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INTRODUCTION:

A Constitution is not a mere mechanical apparatus. It is living organism. It is dynamic and has an innate vitality. It grows and develops. Sometimes in the hands of a military dictator, the constitution has shrivelled and even been killed as happened in the case of the Weimar Constitution. Though a Constitution is intended to be for all times, it reglar responds to changed conditions. The concept of rights and institutions sometimes changes with changing times and the Constitution absorbs the new concepts without alteration of language. It reflects the nation's character. With the currents and cross-currents in the stream of national life, the constitutional development would determine the ultimate direction in which a nation is moving in its onward march. In our country the constitutional development may be said to be the measure of our socio-economic progress.

India has chosen the democratic path by her own free will. The concept of sovereignty of the people is fundamental to democracy. This concept has been translated in India in organs of administration and procedures of government such as the widest possible suffrage, full responsibility of the executive to the legislature, due process of law and an independent judiciary, respect for individual freedom, a free press and an
increasing equality of opportunity.  

In a democratic system such as ours, conflicts between different interests and sometimes differences between organs of the Government do arise. These conflicts and differences can, however, be reduced and even prevented if the spheres of the various organs and functionaries and their boundaries are well understood and recognised.

The constitutional relationship between the Centre and the states in our federal structure was provided in our Constitution in the historical background of the country. It must have been realised by the Constitution-makers that weak governments in the country were not able to withstand foreign invasions. Fissiparous tendencies arising from differences in language, religion, race etc. had to be checked to preserve the unity of the nation. The experience of the past led to insistence on unity and a strong Centre. In order to preserve this unity and strength, the system known as cooperative federalism was adopted. As is well known the chief characteristics of this system are interdependence between the union and its component parts and also the practice of administrative cooperation between the Union and State Governments, and the partial financial dependence of the latter upon the former. It has been well recognised that cooperation on the part of the Union and the states may well achieve objects that neither alone could achieve. The development of India as one single economic and social structure was the desideratum and to regulate this development, planning of activities had
inevitably to be coordinated and interrelated. Thus economic and social planning was shown in the Concurrent List. Differences between the States inter se and between the Union and the States are not uncommon in a federal set up. They were anticipated and simple provisions were made in the Constitution for Coordination between the Union and the States, and for the resolution of the disputes arising between them.

1. **Democracy: Mutual Respect and a Way of Life**

(a) **Unity and Nationalism**

The sense of unity which nationalism evokes is essential to democratic government. Without a consciousness of common interest and mutual affinity, no government by free discussion can work successfully. Indian unity is often threatened by narrow castism, communalism as well as by regionalism and provincialism. Unity in diversity is a good, even a grand thing. It implies a liberal and synthetic approach. But diversity without unity means disintegration and destruction. It is necessary that a genuine sense of nationalism which transcends all barriers of State, language, religion, caste etc. should be inculcated among the people on an intensive and extensive scale. Strong and successful states can be built on a foundation of many races and creeds. The democratic system demands a broad unity of purpose, harmony of interest and a certain measure of discipline in various sectors of the public.

The greatest obstacle to the growth of parliamentary Government is the absence of a well organised party system. The
success of the cabinet system of Government since its inception in 1947 has been due to the discipline of the Congress and the moderation that has been characteristic of its policies, despite the absence of an effective opposition. None of the major political parties can say with a clean conscience that it is free from defects and has strictly adhered to principles and political purity. All this is a matter of concern for the public because if the major political parties have such scant regard for principles, the growth of a healthy democracy cannot but be seriously hampered. The people are at a loss to understand clearly the stand of these parties on major political issues.

(b) **MUTUAL RESPECT**

Democracy, doubtless, envisages an idea of equality between man and man. We all, however, know only too well that there is really no such equality in nature; that everybody differs from everybody else not only in looks, but also in capacities. And still, democracy does base itself on the conviction that in fundamentals, all men are equal; and therefore it gives in equal vote to everyone so that all may take part, from time to time, in the selection of their rulers, in the appointment, so to say, of such persons who when put in authority ever them, would so exercise it as to fulfil the purpose of organised life, and to keep safe from harm the civilisation of our hopes and aspirations. Democracy, therefore, is not only a theory for academic study; it is not only a description of one of the many forms of governance; it imposes definite obligations on the individual; it prescribes a specific line of activity for all to follow, and which none can escape that live in it.
If all men are equal, then all the professions that they follow, should also be regarded as equal. The unfortunate ideas that have come into existence, of high and low, both as regards individuals and their calling, have to go if true democracy is to be established. 'Democracy' must definitely stand for equalising the status and guaranteeing proper position to every person who is engaged in professional activity of a social helpful nature.

