Chapter: 6

Conclusion

This concluding chapter is an attempt to gather various aspects of the themes raised, analysed, and discussed in the earlier chapters. This is also a summary of the major points and indicating the socio political philosophy of Mahatma Gandhi and Anna Hazare. Mahatma Gandhi is a renowned philosopher and critic of Indian social and political life. He is considered as an icon of peace and non-violence. It is but obvious that he created his own area in Indian socio-political world. Hundreds & thousands of followers blindly followed him. It was the belief of the followers that Mahatma Gandhi will never be wrong so many of his disciples all over the world tried to follow the line of the Mahatma Gandhi.

Anna Hazare is also not the exception for this. Being a true nationalist he followed the teachings of Mahatma Gandhi and preached these principles through his life. Anna Hazare was very much influenced by M. K. Gandhi in his early stage of life. He tried to follow the principle of peace and non-violence of M. K. Gandhi from this earlier days, we came to know that he followed Mahatma Gandhi in very strict manner.

The first chapter is introductory chapter which deals with the problem of the study and its approach. It consists of the background and relevance of the study, the scope and limit of the study, the hypothesis and objectives, the methodology and the sources of the study and some review of the literature.

The second Chapter of my thesis is an introduction of the life of Mahatma Gandhi and Anna Hazare. In the first sub-chapter; ‘Life Sketch of Mahatma Gandhi’, an attempt is made presenting Gandhi, the man, without trying to provide with an overall picture. As a subject of fact, it is not my purpose to give a biographical presentation of Mahatma, as we can find hundreds of such works on paper in the last decades; instead, I would like to draw attention on the ways which been chosen by Gandhi for Universal peace, which called ‘Gandhism’. Then the second sub-chapter ‘Life Sketch of Anna Hazare’ is an introduction to the life of Anna Hazare and his style of
functioning. Anna Hazare has just tried to look into a life of a precise Gandhian, who has given his entire life to social service and public cause. Kisan Baburao Hazare, popularly known as Anna Hazare is an Indian social activist who is recognized for his participation in the 2011 Indian anti-corruption Movement, as the neo-Gandhians conferred legitimacy which provided the base for ‘India Shining provided’.

The third chapter of my dissertation, bearing the title ‘Socio-Political Thought of Mahatma Gandhi’, which represent the Gandhian philosophy and one of the most extensive socio-political awakenings in the 20th century. In this chapter the researcher has tried to analyse the contemporary status of women in Indian society. It also with the problems of National language. The society was undergoing a transitional phase as far as language and social evils are concerned.

The social reformer also taking place. There were two trends in Indian intellectuals also. Social reformers should be addressed first was the opinion of some thinkers like Dr. Babasaheb Ambedkar some were of the opinion that political freedom is to be achieved first from this point of view Mahatma Gandhi was the golden man of both. The amalgamation of social reforms and political movement for Indian freedom struggle was achieved by Mahatma Gandhi.

Mahatma Gandhi initiated a movement for social reforms. Mahatma Gandhi delivered his ideas through ‘Harijan’ magazine. Gandhiji addressed the problems of society. He also addressed to the problem of rural backwardness and gave a call ‘towards village’.

Mahatma Gandhi was very much concerned about communal harmony. They not only addressed Hindu and Muslim people but also went physically in to them with thinking of his life. He even declared his uneasiness on the Hindu-Muslim riots. He worked for national integration.

In this chapter the etymology of the categories of satya, ahimsa, and that of Satyagraha, which rest upon the previous two; I look in to their original meaning embedded in religious tradition and present the changes and
developments in content and meaning that complement the above-mentioned categories of religious inside the Gandhian philosophy.

Politics has regarded as a game to reach power, to recover power and to preserve power. Within the western concept, politics till date has been viewed as power politics, where goodness or value had no position but now this concept has abandoned. Now even western thinkers have started talking about the moral values in politics. Mahatma Gandhi led all pervading and hence, his war of Indian Independence which was fought with weapons of Truth and door of ‘service’ and not for using usurping power.

In modern times, we see that that politics is rooted in and dishonesty and is bound to create greater deceit and greater dishonesty. Hate must generate hate and violence. Thus the need of the hour is to ‘moralize politics’. Gandhi’s prophetic emphasis is ‘there is no politics devoid of religion’. All through the Indian freedom Movement, it was Gandhi alone who in actuality, practiced politics on religious foundations as he always used to put emphasis on his often repetitive saying i.e. ‘politics bereft of belief is a death trap’. So far, the world has seen only the use of physical force and the force of law but Gandhi had carved out the ‘Third Force’ of the self reliant moral power of the people.

