CONCLUSION

As a matter of fact, social discrimination has been a worldwide phenomenon in different forms like race, caste, domicile, sex and religion. Problem of social inequalities is faced by most of the global countries in a varying degree of its gravity. No doubt, the nomenclature, basis of discrimination and extent of such inequalities may differ from country to country but it is estimated that one, out of every twenty five persons on the globe suffers from caste discrimination based on the kind of work they do and their family origins. It is pertinent to note that most of the countries are having social inequality problems though the principle religion in these countries is not Hindu, the home of the so-called origin of caste system.

In fact, social tension in the country has been accentuating with the gradual realisation of frustration of those deprived and of a sense of loss to those entrenched. The violent reactions in the country have been deepening on caste lines, which are bound to have serious implications for Indian society sooner or later. The intolerance of the upper castes and the aspirations of the lower castes are glaring indications that the Indian road to social equality is bound to be marked by bloody clashes between different castes. if a definite design of policy is not attempted to achieve balance in the Indian society. The days of false promises and rosy pictures and hopes are now over. The future would be difficult if imperceptible discrimination is not checked in time and with sincerity and commitment.

The removal of untouchability was the main focus of the framers of the Constitution. The constitutional provisions though clearly declare the practice of untouchability as a crime but still it has not been eliminated from the root. The reservation policy based on caste, was implemented to bring out the Scheduled Castes and Scheduled Tribes at par with other sections of society. Though the benefits were to be provided to the deserving people but it also
strengthened the caste based groupism and strengthened the position of caste as a group in the society. This type of groupism is constantly emerging and evolving in Indian political system.

Sarvodaya society is based on the principles of mutual cooperation mutual trust and morality, under which everybody is supposed to treat their fellow citizens as their brothers and each individual will have to work for the betterment of whole society. They will have to take it as their duty to work for the betterment of others. The moral strength will be the guiding principle of the society and people will voluntarily share and help each other in society to fulfill their needs and to achieve their goals.

Practically the economic and social emancipation of the untouchables is not possible by isolating them from the other sections of society or putting them against other, but the real development will be such when each individual gets equal opportunity for his/her progress without any discrimination, exploitation and any kind of injustice.

The final end which we want to achieve is the development of the nation, where every individual is equal and ready to sacrifice his personal interest in order to achieve the larger interest of the society. In order to achieve such goals, means should be just, non-violent, pure and in accordance with the social, economic, religious and political set up of the society. If people keep on using illegal or unjust means, in order to fulfil their personal interests and goal, social equality and prosperity will be a hard goal to achieve. The poor people of our country still lag behind in the process of enjoying the minimum social and economic benefits. Their only concern is to get minimum food to stay alive. In such situation it becomes the responsibility of the prosperous sections to share their sorrow and come forward to provide them their minimal needs.

It has been observed that the most controversial aspect of the reservations is that they are based on caste – the social distinction of man from man on the basis of birth. The reservation on the basis of caste leads to communalism
which has been perturbing and agitating the minds of the people. The policy of reservation was never questioned in the past as it has been questioned today, never has the attack upon it so determined and so threatening as it is in the present context.

Gandhi had declared that God-realisation was to be achieved through the service of affected humanity. And this is what Sarvodaya stands for. All human misery is due to the ignorance of the basic oneness of the essence of all meanness. The greatest contribution of Sarvodaya ideology to world-thought is its emphasis on the need for man’s discovery of the true self. For ages, this cardinal principle was taught by India’s great prophets, saints and spiritual leaders. Thus, Sarvodaya is a synthetic, regulative principle in human relations, transcending history, politics and pattern of existing social institutions. As a matter of fact, it is a synthetic ideology and a universal concept. Many prophets, preachers and social reformers of the past have invariably attempted to establish general human integration in their own period. In modern times Gandhi, Vinoba and Jayaprakash Narayan have turned the course of human history towards new vistas of human revolution. They have overwhelmingly engaged in bringing about total human integration from all angles and aspects for the present race of mankind. Truly, they are the embodiments of the human race; an embodiment which embraces the total and integral well-being of man in modern times.

