



REFLECTION OF GANDHIAN PHILOSOPHY ON THE CONSTITUTION OF INDIA: AN OVERVIEW

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ABSTRACT:

Father of Nation Mahamanab Mahatma Gandhi called Bapuji who had champion for his thought & ideology on Aahmisa, Truth and Non-violence etc. Our country India basically gets its Independent in way of Non-violence and Non-cooperation manner. For every independent country, there must require a legend law of the nation that is Constitution, for day to day smoothly functioning of the state. Our nation India also recognized its supreme law of the land in the year of 1950 January 26th and declared India as a sovereign, democratic & republic country. Our country India that is Bharat world's biggest democratic county and its constitution has world's lengthiest written constitution. India is a country where there are diversity reflect in culture, language, food habit, custom & tradition in every aspect of life but there is unity we are all Bharatiya , our mother law constitution binding all of us as a Bharatiya. This constitution was not passed or prepared by Parliament; It was made by the Constituent Assembly i.e. we the people of Bharat, which was constituted in the year 1946, before independent of our Country. There were 389 members in constituent assembly but Mahatma Gandhi was not member or directly participated of this assembly, but his thought & ideology took part in our constitution and these principles are reflect in the Preamble, Fundamental Rights , Directive Principal of State Policy, Fundamental duties and any other part of the constitution. Gandhi's ideology not only occupied a vital position in our constitution but also reflect in various rules, regulations, five year plan, foreign relation, foreign policy, Agreement, treaty, in make in India , Swachha Bharat Abhiyan and in present days in G-20 of Bharat also.

This paper proposes to highlight the Gandhian Principles and Ideology which are took part our constitution and how these principle are helpful not only person's but also nation's character building process as well as globally reflect.

Key Words: Truth, Non-violence, Peace, Village Panchyat, Equality, abolition of Untouchability, and Swwacha Bharat etc.

INTRODUCTION:

My country Bharat celebrated its 74th republic day on 26th January, 2023. India that is Bharat world's biggest democratic country which has world's lengthiest written Constitution. Constitution Law of the country that is Supreme law declared Bharat as a Sovereign¹, Socialist², Secular³, Democratic⁴ and Republic⁵ state in this earth.

M.K.Gandhi inspired from various inspirational sources i.e. Bhagabat Gita, Jainism, Buddhism, Bible, Gopal Krishan Gokhala, Tolstoy, and John Ruskin among others. Gandhiji's ideas developed by Vinoba Bhave and Jayaprakash Narayan and Outside of India by Martin Luther King jr. and others. Gandhiji was never a supporter of centralization, industrialization, or state control over the economy. In his opinion, agriculture should be prioritized, and decentralization and self-contained settlements should be encouraged. These qualities were proposed as part of the Gandhian agenda. The strategy was to concentrate on agriculture and industry, but only agri-based small and cottage businesses. Because they are reliant on agriculture

RELEVANCE OF GANDHIAN PHILOSOPHY ON CITIZENS LIFE:

The ideals of truth and non-violence which underpin the whole philosophy are relevant to all humankind and are considered as universal by the Gandhians. The Gandhian technique of mobilizing people has been successfully employed by many oppressed societies around the world under the leadership of people like Martin Luther King in the United States⁶, Nelson Mandela in South Africa and Aung San Suu in Myanmar, which is an eloquent testimony to the continuing relevance of Mahatma Gandhi.

Version of Dalia Lama "We have a big war going on today between peace and world war between the force and mind of materialism, between democracy and totalitarianism". It is precisely to fight these big wars that the Gandhian philosophy needed in contemporary times.

GANDHIAN THOUGHT IN DIRECTIVE PRINCIPLE OF STATE POLICY:

Part IV of the constitution of Bharat given direction to the State when law making body of the state makes law follows such principles which are inserted in Directive Principle of the State policy i.e Gandhian Principle, Socialist Principle and Liberal Principle. The ideology of the Gandhiji promotes a non-violence social order in society of India. Swaraj (Self-rule) Sarvodaya (welfare for all) and swavlamban (self-reliance) are basic principles of Gandhian thought. We are all well aware that Mahatma Gandhi was at the forefront of the freedom movement, His principles, ideas and thought guided not only freedom of Bharat but also the framing of the constitution of our mother land.

