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OBSERVATIONS AND CONCLUSIONS

The research study has revealed some significant findings relating to the research topics. Based on the findings, conclusions have been derived both on the general aspects of the Brahma Kumaris Ishwariya Vishwa Vidyalaya and its implications for the socio-political reconstruction in Karnataka – the study area. Conclusions are derived on the responses of the selected sample of Brahma Kumaris (Teachers) and the selected disciples of Brahma Kumaris Ishwariya Vishwa Vidyalaya in the study area. A few suggestions have been offered based on the conclusions. The chapter also provides the result of the three hypotheses after their verifications in the light of the research findings.

The mission of the Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya is related to a programme to

- Rejuvenate the spirit of man
- Re-enlighten the intellect
- Sublimate the mind of the person

The goal of education imparted at the Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya is to lay the foundations of a new society where there is universal love, good will, harmony, cooperation, congenial environment and respect for the human individual. The human society is passing through a transition. In this society, dangers of elemental and environmental pollution, population
explosion, atomic annihilation, urbanization, medication, moral and mental degradation and above all spiritual degeneration are all challenging its very existence and are growing more and more threatening its extinction. The Brahma Kumaris Ishwariya Vishwa Vidyalaya strives to create a new community of conscious souls and a new society of sisters and brothers. It is working for the formation of a new society through human emancipation social reconstruction and world renewal.

The Ishwariya Vishwa Vidyalaya adopted the 'universal peace manifesto' in 1984 which is a major psychological, sociological, economical, ethical, historical, theological, political, educational, juristical, cosmological and therapeutic importance. The manifesto is of great sociological importance. The manifesto asks us to awaken to our social responsibilities. It gives a view of society different from Hobbes, Herbert Spencer, Rousseau, Hegel, Karl Marx or Frederick Nietzsche gave. The manifesto envisages a society in which there will be no class-conflict, no casteism, no wars and no disease. It will be a society in which every one will have a dignified existence in an atmosphere free of social turmoil, feudalistic bossism, monarchial freedom, dictatorial tyranny or democratic indecisiveness.

The manifesto of the Ishwariya Vishwa Vidyalaya emphasizes the fact that man’s personality is multidimensional and it is integrated with political, social, economic, ethical and other dimensions. The statecraft or the political activity is undeniably meant to serve the joint interest of a country, state or city. The main object of government
is to serve the people and if the human agency through which the
government functions is corrupt, callous, careless, unfit or inefficient
it defeats the very purpose of its existence. The spiritual university of
Ishwariya Vishwa Vidhyalaya stresses the importance of raising the
moral standards of politicians. The present political scenario is
characterized by disunity, dishonesty, lack of sense of responsibility,
poor management of resources, utter selfishness and utter lack of
spirit of service to the nation that has led the country to its present
plight.

The Brahma Kumaris Ishwariya Vishwa Vidyalaya believes that
it is time for the politicians as for any one else to have a change in out
look, attitudes, life style and work culture. This is possible through
India’s powerful system of Values and Yoga Meditation which is
India’s unique contribution to the world culture. The Ishwariya
Vishwa Vidyalaya believes that if spirituality is ensconced at the
centre of politics all would be fine and the world would be a better
place to live in. One can not have humility, detachment, compassion
and freedom from hatred, jealousy and violence without spirituality. It
is spirituality that removes that dirt of bias and prejudice and
demolishes the walls of casteism, cultism and meaningless customs
and gives all men a sound basis for a deep feeling of brotherhood of
man, if politics is to serve the society rather than a party then politics
must have the content of spirituality. This spiritual approach to
politics and to social issues have been emphasized by various authors
whose writings have been reviewed in this research study.
Various authors have stressed for the formation of New Society through human emancipation, social reconstruction and world renewal. The role of Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya is deemed as the most effective and it is devoted to building a new society of purity, peace and prosperity all three together through spirituality.

