CHAPTER SEVEN

GLOBLIZATION
AND RELEVENCE
OF GANDHI AND
PANCHAYAT RAJ
CHAPTER VII
GLOBALIZATION AND RELEVANCE OF GANDHI
AND PANCHAYAT RAJ

7.1. Introduction

7.2. Relevance of Gandhi in globalization

7.3. The concept of globalization

7.4. Impact of globalization on rural development

7.5. Role of Khadi Gramodyog Mandal

7.1. Introduction:

Sarvodaya means development of all in equal manner. It has been created many philosophical dimensions and it has reached beyond communication. There is a need to understand Sarvodaya in Indian context from Mahatma Gandhi to Acharya Vinoba Bhave.

The study of Gandhian values and Panchayat Raj in the age of globalization is significant on the basis of self sufficient village. The Panchayat Raj has created an indigenous model based on Indian views. The relevance of Gandhi to Indian village depends on Khadi and Gramodyog, because it has created local practices based on local new markets and it has fetched basic needs of local people.

The development of village population on foreign goods and services has been totally stopped due to basic needs fulfilled by local Khadi and Gramodyog products. The Indian model of Gandhian
development and efforts made by Anna Hazare it received further years has shown that alternative development paradigm has been valuable on the basis of low priced and quality Indian products. The study of Panchayat Raj can be more valuable and effective, if its significance is examined on the background of globalization. There are three basic ideals implied in this study:

- The Indian village has marked its identity based on local products and services.
- The local textile i.e. Khadi has both provided employment as well as valuable base for products
- The handicrafts and other unknown products by village artists have been widely demanded all over world.

Thus in this chapter impact of globalization and relevance of Gandhi and Panchayat Raj has been properly focused and examined to meet global challenges in the new age.

Panchayat Raj was in existence during Vedic period in ancient India and was working well as the people were carrying out their personal and official duties based on Dharma. The life of the people was peaceful and fruitful as there were limited desires of the people. Especially in the post globalization period, the role, relevance and effectivity of Panchayat Raj has been highlighted in this chapter.

Mahatma Gandhi has provided Indian answers to Indian problems. The role, relevance and effectivity of Gandhi lie in the age of globalization. Think globally, but act locally has become the mantra to the new age. In order to meet new problems of environment, small scale industries, cooperative development, water shade development and agro-based development, Gandhi’s views are most suitable and relevant.
Then in chapter researcher has discussed meaning of the concept of Globalization and its impact on rural development and relevance of Gandhi’s vision of Panchayat Raj in the same context was discussed.

Further in this chapter utility of these findings were testified. This research can be help helpful for policy planning, implementation of Panchayat Raj in the future. To reach the goal of protecting human dignity and bring the equality within the society, detailed study of 73rd Amendment has been made and innovative ideas have also been suggested.

Globalization has changed the theoretical dimensions of political philosophy. After globalization the concentration of wealth has continued. According Rajiv Bharagava “Some argue that world today is even more unequal a place than ever before. This has rendered the poor more vulnerable to cycles of inflation and unemployment and has created new patterns of inequality in underdeveloped countries.”358 For recovering Indian villages in the competitive age of globalization from poverty and inequality, Panchayat Raj is the only way and its straitening can help a great deal to overcome problems. The relevance of Panchayat Raj is more significant in the age of globalization because village as a unit can be viable and just if it is well administered and well organized. The more responsible and just Panchayat Raj can be viable if it is efficient and sound. The local production board such as Khadi and village industries can meet all the needs of village people and can sustain in the process of optimum use of resources in a systematic manner.

The Panchayat Raj has been facing many problems like resource crunch, lack of planning, and lack of human resource development

approach. All these challenges can be met by following Gandhian model of development. The slogan must be “Act locally, but think globally”. The unification of primary education is the need of the time.

Further there is a need of gender equality between women and men. We have to develop water shed development projects at village level. The agriculture must be reformed and requires adopting modern means and traditional systems are set aside, which will really help to bring a total change in the agriculture. The village systems must be strengthened by providing quality education, quality health services and quality social security measures.

In the wake of globalization village life is changing. The village system is being rearranged and a new outlook is required to face the challenges of globalization. In this chapter thus a new outlook has been provided. The rearranged socio economic life in Indian village can provide new strength to Indian villages to face globalization.