¹. In Original Constitution, Came into force in the year of January 26th 1950.

². In Original Constitution, Came into force in the year of January 26th 1950.

³. In Original Constitution, Came into force in the year of January 26th 1950

⁴. Inserted in preamble of the constitution under 42nd amendment, 1976

⁵. Inserted in preamble of the constitution under 42nd amendment, 1976

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Maha Manaba Mahatma Gandhi as a father of nation his ideology recognized and followed not only Bharat but also different parts of the world which ideology were propagated by Gandhi throughout national movement of our country. In order to respect his ideology took part in the constitution Part IV of the Indian Constitution i.e. Gandhian Principle in Directive Principle of State Policy; these are Article 40, Article 43, Article 43 B, Article 46, Article 47 and Article 48.

Such Ideology of Mahamanab Mahatma Gandhi reflect on DPSP of sovereign law of the mother land these are follows:

Article 40 deals with the Organization of Panchayats. It says that the state shall organize Panchayat system and should grant them such powers which would be necessary for the functioning as units of the self-government system. The 73rd and 74th amendments of the constitution which are related to Panchayati Raj and Municipal Corporations respectively, later ended up as the constitutionally backed framework for the principle mentioned in Part IV.

Article 43 talks about Fair wages and a decent standard of life. It says that the state can endeavor to secure, by appropriate legislation or economic organization, to all the workers employed in agricultural, industrial or otherwise, work, a living wage, conditions of work, a decent standard of life and enjoyment of leisure & social-cultural opportunities and promote cottage industries on an individual or cooperative basis in rural and remote areas of the country.

Article 43B deals with the promotion of cooperative Societies. It was inserted by the 97th amendment act in 2011. It says that state shall endeavor to promote the management of the co-operative societies to help the people who are engaged in the same.

Article 46 deals with the Protection of SCs, STs, weaker sections from exploitation. The State shall promote with special care including the educational and economic interests of the weaker sections of the society i.e. the SCs and the STs and shall make provisions to protect them from all forms of exploitation which includes social injustice.

Article 47 talks about Nutrition, Standard of living and public health. It says that the State shall look into the matter of raising the level of nutrition and the standard of living of its people and it is the duty of the State to keep a check on the improvement of public health. The State shall endeavor to prohibit the consumption of intoxicating drinks and drugs which are injurious to health except for medicinal purposes. There are many social development programmes such as National Health Mission, Mid Day Meal Scheme, etc. which target the marginalized sections of the society i.e women, children, weaker sections etc. are inspired by this DPSP. Article 48 talks about Scientific agriculture and animal husbandry. It says that the State shall endeavor to organize agriculture and animal husbandry using modern methods and scientific techniques which make people more advanced and helps in earning their livelihood easily and State shall take some progressive steps for preserving and improving the existing breeds and prohibiting the slaughter of cows and other cattle.

GANDHIAN THEORY OF JUSTICE:

Gandhian Theory of Justice based on the principles of truth, equality and social justice. The concept of Lok Adalat is an innovative Indian contribution to the world Jurisprudence and it is based on the Gandhian principle. It was held on the Supreme Court in the case of M.P. state Legal service Authority V. Prateek jain⁷

Mahatama Gandhi allows opinions and preached that one has to respect the law. But law must be reasonable, fair and just and if the law is unjust, unreasonable or unfair and just and if the law is unjust, unreasonable or unfair then the people shall not follow such law. Many of the times he favored the civil disobedience and opposed the criminal disobedience.

Quoting the Mahatma, the Vice-President⁸ said that untouchability was not an inherent part of Hinduism and that human fraternity, people's welfare and well-being of the last person in society have been "cornerstones of Indian culture".