One of the authors whose work is reviewed in this research work has observed that in ancient times politics was not the game of power. But over period of time politics has decended down into quagmire of lust for power. The whole society has deviated from principles and goals. The author has exhorted the politicians of today to imbibe spiritual attitudes in their personal and societal approaches. Describing an ideal politician the author has said that a genuine, patriotic, self sacrificing or a saintly politician has an inner drive to plunge into politics because he is fired with a vision. He has great zeal to work for the poor, the downtrodden, the unemployed and the neglected brethren or he may take up and work for noble and higher causes such as freedom, human rights, justice and dignity of women by wielding the power of governance or political leadership.

Reviews of literature have largely indicated the significant of spiritual energy in maximizing performance of management. Management has to focus on the spiritual aspects or inner resource of the individuals. With constant awareness and focus on the inner personal resources spiritual energy gets released and starts flowing in the form of essential skills such as zeal and enthusiasm better focus
on the job, better time management ability to prioritize tasks properly, better accuracy and quality, enhanced self esteem, removal of negative attitudes like jealousy, hatred, suspicion, etc. It develops understanding and ensures better communication and improved human relations.

The spiritual approach of Ishwariya Vishwa Vidyalaya towards the problems of women like gender discrimination, violence against women, abuse of women and deprivation of their human rights has been discussed by one of the writers whose contribution has been reviewed in this research study. The problems of women according to the writer are rooted in the vices which are the direct offshoots of body consciousness. Thus there is a dire need to be aware of one's spiritual identity. The author has concluded that the experience of Brahma Kumaris organization since its establishment in the year 1936 is a story of women's empowerment especially through spirituality.

Linkage between health problems and spirituality as the remedy has been examined in one of the reviewed articles in this research study. There is a greater number of people with mental tension, negative attitudes, impulsiveness and the lack of emotional stability. This has resulted in an increase in psychosomatic diseases, danger of AIDS, wrong life styles, excessive use of tobacco and other allied health problems. The author says medication alone cannot check these problems because mental tension arises from lack of values such as tolerance, humility, patience, self confidence, self control, emotional stability, etc. The author suggests for practicing meditation.
and receive good dose of education in human values and morality. Spirituality and values go hand in hand.

6.1 Advent of Brahma Kumaris Ishwariya Vishwa Vidyalaya

The advent of the Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya coincided with the period when the society in India had decayed immensely. The influence of Muslim culture for several centuries followed by the Christian and the occidental culture had led to the Hindus loosing righteousness. People performed ceremonies of worship. There was evidence of deeper hold exercised by greed for wealth, corruption in business, anger in daily routine and deep seated vicious thoughts among the public. Priests and religious teachers collected the hoards. They never gave knowledge that would enable people to have holy home, equipped with moral conduct and thus replace with peace. Society had relegated women only to look after the households and their children. There was no freedom for women. They remained illiterate and confined to the four walls of their houses. It was a period of abysmal darkness.

Dada Lekharaj who founded the Brahma Kumaris Ishwariya Vishwa Vidyalaya was born in 1876 in Sindh in the Kripalani family whose father was a devotee of the Vallabhachari sect. Son of a headmaster of a school. Dada Lekharaj did not have much of formal education. However he was proficient in Sindhi, Hindi and English languages. He was good judge of literature. Dada Lekharaj rose from an ordinary grain merchant to be a noted jeweller. He was considered as an infallible judge of gems in the course of his business. He came
into contact with the rulers, rich men and successive viceroys of the time. Dada Lekharaj was a great devotee of Shri Narayan from his boyhood. He dearly liked pilgrimages to Amarnath, Haridwar, Prayag, Vrindaban, Kashi and other such places and found delight in keeping saints and hermits at his place.

Dada Lekharaj dedicated his all to the noble cause of moral and spiritual upliftment, abnegation of meaningless and expensive rituals and eradication of evils such as the use of alcohol and tobacco and the vices – anger and sex and base customs like dowry, etc. Dada Lekharaj donated and willed all his movable and immovable property to the trust. In this trust only women are constituted as trustees. His desire was that women who had been neglected for centuries had many spiritual abilities and hence they should take up the work and he named the institution after Brahma Kumaris. Brahma Kumaris manage the institution according to his wish. Brahma Kumars only help them in their planning and work.