It is interesting to note that quality life and standard of living can bring strength in Indian life to face the challenges of globalization in the new age. Thus we have to keep Indian villages on top by providing a new life and new strength to Indian life. This can bring a new strength to Indian villages in the age of globalization. In this chapter impact of globalization on Indian village with special reference to Panchayat Raj has been discussed.

7.2. Relevance of Gandhi In Globalization:

Gandhi had developed his ideas based on practical way of life. Gandhi was not a political philosopher at all but a true *Karmayogi* and a saint politician. At one place, Mahatma says “There is no such thing as Gandhism and I do not claim to have originated any new principle or
doctrine. I have simply tried in my own way to apply the eternal truths to our daily life and problems. The opinions I have formed and conclusions.

I have arrived at are not final. I may change them tomorrow. I have nothing to teach the world. Truth and non-violence are as old as the hills. All I have done is to try experiments in both on a vast scale as I could do. In doing so, I have sometimes erred and learnt by my error, well, all my philosophy, if it may be called by that pretentious name is contained in what I have said, 'you will not call it Gandhism; there is no 'ism' about it." 359 Thus, it seems Gandhi felt that his ideas were ever changing and they were based on sharing of life experiences.

Gandhi believed in goodness of individual and he described state as a means of exploitation. He pointed that,"while apparently doing good by minimizing exploitation, it does the greatest harm to mankind by destroying individuality which tied at the root of all progress. We know of so many cases where med have adopted trusteeship, but nowhere the state has really live for the poor. The state represents violence in a concentrated and organized form. The individual has a soul, but as the state is soulless machine, it can never be wanted from violence to which it owes its very existence."360 So such an association based to violence should be banished. If total banishment is not possible its field of activity should be restricted within the narrowest limits. Therefore, it is clear that Gandhi regards state as the enemy of human development. On the contrary globalization has promoted borderless world and it has limited the role of state. Hence in the age of globalization Gandhi has become more relevant not only for India but also for the entire world.

Gandhi recommends that a state should be organized on a non-

violent basis. He says, "That state is perfect and non-violent where people are governed the least. The nearest approach to purest anarchy would be democracy based on non-violence." Thus non violence was a cardinal principle of Gandhian polity. In Panchayat raj also self governance and self restraints in a non violence atmosphere was highly needed.

Gandhi’s philosophy of welfare was based on Indian concepts. He believed in truth and righteousness. In his opinion "By Ram Rajya, I do not mean Hindu Rajya, I mean by Ram Rajya Divine Rajya the kingdom of God for me Ram and Rahim are one and the same deity. I acknowledge no other God but one God of truth and righteousness. Whether Ram of my imagination ever lived or not on this earth, the ancient ideal of Ram Rajya is undoubtedly one of true democracy." Gandhi’s principle of democracy was thus deeply rooted in the perfect understanding of Indian philosophy.

Gandhi’s ideal state was manifested in his concept of Ram Rajya. In his words, "Ram Rajya it can be religiously translated, as the kingdom of God on earth. Politically translated, it is perfect democracy in which inequalities based on possession and non-possession, color, race, creed or sex vanish. In it land and state belong to the people. Justice is prompt, perfect, cheap there is freedom of worship and of speech, and of the press, all this is because of the reign of the self-imposed law of moral restraint, such a state must be based on truth and non-violence and consist of prosperous lofty and self-contained village and village communities." Thus Gandhi wanted to strengthen Indian village by his Panchayat Raj ideals. The ideal society, according to Gandhi, is the stateless democracy, the state of enlightened anarchy where social life has

361 Gandhi M.K. "Harijan" July 21, 1940
362 Gandhi M.K. "Young India", May 28, 1931, p-126
363 Ibid., September 19, 1929, p-305
Thus Gandhi aimed to develop healthy society from village to urban level. Nonviolence was grammar of Gandhian polity. Gandhi attaches utmost importance to non violence and says, "I am not a visionary. I claim to be a practical idealist. The religion of non-violence is not meant merely for the Rishis and Saints. It is meant for the common people as well. Nonviolence is the law of our species as violence is the law of the brute. Non-violence in its dynamic condition means conscious suffering. It does not mean submission to the will of the evil does, but it means the putting of one's whole soul against the will of the tyrant." The ideal society being based on non violence, the control of the federation over the units will be purely moral and in no way coercive. Gandhi was thus follower of non violence and peaceful change.

