

CHAPTER-V
CONCLUSION

In conclusion it may be stated that Gandhian concept of Swaraj, which is based on certain principles like, non-violence, truth, equality, trusteeship, Satayagraha. These principles are very relevant in present time because in present time problems "like corruption, communalism, castism environmental pollution and free time of political in statement are eating in to the vital of nation. If we follow Gandhian path, we can be remove these problems. The first essential prerequisite to root out corruption from the country is to bring clean man on the top in the political field, corrupt political leaders are the main spring of corruption. This is the obligation of the Indian electorate because in a democratic set-up, people get a government they deserve Happily there is growing consciousness in this regard in some seers, saints and scholars of the country. They educate the people and persuade them to give greater importance to the character and reputation of the candidates than to their parties. A government of clean, honest and patriotic people is the first necessity to clean the Aegean stabels only then it can take steps to reform the educational and economic policies and electoral system.

It is the moral and bounden duty of all patriots and well-wishers of our ancient land to rise above petty, parochial, personal and partisan considerations to make a conceted and united effort to set things right before it is too late. As it is, the nation and its citizens are on the brink of anarchic and chaotic conditions, which are on the direct consequences of the all pervading and permeating master of corruption.

Gandhi Said, "corruption will be out one day. However, one may try to concept it, and the public can, as it is its right and

duty, in every case of justifiable suspicion," call its servants to strict account, dismiss them, in a law court or oppaintan arbitrator or inspector to scrutinize their conduct, as it likes."

"Corruption will go when the large number of persons given to the unworthy practice realize that the nation does not exist for them, but they for the nation. It requires a high code of morale, extreme vigilance on the part of those who are free from corrupt practice and who have influence over corrupt servants."

Thus we must follow the advice of Mahatma Gandhi to root out corruption from the country. He advised that sleepless vigilance on the part of citizens was the only and most effective course of action to fight corruption. It is the people who have to fight it out and remain ever vigilant; it is they who can work as real watchdogs. The security environment of this country is the greatest cause of concern. We must become strong from within and strengthen our democratic institutions. It is therefore, the responsibility of all of us, wherever we may be whether in politics or outside it, in cities or villages to fight the forces bent on India's destruction.

The Indian political system can have corruption free gone acne only when the law-makers do net themselves become law-breakers. The vohra committee report had highlighted one negative aspect of our politics namely the criminalization of politics. So if we want to start a process by which we will be able to achieve corruption free government, where the law-makers play a very effective role in achieving this objective, it is necessary that we should first take steps to ensure that the law-breakers and criminals do not become law makers.

Today there is a need of mobilisation of the youth if we have to fight corruption. It is said that the best way of

influencing people is when they are young. Undoubtedly, early years in the life of a human being constitute the ideal period when values can be inculcated. That is why the responsibility of the educational institutions in this respect is great. We must systematically inculcate the right values on our youth so that at least in the next 20 years or so we can bring a basic change in the social perception about corruption.

The political leaders, administrators and other high officials must not gain financial and other material benefits for themselves or their official duties. The paramount guiding factor should be public interest and not private gain. The action must be free from nepotism and favouritism. They must be honest and upright in their dealings without accepting any obligations from anyone prejudicial to the official conduct. They must not allow anyone to influence them in the performance of their official duties. The public officials must be efficient, transparent and accountable to public. All actions of theirs must be subjected to public scrutiny.

Further, they must follow the objectivity. The action must be well reasoned out without personal predilections. Merit must be the criteria to award contracts and appoint staff. Their actions must be transparent. Nothing should be done in secrecy. Peoples' right to information must be honoured. Reasons must be given for a decision.

Above all, they must understand the Gandhian Principle that they are servants of nation and they should have the quality of 'Self-sacrifice'.

It has been established that communalism, and casteism are major threats to the nation. The communal violence and caste violence have grown inspite of the legal provisions

underscores, not the inadequacy of the existing laws but their inefficacy as a deterrent in the prevalent political climate. The climate for communal violence has been created, with honourable exceptions, by leading political parties. When these parties are elected to office they use the State to actually formant communal violence and hatred. The massacre of Muslims in Gujarat in 2002 was aided and abetted, if not actually sponsored, by those who wielded state power. More appalling were the victims being referred to as "refugees" when they were citizens. No less horrendous was the 1984 genocidal killings of Sikhs in Delhi in the aftermath of Indira Gandhi's assassination. The recurrent communal violence in the country is a product of the politics and the political parties collectively resolve to eschew divisive policies, hate politics and publicly name, shame and isolate communalist criminals, the violence and basis for conflict will not go away. Parliament must address the causes of communal violence and caste violence in country and save the democracy from going into peril.

While inaugurating the meeting of National Integration Council (NIC) (31st August 2005) in New Delhi Dr. Manmohan Singh said that communalism, casteism are threats to the nation and we have to deal them with firm action. He also asked every political group that claims to represent the interests of any section of the people must test and demonstrate its popularity through the institutions of our democracy.

The Prime Minister further added that while we promote national integration and our core value of tolerance, any convert challenges we face in the form of communalism, extremism, separatism and insurgency and violence need to be dealt with firmly.