Brahma Kumaris Ishwariya Vishwa Vidyalaya was founded in 1936-37 by Dada Lekharaj in Hyderabad (Sindh) now in Pakistan and was shifted to Mount Abu in Rajasthan in 1950. Over the years it has gained international acceptance and recognition for its service to humanity. The Ishwariya Vishwa Vidyalaya is affiliated to the Department of Public Information (DPI) of the United Nations as a Non-Government Organization (NGO). It holds General Consultative Status in the Economic and Social Council (ECOSOC) and the UNICEF. Ishwariya Vishwa Vidyalaya has an agreement with the UN.
University for peace in Costa Rica. It has received 6 Peace Messenger Awards for its work in promoting peace during the International Year of Peace in 1987. The Vishwa Vidyalaya is recognized as a University by an Act of Parliament of Republic of Mauritius. The Common Wealth of Russia has granted official recognition to this Ishwariya Vishwa Vidyalaya.

6.2 The Vision and Mission

The institute has been working for world peace and equilibrium around the globe with its spiritual approach and high spiritual discipline. The Ishwariya Vishwa Vidyalaya's focus is on the spiritual perspectives of psychology, metaphysics, sociology, philosophy, world history and cultural traditions and other related subjects which are the basic requirements to lead a happy social life. The teachings give a universal overview of life to integrate the inner and outer worlds of individuals of all age, groups and geographical regions.

The Ishwariya Vishwa Vidyalaya's objectives include the creating of deep awareness about spirituality in human development to understand individuals rights and responsibilities in the society for achieving reconciliation of human values and peace, for introducing practical programmes and everywhere emphasizing the importance of world brotherhood and for creating a sense of global cooperation for an ideal world. These objectives have both social and political implications with a spiritual content.

The Ishwariya Vishwa Vidyalaya has adopted courses or subjects of instructions relating to peace, purity, spiritual truths,
moral values and character building, self realization, God realization, Raj Yog Meditation, knowledge of soul world, subtle world, spiritual social service, removal of blind faith, social evils, superstition and ritualistic taboos, world history and geography, civilization of Bharat, international harmony, stressfree management of business, self management, leadership course, etc.

The Ishwariya Vishwa Vidyalaya provides its expertise to other Universities, ITIs, Academies, Teachers' Training Institutions, Public Sector Industries, Private Group of Industries, Social Service Institutions, etc. for moral and cultural orientation of their faculties, staff members, students, workers, etc. This orientation gives the benefits of spiritual wisdom, spiritual values and the Raj Yog meditation. This leads to a change in their outlook, behaviour, mutual relationship, work culture and personal happy life.

The Ishwariya Vishwa Vidyalaya is open to all men, women and children without any distinction of caste and culture, sect and sex, colour and age, country and nationality, community and religion, politics and professions.

The spiritual university conducts Preliminary Courses for visitors consisting of (i) 3 days Raja Yoga Camps and (ii) 7 days Self-realization and Spiritual Knowledge Course. It conducts Advanced Courses comprising of (i) One month Spiritual Teachers Periodical Intensive Course at all centres. (ii) One week higher Raja Yoga experience and Refresher Course at all centres and (iii) Life-time Course (daily classes at all centres for regular students only)
The Brahma Kumaris Ishwariya Vishwa Vidyalaya conducts its educational courses through books, magazines and charts, lectures, museums, exhibitions, fairs, conferences, seminars, get-togethers, Raja Yoga Camps, correspondence courses, films, slide shows, radio, television and other modern media in all fields of society.

The participants include persons from all shades of the society viz., judges, doctors, professors, media persons, scientists and engineers, businessmen and industrialists, poets and literatures, artists, youths, women social workers, politicians, administrators, etc. Top brass from each segments of the society or from every profession are invited to address or participate in discussions. Exhibitions may be of social issues like role of women in our society or on smoking and drug addiction, etc.

This spiritual university is different from others which award masters and doctorate degrees. This university enables an individual to master his thoughts, desires, emotions and sense organs and makes him a doctor of philosophy of life so that he can lead healthy and happy life. The thrust of education of Brahma Kumaris is on developing art of positive thinking, positive attitudes, management of happy relations, high character, moral and human values, emotional balance and self restraint, rationality and objectivity, motive for public welfare mind control, consciousness and cosmos about world view, Raj Yoga meditation. It is an open university and an Institute of Mass Education.
The Ishwariya Vishwa Vidyalaya and Raj Yog Education and Research Foundation and the Brahma Kumaris Academy for a Better World have been working for restoration of values in all professions and age groups.