"Gandhiji's philosophy was anchored in the age-old teaching of 'Vasudhaiva Kutumbakam' — the entire world is one single family," he said, adding, "The same Gandhian ideals have found expression in the government's commitment to 'Sabka Saath, Sabka Vikas, Sabka Vishwas, Sabka Prayas'. This is not a political commitment, it's a national commitment."

GLOBAL PEACE:

Gandhi is not seen in this platform of world peace. His ideologies remain neglected at the global forum and are considered as a tonic for social and cultural development only. As he is known as the Father of the nation politically, economically his dictum stands as a medicine merely for building local economy. Global communities have not come and thought of Gandhi as a "solution provider", "conflict breaker" or even as a peace activist. World peace continues to be at the hands of world powers that use violence and warfare. Indeed the situation is so grim that even a global peace campaigner is quite plausibly to localize and narrow down himself and his campaign giving in to the pressures and rigid policies of the governments. Today, peace has predominantly become political work towards settlement of issues between the nations through military involvement, cessation of arms and weapons and dialogue on less-violent, civilian matters. Peace has also included some humanitarian efforts that stretch its helping hands to the calamity-hit regions in the world.

Today, governments worldwide have not used much of democratic means to maintain peace, rather bound to display their military character and power to settle down issues that disturbed peace. They often fail to realize the fact that violence erupts at the social level, commutes to the political level and seeking a resolution finally at the military level. Diplomatic efforts have become more so customary and ineffective in front of military powers. The economic status of the nations too plays a crucial role in determining the degree of success of any peace initiative. Gandhi said, "If we have no charity, and no tolerance, we shall never settle our differences amicably and must therefore always submit to the arbitration of a third party."

⁷ (2014) 10 SCC690

⁸ Jagdeep Dhankar, Vice President of India was speaking at an event to mark the 90th foundation day of Harijan Sevak Sangh in New Delhi, September 24, 2022 05:07 pm | Updated 09:33 pm IST - New Delhi,

Many of today's conflict management techniques and resolution process have a clear shadow of what and how Gandhi had seen inter-national issues in his times. A war-hunger nation has nothing in this world whilst a starving nation needs every kind of help from the world. A nation endangering peace in the world has no security for itself.

Peace can never be achieved by one-dimensional and unilateral talks or efforts. It has numerous facets of social, ethnical, religious and political elements and copious ways to deal with them to bring and stabilize worsened situations under control. The true character of a conflict must be identified and may perhaps be attributed any of those hidden elements. Gandhi's perception of bringing peace and resolving conflict had such a diversified point of interest every time when he insisted on taking fast to bring hostile situation under control. Whether there is a riot in the eastern Bengal or unrest in the north-western part of India, peace lived in his soul consciously demanding him to take on fast even if he resides in another corner of the country. Thus, peace becomes universal and eternal.

GANDHIAN VIEW ON DEMOCRACY⁹:

View of Mahatma Gandhi on democracy “In its totality, democracy implies that any democratic structure entrusted with the task of development and administration is expected to be not only democratically constituted according to the principle of election but should also reflect people’s free will and function according to the element of democracy both in their constitution and in their day-to-day functioning.”

There is no system of government more popular and prevalent, and yet more controversial than democracy. It is a form of government based upon the fundamental assumption of equality of all individuals and of their equal rights to life, liberty and pursuit of happiness. Democracy is a great institution and therefore it is liable to be greatly abused. The constant tug-of-war between the majority and the opposition keeps the government on its toes. As to policy decisions, Gandhi said, that when we “patiently try to convert our opponents then, and only then, consensus might be eventually achieved”. In place of a violent display of opinion, Gandhi espoused “sweet persuasion”.

