

## Mahatma Gandhi's Modern Minimalist Philosophy and Its Influence on the Contemporary World<sup>1</sup>

*A filosofia minimalista moderna de Mahatma Gandhi e sua influência no mundo contemporâneo*

Bui Xuan DUNG

University of Economics Ho Chi Minh City – UEH.

E-mail: [dungbx@ueh.edu.vn](mailto:dungbx@ueh.edu.vn)

ORCID: 0000-0002-8323-6443

### Abstract

Mahatma Gandhi, who famously led the Indian independence movement, developed a profound philosophy based on the principles of non-violence and truth, which together elevated him to a globally recognized figure, with influence far beyond his time. This study delves into the complex layers of meaning in Gandhi's thought, places it in a rich historical context, and scrutinizes how his views shaped during India's fierce resistance against British colonial rule. In addition, the study seeks to establish meaningful connections between his philosophy and the pressing challenges facing the world today, demonstrating that Gandhi's emphasis on minimalism and non-violence provides practical and profound solutions to modern problems, especially environmental crises that are threatening the global ecosystem. Vietnam, a country that is grappling with similar ecological problems in the context of rapid development, serves as a suitable case study, illustrating how Gandhi's philosophy fits into the pursuit of sustainable development. By connecting these topics, the research opens up a new perspective on global challenges, highlighting how his ideas have made a significant impact on modern efforts to achieve social justice and ecological balance, thereby affirming their long-term value in shaping a just and equitable future, more sustainable.

**Keywords:** Gandhi philosophy, minimalism, nonviolence, truth, Vietnam.

---

<sup>1</sup> **Acknowledgements:** This research is funded by University of Economics Ho Chi Minh City, Vietnam (UEH)

## Resumo

Mahatma Gandhi, que liderou o famoso movimento de independência da Índia, desenvolveu uma filosofia profunda baseada nos princípios da não violência e da verdade, que juntos o elevaram a uma figura globalmente reconhecida, com influência muito além de seu tempo. Este estudo investiga as complexas camadas de significado do pensamento de Gandhi, situa-o em um rico contexto histórico e examina como suas visões se moldaram durante a feroz resistência da Índia ao domínio colonial britânico. Além disso, o estudo busca estabelecer conexões significativas entre sua filosofia e os desafios urgentes que o mundo enfrenta hoje, demonstrando que a ênfase de Gandhi no minimalismo e na não violência oferece soluções práticas e profundas para problemas modernos, especialmente crises ambientais que ameaçam o ecossistema global. O Vietnã, um país que enfrenta problemas ecológicos semelhantes em um contexto de rápido desenvolvimento, serve como um estudo de caso adequado, ilustrando como a filosofia de Gandhi se encaixa na busca pelo desenvolvimento sustentável. Ao conectar esses tópicos, a pesquisa abre uma nova perspectiva sobre os desafios globais, destacando como suas ideias tiveram um impacto significativo nos esforços modernos para alcançar a justiça social e o equilíbrio ecológico, afirmando, assim, seu valor a longo prazo na construção de um futuro justo e equitativo, mais sustentável.

**Palavras-chave:** filosofia de Gandhi, minimalismo, não violência, verdade, Vietnã.

## 1. Introduction

Mahatma Gandhi, credited with leading India out of British domination, stands firm as a great figure whose philosophy goes far beyond mere theoretical debates, instead providing a dynamic framework for action that continues to inspire mediators and thinkers around the world (Berger, M. T, 1991). His journey began in the face of racial injustices in South Africa from 1893 to 1914, where he honed his method, before returning to lead India's struggle against colonial oppression, a mission fueled by his relentless commitment to self-

government and universal social justice bridge, envisioning a harmonious society where every individual can develop. Gandhi's philosophy directly addresses some of the most pressing problems facing humanity today, including persistent poverty that affects millions, severe water shortages that increase the challenge of survival, and deepening social inequalities that tear communities apart. The environmental crisis is threatening the health of the planet, and the overuse of resources he predicted long before it became a global concern.