The spiritual techniques of the Brahma Kumaris include discourses on stress management, time management, positive thinking and meditation for people in all walks of life.

6.3 Coverage, Discipline, Finance and Publications

The Ishwariya Vishwa Vidyalaya has 8500 spiritual education and Raja Yoga Training centres in India and 135 centers in more than 50 countries all over the world. The Brahma Kumaris Ishwariya Vishwa Vidyalaya has 31000 dedicated workers of which 5000 are male workers and 26000 are female workers. The total number of those attending classes only are 7 lakhs per day.


The Ishwariya Vishwa Vidyalaya is a non-fund raising organization. It accepts only voluntary contributions in the field of physical, spiritual and monetary services from its students or brothers and sisters. The Ishwariya Vishwa Vidyalaya does not charge any fees for the education it imparts. The institution maintains its accounts properly and they are audited by Chartered Accountants and are submitted to the Income Tax authorities. The service centres abroad
which are affiliated to this institution also are run on voluntary contributions. They have to maintain their own accounts according to the law of the land and there are no financial dealings between them and the Institution in India.

The Brahma Kumaris Ishwariya Vishwa Vidyalaya has been publishing periodicals – monthly and bi-monthly in English, Hindi, Gujarati, Marathi, Oriya, Tamil, Telugu and Kannada.

6.4 The Philosophical Approaches

The philosophy of Ishwariya Vishwa Vidyalaya are mainly related to (i) Philosophy of Rajyoga Meditation, (ii) Social Philosophy, (iii) Philosophy of Religion or Dharma, and (iv) Philosophy of Spiritual Education.

6.5 Rajyoga Meditation

Rajyoga Meditation is the way for realization of the real identity of the self and for experiencing it. It helps a person to know the truth about the real nature of mind or the self. Rajyoga enables a person to withdraw from the thoughts of the body and the material world for a while. The philosophy of Rajyog enables the participant to focus the mind on the metaphysical self and link itself lovefully to the supreme soul who is light, bliss, peace, love and might personified in the form of a brilliant and radiant point. Rajyoga meditation is refreshing, energizing, relaxing, reassuring and reawakening. Rajyoga makes the soul increasingly aware of its divine origin, divine destiny and divine peaceful real nature.
Rajyoga has social benefits. It helps in developing spiritual approach towards others and created an attitude of Universal Brotherhood in the aspirant of Yoga. It is the means for bringing about national integration and international brotherhood.

6.6 Social and Philosophy of the Vishwa Vidyalaya

The social philosophy of Ishwariya Vishwa Vidyalaya aims at encouraging the development of individuality. It enables the individual to understand his social responsibility. The main focus of the social philosophy of Ishwariya Vishwa Vidyalaya is to bring new world order or establish a peaceful and harmonious society on the earth.

The aim of the Ishwariya Vishwa Vidyalaya is to transform the society by enriching the divine culture and life style. It aims at developing a universal code of conduct for all people to follow and establish a peaceful society.

6.7 Philosophy of Religion of Ishwariya Vishwa Vidyalaya

Ishwariya Vishwa Vidyalaya is involved in preaching spirituality but not religion in ordinary sense. Religion according to this spiritual university is having a broad meaning like inculcation of divine virtues and practice of the original qualities of the self such as love, peace, mercy, bliss, purity, happiness, etc. Some religions like Islam, Christianity, Hinduism, etc. are having some traditions, superstitions, misbeliefs, ceremonies, etc. Ishwariya Vishwa Vidyalaya does not believe religion as a matter of faith but as a philosophy of life. Exhorts that religious dramas, rituals and concepts have not helped man in having self control and inner harmony and peace. This Spiritual
Vishwa Vidyalaya believes that the practice of values and original qualities is the real religion which one should follow and which leads anybody to happy and healthy life.

Ishwariya Vishwa Vidyalaya believes that religion involves learning and understanding one’s duty towards self family and society.

