formal politics, into public life [Brown \(1991\)](#), [Guha, 2018](#)). Generation Z has its own new forms of mobilisation: online petitions, crowdfunding, hashtag campaigns and virtual communities [Bennett and Segerberg \(2013\)](#). These tools allow very rapid growth. [Tufekci \(2017\)](#) observes, however, that movements which grow quickly through digital networks often lack the organisational capacity, shared decision-making and tactical flexibility that slower forms of organising produce.

Here Gandhian thought is directly relevant. Gandhi's campaigns were preceded and followed by long periods of training, discipline and constructive work. *Satyagraha* asked participants to accept personal costs and to stay committed over time. The empirical finding that nonviolent campaigns succeed through broad and sustained participation [Chenoweth and Stephan \(2011\)](#) supports this point.

7.3. SOCIAL JUSTICE

Gandhi paid substantial attention to the plight of the marginalised. His fight against untouchability and his sympathy for the rural poor demonstrated his belief that social reform should go hand in hand with political freedom [Gandhi \(1945\)](#). Gen Z most likely identifies social justice with economic inequality, discrimination, access to education, gender equality, employment and inclusion. The Sarvodaya principle also provides a useful yardstick for evaluating development; its test is whether the policy has social justice as its principal beneficiary: how it affects the weakest or least powerful of the people.

At the same time, Gandhi must be read critically in this domain. [Ambedkar \(1945\)](#), [Ambedkar \(2014\)](#) argued that Gandhi's approach to caste sought reform within the Hindu social order rather than its abolition, and that his paternalism denied the depressed classes political agency. By the time that Gandhi was with us, ideas of social justice had already evolved far beyond what he would have been familiar with. The responsible exercise of Gandhian thought must therefore also concern itself with Ambedkarite, feminist, human rights and other dissident discourses.

7.4. ENVIRONMENTAL SUSTAINABILITY

However, in the era of climate change and pollution and resource depletion [Guha 2006](#)) Gandhi's critique of materialism has renewed relevance. Or his focus on simplicity isn't necessarily a critique of technology. And it can be read as an ethic of limits that distinguishes the needs of humans from the insatiable consumption. For Gen Z, this could mean living a sustainable lifestyle by producing less waste and consuming ethically and supporting local production with environmental activism. The Gandhian question at the centre of this domain is the relation between genuine human needs and an economy built on endless consumer demand.

7.5. ETHICAL LEADERSHIP

Throughout his public life, Gandhi stressed the connection between political leadership and personal conduct [Brown \(1991\)](#). Young people today encounter political leaders mainly through digital campaigns, social media and television,

where personality and image can matter more than ideas or record. Gandhian political ethics suggests that leaders should be judged by integrity, accountability, service and commitment to the public good. Generation Z can use this standard to redefine leadership as responsibility and service rather than celebrity or personal influence. [Weber \(2001\)](#) distinction between Gandhi and the many who later claimed his name is a useful reminder that such a standard must also be applied to those who invoke Gandhi.

8. DIFFICULTIES OF APPLICATION

Gandhi's continuing significance does not mean that his ideas should be accepted without question. The difficulties fall into two groups: those internal to Gandhi's thought and those arising from present conditions.

8.1. LIMITS INTERNAL TO GANDHIAN THOUGHT

First, Gandhi's political philosophy developed in colonial India, against a particular adversary and in a predominantly agrarian society. It cannot simply be transplanted into a plural, urbanised and constitutional democracy.

Second, his critique of industrial civilisation in *Hind Swaraj*, which included strong criticism of railways, lawyers and doctors [Gandhi \(1938\)](#), needs to be re-examined in light of digital economies, scientific medicine and global interdependence.

9. DISCUSSION AND FINDINGS

The analysis gives the following answers to the research questions.

RQ1: Central principles. The core of Gandhi's political philosophy is a set of interconnected values: *Satya*, *Ahimsa*, *Satyagraha*, *Swaraj* and *Sarvodaya*, supported by trusteeship, *Swadeshi*, decentralisation and constructive work. What binds them is the insistence that the moral quality of means shapes political outcomes [Iyer \(1973\)](#), [Parekh \(1989\)](#).

RQ2: Relevance to Generation Z. A few of Gandhian tenets are still relevant. And *Satya* is providing a clear moral compass for how to deal with misinformation and reckless pursuits online. *Swaraj* favours responsible citizenship, self-discipline and intellectual autonomy. *Sarvodaya* has a moral foundation for social justice and the development of the entire mass. Gandhi's consideration for responsibility, localism and plain living add to discussions on sustainability and ethical consumerism.