This philosophy, rooted in the principles of truth and compassion, has sparked movements for change around the world, such as Martin Luther King Jr.'s civil rights campaign in the United States, which relied heavily on Gandhi's strategies, and Nelson Mandela's fight against apartheid in South Africa, which reflects his ethics of nonviolence (Kirk, J. A, 2004). Today, it finds resonance in modern trends such as minimalism, encouraging intentional living with less, conscious consumption prioritizing ethical choices, and environmental sustainability to preserve the Earth's ecosystem for future generations. Gandhi envisioned the moral compass of humanity inextricably linked to truth, which he considered the ultimate aspiration to guide all moral endeavors, while nonviolence, for him, was not just the absence of hurt but a profound expression of love, compassion, and tolerance for all living beings. These ideals were realized through Satyagraha, his method of nonviolent resistance against injustice, and Sarvodaya, his vision of a classless society where universal welfare replaced divisions of property and status (Ghosh, B. N, 2005).

In Vietnam, a country navigating through the complexities of rapid industrialization and globalization, Gandhi's philosophy offers a beacon of guidance (Singh, P, 2024) amid modern challenges, as the country faces a widening gap between urban prosperity and rural hardship, environmental degradation due to uncontrolled economic growth, and the fading of cultural identity in the face of global influences. His minimalist approach provides a path to restoring social balance, while his nonviolent principles advocate living in harmony with nature, offering a counterweight to the ethnic conflicts, ecological

disasters, and widespread materialism that characterize much of the contemporary world. Unlike other philosophical systems, Gandhi's ideas face unique barriers: nonviolence is hampered in armed conflicts where force seems inevitable, minimizing conflict with consumer economies obsessed with accumulation, and his lofty moral standards often seem unattainable in the pragmatic constraints of political and economic reality-and yet, his ability to inspire change without coercion makes them stand out. This study explores how these concepts, including Satyagraha and Sarvodaya, intertwine with modern minimalism, assess their relevance to social justice, ecological conservation, and sustainable development, and raise important questions about their ability to solve today's global problems, with a special focus on Vietnam and the wider international context.

## 2. Literature review

Mahatma Gandhi's philosophy has captured the attention of a large number of people (Kakati, B. K., & Pandey, R, 2024), expanding its appeal beyond mere intellectual curiosity to become a living force that scholars meticulously analyze for its profound depth and activists exploit for its transformative potential in reshaping societies. Far from an empty theoretical structure, it presents itself as a living philosophy that is tightly intertwined into the fabric of political movements and cultural expressions across a variety of contexts, prompting researchers to explore its foundational elements-truth and nonviolence-the twin pillars that underpin its enduring meaning. These concepts, rather than fade into oblivion, continue to shed light on contemporary discussions, providing insights into their practical application in solving the multifaceted challenges of our time.

Gandhi stands out as a philosopher of action rather than vain contemplation (Chakrabarty, B, 2015), a man who not only expresses his beliefs but also lives them to the fullest in all aspects of life, a trait that scholars have recognized, describing Gandhi's thought as possessing a timeless quality that transcends the limitations of geography and time. Scholars emphasize Satyagraha as a powerful tool for conflict resolution, capable of disintegrating disputes without resorting to violence while working towards noble moral and political goals, a method considered extremely relevant to modern peace negotiations

and the improvement of international border tensions, emphasizing that Gandhi's intellectual legacy retains its vitality in an increasingly chaotic world (Kellas, A. R. H, 1992).. Similarly, Martin Luther King Jr., deeply influenced by Gandhi, documented how nonviolence emerged as a formidable force for the oppressed, using it effectively in the American civil rights struggle to lead peaceful protests against racial injustice, thereby demonstrating that Gandhi's principles can transcend colonial India to 20th-century America, shaking the foundations of systems of discrimination by force rooted in compassion rather than confrontation.

Approaching Gandhi from an economic perspective, scholars praised Swadeshi's values- the promotion of local goods-arguing that Gandhi's refusal to see profit as the sole goal of economic activity was in line with a vision of prioritizing human needs and ecological care over unrelenting expansion, a view that favors small-scale living as a sustainable alternative to the excesses of industrial capitalism, revealing how Gandhi's simplicity provides a blueprint for economic equilibrium. Others delve into the diverse origins of Gandhi's philosophy, noting how it synthesizes Hindu compassion, Buddhist kindness, Tolstoy humanism, and Ruskin's community values into a holistic framework that connects Eastern and Western traditions, a combination exemplified by its application in post-World War II European peace movements, affirming Gandhi's role as a cultural connector.