Democracy is a system of human organisation in which every individual is regarded as important as everyone else; in which the professions of all, unless they are anti-social, are esteemed as equally honourable and respectable; in which everyone chooses his own vocation in accordance with his taste and temperament, his inner urge and ambition, and is assured of proper competence and a suitable status; in which every individual is proud of his work and does it in a responsible manner so that all who have occasion to deal with him, can fully trust him; in which everyone gives his vote without fear or favour, for the selection of persons who should be put in supreme authority for the making of laws and running of the government; in which people take detached views on all public questions, and do not look at such matters from the standpoint of their own personal interest or prestige; in which even though majorities have the ultimate decisions in their hands, no minorities have the feeling that any injustice has been or can be done to them, or that they are in danger of wrong being committed on them with impunity; in which when decisions have been taken, both majorities and minorities agree.
to abide by them loyally, being sure that the majorities have not decided only in the interest of those they represent, but have honestly taken the interests of the minorities also into consideration; and in which there is no hankering after the arrival of some superman to take the lead, but in which everyone feels that by his own contribution, he is ensuring the stability of the state, and is quite capable of doing so; and that as long as he lasts, he is indispensable as any one else can be.

As early as 1920 Rajajee emphasised that we all ought to know that Swaraj will not at once or I think even for a long time to come be better government or greater happiness for the people. Elections and their corruptions, injustice and power and tyranny of wealth will make a hell of life as soon as freedom is given to us .........Hope lies in Universal education by which right conduct, fear of Good and love will be developed among the citizens from childhood. It is only if we succeed in this that Swaraj will mean happiness, otherwise it will mean the grinding injustice and tyranny of wealth.

Democracy cannot rise above the level of human material of which its voters are made. A Constitution takes meaning only through the men and women who work it. Democracy can be worthy of them only in so far as they are worthy as human beings. Democracy is a character. It implies discipline of and for the majority, of and for the minority, of and for the individual. It requires great discipline of mind and heart. The more the self-discipline of mind and heart the higher is the development of democracy.
The constitution of a democratic executive must avoid the extremes of weakness and despotism. As Hamilton observed, vigour in the executive is the very definition of good government. The government should be continuously responsive to the needs and desires of the people. Inaugurating the Indian School of Public Administration on January 31, 1959, President Dr. Rajendra Prasad justly said that without a human approach and a spirit of service, even the best trained administrator will fail to have the right attitude to the problems he is called upon to tackle. Apart from efficiency, a human approach to all problems and programmes that the administrator has to solve is necessary. Administration, let it not be forgotten, is not an end in itself. It is essentially a means to an end, which is promoting the welfare of the community through orderly management of day-to-day affairs and smooth disposal of work, whether in office or in the field.

One great need of a society like ours which we desire to develop on democratic lines, is that all of us should be good citizens of the land; be satisfied with the work that is allotted to us, and content in the conviction that we have done it well. We need to recall that when we Indians staked our claim to self-rule in the late 19th and early 20th century, we were called upon to find evidence in our history that we were capable of self-government in a democratic manner. We found the evidence. We discovered that we had panchayats in our villages in ancient times and claimed that they were democratic institutions; indeed that they were superior to modern democratic institutions in that they functioned on the basis of consensus
and not of counting of heads. Accommodation, not acrimony; consensus, not confrontation marked a healthy democracy. The need is for having mutual trust and goodwill between the Government and the opposition parties to ensure success of the parliamentary form of government.