Gandhism lays stress on non-violence. Gandhi has himself said, "If India makes violence her creed, I wo.ild not care to live in India." Thus in the post globalization period Gandhi has become more relevant because he has been successful in providing the dimensions of non violence in a systematic manner.

7.3. The Concept of Globalization:

From the decade of 1990s the concept of globalization has emerged after the process of liberalization, privatization and globalization. Due to internet and IT world has become global village. It has been observed that "Non critical talk about globalization in the early days suggested the emergence of a global village and that a homogeneous universe was

---

364 Dhawan G.N. "Political Philosophy of Mahatma Gandhi", p-282
365 Gandhi M.K. "Young India" 1919-22, Madras, 1922, pp-259-263
366 Sen N.B. "Glorious Thoughts of Gandhi" pp-290-292
Further it has been observed that “The emergent global village would be controlled by those who held the reins of global capital flow.” Globalization has opened the doors for investment and it has also allowed the investors to invest in various countries. After India signing GATT agreement and WTO, Indian economy has been made open for foreign citizens, which has laid to infrastructure development at one hand and liberal relaxation of rules on the other hand. Further it has been observed that Globalization since then has been more critically described as a process of fragmentation (Friedman 1994) and a conduit for processing the death of ‘originary’ of constructing diversity of new identifies (Bhabha 1994). Globalization has tried to solve some problems but it has raised several issues also. Gandhi’s ideas based on globalization are very perfect and have a significant relevance to face problems created by globalization.

Gandhi holds that ideal Swarajya will not come by the acquisition of authority by few but by the acquisition of capacity by all to resist authority when abused. In the predominantly non violent society the observation of the following principles would ensure it a spiritual democracy:

1. The decentralization of powers
2. Healthy social system
3. Non possession
4. Trusteeship
5. Bread labor

According to Gandhi the ideal society is the stateless democracy,
the state of enlightened anarchy where social life has become so perfect as to be self regulated. He felt that in the Panchayat Raj the society is self regulated and self governed. Gandhi’s ideas have proved relevant in the age of globalization because Gandhi was synthesis of religion and politics. He had developed moral principles in economic development. In the age of globalization ethical values are very significant. It is true that Ethics directs one to discuss truth and felicity and to act without attachment in order to achieve good. It is the science of ideals. It formulates laws both for the society and the individual. It is universal. The highest morality is universal “Another feature of the moral laws is that it is eternal and immutable.” 370

It has been further observed that “at this point the question of means and ends, as a relation, crops up. Generally Gandhi believes that the means does not become good merely upon the pretence that the end is good.”371 Thus “end cannot justify the means.”372 In the corporate economic development ethical dimensions are very important today especially in the age of globalization. This can help to overcome cultural imperialism and decline of values.

Social equality was Gandhi’s major dream. It is true that "Gandhiji’s philosophy of education is sociologically conceded. Education should fit a man for playing a useful role in the non violent social order. He will cultivate the character appropriate to social being." 373 Gandhi’s ideals are more relevant to the village life. It has been observed that “In the present scenario it is the duty of each and every educator to

371 Ibid., pp-282-83
373 Jadhav Sriram, “Gandhi and Social equality”, Gandhi Study Center, Deogiri College, Aurangabad, 2009, p-139

220
instill Gandhian values in the minds of our young students which will help them to shape their destinies as human beings." 374 Basic education was based on strengthening village industry i.e. Khadi and Gramodyog. Relevance and utility of Gandhian thoughts is immense in the development rural economy in the age of globalization. It has been pointed that "Panchayat Raj was the great dream of Gandhi. Rural development by all dimensions should be possible in Panchayat Raj system." 375 V.B.Patil has observed that "The constitutional status given to Panchayat Raj is one of the important features of our constitution." 376

The relevance of Gandhi can be referred to its provisions in the DPSP, as well as amendments made during the period of Rajiv Gandhi. Further it has been observed that Panchayat Raj "is an effective system to transform the problematic status of rural life of Indian in the problem free status. In the present situation Panchayat Raj is running with the development of rural areas. It accepts challenges or rural areas and tries to overcome it." 377