In the words of Kaka Kallkar, The age of conquest is over, and that of service of humanity has commenced. We have to march forward despite the resistance of reactionary forces, which worship only the past. With the mantra of 'Service and Humanity' we have to create a harmony out of all the conflicting forces. We must coordinate the various lessons of history lying scattered here and there, weave them into the fabric of the life of humanity, and create out of it the culture of Sarvodaya.

Believers in Sarvodaya advocate the faith in human rationality. Reason is an outstanding characteristic of man. His strength lies in rational understanding and not in physical power. If the violent way of life and exploitative habits of
individuals are to change one should start with an appeal to reason through the presentation of truth. Inexhaustible patience, ceaseless efforts, and enduring love are needed for achieving this. He who has the courage and capacity to identify himself with the lowliest, the most depressed and the down trodden and the lost will be the torch-bearer of the new culture of tomorrow. The world will follow the lead of such a one. He alone, who has studied the past from history, understands the present and has a vision of the future will be able to bear the brunt of such leadership. With faith and courage, he will devote his life to the service of mankind and will fulfil Gandhi’s mission by creating extraordinary strength even in the ordinary man.

Sarvodaya, today, does not represent a mere vision of utopian notion but makes an attempt of reorienting human mind to reconstruct human society. It has assumed the dimensions of a movement and a socio-economic force of great potentialities. It is a dynamic philosophy, which can make possible the advent of a radically transformed humanity. Sarvodaya seeks to build up a society on the foundation of old spiritual and moral values of India and attempt to meet the challenge of contemporary problems.

The world has witnessed the propagation, experimentation and implementation of various socio-economic ideologies – capitalist, socialist and communist, time to time. But, in overall consideration, Sarvodaya is undoubtedly far more superior to other attributive models. It envisages a well balanced and integrated development of the nation with no distinction among have and have-nots, privileged and under privileged, ruler and ruled. The essence of Sarvodaya thought lies in socialising matter through the strength of spirit. Dogmas have no place in Sarvodaya. It is the highest manifestation of love and attempts at a mental transformation of people. Gandhi denounced the utilitarian principle of greatest good of the greatest number, and advocated the Sarvodaya philosophy which is much more dynamic and humane. The political life of a society should enable the people to be self-reliant. They should solve their vital problems themselves and be friendly and helpful to the other
communities. Such inter-connected communities should form larger groups and finally all such groups should reach the acme in a world federation based on mutual cooperation and mutual trust.

The core of Gandhian legacy rests with few cardinal principles like Truth, Equality, Social justice, Non-violence, Simple living and reverence for nature. He believed and proved that practicing these principles should bring triumph to man and mankind. His emphasis on harmonising various segments of God’s creation and he believed that this would nurture the essential goodness in each one, both the visible and invisible threads uniting the entire humanity in a single entity. This sound utopian but it is the reality. By the meaning of non-violence, he meant and practiced compassion for all living things.

Gandhi’s philosophy of Sarvodaya seems quite capable of meeting the greatest challenge of the age. The most urgent need of today is the abolition of war, but since ‘peace depends upon peace within’, the elimination of war demands domestic peace within countries as well. The fundamental causes of war are psychological and sociological including economical, and it is impossible to separate them. Sarvodaya by laying stress on the goodness of human nature, unity of mankind, service of man, application of moral principles considered valid for individuals to group life and interstate relations, the non-violent process of change, social and economic equality, genuine economic and political decentralisation, tries to resolve the various kinds of tensions that disturb domestic and international harmony.

In such a system the technology will take different forms according to the needs of different communities. There will be plenty of food and other necessities. It will be seen that there must be human touch in production process. Industry and agriculture will be so controlled as to utilize and develop the capacities of all individuals. Machines will, of course, help man, but will not overpower his skill and impoverish his ability and vitality. It is capable of strengthening the forces of love, creativeness, and joy of life. It has been said
that the way out of the present crises lies in the recognition that life is more than meat, more than economics and that it is also spiritual.