Similarly, our democracy gives everyone the right to articulate that grievance in a democratic manner. No civilized society can tolerate violence and extremism. No one has the right to take the law into his or her own hands. No society can pardon those who kill innocent people. And, there is no grievance howsoever extreme and desperate that cannot be redressed through democratic means. Democracy allows us the freedom to espouse our cause and win people over to our point of view; the Prime Minister said addressing the NIC.

Moreover, listing communalism, casteism, regionalism and linguism, as identified by Pandit Jawaharlal Nehru, as the four threats to the basic principles of our Republic, Dr. Singh said that not only must we nip in the bud any attempt to disturb our secular fabric, we must actively promote the spirit of communal harmony.

Perhaps, their relative importance had altered and possibly declined over the years as our identity as a nation had grown. But it should remain our endeavour to find ways in which we can battle against these "incipient threats" to our national unity he said, "the ideologies of communalism, of casteism, of regional and linguistic chauvinism have to be fought in a more sustained and intelligent manner.... we need a more humane, inclusive and political culture and our social and family values must be rooted in our civilizational commitment to pluralism and liberalism."⁴

Accordingly, the Prime Minister rightly asked the Chief Ministers to invest in education, health, infrastructure, better governance and a transforming rural economy. An improvement in the lives and livelihood of the rural poor is an important element of national integration.⁵

It has been observed by many scholars that caste reservation is another ugly tool which the politicians use to capture the vote bank. The caste based reservation has not helped the sections like Scheduled Castes, Scheduled Tribes and Other Backward classes very much rather it has created the conflicts between those who are included and those who are excluded. Moreover, the material benefits to the lower castes have largely gone to their more advanced members, that some castes have benefited substantially, others hardly at all, and that there are growing class divisions within each of the lower castes as the more successful individuals obtain positions in government while others receive among the lower castes have tended to use their positions for self-benefit and to provide symbolic benefits to those who have been left behind. The system of reservations simply provides a window within which a small section of the lower castes can enter into the middle class.

Many liberals contend that reservation is fine so long as it is on the basis of economic, not social, backwardness. Following the "Creamy Layer" judgement of the Supreme Court, there are no doubts that a wealthy Harijan should not be granted special favours when it comes to obtaining a government job or admission to an educational institution. Even in the bastion of free enterprise Capitalism, the US Government has possibly done more in terms of affirmative action than we have in this country, e.g. a minimum of 5 per cent of all purchases made by the American Government has to come from the supplies belonging to minority communities.

The Government at the Centre and in the States should help the socially and educationally disadvantaged sections by extending all kinds of facilities like scholarships, books, coaching

and training so that they can upgrade their skills and are capable of competing with others for admission to speciality courses purely on merit. In tune with Prime Minister Manmohan Singh's suggestion for affirmative action in the private sector, the confederation of Indian Industry which is against quotas, is preparing a blue print on how to help the socially and educationally disadvantaged. The CII is exploring proposals like setting up of scholarships, vocational institutes and self-help groups for them. The Centre and the States too should think on similar lines. Ultimately, the need of the hour is to train and empower them instead of doling out quotas for narrow partisan ends. Politics should look beyond the vote bank, if we wish to make India a developed nation by 2020. excellence can be accomplished, if we do not get involved in messy caste politics.

The resilience of our democracy, a robust Constitutional order, a trillion dollar economy and an unshakable resolve of billion people to bond together in harmonious co-existence testify to our potential as a nation. But while on the move, we must constantly remind ourselves of the inalienable principles of Republic and our obligations as citizens to ensure the sustenance of our core values.

The nation's moral code of Satyamev Jayate and the spirit of nationalism immortalized in our national song Vande Matram must define the national endeavour in all spheres. The present generation and those to follow must be made to group the message of the thought that defines the spirit of free India.

Those responsible for charting the nation's future must be men and women of substance, possessed of wisdom, intellectual, integrity and physical capacity to strengthen the foundations of our democracy. We need to create a national

ambience in which integrity; intellect and industry are rewarded at all levels and in all disciplines so as to ensure our collective empowerment as a nation.

By recognizing and asserting in their conduct the continued relevance of Gandhi's code of political morality, political formations of all hues would rid our electoral process and democratic institutions of the many aberrations that denude the strength of our democracy.

By fostering respect for informed discussion, freedom of expression and conscientious dissent in the best traditions of constitutional democracy, we would have strengthened our polity thereby enabling a billion people to realise their potential and that of their country.

The nature cure treatment is based on the use of the five elements of the nature which also constitute the human body. The five elements of nature cure are earth, water, ether, sunlight and air. Gandhiji explained the use of these five elements, the importance of brahmacharya and efficacy of Ramanama in the treatment of various diseases in his two collected works-'Key to Health' and 'Nature cure'.

Despite significant achievements as a nation, disease, impoverishment, unemployment and illiteracy on a vast scale are our real challenges. They need to be confronted and vanquished by according foremost priority to gainful employment for the youth, education and basic health care for all its citizens.

Last but Not least if Satyagraha is adopted as means to fight against exploitation the class war becomes redundant. Non-violent Satyagraha is used not to destroy the capitalists but to convert them into the trustees for the benefit of the society. In the modern period, the people cannot afford to have violent

weapons to fight against many social, economic and political evils and exploitation. Non-violent weapon Satyagraha can be used by all people at all times against all evils and exploitation without any harm and evil effects. The world has to adopt non-violent weapon to solve sectional, national and international problems, Satyagraha will prepare the people for non-violent life in a disarmed world.