RQ3: Non-violence and digital communication. *Ahimsa* can even apply to our digital exchanges and modern political dialogue. Conceptualised as refraining from humiliating or dehumanising an opponent, mutual non-dehumanisation yields a straightforward ethical basis for disagreement in commensal media online. However, this cannot be a substitute for certainly not structural regulation of platforms.

RQ4: Satyagraha and Swaraj in youth action. The groundwork laid by Satyagraha's philosophy of nonviolent resistance can be harnessed by youth-led movements but only if the amplifying potential of digital visibility is paired with sustained, planned and disciplined action. In a world dominated by algorithms, *Swaraj* can be redefined as intellectual autonomy combined with active participation in local self-governance.

RQ5: Difficulties and limits. The main challenges arise from Gandhi in respect to caste, gender and industrial society, and contemporary issues such as the attention economy, platform power, and finally with civilizational opponents of moral persuasion.

Collectively, the results argue in favour of a position of critical adaptation. The world in which Generation Z reside is entirely a digital one amidst the historical challenges Gandhi faced during his lifetime. Only if they stay close to their moral core will Gandhian concepts serve this generation adequately, though they can be critically applied and reworked from an historical perspective.

10. RECOMMENDATIONS

The analysis leads to the following recommendations:

- 1) Civic education curricula should include Gandhian ethics, taught critically and alongside other traditions, in order to promote responsible democratic citizenship.
- 2) Digital literacy programmes should emphasise truthfulness and verification, in keeping with the Gandhian principle of *Satya*.
- 3) Educational institutions should encourage respectful political debate and train students in nonviolent communication and conflict resolution.
- 4) Youth organisations should promote nonviolent civic engagement inspired by the ideals of *Satyagraha*, including training in organisation and strategy.
- 5) Community service should be promoted as a constructive form of political participation.
- 6) Young people should be encouraged to engage in local enterprise, social entrepreneurship and sustainable consumption.
- 7) The teaching of Gandhi should include an honest examination of debates on social justice, caste, gender and industrialisation.
- 8) Digital activism should be linked to community-level action so that online engagement leads to measurable social change.

11. LIMITATIONS AND DIRECTIONS FOR FUTURE RESEARCH

This study is conceptual and does not use primary empirical data. Its translation framework is reasoned rather than tested. It also draws largely on English-language sources and on the Indian context, while Generation Z is a global and internally diverse cohort shaped by differences of class, caste, gender, region and access to technology. Future research could test the framework through surveys of young people's awareness of and attitudes towards Gandhian values, through case studies of youth-led nonviolent movements in India and elsewhere, and through evaluation of educational programmes that teach nonviolent communication or digital ethics.

12. CONCLUSION

Gandhism remains a valuable resource for understanding the moral dimension of politics. Its significance for Generation Z does not lie in the possibility of reproducing Gandhi's twentieth-century political strategies in their original form. It lies in the possibility of applying his enduring principles to new situations.

Digital communication has transformed the political environment that Generation Z must navigate. Public discussion can quickly become polarised, information spreads at great speed, and political identities are increasingly formed online. In this setting, Gandhi's values of truth, non-violence, self-rule, the welfare of all and moral leadership acquire fresh relevance. *Satya* can provide a moral basis for online communication. *Ahimsa* can guide public discourse and political disagreement. *Satyagraha* can inspire peaceful and disciplined activism. *Swaraj* can encourage critical thinking and responsible citizenship. *Sarvodaya* can advance social justice and inclusion. Constructive work and trusteeship can inform community development and ethical entrepreneurship.

Gandhi, however, should be neither dismissed as a figure of the past nor idolised without question. His political theory calls for continuing scholarly analysis and reconsideration, and engagement with him must take account of the feminist, Ambedkarite and wider social justice perspectives that have questioned some of his ideas.

The main lesson for Generation Z is therefore to adapt Gandhi's ethical principles creatively rather than to imitate him. As technology advances, ethical responsibility becomes more important, not less. Gandhian political values can continue to strengthen democratic life if young people combine technological innovation with honesty, political engagement with non-violence, individual freedom with social responsibility, and activism with constructive work. Gandhi's lasting message for this generation can be put simply: political change has meaning only when it is accompanied by ethical transformation.

CONFLICT OF INTERESTS

None .

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None.

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