(c) DEMOCRATIC WAY OF LIFE

To submit to the verdict of the majority is most important ingredient of all democracy. In fact, democracy can only function when the majority verdict is accepted at every turn. The simple principle is that two heads are always better than one. No one can pretend and no one should presume that he has the monopoly of all the wisdom of the world, and that his opinions alone are right, and that everyone else is wrong. With a mentality like that, democracy cannot succeed. It is necessary for the minority to accept the ruling not in a spirit of frustration or irritation, but with the feeling that what the majority has decided, is not only good for it but also for the minority; that the decision has been taken as much for the wellbeing of those who were against the proposition as for those who were in its favour. It would only then be possible that after the voting has decided the issue, all sides will join together in working for the implementation of the decision in a spirit of mutual harmony and goodwill. It is necessary to stress the point for we should never forget that democracy depends entirely for its success on the assurance it can give to all minorities - political, linguistic or communal - that their interests are safe; that they have nothing to fear; and that no injustice can ever be done to them.
We have to take an impersonal view of things, and to judge everything by the head and not by the hearts, by our intellect and not by our emotion. We have also to respect the majority even if we feel that it has gone wrong; and while accepting its verdict, we need not give up our principles. We can keep fighting in a proper manner for the reversal of the position, but as long as it is there, we must accept it cheerfully. The majority, by its conduct, must assure the minority that what is being done is in its own interest also, and that no harm can come to it, and that no injustice can ever be done to it. We must also know that there is something like finality in human undertakings. We cannot go over and over again the same thing. Since we are out to build a democracy for the governance of our country, it is necessary that we should understand what exactly democracy means, and what virtues it requires us to inculcate in ourselves if we want to reach our goal and attain our ideal in peace.

Perform all the actions dwelling in yoga, and renouncing every attachment, O Arjuna, is the injunction of the Gita. If we make matters a personal issue, we allow emotions to enter into the picture; and then we cannot consider anything in a proper rational manner. Democracy puts the intellect above feelings and sentiments, and requires consideration of all subject from the impersonal, and not a personal standpoint.
Democracy is not only a system of Government where all citizens of above a particular age, and not suffering from any prescribed disabilities such as lunacy or bankruptcy, go to the polls from time to time to select their representatives to the legislature to make laws for them, and in turn to choose the heads of their executive as in democratic countries with a parliamentary system of Government, or also persons in the highest executive office as in America with its Presidential System. If that was all that democracy connoted, it cannot take us for, for unless the whole body of citizens or voters, understood what they are doing, and themselves lead democratic lives, they can never make a success of their democratic Constitution. I have a fear that in India though we have given ourselves the status of a Sovereign Democratic Republic, where the general body of citizens selects the legislatures of the Union and its constituent States, which in turn elect the President of the Republic and their own Prime or Chief Ministers as the case may be, we have not evolved the mentality that can make the system successful because we are positively declining to think and act as democratic in the concerns of our daily life.

Since no one is immortal, democracy dare not regard anyone as indispensable, and must be ready to fill up everyone's place as need should arise. Just as in family we all prepare for the carrying on its affairs when the elders should pass off, so must a nation too be always prepared to put proper persons in various positions whenever there should be a void.
Democracy is not only a form of Government, it is also a way of life; and a true democrat practises the principles of democracy as he goes about his daily work. His democracy is really being put to the test all the time. The most important thing is that we have all to do our work properly and well, so that we may be ready to take upon ourselves any task that may be entrusted to us. In democracy no one knows who may be called upon, at what time, to fulfil any onerous duties; and it is only the performance of our own day’s work efficiently and well that will give us the necessary training to do whatever task is entrusted to us in a proper manner and in a cheerful spirit, as Sri Krishna says in the Bhagavad Gita:

योगः कर्मसः कौशालम्।

Yog is efficiency in action.

2. DEMOCRACY: MORAL AND CONSTITUTIONAL VALUES

(a) CRISIS OF VALUES

However well designed a building, its strength basically lies in its bricks. However well conceived any institution, its future ultimately depends on the human material running it. The tragedy of these closing decades of the twentieth century is the declining values. The brick kiln is sick.
We in India, at the present moment, stand in the midst of many conflicts when old values are disappearing and new ones have not yet been properly established; when there is a clash in the hearts of us all as to what we should or should not do, so that we might be able to have an assured future on the one hand, and keep fast to the moorings of the past, on the other. It is a truism that individuals and nations alike have their own specialities and characteristics; and just as an individual would make himself ludicrous and worth nothing by just imitating another in outward garb, so would a nation also do if it only makes itself a copy of some other. Individuals and nations alike have their own contributions to make in the scheme of things.