It is sad that in-spite of the non-functional, non utility aspect of caste system, caste is being promoted, propagated and re-established. Far from withering away the caste identity, it seems, is becoming more dominant. Recently it has been noticed that there has been a unity move among the lower castes, which is being reinforced and exploited by the political parties.

The ruling party in democracy is entrusted with the special responsibility to lead the nation towards the goals set by the Constitution. The constitutional provisions for Scheduled Castes, Scheduled Tribes and Other Backward Classes are secondary provisions and it should not be allowed to gain precedence over the primary provisions to create a casteless society. It will become impossible to withdraw the reservations for Scheduled Castes and Scheduled Tribes and if now the government introduces a casteless society it will have to be given up, and rather a foundation for caste based polity will be firmly laid.

However, at the moment no political party has had the courage to take a stand against reservation in government jobs. The politicisation of castes indicates the extent to which the political parties steeped in outdated concepts and out of the tune with the new India that was the dream of the father of the nation. It would not be sweeping statement or entirely unfounded to say that the ruling parties also try to en-cash the vote banks that these castes have come to dominate.

From the foregoing analysis, it emerges that Gandhi had maintained that the spirit behind the caste system was not one of arrogant superiority. As a matter of fact caste does not connote superiority or inferiority; it simply recognises different outlook and corresponding modes of life. The hierarchy that has been created is inevitable because of the common goal of life that has been determined in Indian philosophy, but everyone cannot realise the ideal to the same degree.
After studying and examining the existing caste structure it was found that the historical legacy of the caste system is totally irrelevant in the present times, for the caste has ceased to perform the function for which it was originally devised. Some of the glorious heritages of the past have become decadent which retard the progress of the nation, must be brushed aside unhesitatingly.

Thus in this context caste based system does not remain anymore significant and relevant and stands replaced by the democratically accepted law. India no longer needs to divide its society on caste lines as caste has lost its original social purpose and utility as there is neither perfection nor efficiency, because the younger generations are not inclined to follow the occupations of their forefathers. Indian workers do not remain in the same job for considerable amount of time. There is high level of mobility in profession and caste.

Accordingly, Gandhian ideals which were relevant during his lifetime, are also very much relevant today and would continue to be so for decades to follow. Because his views have proved to be eminently practicable, scientific and rational, it is, therefore, imperative that we must move once again towards Gandhi to safeguard our vital national interests with faith and determination.

If the differences of castes or religion are constantly maintained, the development of India as a nation would certainly be put in the reverse. Before the cause of religion or caste is advocated, it is desirable that we pause and think what the national priorities are. It is perpetuation of a decadent tradition or achieving the goals that the young modern India is committed to?

Now the question arises that what is the duty of the ordinary people in this task? Our duty is to understand this new duty of the new age, become aware of the powers lying dormant in us, and also discovers him on whom the lord of India's Destiny has cast the responsibility of founding the new culture. For this purpose, we shall have to rid ourselves of old prejudices and keep our mind open to fresh ideas. In this respect Mohandas Karamchand Gandhi had already
initiated for this, and he had also inculcated the habit of ceaseless effort in a few. That spirit has got to be diffused in every nook and corner so that his dream of Sarvodaya could become a reality to establish an egalitarian social, economic and political order, free from corruption, injustice, exploitation and racial discrimination. The present constitutional protections meant for the weaker sections, are not going to solve the racial discrimination. Now it is more than 65 years are over when India got independence from the British but nothing enduring has been achieved in order to end the problems of untouchability or to improve their conditions through the present caste based reservations. The politicians of the day keep their eyes only on the vote bank and they are least bothered about the problems of the poorer sections of the society in real sense. Therefore, now is the high time to view the problem in a serious and honest manner.

Though the question of practicability of such a philosophy could arise, but the philosophy is proved practical only, if it is carried out into action. We shall have to see whether man is capable of the Sarvodaya integral revolution. Optimists, all over the world must, believe in human potentialities to make the system viable and sustainable.