P.A.Sutwane has observed that "Mahatma Gandhi prudently emphasized about Gram Swaraj. Whenever the people residing in rural areas will play a challenging role in the politics and they will become powerful." 378 It has been further observed that "Panchayat Raj cultivated the seed of leadership in rural Indian soil as well as it shaped the development, plans on the basic level. Panchayat Raj and Gram Swaraj are the effective parts of rural development programs." 379 Khadi and Gramodyog were promoted by Gandhi to avoid unemployment. It has been further observe that "Machines take the place of human beings and increases unemployment. The creative and artistic capacities are

374 Ibid, p-186
375 Ibid., p-318
376 Patil V.P. "Panchayat Raj in Maharashtra" K.Sagar Publications, Pune, 2005, p-34
377 Jadhav Sriram, op cit., p-318
378 Ibid., p-318
379 Ibid., p-318
destroyed and human values degenerate."\textsuperscript{380} Thus Gandhian ideals can be proved relevant for Panchayat Raj. In the globalization market driven economy is creating many problems such as decline of moral values. Gandhi believed in production at village level, for promoting creativity in a systematic manner.

Thus in the age of globalization, Gandhi is relevant in three areas:

- Firstly it is very much significant that Panchayat Raj has strengthened Indian village.
- Secondly it has given an alternative development model and;
- Thirdly it has become relevant to meet demands of local people.

7.4. Impact of Globalization on Rural Development:

Globalization has increased competitiveness. It has made global market and it has also created a new demand supply syndrome. Consumption oriented market driven and service oriented products are gaining more significance. About the negative effects of globalization it has been pointed that "Small countries are trapped in domestic sphere."\textsuperscript{381} In the post globalization period "This has enhanced economic vulnerability in several forms. The most obvious is the increased potential for sudden and sharp economic shocks."\textsuperscript{382} This has affected the structure of village life. It has been observed that "Another marked feature of this period has been the sheer rapidity of the changes that are being generated within or being forced upon economies. Once again, large and highly volatile capital movements are associated with this."\textsuperscript{383} In this process rural agro based economy is badly affected and small entrepreneurs; small farmers are facing critical problems. Many farmers have

\textsuperscript{380} Sharma Urmila and Sharma S.K., \textit{op cit.}, p-357
\textsuperscript{381} Gupta Suman, Basu Tapan and Chattarji Subamo, \textit{op cit.}, p-29
\textsuperscript{382} \textit{Ibid.}, p-1
\textsuperscript{383} \textit{Ibid.}, p-2

222
committed suicide in the last decade, which is an adverse effect of globalization. On this background how village economy can sustain in the age of competition and connectivity is the most challenging issue. Gandhi's ideas of rural development are relevant here. In this connection, it has been observed that "Gandhi always thought about rural India. He always emphasized on the development of rural economy because common man, farmers, workers, were the central theme of Gandhian thought."  

He felt that these common persons can be empowered by developing Panchayat Raj mechanism. It has been further that "For the upliftment of about class Gandhiji think over poverty, unemployment and to adopt the measures to overcome it."  

He developed philosophy as well as system of Khadi Gramodyog to provide employment to the poor.

Following are the characteristics of Gandhi's views on economic development of rural areas:

- Conservation of village industries: Gandhiji insisted about the village industries. These are employment providing elements for rural people. Gandhiji always advocated that village industries should be regarded as small scale industries and should be funded regularly. Due to lack of big capital in rural area, the people should start the village industries. It will be helpful to remove the poverty and unemployment. It also consists cottage industries like because raw material required for these industries available at local level."  

In Maharashtra 2012, various schemes of Khadi and Gramodyog are given which receive support from the state government, which has created tremendous employment potentials of the village.

384 Jadhav Sriram, *op cit.*, p-318

223
workers.\textsuperscript{387}

- Promotion of handcrafts: Handicrafts are prevailed since ancient period, it is a most preferred business in rural India, it helps the man to fulfill his needs at village level. The manufacturing cost of handcrafts is less and these products are sold at local level. So it gives sufficient margin regarding the income to the producer. Gandhiji use to say that the Khadi should be preferred by everyone. It is helpful in the earning of many rural workers.\textsuperscript{388}