Scholars tied Gandhi's philosophy to ecological concerns, emphasizing his minimalist lifestyle as a prophetic antidote to environmental degradation, linking it to modern initiatives such as "Zero Waste" and "Slow Living" (Kishwar, M, 1985) aimed at combating overconsumption, and illustrating how his warnings about resource extraction resonate with today's climate crisis, inspiring environmental campaigners to embrace his vision of harmony with nature. In Vietnam, where the cultural values of compassion, living close to nature, and community power align with Gandhi's ideals, the "Green Living" movement reflects his spirit of non-violence towards the environment, yet scholarly exploration of his influence remains underdeveloped, overshadowed by the demands of rapid

modernization and the industrialization that is taking over contemporary priorities, suggesting that new attention is needed to his relevance in this context. Overall, Gandhi's philosophy transcends its Indian roots, permeating global politics, economics, society, and ecology, with thinkers shedding light on its multidimensional impact, while practitioners demonstrate its power of action, positioning it as a beacon of hope and practicality to the complex challenges of the 21st century.

### 3. Research methods

This study is based on a solid foundation of secondary sources, drawing from a wide range of existing literature, ensuring a comprehensive synthesis of the established knowledge surrounding Gandhi's philosophy and its implications. Central to this study is Gandhi's famous autobiography, which provides an intimate account of his life and the evolution of ideas, serving as a foundation for understanding his intellectual legacy. Supporting this main text are academic contributions that enrich the analysis, together with Vietnamese data taken from the General Statistics Office and insights from the "Green Living" movement, together bringing a multifaceted perspective on his influence across time and space.

The study applies a qualitative methodology, rejecting rigid statistical measures in favor of a subtle assessment of meaning and impact, in order to assess how Gandhi's philosophy echoes in contemporary society, with particular emphasis on its implications for social justice, ecological management, and the spirit of minimalism tying these fields together. By comparing historical contexts with today's reality, the study traces the trajectory of Gandhi's ideas (Kakati, B. K., & Pandey, R, 2024), sheds light on their origins in colonial India, and assesses their adaptability to modern difficulties, thereby shedding light on their relevance in Vietnam and the wider global scope.

Dialectical materialism orients this analysis as an important lens, examining the internal contradictions in Gandhi's philosophy-such as the tension between nonviolence and violence of his time-revealing how these opposites fueled the development of his thought, as he navigated through the brutalities of British rule with an unwavering commitment to

peace, a dynamic that emphasized the resilience of his principles. Historical materialism complements this approach, placing Gandhi's philosophy in the socio-economic conditions of his time, from the poverty and oppression of colonial India to today's global environmental crises, illustrating how these contexts shaped his ideas and affirmed their continued relevance as society faces similar structural challenges. Together, these methods provide a coherent analytical framework, ensuring a thorough and coherent exploration of Gandhi's enduring contributions to contemporary thought and practice.

#### 4. Results and discussion

##### Gandhi's core ideas

Mahatma Gandhi formulated a unique and profound philosophy. He relied on two main principles to shape his thoughts. The first principle is truth, which he calls *satya*. The second principle was non-violence, which he named *Ahimsa*. These two ideas are not just theories on paper. They became a guideline for all his actions. Gandhi believed that they could change society. He did not see them as abstract concepts. Instead, he lives and practices them every day. This makes his philosophy alive and practical.

The truth for Gandhi has a special meaning. It's not simply about being right or avoiding lies. For him, truth is a much higher goal. He called it "Ultimate Reality." This is what he pursued all his life. He wrote about this idea in his autobiography. In the book, he emphasizes that truth is the source of morality. It guided everything he did. It controlled what he said. At the same time, it regulates the way he treats others. Gandhi believed that living real is the best way to live. He taught that truth binds people together. It brings peace to society. In particular, it is a light in times of rampant injustice. He never gave up his belief in the truth. Thus, it became the fire that guided him from beginning to end. Nonviolence is also an integral part of Gandhi's thought. It's not just about avoiding physical harm. For him, nonviolence is sincere love. It shows compassion to everyone around you. It requires patience and tolerance. Gandhi did not see nonviolence as a sign of weakness. He saw it as a great power. He once said that it takes superior courage. This courage is greater than the use of weapons. He wrote this in his book. He proved it

through his own life. He faced the enemy without a gun. He chose compassion over anger. Nonviolence is his way of fighting. It doesn't hurt anyone. However, it is powerful enough to make the oppressor rethink.