It is quite extraordinary that at the political level democracy as a way of government has survived many an onslaught upon its gentle fabric over the last four decades. What has not taken root, however, in the minds and hearts of people is a democratic way of life. Values are what people communicate irrespective of the level at which they function. The quality of work, relationships and responsibility depend much less on techniques and skills and much more on something held within the human being as a sense of value.

Prior to independence a certain set of values got established in the context of the struggle for freedom. In the last forty years with increasing pressures on modernisation, with rapid technological advancement as well as with the fragmentation we in Indian society, there is great need for discovering new moorings. We see a decline in values that threatens the very basis of our lives.
(b) LAW AND MORALITY:

Morality appeals internally to the human conscience while positive law sometimes coerces, or attempts to coerce, the human conscience. Positive law is a powerful instrument for enforcing morality at a reasonably high level, but no man could be made a good citizen through the fear of punishment. These are fields in which law does not enroach; there are values like those of social education, religion and art, which are often more potent in their effect than the value of law, which in its nature can not be sole or supreme. The purpose of law, which is an essential social institution, is to promote the security of the citizen, prevent class conflict, procure socio-economic welfare for all classes and protect and enforce the rights and obligation and liberties of the citizen. Morality on the other hand guides principles of ideal behaviour in consonance with what is right and good. Positive morality is what society creates or dictates, it is the conscience of the people and it is enforced through social sanctions.

Law has its limitations and is not meant to make men moral by force of sanctions. Positive law needs the help of ethics, by alone, more than law, can facilitate the leading of the higher life which instinctively sees what is good and right from what is mischievous and wrong. Law has power to impose sanctions, but religions, moral and Philosophical ideas should also be borne in mind. The conscience that creates moral fear in the human minds is known as "good conscience". It will never expose anybody
to any risk. St. Germain rightly remarked that conscience means a righteousness which considers all the particular circumstances of the deed, tempering justice with mercy. This is a necessary element in every law. It is impossible to frame any general rule of law which will not fail in some cases and it is an implied reservation in every law that it is not to operate against the law of God and the law of reason. Therefore, moral justice is the criteria of good conscience whereas the function of law is ancillary and subsequent to the act influenced by conscience.

Legal system is the combination of legal norms and moral Principles. "How far law should hold morality? The answer given by Prof. Hart is that "some shared morality is essential to the existence of any Society." "Even if law and morals are distinguishable, it is remaining true that morality is in some way an integral part of law of legal development, that morality is, so to speak, "Secreted in the interstices of legal system and so that extent is inseparable from it". Therefore, no one denies that many laws do reflect moral considerations while many are morally neutral. Allen rightly remarks that our judges have always kept their fingers delicately but firmly upon the pulse of the accepted morality of the day. But in certain cases the extent of morality in law will get a change depending on the nature of the fact of the case. Under such circumstances the freezing of moral attitude by laws may hinder the process of moral change; so hindrance needs justification.

Thus truth, morality, justice, equity and good conscience are also given top priority in the administration of law and justice
in the present legal system. Therefore, to a required extent law must be a flexible one and the law enacted at a time has to be applied to varying conditions in society. It has to respond to emerging future eventualities. That is why William Friedman has cautioned: "It would be tragic if the law were so certified as to be unable to respond to the unending challenge of evolutionary or revolutionary changes in society.

(c) **CONSTITUTIONAL VALUES**

India has chosen to be a democratic, socialist and secular Republic whose Constitution is based on four pivotal values: justice, liberty, equality and fraternity. India's democracy wishes to give equal opportunity to every individual to become an effective 'political man', an efficient 'social man' and a productive 'economic man'. In other words, democratic India cherishes to develop in the growing children and adult population the sense of civic responsibility, social obligation, social loyalty and above all social justice.

Values as laid down by the Objectives Resolution moved by Pandit Jawahar Lal Nehru in the Constituent Assembly - its reflections in the preamble of the Indian Constitution - "Socialist, secular democratic republic" are desired values. They are the instrumental values to achieve the goal values "Justice, equality, Liberty, Fraternity, dignity of the individual, unity of the nation..."
and integrity of the State. Incorporation of above values in various parts of the Constitution especially under part III, Fundamental Rights, and Part IV, the Directive Principles of State Policy - Right to equality, Freedom, Freedom of Religion, Cultural and Educational Rights etc. Derivative values accrue from the above through the Courts of Law.