- Concept of trusteeship: It is an ideal concept that Gandhiji has given to us. The rich class of the society should think about the economically backward and should contribute something among their wealth to raise them high. Equality is a basic criterion of this concept. Now-a-days concerning elements should think over it and should try to implement so that the economically backward sections will be uplifted.\textsuperscript{389} About this concept trusteeship it has been observed that “Gandhi was against capitalism, and yet he was not against capitalists. He wanted to use their genius as managers of industries.”\textsuperscript{390}

- Protest against machines: Gandhiji opposed the use of machines in industries; use of machines on large scale is symbol of capitalism, which is not applicable in India. More use of machines will be harmful to the objectives to provide employment to all the needy. Use of machines should be under moderate proportion which will be not harmful for man power. Gandhiji stood by the use of small machines like Charkhas. Furrows and tailoring machines because

\begin{flushright}
\textsuperscript{387} Maharashtra 2012, see chapter on industries. \\
\textsuperscript{388} Jadhav Sriram, \textit{op cit.}, p-318 \\
\textsuperscript{389} \textit{Ibid.}, p-319 \\
\textsuperscript{390} Sharma Urmila and Sharma S.K., \textit{op cit.}, p-302
\end{flushright}
these are the most helpful elements for earning.” 391

- The dignity of labor: Gandhiji believes in respect for labor due to respect of labor everyone should work hard. All businesses will run successfully. Economical yield will grow by the dignity for labor. In India this concept should accept by everyone to develop himself as well as the country. Gandhiji said no job is classified under low and high categories.” 392

- Concept of Sarvodaya: The concept of Sarvodya shows the zeal of Gandhiji about all mankind. Happiness for all and welfare for all. These are the basic ideas of concept of Sarvodya. Everyone in the society will be happy and satisfied in all aspects. In the concept of Sarvodya Gandhiji emphasized on the economical decentralization due to this everyone in rural area will get economically satisfied. Here Gram Swaraj is an essential element to implement the concept of Sarvodaya.” 393

- Village economy is a basic economy: Gandhiji believed in the economy of village. The traditional industries should be supported and aided by concerning element. India is having large number of villages so the Indian economy is revolving around the village. The concerning elements from the political economical sectors should pay attention towards the development of village economy. As the major part of total population is residing in rural areas, empowering the village economy will benefit them. 394 It has been further observed that “Gandhi pleaded for decentralization of industries and that all the economic functions including production,

391 Jadhav Sriram, op.cit., p-319
392 Ibid, p-319
393 Ibid., p-319
394 Ibid, p-320

225
consumption and distribution." 395

- Self sufficient village/Go back to villages: As the India is having large number of villages and as the major part of total population is residing in rural areas so that villages should be self sufficient. There are the basic elements of national social and economical system." 396 It has been further observed that "The production of handicrafts, cottage industries should be produced, distributed, marketed, sale and purchasing." 397 It has been further observed that "These all processes should be completed in proper system at village level. The basic funding and loan sanctioning agencies like cooperative societies, banks should work in proper way. Gandhiji insisted to concerning elements to concentrate on village economy and given the message ‘Go back to villages’ " 398 Micro financing was expected to Gandhi to support village economy. He wanted to make the village self sufficient.

As early as in 1928 he declared “According to me the economic constitution of India and for the matter of that the world should be such that no one under it should suffer from wants of food and clothing. In other words, everybody should be able to get sufficient work to enable him to make the two ends meet. And this ideal can be universally realized only if the means of production of the elementary necessaries of life remain in the control of the masses. These should be freely available to all as God’s air and water are or ought to be, they should not be made a vehicle of traffic for the exploitation of others. This monopolization by any country, nation or group of persons should be unjust. The neglect of this simple principle is the cause of destitution that we witness today not

395 Sharma Urmila and Sharma S.K., op cit., p-301
396 Jadhav Sriram, op cit., p-320
397 Ibid., p-310
398 Ibid., p-320
only in this unhappy land but other parts of the world too." 399

Thus Gandhi’s ideas have saved Indian village from making the vulnerable effect of globalization on Indian villages. Anna Hajare has observed that superstitions are major barriers in village development. There are number of Gods and Goddess. However, one who has clear understanding of divinity he has to believe there is a single god who is everywhere. 400

People have many misnomers about wrong conceptions and miracles. Animal sacrifices not only affect the life of living world but also they increase superstitions which are not tolerable and rational. 401 When the world is changing faster on the basis of Information Technology to believe in narrow ideas and superstitions must be avoided because they are major difficulties in the path of progress of Indian society. 402 Thus Indian village is changing and in the post globalization period, India was able to meet global recession, by creating its own products and services to meet local needs.