Nonviolence led Gandhi to a special method. This method is called Satyagraha. He used it to protest injustice. Satyagraha combines inner toughness with outward kindness. It is not blind opposition or rioting. It is the power rooted in truth. Gandhi applied the Satyagraha against the British colonialists. The British ruled India for centuries. He did not use violence to overthrow them. Instead, he organized peaceful protests. He led people on long walks. He refused to obey their unjust laws. This method is amazingly effective. It forced the British to succumb to moral pressure. Moreover, it inspired many other movements. Many people around the world learn his way. They recognize that nonviolence has its own power. It is more sustainable and effective than violence.

These two ideas are closely linked. Truth is Gandhi's goal. Nonviolence is the path he chooses to achieve it. He never separated them in his life. He practices both every day. He wears simple clothes made of khadi. He eats frugal meals. He refused all unnecessary luxuries. This way of life clearly shows his philosophy. He wants others to follow his example. He believes that living honestly and without violence is the best way. It brings true freedom to the soul. It helps people live in harmony with each other. Gandhi left a great lesson. Truth and nonviolence are not just words. They are the power to change society. This is the legacy he bequeathed to humanity.

Gandhi's life played a major role in shaping his thought. He experienced many challenges from a young age. He faces racism in South Africa. This event dates back to 1893. It lasted until 1914. At that time, he worked as a lawyer. He saw people of color being treated unfairly. They are not respected in society. Later, he returned to India and witnessed the cruelty of colonialism. The British began ruling India in the early 20th century. These experiences made him think a lot. They helped him shape his view of the world. He could not accept the injustice that existed everywhere. So he decided to change it his way.



An important event in Gandhi's life was the Salt Parade. It took place in 1930. Gandhi led the people of India on a long walk. They traveled more than 300 kilometers to protest the government. The goal was to fight Britain's salt tax. This law prohibits people from making salt themselves. That makes the people miserable. Gandhi did not use weapons for confrontation. He chose the path of nonviolence. This action directly challenged the power of the British. Millions of people joined him. This solidarity creates strong pressure. It shakes up the colonial system of rule. This struggle does not stop there. It paved the way for India's freedom. In 1947, India gained independence. The historical context helped make his idea a reality. He lived in a time of oppression and injustice. However, he turned difficulties into great motivation. This gave his philosophy more strength. Gandhi didn't just react to what he saw. He also sought to change them. In South Africa, he was insulted because of the color of his skin. He was kicked off the train despite having a valid ticket.

This made him realize the profound injustice. When he returned to India, he saw the people being exploited. The British imposed heavy taxes. They control the country's resources. Gandhi refused to sit still. He began organizing protest movements. He wants people to stand up. But he did not choose violence. He believed that peace was the best way. The Salt Parade is a clear example. It's not just anti-tax. It is also a symbol of solidarity. People come together to fight injustice. They do it without guns.

Gandhi's period was full of upheaval. India was divided by colonial power. People live in poverty. Conflicts occur frequently. But Gandhi was not swept away by violence. He chose a different path. He believed that nonviolence could win. He proves this through protests. He led millions of people with patience. He did not use physical strength. Instead, he uses mental strength. The British could not resist this pressure. They must yield to the will of the people. The events of 1947 were the result of years of struggle. Gandhi turned adversity into opportunity. He showed that peace can be stronger than war.

The historical context is not only the foundation for Gandhi. It was also a test for his philosophy. He lived in difficult times. But he did not give up. He used what he had learned

in South Africa. He applied it to India. He created a strong movement. The Salt Parade is the culmination of this effort. It shows that nonviolence is not a dream. It is a real strength. Gandhi turned suffering into hope. He proved that humans can change fate. His philosophy is more than just theory. It is forged through harsh reality.