- Vedic or Hindu Religion believes in Dharma as a uniting force of the society.
- Buddhism advocates to be compassionate towards all living beings of the universe.
- Christianity preaches love, peace and forgiveness.
- Sikhism considers all as children of God.
- Islam implies surrender to Almighty.
- Jainism exhorts against hurting others.
- Zoroastrianism preaches mutual love one peace.
- Confucianism teaches peaceful living and love for neighbours.
- Taoism preaches peace.
- Shintoism preaches peace.
- Bahaism exhorts peace is life and war is death.

It can be concluded from the preaching of various religions that all religions emphasize the need for peace, love and universal brotherhood. The Ishwariya Vishwa Vidyalaya also preaches the same principles of peace, love, mercy, cooperation, harmony, etc. It is obvious that unity of all religions is necessary as it will unite the variegated and heterogeneous humanity in a spirit of fellowship.
Ishwariya Vishwa Vidyalaya is trying to build unity out of the divisions and rivalries of nations by giving spiritual knowledge.

6.8 Philosophy of Education of Ishwariya Vishwa Vidyalaya

Spiritual education of Ishwariya Vishwa Vidyalaya is based on positive constructive and healthy philosophy of life. It emphasizes the higher values of life such as discipline, self control and co-existence. Spiritual education of Ishwariya Vishwa Vidyalaya enables people to have positive attitude, emotional balance, self restraint, good behaviour, creative intelligence and better human relations. It teaches the students to develop the qualities of fellow-feeling, emotional stability, determination, tolerance, saner judgement, etc. It imparts education in moral and human values.

6.9 Political and Social Philosophy of Brahma Kumaris Ishwariya Vishwa Vidyalaya

Vishwa Vidyalaya – Political Vision of the Ishwariya Vishwa Vidyalaya

The Ishwariya Vishwa Vidyalaya has the main philosophy of bringing new political and social order to establish a peaceful and harmonious society. It strives to achieve this objective through the spiritual approach to the political and social issues.

Spirituality provides a solid and everlasting foundation for building the character and attitudes of statesmen and politicians according to Brahma Kumaris Ishwariya Vishwa Vidyalaya. It helps statesmen and politicians find spiritual solutions to current problems and provide inspirational leadership which is endowed with statesmanship, sagacity and spirit of sacrifice. The Vishwa Vidyalaya
stipulated that a politician must act in a manner that behooves him as a chosen one who reflects in his conduct and character, the hopes and aspirations and dreams and desires of the people he represents.

The political philosophy of Ishwariya Vishwa Vidyalaya has stipulated certain principles befitting the status of a politician as a people's representatives viz.,

- The Principle of Honesty, Integrity and Incorruptible Character
- The Principle of Trusteeship
- The Principle of Transparency and Accountability
- Respecting Human Worth and Dignity
- Freedom and Basic Human Rights
- Rule of Law and Propriety and Self Rule
- Principle of Consent or Proper Sanction
- Principle of General Welfare
- Principle of Compromise and Mutual Adjustment and Consensus
- Principle of Noble Motives Righteous Means and Happy Consequences

6.10 Better Governance

The Mount Abu Declaration for Better Governance for 'Swarnim Bharat' was adopted by the All India Conference of Politicians organized by Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya in October, 2001. The declaration has the stamp of approval of the basic spiritual philosophy of the Brahma Kumaris Ishwariya Vishwa Vidyalaya.
The declaration emphasizes that Government must necessarily provide good governance which entails ensuring better quality of life to its citizens, welfare of the disadvantaged sections, protection of human rights and dignity, peace and tranquility as well as rule of law. Governance is about the balancing of roles of states and governments with the rights of people.

The conference convened by Brahma Kumaris at Mount Abu has supported the need for prescribing minimum qualifications for the legislators. Political parties should evolve their own norms for selection of candidates so that quality of debates in the legislature take place and performance of elected people improve. The conference stressed the need for judicial reforms. Steps should be taken to open new branches of High Courts and Supreme Courts for speedy disposal of cases.