The primary goal of the Indian Constitution is to uphold the dignity and worth of an individual and the primary duty of the State is to create those conditions to realise the 'self' and blossom one's personality. Constitution is the contribution of natural law principle. It is a method to protect against the power holder. The Constitutionalism envisages the doctrine of limitation on power of the power holders. A person must be allowed to develop his personality and enjoy the liberty.

Values get articulated through a process of internationalization. To have a better understanding of the Constitutional values, one should study the history and the prevailing social conditions of the pre-independence era and the object behind the national independence movement. The object behind independence movement was not only liberation from British rule. The miseries of the people had to be wiped out, they have to be liberated from poverty and ignorance. In fact the persons involved in drafting the constitution were the great freedom fighters. The ideology behind the Constitution is to bring out economic changes. Due weight should be given to the individual liberties in achieving the goal of people's raj.
Democracy is a basic constitutional value. It does not mean elections. It is a culture. Thus fundamental constitutional values are Democracy, Non-discriminatory State and Social justice. The root of all values is found in the fundamental instinct of survival, self-expression and propagation. A value is nothing but a desired event or desired situation. Goal values are the end whereas the instrumental values are the means. Goal values remain the same everywhere, but the instrumental values change.

The preamble sets out the goal values and instrumental values. The goal values envisaged in the constitution must be achieved. There must be basic structural revolution in economic and social fields. Poverty, gross inequalities and exploitation must be wiped out.

Justice has been rated highly by political philosophers as a value to be attained in many societies. Its achievement is often regarded as the central core of political morality and the defence of democracy on this ground must be that it is the system best able to produce justice. Concern for justice and equality amongst peoples is another value. The major human problems of violence, oppression and exploitation, of poverty and injustice are challenges of an immense gravity.
For the world to be a more just place, priority needs to be placed on the fulfilment of essential human needs such as food, clothes, shelter at one level and equality of opportunity to improve the quality of life at another. These require not mere knowledge, skills and abilities but sympathy, understanding, compassion.

A healthy society recognise the importance of the rule of law, be it in the neighbourhood, in a community, in the state or nation. There are laws that regulate organised life, laws that help victims seek redressal for a variety of injustices and oppression, laws that protect the environment from damage, laws that ensure the dignity of life and so on. Civilised life rests on the strength of the judiciary in a state. Executive power needs to bow to the wisdom of law.

The next value is the peaceful voluntary adjustment of disputes. Life in any human society contains a perpetual conflict of interests and opinions, whether the conflict is suppressed or conducted openly. A democracy is unique in recognizing the political expression of such conflicts as legitimate, and in providing for their peaceful adjustment through the negotiations of politics, as an alternative to their settlement by force or fiat.
Conflicts can be analysed and resolved in a variety of peaceful ways, by listening, by seeing the other's point of view, by dialogue, by discussion, by accommodation. The art of communication is to be assiduously learnt in a democratic society. Clear communication is necessary if we are to be understood by others. Also the mass media are primary communicators of information about the wider world.

Co-operation is of the essence in a democratic society. Individuals, groups and even countries can tackle common problems if they learn to work together. Co-operation involves attitudes of readiness to listen to other's views, willingness to change one's own position, capacity for sharing different aspects of a task, energy to move toward common goals, willingness to place others interests above selfish ends, and, basically a quality of affection for human beings. The positive and sure guide in this field is the life and conduct of the greats who have illumined the path of democracy by their lives and conducts, men like Socrates, Pericles, Mahatma Gandhi, Abraham Lincoln and others.
Democracy is thus institutionalized peaceful settlement of conflict - ballots for bullets, a counting instead of a cracking of heads, a settlement arrived at pro tem with the widest possible participation because of the adult suffrage and the political freedoms.