Gandhi stands for people’s politics and not party politics. Actually, power must pass in to the hands of the people at all levels; initiatives must pass to the public. He pleads for party not as much of democracy. Appearance of people’s democracy will sign a new era of democratic decentralization i.e. Swaraj (self Rule) is needed from below.

Fourth chapter deals with Hazare made extraordinary economic, social and community revival in Ralegan Siddhi. He durable the normative philosophy of human enlargement, equity, good organization, sustainability and people’s participation and made Ralegan Siddhi an oasis of human-made regeneration in human-made desert with inputs of industrialisation and technology-oriented agriculture.
Hazare and the youth group decided to take up the issue of alcoholism. At a get-together conducted in the temple, the villagers determined to close down liquor dens and ban alcohol in the village. In 1980, the Grain Bank was ongoing by him at the holy place, with the objective of providing food security to needful farmers during times of drought or crop failure. Ralegan is to be found in the foothills, so Hazare convinced villagers to build a watershed embankment to stop water and allow it to percolate and increase the ground water level and improve irrigation in the area.

As a secondary occupation, milk production was promoted in Ralegan Siddhi by the direction of Anna. Milk production has increased cows which are replacing local ones which gave a lower milk yield. The number of milk cattle has been growing, which resulted in growth from 100 liters to around 2500 liters per day. In 1932, Ralegan Siddhi got its first ceremonial school, a single classroom primary school. In 1962, the villagers added extra classrooms through community volunteer efforts.

The social barriers and discrimination that existed due to the caste system in India have been largely eliminated by Ralegan Siddhi villagers. It was Anna Hazare’s moral guidance that motivated and inspired the people of Ralegan Siddhi to shun untouchability and discrimination against the Dalits.

Most rural poor get into a debt trap as incur heavy expenses at the time of marriage of their daughter or son. It is a detrimental performs but has almost become a social responsibility in India. Ralegan’s people have started celebrating marriages collectively.

In 1991 Anna Hazare launched the Bhrashtachar Virodhi Jan Andolan (BVJA) (People’s Movement adjacent to Corruption), a well-liked movement to fight adjacent to corruption in Ralegan Siddhi. In the similar year he protested against the collusion between the 40 forest officials and wood merchants. This objection resulted in the transfer and suspension of these officials.

Constitution of India Article 47 commits the State to raise the standard of living and improve civic health, and forbid the consumption of fascinating drinks and drugs which are harmful to health. In 2007, Government of
Maharashtra rolled out the grain-based liquor policy aimed to encourage production of liquor from food grain in the potable liquor and issued 36 licenses for distilleries for making alcohol from food grains.

As there was no clear-cut policy on transfers of the administrative Officers, the People’s legislative body and higher-ranking Officers of the government misused their power to transfer the government servant as per their desire. In these transfers, habitually funds changes hands. Thus, a relocate was a source of subornment. Gramsabha is a village Parliament; every citizen has a right to elect his representative in the democratic state. In the similar way, he should also have a right to recall the elected delegate. This Act has given right to evoke to the villagers. This will cultivate a strong and people-oriented democratic state. There is a need for responsiveness generation and educating people to use this Act for bringing more transparency in the development programmes.

Hazare started a Satyagraha movement, in 2011 for passing a stronger anti-corruption Lokpal (ombudsman) bill in the Indian Parliament as conceived in the Jan Lokpal Bill (People’s Ombudsman Bill).

Anna Hazare began his fast unto death on 5 April 2011 at Jantar Mantar in Delhi to press for the demand to form a joint committee of the representative of the Government and the civil society to draft a stronger anti-corruption bill with stronger penal action and more independence to the Lokpal and Lokayuktas (ombudsmanin the states). After his demand was rejected by the India Prime Minister, Manmohan Singh he stated, “I will fast awaiting Jan Lokpal Bill is passed”.