According to Gandhi: “Anger proves our intolerance”, adding that the “capacity to bear one another’s criticisms a very important quality of public life.” Corroborating Gandhi, Bertrand Russell said: “if an opinion contrary to your own makes you angry, that is a sign that you are subconsciously aware of having no good reason for thinking as you do.’ The most compelling reason to be violent is because we cannot win an argument by using reason.” The notion of democracy has evolved over time considerably and, generally, the two current types of democracy are direct and representative. In a direct democracy, the people directly deliberate and decide on legislature. In a representative democracy, people elect representatives to deliberate and decide on legislation, such as in Parliamentary or Presidential Democracy. India is a parliamentary democratic republic. For Gandhi, an institution like the State or the system like the present form of democracy cannot be a final ideal. These institutions are based on political power.

⁹. Gandhi and democracy Statesman, Thursday 28 September 2023 ,The writer is a retired IAS officer

POLITICAL POWER AND GANDHIAN PHILOSOPHY¹⁰:

On political power, Gandhi wrote: “To me political power is not an end but one of the means of enabling people to better their condition in every department of life. Political power means capacity to regulate national life through national representatives. If national life becomes so perfect as to become self-regulated, no representation becomes necessary. There is then a state of enlightened anarchy. In such a State everyone is his own master. He rules himself in such a manner that he is never hindrance to his neighbour. In the ideal state, therefore, there is no political power because there is no State. But the ideal is never fully realized in life. Hence the classical statement of Thoreau that that government is best which governs the least.”

Gandhi also pays special attention to the British Parliament which he regarded as the mother of Parliaments. In Hind Swaraj he observed: “The Mother of Parliament is like a sterile woman and a prostitute.” So, for democracy both the State and the Parliament are undesirable.

Gandhi’s anarchist views had been developing during his South African period. He was deeply influenced by a study of Tolstoy’s *The Kingdom of God is Within You* in 1893. In 1904 Ruskin’s *Unto This Last* made a profound impression on him. In Hind Swaraj (1909) he maintains that true freedom would be possible only when modern civilization is destroyed, and a new society is created. Even after his return to India in 1915, Gandhi consistently expressed his dislike for all forms of government on several occasions.

The Gandhian conception of democratic decentralisation is very important and relevant to the present. Comparatively the concept of democracy is the best for governance. To make us alert Gandhi said: “Democracy is an impossible thing until the power is shared by all, but let not democracy degenerate into mobocracy.”

Gandhi is universally known as the most renowned theorist and practitioner of truth, love, tolerance, freedom and peace. He was concerned with the downtrodden and he had intended to alter the evil, social and economic systems of the people. The anarchists and early socialists had regarded decentralization as axiomatic. While centralization can’t be sustained and defended without adequate force, Gandhi regarded decentralization as an essential corollary to non-violence. Gandhi insisted that such decentralization would be possible only in a predominately non-industrial society with the self-sufficient village as the primary unit of social organization. This idea was implicit in the writings of Tolstoy and the later Kropotkin.

The individual will be architect of his government. He and his village can defy the might of a world. In this structure of innumerable villages, there will be ever-widening, never ascending circles. By the Gandhian conception of democratic decentralization, the higher units of the government get their strength and power from the lower units.

DEMOCRATIC DECENTRALIZATION¹¹:

¹⁰ . Gandhi and democracy Statesman, Thursday 28 September 2023 ,The writer is a retired IAS officer
¹¹ . <https://www.thestatesman.com/> Dated 28.09.2023 at 03.30 p.m.