No population nowadays is willing to wait for industrialization to spread of its own accord, to take the slow method which brought such countries as Britain and the United States to their industrial power. So far as economic development and the promise of 'Plenty' are concerned, the world has moved from fatalism and laissez faire to conscious control, forced investment, and other short cuts; and the rate of such economic growth can in many places be rapid only under severe central direction. But the methods of emergency are not a safe direction guide to normal living, and do not seriously weaken the case for democracy, although they do indicate some of the social conditions without which democracy cannot work successfully. There is nothing in the case for the democratic system which requires us to maintain that it will work under any and every set of circumstances.

Hobbes, thought that the problem of succession was the chief difficulty with a monarchical system. Democracy
is pre-eminently an answer to the question which no alternative system can answer convincingly in the modern climate of opinion. The methods of self-employment, of hereditary succession, of co-option by an elite, and of the coup d'état are not contemporaneously plausible in their philosophic justifications, apart altogether from the practical difficulties inherent in them, to which historical experience testifies.

(d) **RIGHTS AND DUTIES ARE MUTUAL**

Freedom and Responsibility go together. A society that is governed by its people recognizes the worth, dignity and uniqueness of its members, acknowledges that freedom of the individual forms the core of its creed—freedom of thought and belief, of speech and expression, of action. But such freedom is not to be mistaken for licence. It must be tempered by a profound sense of responsibility — for oneself, for one's actions, for one's growth to the highest, and responsibility that ensures the rights of others, their welfare, their growth. Responsibility, in fact, for the whole of mankind. Responsibility for the earth, for nature and for the protection of its eco-system.

Rights and duties are correlative. The fundamental duties are intended to serve as a constant reminder to every
citizen that while the constitution specifically conferred on them fundamental rights, it also requires citizens to observe certain basic norms of democratic conduct and democratic behaviour. The performance of one’s duties even in partial disregard of one’s rights and privileges has been traditional in this country. Since time immemorial the emphasis in Indian society in accordance with the dictates of the ancient scriptures has been on the individual’s "Kartavya" that is, performance of one's duty towards society, the country and especially towards one's parents. The Gita and the Ramayana enjoin people to perform their duties without caring for their rights.

By the preamble the constitution secures to all the citizens "Liberty of thought, expression, belief, faith and workship". These are fundamental rights of the citizens. The rest of the preamble emphasises only the duties, "Justice, social, economic and political". In addition to this the fundamental rights guaranteed by the constitution are not absolute rights. The State is empowered to impose reasonable restrictions and curtail these rights in the interest of society.27

Democratic Government should be able to satisfy the desire of the masses for a better life. As Laski said that
Parliamentary Government, to retain its hold, must give the promise of great results. If it fails to do so, the electorate will look elsewhere for them. The success of democracy requires a greater degree of political consciousness and understanding on the part of the general mass of the people. The masses of people need to know both the value of the vote in their hands and to realise their civic responsibilities.  

Self-Government, as Woodrow Wilson observes, is not a mere form of institution, it is a character. It follows upon a long discipline which gives a people self-possession, self-mastery, the habit of order and peace and common counsel and a reverence for law.

Montesquieu said that every type of government has its distinctive principle, that of despotism is fear, that of monarchy is honour, that of a republic is civic virtue or public spirit. Our task is to identify this 'civic virtue' of the democratic system, and to see what bearing it has on the ends pursued or attained: One broad implication of democracy almost inevitably follows from the system, government by the people is likely to aim also at government for the people.
SUGGESTIONS

Concluding all, I may endeavour to say that to contribute in strengthening and improving the democratic conscience and structure of the Indian Constitution, hence the practical working and allround development of the country, we must act and take following steps -

1. Keeping ourselves well informed about the facts and truth being alert against enemies of freedom.
- We must cultivate an inquiring, independent and rational attitude, it is the vigilant public opinion
- a watchful society which can preserve the democratic system. This attitude equips us to judge our own interest as well as the competing claims of parties and candidates at elections.

2. We must always be ready to listen and respect others' point of view and cooperate in solving the problems of society with helping hand towards weaker persons or community without prejudices and misconceptions. One has to be sympathetic towards the claims of others. As democracy presupposes discussion before arriving at conclusions we must respect the opinions of others. Mutual respect and a democratic way of life ensure the success of democratic system of government.
3. One has always to be ready to abide by the decisions of the majority even though they may not agree with such decisions. It being the essence of parliamentary democracy we have to follow it.