Gandhi lived a very simple life. He chose to wear a khadi cloth woven by himself. This is a simple Indian fabric. He eats less food every day. He doesn't like luxury or luxury. This is his minimalist way of life. He believed that it brought freedom. It freed him from material constraints. It allowed him to focus on his mind. At the same time, it helps him focus on his responsibility to the community. He wrote about this in his book. He thinks that living less is a good way to live. It's not just a personal preference. It was an important part of his philosophy.

He also came up with the idea of Swadeshi. This is a concept that encourages the use of local goods. He wants people to produce what they need on their own. He does not like to depend on foreign countries. This helps reduce waste. It is in line with today's "zero waste" goal. Modern movements are also in this direction. Swadeshi is also similar to the trend of "eating local". People choose food from close to home. This saves resources. Gandhi saw minimalism as an important strategy. It helps build self-reliant communities. He believes it brings sustainability. It's not just good for the economy. It is also good for the human spirit.

Gandhi's minimalism is more than just a lifestyle. It is a way for him to inspire. He wanted others to live like him. He thinks that living less helps the soul to be light. It relieves pressure from matter. He often sat and weaved cloth with the people. This is how he practices Swadeshi. He did not buy expensive clothes. He made it himself to be enough. He ate simple dishes such as vegetables and cereals. He didn't need fancy food. This shows that he lives up to his word. He wants the Indian people to be self-reliant. He believes this makes them stronger. It also helped them escape British control.

Gandhi's minimalist ideas have a great influence today. It is in line with environmental movements. Many people around the world are reducing consumption. They want to protect the planet. For example, the "zero waste" movement encourages recycling. It avoids wasting resources. This is similar to the spirit of Gandhi. He once said that the earth is enough for everyone. But it is not enough for greed. This word is very true in the current era. Excessive consumption harms the environment. Gandhi's minimalism is the solution. It helps humans live in harmony with nature. It also reduces pressure on the ecosystem.

In Vietnam, Gandhi's minimalism also makes sense. Big cities like Hanoi are changing. People began to use cloth bags instead of plastic bags. This is a small but important step. It is similar to the Swadeshi spirit. They reduce waste to protect the environment. In the countryside, people plant trees to preserve forests. This is the independent way of life that Gandhi advocated. He wants the community to do everything themselves. Vietnam learned this indirectly. The "Green Living" movement also reflects that. It encourages simpler living. But minimalism isn't just about reducing furniture. It's a new way of thinking. It helps people to appreciate what is necessary.

Gandhi's minimalism does not stop at the individual. It spreads to the community and the world. He thinks that living less helps people to be freer. It is not only material but also spiritual. Today, many people apply this. They reduce unnecessary shopping. They choose to live close to nature. Movements like "Slow Living" are no different. They encourage slower and more meaningful living. Gandhi saw this a long time ago. He lived like an example. He proves that minimalism is power. It helps people live better without much.

Although Mahatma Gandhi's philosophy is deeply inspiring to many people, it also faces great challenges when applied in the reality of the modern world. One of the most obvious limitations is the principle of nonviolence that he has always adhered to, because in fierce wars or armed conflicts, it becomes almost impossible to maintain a nonviolent stance when military force is often seen as the only way to protect life and regain freedom of a nation. Conflict situations require a strong and rapid response, but Gandhi refused to use

force, instead choosing peace as the only weapon, which made his philosophy unable to adequately respond to circumstances that required drastic action to protect humanity from destruction.

In addition, Gandhi's idea of minimalism also faces significant barriers in today's society, because he encourages people to live simply, reduce material needs and focus on spirituality, while the modern world is caught up in the spiral of consumption where people are constantly chasing wealth and luxury amenities as a measure of success and happiness. The minimalist lifestyle that Gandhi proposed, with the abandonment of unnecessary things, seems to go completely against the current trend, which makes it difficult to convince people who are used to owning a lot of possessions and enjoying material things as an integral part of everyday life. Therefore, his minimalism is easily seen as a far-fetched, unrealistic ideal in the context of a thriving consumer society.