7.5. Role of Khadi Gramodyog Mandal:

The Khadi Gramodyog is a Gandhian concept to make the village self sufficient. It has been observed that Panchayats have been the backbone of the Indian villages since the beginning of the recorded history. Gandhiji’s dream of every village being a republic has been translated into reality with the introduction of three tiers Panchayat Raj system to enlist people’s participation in rural reconstruction. 24th April 1993 is a Landmark day in the history of Panchayat Raj in India as on this day the constitution (73rd Amendment) Act 1992, came into force to

---

399 Gandhi M.K. “Young India” November 1928, p-381
400 Hajare Anna “Maza Gaon Maze Teerth”, Ralegaon Siddhi Pariwar, 2002, p-103
401 Ibid., p-104
402 Ibid., pp-104-05
provide constitutional status to the Panchayat Raj institutions.\footnote{GOI, Ministry of I& B Ministry “India 2012” Publications Division, New Delhi, 2012, Refer chapter on Panchayat Raj} After this enactment Panchayat Raj system has been financially strengthened. In the economic ideas of Gandhi local industries play a key role. Sutawane has observed that “Gandhiji emphasized on the conservation and development of handcrafts and cottage industries, promotion of concept of trusteeship and Sarvodaya. Gandhiji also thought about the fulfillment of the basic needs of rural people. Gandhiji said every village in India must be self sufficient in all aspects.” \footnote{Jadhav Sriram, \textit{op cit.}, p-320}

Gandhi believed that Khadi is the symbol of Indian unity, economic independence and economic equality as well.\footnote{Ibid., p-330} Weaving cloths on Charkha was a major innovation that Gandhi. He wanted to create employment to the rural people on one side and he also wanted to fight against the colonial power. \footnote{Gandhi M.K. “Constructive Program” Navjeevan Publications, Ahmedabad,2002., p-20} Along with Khadi, local industries were promoted by Gandhi. He pointed that the only way of changing the life of poor is village industries based on agriculture and other products. By such products local people will earn some jobs and they will be happy to lead the life. \footnote{Shikhare D.N. “Gandhi Vichar Darshan” Vol. XIII, pp-18-109} Gandhi felt that every men and women in India must turn the wheel of Charkha. Lakhs of people can fetch their demands and need by this self employment process.\footnote{Ibid., pp-99-100} The following advantages of Khadi Gramodyog can be noted

- Large scale employment was created and Balutedari system was replaced by Khadi Gramodyog. \footnote{Jadhav Sriram, \textit{op cit.}, p-331}
- The power of animal husbandry was not neglected by Gandhi. He
wanted to create economic property out of it.  

- Promotion of Handicrafts was character of Gadhian economy.

In India today more than 2 cores of people have been getting bread out of village industries. This is truly the contribution of Gandhi for economic development. In India today large scale campaign on skill development has been launched. An amount of 3.98 lakh rupees has been spent. Khadi and local arts must be included in this scheme.

Panchayat raj in India has been mostly successful both in theory and practice. The benefits of Panchayat Raj in the post globalization era can be noted below:

- Amartya Sen has rightly pointed that “The success of democracy not only depends on the institutional forms that are adopted, but also on the vigor of practice. The political challenge for people around the world today is not just to replace authoritarian regimes with democratic ones. Beyond this, it is to make democracy work for ordinary people.” Panchayat Raj has made democracy accessible for poor people.

- The training regarding organization and functions of village system has been possible due to Panchayat Raj.

- Through Gram Sabha decision making has been possible. Gandhi pointed that “The Panchayat is the executive body of Gram Sabha to provide civic facilities to the people in its jurisdiction. Indian independence must begin at the bottom. Thus every village will be a republic or Panchayat having full powers.” Hence now the

---

410 Ibid, pp-331
411 Ibid, p-318
412 Kulkarni Kiran “Jagor Udyogtecha” published by MCED, Aurangabad, 2012, p-95
414 Ibid, article by M.K.Gandhi, p-89
Gram Sabha meetings are gaining significance.

- Programs of rural development are planned with the consent of Panchayat Sameeti. It has been said that “All programs of development can be executed efficiently and economically with the cooperation of officials and non officials.”