4. No one should shirk from the duty and responsibility regarding freedoms and voting right rather treat them as part of precious opportunity. There must be a desire for self-governing. The political freedoms have to be valued and objectives to be achieved through them must find place of importance.

5. We must have respect for law. The successful working of a democratic government depends mainly upon a judicial system to uphold the rule of law. The laws have to be interpreted and adjusted in such a manner as to strike a balance between individual liberty and interest of the society. The principle of change and continuity has to be harmonised, change only will bring uprooting and continuity alone means stagnation.

6. There must be diffusion of constitutional morality, it being the best safeguard and guarantee of success of democratic republic. A nation and its Constitution
is what the people make it. Parliamentary system succeeds only where people are saturated with constitutional morality. All the institutions including the parliamentary ones, are ultimately the projections of people's character, thinking and aims. They are strong and lasting in the measure that they are in accordance with the people's mental make up otherwise they tend to break up.

7. We must have a feeling of confidence in the political system and its policies and take part in politics expressing opinions freely.

8. Parliament must keep in line with public opinion. Parliamentary democracy can succeed only when there exists a feeling in the people that things are being done according to their wishes or in consultation with them. Therefore, parliament must fulfil its primary function of providing a point of focus for public opinion on matters of national importance thereby exerting the fullest possible influence on administration.

9. The broadcast media-radio and television must be kept out of the control of Union Government. It should be managed by independent autonomous authority appointed by Inter State Council. This basic change is essential
for fair functioning of our democratic polity, which has already been initiated, needs to be done at the earliest and effectively.

10. To solve ever increasing problems, authority to some extent should be delegated to autonomous corporations keeping checks and controls. The devolution of authority in parliamentary government ensures the solution of problems rapidly.

11. The Union-State relations must be made smoother by compromise keeping in view the national interest. This is vital for better functioning of parliamentary democracy and also for a more effective conduct of developmental effort as well as measures for socio-economic justice.

12. The Presiding officers of legislatures must remain independent. For this purpose they must sever and their relations with political parties on being elected and should not occupy any post within the patronage of executive later on. It is necessary to secure proper working of legislatures. At the same time a convention for their unopposed re-election should be developed.
13. The office of Governor should not be used to subvert the wishes of legislative majority to serve the interest of ruling party at the centre. Such powers of Governor were really meant to be used in rare circumstances.

14. All key constitutional appointments, the Election Commission, the Finance Commission, Governors, and Judges of Higher Judiciary must be made by the approval of Inter State Council to be created under existing provision of the Constitution. The Planning Commission should not be subservient to the Central Government rather be made genuinely federal body responsible to National Development Council. It will ensure that just and fair use of the basic structure of the Constitution.

15. Ensuring free, fair and independent elections at regular intervals is effective only when elections become less expensive, corruption and malpractices are reduced to minimum. Hence electoral reforms should be made to avoid non-serious candidates to reduce number of candidates at elections, election expenses be minimised rather borne by the State. Role of money and muscle power should not be allowed to effect election result.
16. None should hold the office of Prime Minister or Chief Minister for more than two terms. At the same time a person elected and appointed as Prime Minister, Chief Minister or Minister ordinarily must not be removed from office at the whim and fancy of party boss or high command before passing at least a period of two years so that he gets an opportunity to understand the nature of policies to be followed and executed.

17. The political parties must find out honest and able persons leaving the tendency of recruiting yes men. The leaders of character, integrity and worth are required to carry forward the country successfully in democratic path keeping unity and security of India. The inner democracy in all the political parties should be maintained and organisational elections must be held within prescribed time as a rule. The party organisation must work and ask for vote on the basis of principles, policies and programmes, narrow considerations of caste, religion, language and region must be discarded.
Foot Notes


5. Ibid p.12.


11. Ibid p. 11.


13. Supra note 4 p.55.


22. Dutt, Dr (Prof) Sunita : Education as a Basis for the Success of India's Democracy, Supra note 14 p.1.
23. Rao, Dr. P.Koteswar : Teaching Constitutional Values, A Paper distributed at the Refresher course in Law May 16, 1981 at the National Law School of India, Bangalore, P.
28. Supra note 2 p.121.