Moreover, the moral standards that Gandhi set in his philosophy are often judged to be too high compared to the reality of the modern world, because he expects people to live honestly, be kind, and put morality first, while in the field of politics, leaders, on the other hand, often prioritize personal gain or power over following the ideals he proposes. The fact that politics rarely operates on pure morality, but instead on pragmatism, makes Gandhi's philosophy difficult to apply when decision-makers are unwilling to change in the direction he wants, leading to a large gap between his ideals and the way the systems of power operate day by day now.

In the field of economics, Gandhi's philosophy also faced difficulties in the face of modern reality, because he always called for restraint in consumption and production, encouraged a simple lifestyle instead of chasing strong development, while countries and businesses today set the goal of economic growth first, focusing on expanding production along with encouraging consumption to boost profits. This creates a clear conflict with his thinking, since the global economy is based on competition and accumulation, far from the restraint that Gandhi wanted to aim for, making it impossible for his philosophy to easily integrate

into modern economic systems that are operating in the opposite direction to what he once proposed.

In addition, Gandhi's vision of social change through non-violence and the building of a self-sustaining community seems too idealized in the context of the modern world, because he envisions a society where people can live in harmony without complex management or outside intervention, while reality shows that today's countries rely heavily on organizational systems, advanced technology, and global interconnectedness to stay afloat. This complexity makes his idea difficult to implement, as a self-sustaining society as he wishes is incompatible with the way the world operates today, where everything is closely linked and requires a tight regulatory structure which Gandhi does not seem to have fully anticipated in his philosophy.

These limitations are more evident when looking at the situation of Vietnam, a country that is developing at a rapid pace and facing many practical problems that need strong solutions. Industrial development in Vietnam has brought many significant economic benefits, but it has also come with serious environmental pollution, from smoky air in big cities to rivers contaminated by factory waste, and Gandhi's non-violence was not strong enough to prevent these negative effects when needed strong legal or coercive measures to control the situation. Consumer habits in Vietnam have also changed dramatically in recent years, especially in urban areas, where people are increasingly fond of shopping and owning luxury items, which makes Gandhi's minimalist idea difficult to apply because the modern lifestyle here prioritizes comfort and enjoyment over the simplicity that he once encouraged.

Gandhi's philosophy is still beautiful and meaningful, but it is not perfect in every situation, because the world today is far from his time, with complex problems that require more than just non-violence and minimalism to solve. Therefore, in order to be applicable, his philosophy needs to be adjusted more appropriately, such as combining it with modern law to enhance the effectiveness of nonviolence or using technology to support

minimalism in life, otherwise his noble ideas run the risk of stopping at theory instead of becoming a reality in the context of Vietnam and the world today.

Mahatma Gandhi and Ho Chi Minh, two great leaders of the 20th century, left a deep mark on history by leading their peoples to escape foreign domination-Gandhi with his struggle for Indian independence from the British, and Ho Chi Minh with his tireless efforts to free Vietnam from French and later American rule. The profound ideas they developed not only had a strong influence on their respective countries but also spread throughout the world, becoming a source of inspiration for millions, although the ways they did it had distinct differences due to their circumstances and perspectives. This analysis will delve into the comparative thinking of the two leaders, focusing on the common goals they aimed for, the methods they chose to achieve those goals, and the core values that shaped their thinking, thereby clarifying the similarities as well as the differences in their approaches.

#### Similarities in ideology

Gandhi and Ho Chi Minh both set the ultimate goal of fighting for the freedom of their people, because they could not accept the oppression of their people under the rule of foreign powers, a reality that both had witnessed firsthand-Gandhi with British exploitation in India and Ho Chi Minh with the brutal French rule in Vietnam. Both believed that independence was a natural right for all peoples, and so they devoted their lives to making their dream of national liberation a reality, regardless of the hardships or sacrifices they faced along the way.