Chapter fifth deals with the ‘comparative study of the philosophy of the Mahatma Gandhi and Anna Hazare. It founded on the hypothesis that the Gandhian endeavor, as well as, the principles and teachings formulated therein have their own message and relevance both for the individuals and the society’s existent in the 21st century. It is my strong belief that it gives voices to and the consequences deducible there from can provide an answer to the problems our presently globalized world. The present world suffers from
religious fanaticism, world wild terrorism, economic crisis originating from the moral crisis of the individual and the society, the ever extending ecological footprint, etc. It has a concrete and actual importance, with the only question outstanding as to whether we are / will be able to decode this massage as both individuals and societies, and apply it on a human being and community level. In other words, with full knowledge of the present problems and future challenges, we may pose the question whether we, as (groups of) individuals and societies, will be able to achieve a certain level of mental development that would enable us to properly understand and adopt the Gandhian principles on every basis.

This chapter also deals with the nature of the movements of both, Mahatma Gandhi and Anna Hazare. It focuses upon the ideologies used by the both. In fact Anna Hazare is influenced by Mahatma Gandhi. So this chapter aims at looking in to the similar ways of protesting and the ways of Satyagraha.

Conclusion based on Anna Hazare’s philosophy. As stated above that Anna Hazare was highly motivated by Gandhiji, he lead Gandhi’s work ahead. In fact he tried to realise the dream of Mahatma Gandhi’s ‘Gramswaraj’. According to the central proposition of my thesis focuses on the introduction of Mahatma Gandhi and Anna Hazare. It also aims the study of the philosophy of Mahatma Gandhi and Anna Hazare. It concentrates on the comparative study of the philosophy of Mahatma Gandhi and Anna Hazare.

The study, ‘Socio-Political Philosophy of Mahatma Gandhi and Anna Hazare’ helps of the primary hypothesis researcher find out the some similarity and differences between the hero of Indian freedom struggle, Mahatma Gandhi and Anna Hazare as follows.

- The present research concludes that there was oblivious influence of Mahatma Gandhi on Anna Hazare.
- Anna Hazare followed all the principles of Mahatma Gandhi and executed on his own level in the village Ralegan.
• Peace, nonviolence, liberty, is some of the principles followed by Anna Hazare in the strictest manner.

• The philosophy of Mahatma Gandhi may seem abstract in nature. These principles may found very ideal and very difficult to follow. But he was the Anna Hazare who followed all the principles in the very rigorous manner.

• The principles of Mahatma Gandhi and proved that these principles of socio-political nature were not the abstract owes but can be followed and are certainly which can be followed by common human beings like Anna Hazare.

• Anna Hazare went ahead of these principles and came out with his own philosophy of execution. He in his village Ralegan Siddhi executed his own programe in the form of ‘Panchsutri’.

• These five principles of Anna Hazare are nothings but the manifestation of the principles of Mahatma Gandhi in the lives of common people.

• It is very obvious there that the philosophy of Mahatma Gandhi is comprehensive in nature and it is like a ‘north star’ to the wonderers.

• It can be used in its comprehensive manner in the lives of Indian people. Anna Hazare did the same. He was very influenced by Mahatma Gandhi and his principles related with socio political elements. He not only guided the people about these principles but also followed those in their strictest possible manner.

Nowadays the world is called as the globalized world. After the Second World War all the countries had worried about their self defense. There is no one nations were assured about our future because of the issues happening in the world, i.e. Human Rights, Terrorism, and so on. Each and every nation was going in very unwell conditions. In India our nation adopted democratic system, the history of more than 65 years; there were much crisis Indian system. But the way of ‘Gandhism’, which India got victory against British government, is the lifetime achievement for Indians. After the independence our new government leads to political system. Sometimes they misguided, hence creates some critical circumstances in system. So the reformers like
Anna Hazare gave their valuable contributions to eradicate of these crises with the help of the way of Gandhi. This is why the results of this way are peaceful. There are arising two questions that- Is the India need ‘this way’, to solve nation’s problem? Secondly, Is Hazare going to right path, which the dream of Gandhi. Absolutely the answer comes out that- Yes.

This is not only need of India but also the whole world. So here researcher tries to help of this study to find out the importance and the relevance of Gandhi and Gandhism, where every Indians were the followers of them. If Anna Hazare not used this way and tries to stand against the system then the people of India not to support him long time and haven’t they put trust on him. But another side the way of Gandhism is such the way of ‘Democracy.’ Hence the movement which followed by Anna Hazare called as new Gandhism, new face of ‘Gandhigiri’, which assured to us love, peace, truth and nonviolence.