As a result, a Sarvodaya society has to be the basic unit of democratic decentralization. Sarvodaya is a term meaning 'Universal Uplift' or 'Progress all All'. The term was first coined by Gandhi and later Gandhians like Vinoba Bhave embraced the term as a name for the social movement in post-Independence India which strove to ensure that self-determination and equality reached all strata of India society. In such societies everyone will enjoy equal opportunity to produce and earn sufficiently through honest work for decent and dignified living. Those who earn more will use the bulk of their greater earnings for the good of society. In such a society, all wealth, including land, will be assumed as common property to be utilized for the welfare of all. Every adult enjoys opportunity to participate in the decision-making process, and a decision is reached through 'sweet persuasion'. There is no party system and society will be free from the evil of the tyranny of the majority. Gandhian socialism is the branch of socialism based on the national interpretation of the theories of Mahatma Gandhi. Gandhian socialism generally centers on Hind Swaraj or Indian Home Rule authored by Gandhi. The ideology of Gandhian socialism is rooted in Gandhi's work titled Swaraj and India of My Dreams in which, he describes Indian society, with no one rich or poor, no class conflict, where there is an equal distribution of the resources, and self-sufficient economy without any exploitation and violence.¹² Thus, Gandhian socialism differed from Western socialism because the latter believed in material progress whereas Gandhi considered every one materially equal.¹³ As Jawahar Lal Nehru puts in his biography, "he suspects also socialism, and more particularly Marxism, because of their association with violence." He believed his style of socialism came from the strong beliefs he held in non-violence and not those adopted from any books.¹⁴ Many experts observed that, similar to other schools of socialism, Gandhi's concept of socialism was a result of ethical considerations, but had nothing to do with class-consciousness as professed by the western socialism.¹⁵ There was also a religious aspect of Gandhi's socialism. To understand Gandhi's socialist philosophy, as Romain Rolland observed; "it should be realized that his doctrine is like a huge edifice composed of two different floors or grades. Below is the solid groundwork, the basic foundation of religion. On this vast and unshakable foundation is based the political and social campaign."¹⁶

GANDHIJI'S VIEWS ON UNTOUCHABILITY:

Gandhiji believed that God doesn't differentiate between humans based on their looks, appearance, skin colour or the jobs they carry out for a living. He believed that religion too doesn't permit the demographic divisions based on caste or faith and any such practice is destructive for the society and the nation as well. Gandhiji even considered untouchable the true children of God, that's why he named them "Harijans" meaning the children of God, in Hindi. Throughout his life, he worked for the elimination of caste system and especially condemned untouchability. He believed that caste system is nothing but only an evil construction of human mind, simply based on the 'varna' or the job one does for a living. He also considered

¹² Koshal & Koshal 1973a, p. 191..

¹³ . Koshal & Koshal 1973a, p. 197.

¹⁴ . Majumdar, Bimanbihari (September 1969). "Gandhi and Socialism". Indian Literature. 12 (3): 10–11. JSTOR 23329173

¹⁵ . Pradhan 1980, p. 97

¹⁶ . Romain Rolland (1924). Mahatma Gandhi: The Man who Became One with the Universal Being. Century Company. p. 26. ISBN 9780824004989

untouchability more severe a crime than practicing casteism and is a sin. Gandhiji did everything he could for the upliftment of the untouchables. He even patronized “Bhangis” for doing a true service to the God by cleaning the society. He worked tirelessly for their social upliftment. He appealed to the people to repent for inhuman and sinful practice of untouchability, by giving the untouchables a respectable and equal status in the society. He was aware of the fact that complete eradication of casteism won't be possible; nevertheless, he strongly condemned the practice of untouchability and saw it as greatest hindrance to secularism.

GANDHIJI'S VIEWS ON RELIGION, GOD, POOR AND DEPRIVED:

Gandhiji viewed God and religion as two completely different aspects. He believed that God is an ultimate truth and also that there is only one God; on the other hand, religion is a misconception created by humans, which has its own flaws. Gandhiji believed that the true essence of God is nothing other than love and truth. For him, believing in God only means living a highly principled life which reflects truth and love in words and in conduct. His idea on religion was very straight forward, something that has been at the core of all the religions of the world. He believed that the primary aim of a religion is to help the poor and deprived. A single act of help and consideration towards them, could easily equate a thousand rituals performed. Gandhiji had read almost all the religious scriptures of main world religions and arrived at the conclusion that more or less they all preach the same and God is one. However, he also acknowledged the fact that people throughout the world can't believe in one God, as the God they revere is a manifestation of their social, geographical and other conditions and they are bound to differ from place to place. Gandhi has expressed his thoughts on religion, in a book named, *Hind Swaraj*, written by him in 1909. In the book, Gandhi stated that all the religions of the world are like several roads converging at the same point; hence, it doesn't matter which road we take, as long as we reach the same goal.