- Training and awareness generation is needed for generating visioning rural leadership. This can change the attitude and vision of the village people towards change.

- **Suggestions:**

  In the age of globalization, in order to make the Panchayat Raj more effective in the concept of Gandhian views following suggestions can be made.

  - Khadi and village industries must be given a new shape to fight the globalization. The change has to be worked out at the foundational level.
  - People’s participation in the democratic system must be improved at village level.
  - The Gram Sabha must be strengthened. Women’s empowerment must be sharply focused.
  - Village leadership requires training and counseling regularly. In each district advanced institution must be established for training.
  - Rural development programs must be reoriented as per Gandhian ideals.
  - Planning for promotion of village industries should be made properly and special funds should be allotted for rural development purpose.

---

• NGO’s and Panchayat Raj institutions must go hand in hand so that rural development program can be implemented properly.

In this chapter the effect of globalization on Panchayat Raj was critically examined. Women and weaker sections have suffered more in the post globalization era. It has been pointed that “Women’s expectations and hopes for a greener, cleaner, responsive and representative politics have gone up. They will send out more clearly and energetically the message of women’s empowerment and social development. For that reservation needs to be accompanied by considerable amount of affirmative action program."417 Thus women, weaker sections, and minority groups must get proper strength in the Panchayat Raj. In the posts globalization era these are the most vulnerable groups which are suffering from poverty. There is a need to strengthen Panchayat Raj system not only by laws but also by supporting it through the economic resources. Proper training, counseling, and providing guidelines to the village people are highly required for the success and sustenance of village Panchayat in the competitive age. The whole system can be geared up and change to fulfill the dreams of Gandhi the father of nation in to reality. Mere enshrining Panchayat Raj in the constitution will not help and suffice, but total change is required to look at the new world in a bold manner. Go to village and turn its fate, the fate of India will change that was the real message of Gandhi, which has been echoed in this work. Indian village is on the cross roads of change. The genesis, growth and development of Panchayat Raj in India shows that there are many difficulties in strengthening Panchayat Raj. Absence of pressure groups, role of vested interests weak base of Gram Sabhas, lack of faith in the decentralization, inadequacy of 73 amendment, lack


231
fixed contours of democratic decentralization, Adhocism in development planning are major difficulties in the development of Panchayat Raj in India. Hence, on the basis of these problems suggestions have been made for infusing new spirit in the Panchayat Raj organizations and functioning in tune with 73rd Amendment. Gram Sabha requires to be strengthened, the Gram Panchayat must be sound and adequately supported by information technology. Training and awareness programs must be launched to generate new enthusiasm. Administrative set up must be developed efficiently. Large scale people’s participation alone can change fate of Panchayat Raj. The program, administration, planning of development schemes, as well as actualization of programs must be neatly coordinated. NGO's and Panchayat Raj must go hand in hand. As suggested by Gandhi state control should diminish and Panchayat Raj institutions must become self-sufficient. Monitoring of development programs and efficiency can be achieved in a systematic manner in the 21st century.

Thus in this chapter globalization and relevance of Gandhi and Panchayat was thoroughly discussed. Initially relevance of Mahatma Gandhi’s thought in the age of globalization was discussed and later on in order to pin pointed its relevance to Panchayat Raj, the concept of globalization was properly highlighted. The impact of globalization on rural development was rightly examined.

It has been observed here that village units of Khadi and Gramodyog must be properly strengthened to make them more valuable and self-sufficient to face the challenges of global market. The quality of these products not be improved and their marketing strategy must be evolved properly to face new challenges. India has never fallen pray to global recession as in America or Europe because the villages customs
are not depend on foreign products. The Indian village markets are free from foreign influence and Indians social sector has proved to be self sufficient. Women are the most credible investors and they have all the abilities to face any economic crisis because they are engaged in problem process based on local guidance and communications. The SHGs organized rural level credit to local women entrepreneurs and accordingly they are enabled to participate in the product process. In the recession Indian villages remained free from foreign impact because the village population’s producing, using and enjoying local products. The alternative paradigm of rural development has been successful due to watershed development, improvement in agricultural yields and by making women and minorities as well as scheduled castes more stronger and more self sufficient in the new age which has been possible due to Gandhi and Panchayat Raj model of general governance.

In the next chapter, findings have been drawn and conclusions have been presented.