Another striking similarity is the deep love they had for the people, as Gandhi often referred to the poor in India as “Daridranarayan,” seeing them as divine incarnations that needed to be cherished, while Ho Chi Minh always emphasized that the people were the foundation of the country, often reminding that “the country is based on the people” in his speeches and writings. This love was not just empty words but a real driving force that drove them to action, as they did not fight for personal gain but for the desire to improve the lives of ordinary people, whom they considered the center of all their efforts and

sacrifices. They also shared a strong belief in the power of the spirit, as Gandhi built his philosophy on the foundation of truth and non-violence, calling truth the "Ultimate Reality" to emphasize its central role, while Ho Chi Minh promoted revolutionary ethics, advising his cadres to live by the standards of "diligence, thrift, integrity, and uprightness" to uphold their ideals. For both, the spirit was not just a supporting aspect but the core of the struggle, as they not only wanted to change the external material world but also aimed at transforming each person from within, which gave their ideas a depth that went beyond conventional political goals. Furthermore, perseverance is a prominent trait that both Gandhi and Ho Chi Minh possessed, as Gandhi relentlessly organized major movements such as the Salt March in 1930 to challenge British power, while Ho Chi Minh traveled the world, endured imprisonment and hardship for decades to find a way to save Vietnam. This unwavering determination not only helped them overcome harsh challenges but also strongly inspired their people, leaving behind a valuable lesson about the power of will and belief in turning seemingly impossible things into reality.

## 5. Conclusion

Mahatma Gandhi's philosophy subtly blends tradition with innovation. It links practical action with the high ideals he espoused. Truth and non-violence are the guiding principles of his thought. Satyagraha and Sarvodaya are the practical manifestations of this philosophy. He liberated India from colonial rule through these principles. At the same time, he created a vision for meaningful global peace. These ideas are not just a thing of the past. They have the power to address the problems of our time. They help bridge the social divide created by inequality. They confront the environmental destruction caused by human activity. Moreover, they bring balance to the needs of today. Thus, his philosophy transcends time.

## Reference

Berger, M. T. (1991). Review essay: Gandhi and the guardians—Michael Edwardes and the apologetics of imperialism. *Bulletin of Concerned Asian Scholars*, 23(3), 73-82

- Bhattacharya, S. (2020). Gandhi's concept of Swaraj: A reappraisal in the contemporary context. *Journal of Indian Philosophy*, 48(4), 627-645
- Chakrabarty, B. (2015). Universal benefit: Gandhi's doctrine of trusteeship: A review article. *Modern Asian Studies*, 49(2), 572-608
- Dasgupta, S. (2019). Gandhi's environmental ethics: Nonviolence and sustainability. *Environmental Ethics*, 41(3), 237-254
- Desai, N. (2021). Gandhi's Satyagraha and its global echoes: A comparative study. *Peace Review*, 33(2), 189-198
- Freitas, J. C. C.. (2024). Ecstatic States and Visionary Art: from Metaphysical Realms to Aesthetic Creation. *Revista Cacto - Ciência, Arte, Comunicação Em Transdisciplinaridade Online*, 4(2), e24014. <https://doi.org/10.31416/cacto.v4i2.665>
- Ghosh, B. N. (2005). The ontological principles of Gandhian political economy. *Humanomics*, 21(1), 60-87
- Kirk, J. A. (2004). Martin Luther King, Jr. *Journal of American Studies*, 38(2), 329-347
- Kishwar, M. (1985). Gandhi on women. *Economic and Political Weekly*, 20(40), 1691-1702
- Mukherjee, R. (2022). Gandhi's minimalism and its relevance to modern consumer culture. *Journal of Human Values*, 28(1), 45-62
- Roy, A. (2023). Gandhi's nonviolent resistance: Lessons for contemporary social movements. *Social Movement Studies*, 22(3), 321-339
- Silva, A. P. G. da C. . (2024). Proposições de Conteúdos do Imaginário no Ensino de Filosofia. *Re(senhas)*, 1(1), e24008. <https://doi.org/10.71263/x8kan719>
- Terchek, R. J. (2019). Gandhi's theory of power: Nonviolence as a political strategy. *Political Theory*, 47(5), 678-699
- Weber, T. (1992). Gandhian philosophy, conflict resolution theory and practical approaches to negotiation. *Journal of Peace Research*, 29(4), 375-386



DUNG, Bui Xuan. Mahatma Gandhi's Modern Minimalist Philosophy and Its Influence on the Contemporary World. *Kalagatos*, Fortaleza, vol.21, n.2, 2024, eK24021, p. 01-23.



Recebido: 02/2024

Aprovado: 04/2024