GANDHIAN VIEW ON JUSTICE:

Gandhi's --- this quest for justice won him acclamation not only in India but all throughout the world. Gandhi's search for justice was a long born desire and as an idealistic, truthful, lawyer his foremost purpose was to strive towards excellence in providing justice to the deprived and less fortunate's around him and it was this constant search for truth that saw him sailing to England, in Sept 4, 1888 for the study of law. In India though he started practice of law at Rajkot and Bombay, yet his major breakthrough in the path of achieving justice came when he left for South Africa, as a legal consultant, wherein experiences in racial discrimination dawned on him the idea to fight against racial prejudices in South Africa. What happened thereafter went down in the pages of history and illustrated to the world how with unfading zeal and vigor

Interestingly the Mahatma laid more emphasis on one's conscience than in the courts of justice. He says: There is a higher court than the court of justice and that is the court of conscience. It supercedes all other courts. Thus from the above it is clear that for Gandhi justice was not limited to the favourable decrees of the courts, it meant the achievement of higher goals----goals which had been laid time and again by prophets and now formed the goals of the human conscience and various religions.

Further Gandhi laid as much emphasis on ends as well as means and clearly understood that there exists a relation between the ends and means. It was to give shape to this belief that Gandhi, time and again emphasized that methods to achieve justice should also be just and fair as far as possible.

Again to him, it was very important, that the fruits of justice be made available to all and not just a selected few, and it was this belief that led Gandhi, to emphasize on a 'bottom-up' approach to administration and need for the constitution of a Panchayati Raj, system. He was someone who believed in a wholesome approach towards justice and therefore taught the Indians to achieve justice not only in the political but also in the social and economic field. Time and again the Mahatma emphasized on the fact that 'justice will come when it is deserved by our being and feeling strong' and justice in no way helps 'those who slumber but helps only those who are vigilant' Further, he was also of the opinion that, 'peace will not come out of a clash of arms but out of justice lived and done by unarmed nations in the face of odds.' Perhaps here lies the reason, for the Mahatma's rigorous belief that non-violence is the only way, by which attainment of justice in the true sense can be achieved. Gandhi was never in favor of the adversarial form of litigation. This was so because in such form of litigation, (as he rightly pointed out) one of the parties always stood to gain everything while the other stood at the risk of losing everything.

GANDHIAN VIEW ON POLITICAL PARTY:

The Mahatma, was of the view that truth need not rest in favor of a single party only, truth may equally rest between both the parties and hence in such a situation the best way of achieving justice would be by the method of arbitration. Hence he said, 'The true practice of law is to unite parties riven as under' and 'always warned his village workers not to get involved in village disputes'. Gandhi's faith in the Supreme Court of India seemed invincible and he knew from his experience that the apex court of India was the least forum of justice and truth. This is clearly reflected in the following lines wherein he says: "Naturally the Supreme Court will be the guardian of the rights that may be considered to be common to all of us." Gandhi's concept of justice was strange in its own way, though he did not believe in lawyers yet his belief in the Supreme Court was tremendous. He was of the opinion that, lawyers will, as a rule, advance quarrels instead of repressing them and more over men take up that profession not in order to help others out of miseries, but to enrich themselves.

GANDHIAN IDEOLOGY IMPACT IN UNITED NATION ORGANIZATION & CONTEMPORARY WORLD¹⁷:

Gandhi's Ideas Drive Efforts of United Nations for Equality, Empowerment, Global Citizenship,:

It is a great pleasure and a great honour to be here to mark the 150th anniversary of the birth of Mahatma Gandhi, one of the giants of the twentieth century, a global icon of peace and an advocate for the most vulnerable.

¹⁷ <https://press.un.org/en/2019/sgsm19765.doc.htm>

Gandhiji's vision and philosophy are pillars of the work of the United Nations. Part of his genius lay in his ability to see the interconnectedness and the unity between all things. His political achievements included leading the movement that ended colonial rule in India, using peace, love and integrity to prevail. But, his vision went far beyond politics to encompass human rights and sustainable development.

