CHAPTER VIII

CONCLUSION
Human rights are a widely discussed and deliberated term today in all nations of the world. They are fundamental to our very existence without which we cannot live as human beings. Rights are essential because without them the state cannot promote the common welfare nor can a citizen develop his physical, mental and moral faculties. The bare necessities, the minimum and basic requirements, which are essential and unavoidable for a person, are the core of human rights concept. The origin and development of the concept of rights in human society can be traced from time immemorial. The influence of Gandhiji’s ideas on the Universal Declaration of Human Rights and the fundamental rights of the Indian Constitution reveals the relevance of Gandhiji’s ideas for the protection and promotion of human rights in the contemporary world. Today in a democratic society human rights experience is the result of the evolution of human consciousness on the basis of the necessary demand for life based on equality, freedom and justice in a civilized society. The human rights discourse is universal in character and includes claims of equality and non-discrimination. The central idea of human rights is the universal equality of all. In other words, it signifies the absolute prohibition of all kinds of discrimination. A world without human rights
would be lacking in self-respect. Rights bestow status upon each human being. Human rights are universal and cut across all national boundaries and political frontiers. Hence violation of human rights is a global phenomenon. The difference is only of degree. The violations of human rights are bound to increase. But where the people are educated and advanced they are likely to be less prone to inhuman treatment and exploitations. India being a vast country, with greater part of masses being poor, ignorant, and illiterate they are bound to suffer more atrocities and inhuman treatment from the hands of the rich people or the governmental agencies.

In this new era of panchayatiraj, Gandhiji's dream of decentralization of power still seems to be a myth in many Indian villages, especially in North India. The villages of Bihar, Madhyapradesh, Orissa, Rajasthan etc are still under the control of caste Panchayats and the low caste people such as tribals and dalits have no freedom to participate in the decision making process of the gramasabhas. Dalit people are still living in terror in the same states because of the upper caste violence against their lives. Hence they are denied the right to live with dignity. They have no security in life and they were mentally and physically harassed by the upper castes in all walks of
their lives. In this context the need of the hour is entry of moral leaders like Gandhiji into public life. They must be followers of truth and Non-violence. They must cleanse political, economic and social fields and must use non-violent means to bring about moral standards in public life. Gandhiji defined Satyagraha as a non-violent force or truth force, or love force or moral force or spiritual force and suggested to adopt and apply it in every field of life. Morality is the base of mutual respect and a moral man can accept and respect the rights of others. Moreover, he can do his duty properly in private life and public life. Gandhiji was a man of morality. Hence he respected the rights of all without having any discrimination based on caste, colour, creed, sex, tribe etc. He believed in moral democracy, its principles of equality, liberty, and justice provide to the individual optimum capacity to exert his or her own development.

Gandhiji believed that democracy is the art and science of mobilizing the entire physical, economic, and spiritual resources of the various sections of the people in service of the common good of all. The greatest service to democracy and the preservation of people’s rights is to organize people to constantly protest, agitate and demand for rights. Gandhiji had given a strong
moral leadership of the Indians to safeguard their rights. Moral degradation is the root cause of all social evils which would creep into the minds of the Indian society and the world as a whole. ‘Back to morality’ is the need of the hour to protect human rights. In the present situation in the world, where one finds degradation of human and moral values, religious fundamentalism, egoism, communalism and terrorism, Gandhian principles are much required to be applied in all walks of life to protect the rights of all. Gandhiji’s life and principles have a universal appeal. He believed in the essential unity of man and the underlying unity of all nations. He did not make any distinction between religions, nations or races. As a tool of human rights protection, Gandhian principles are very relevant in India and in the whole world because Gandhian principles are universal principles based on universally applicable standards of individual freedom, dignity and rights. Without rights human beings cannot have a meaningful existence. We have human rights protection machineries in national, and international level. However, they are not sufficient enough to secure the rights of all because the people are of various nature in their behaviour towards their fellow beings. Most of them are violent in their life circumstances. Violence caused the violation of human rights
and it destructs the peace and harmony among the people. The absence of morality is the root cause of violence. The restoration of Gandhian values is the need of the hour to cure human rights violations in the present day society. In this context the Gandhian principle of Non-violence deserves great attention. To practise Non-violence or love force as a way of life is the basic condition to protect the rights of all. The Gandhian method of protection and promotion of human rights is basically a humanitarian and non-violent one. This is meant to accept and respect the rights of all persons regardless of caste, colour, creed, sex, tribe etc. Gandhiji seemed to have an in-depth understanding of human rights and had an intense desire to safeguard them. His entire public action in South Africa and India regarding human rights clearly revealed that, his life was a total submission for the protection and promotion of human rights. Problems with regard to decentralized system of production, restrictions on wants, proper distribution, industrialism, mechanization of man, minimum wages, role of trade unionism, economic equality, relationship with landlords and peasants, capital and labour and other allied economic problems, all these find a solution in the all comprehensive Gandhian principles of economics namely Sarvodaya which
aims at the welfare of all. The modern world is primarily governed by two important aspects of power. One is technological power and the other is the power of human relations. Both are fundamental and are importing greater influence upon the minds of man.

In the 21st century, in the new millennium Gandhiji came like a powerful current of fresh air that made us stretch ourselves and take deep breaths like a beam of light that pierced that darkness and removing all evils which can be compared to a whirlwind that upset many things but most of all the working of people’s minds. Therefore, we can conclude that the Gandhian approach for the protection and promotion of human rights is one of the best approaches that can be applied in the present day society.