Gandhi promoted non-violence not just as a philosophy and a political strategy, but as a means to achieve justice and change. Indeed, many of his ideas foreshadow the holistic thinking behind the 2030 Agenda for Sustainable Development. To take just one example, Gandhi understood the importance of advocacy and action around the issue of sanitation and led campaigns for clean drinking water and hygienic facilities when this issue was still deeply taboo.

Gandhi's efforts on behalf of people of lower caste and those considered "untouchables", whom he renamed "Harijan" or "children of God", should inspire us in our efforts to leave no one behind, and to help those farthest behind first. Gandhi looked at the world from the point of view of the lowliest and the most humble, but is acknowledged as one of the greatest leaders of all time. His values truly transcend borders.

We have issued our own United Nations stamp to commemorate this occasion, but we are in the company of more than 100 countries that have issued or are planning to issue stamps to honour this global leader. Gandhi's enduring legacy is his continued relevance to our thinking and action on a broad sweep of issues, from protecting the environment to promoting justice, from education to inequality. His teaching remains fresh and thought-provoking, including his emphasis on the importance of facing up to the truth with courage.

Perhaps Gandhi's most important legacy was in creating a culture of peace, in proving the effectiveness of non-violent non-cooperation, and drawing the world's attention to the gap between what we do and what we are capable of doing. Gandhi's ideas drive the work of the United Nations for equality, empowerment and global citizenship every day. I know they also drive the thinking of many global leaders.

I¹⁸ commend those who have decided to pay tribute to Gandhi's legacy by marking this anniversary with a project connected to one of the Sustainable Development Goals — a fitting way to honour this most action-oriented leader.

I¹⁹ would like to take this opportunity to thank the Government of India for supporting the elimination of single-use plastic at the United Nations, and the installation of solar panels and a green roof on top of the Conference Building.

I²⁰ wish you all a successful and inspiring meeting and the capacity to fully understand and make living in our hearts the thinking and teaching of Gandhi.

¹⁸ . UN Secretary-General António Guterres' remarks at the event "Leadership Matters — Relevance of Mahatma Gandhi in the Contemporary World", in New York today:

¹⁹ . UN Secretary-General António Guterres' remarks at the event "Leadership Matters — Relevance of Mahatma Gandhi in the Contemporary World", in New York today:

²⁰ . UN Secretary-General António Guterres' remarks at the event "Leadership Matters — Relevance of Mahatma Gandhi in the Contemporary World", in New York today:

CONCLUSION:

Gandhiji's vision and philosophy are pillars of the work of the United Nations. Gandhi promoted non-violence not just as a philosophy and a political strategy, but as a means to achieve justice and change. Perhaps Gandhi's most important legacy was in creating a culture of peace, in proving the effectiveness of non-violent non-cooperation, and drawing the world's attention to the gap between what we do and what we are capable of doing. Gandhi's ideas drive the work of the United Nations for equality, empowerment and global citizenship every day. Global communities have not come and thought of Gandhi as a "solution provider", "conflict breaker" or even as a peace activist. World peace continues to be at the hands of world powers that use violence and warfare. Indeed the situation is so grim that even a global peace campaigner is quite plausibly to localize and narrow down himself and his campaign giving in to the pressures and rigid policies of the governments. Today, peace has predominantly become political work towards settlement of issues between the nations through military involvement, cessation of arms and weapons and dialogue on less-violent, civilian matters. Peace has also included some humanitarian efforts that stretch its helping hands to the calamity-hit regions in the world. Mahatma Gandhi is known as a noble soul who never ever compromised his principles of truth, non violence and religion. Gandhian principles and ideology also reflected on our constitution. The framers of our Constitution well realized the significance of Gandhi's philosophy of justice and made it the founding stone of our Constitution. The principles of equality, denouncing of untouchability, fundamental duties, directive principles and introduction of Panchayati Raj, in the Constitution by the 73rd Amendment, all outline Gandhi's concept of justice and means to achieve such justice.