About the executive the approach of the Ishwariya Vishwa Vidyalaya is in favour of greater decentralization of authority at various levels which will promote ethos of participatory governance and facilitate harmonious citizen-administration interface. Executives must be conscious of their social obligations and ethical dimensions of their profession and code of conduct is to be evolved to curb yellow journalism.

Clean governance results from clean politics. Political parties should ensure this. Parties should select decent, honest and knowledge persons to context elections. Orientation and training should be given to candidates who enter public life. They should
reduce the influence of money and muscle power. Basic electoral reforms should be implemented. Loopholes in the Anti-Defection Law should be removed.

People's awareness about the political rights and responsibilities should be created. Voter's Councils should be formed. Intellectuals, professionals and social workers should come forward to form these councils.

Administrators and politicians should realize that their work culture, methodology and the decision making process are transparent and above suspicion. Political will is necessary to achieve the objective of ensuring probity in public life.

Good governance involves the protection of various freedoms guaranteed in the Constitution. Fundamental Rights will have meaning when a new socio-economic order is effectively created on the foundations of the Directive Principles of State Policy enshrined in the Constitution.

It is necessary to strengthen the pluralistic society and its secular fabric. Consensus should be built on vital issues like Women's Reservation Bill, Lok Pal Bill Electoral Reforms, etc.

The political philosophy with spiritual content of the Brahma Kumaris Ishwariya Vishwa Vidyalaya is reflected in the above mentioned views expressed at the Mount Abu Conference on Better Governance.
The Brahma Kumaris Ishwariya Vishwa Vidyalaya’s social philosophy aims at a better society which is viable, vibrant and happy society which has a high degree of personal, intellectual, social, economic, political, cultural, moral, spiritual, aesthetic and environment wellbeing and development or enrichment which is based on sound and tested norms, values, traditions, conventions, customs and principles.

The social philosophy of Brahma Kumaris Ishwariya Vishwa Vidyalaya’s is focused on the establishment of value based society. Establishment of such a society involves the education and inspiring of all sections of society, so as to inculcate values in them. The main thrust is on making people to have positive attitudes, emotional balance, self restraint, good behaviour, creative intelligence and better human relations.

Transforming individuals into glorified uplifted personality from the previous fallen one is the main objective of social philosophy of the Brahma Kumaris. It has led to a programme to rejuvenate the spirit of man to re-enlighten the intellect and to sublimate the mind of the person to recreate the nature so as to reform our norm and habits.

The Brahma Kumaris Ishwariya Vishwa Vidyalaya gives utmost importance to character formation, moral being and peace. According to this spiritual institution corruption is the root cause of man’s social and economic evils. Thus the institution advocates for value education to start with moral orientation of the staff and then this to be
introduced as a subject in teachers' training courses so that students learn to inculcate values. This Ishwariya Vishwa Vidyalaya envisages a society in which there will be no class-conflict, no racism, no casteism, no wars and no disease. It will be a society free of social turmoil, feudalistic bossim, monarchical curbs on individual freedom, dictatorial tyranny or democratic indecisiveness, divisionism and political confrontations.

The Brahma Kumaris Ishwariya Vishwa Vidyalaya emphasizes that unity is a vital need and it is a canopy under which one's progress is smooth. Unity in its various forms consists of (i) Unity with the self, (ii) Unity with the supreme, (iii) Unity between soul and body, (iv) Unity within the family and (v) Unity in the society.

Social change through youth can be brought about if the youth does not succumb to vices. Youth must be developed to become worthy instruments of social change and creativity. The Brahma Kumaris Ishwariya Vishwa Vidyalaya says that in the vision of working for universal harmony and freedom for negativities the first responsibility of the youth would be to learn this totally new knowledge which will wash away all traces of disharmony and negativities by giving them the firm basis for self identity as souls. The Brahma Kumaris Ishwariya Vishwa Vidyalaya's “Youth Wing” has built up a large strength of youth of girls and boys and conducts courses and activities for them to promote creativity, positive thinking and national solidarity.
Empowerment of women is an important social issue in India. An empowered women is free from enslavement, free from mental, physical or moral abuse from her family, social group or nation and she enjoys the right to develop herself to her full potential, spiritually, intellectually, socially and politically according to her choice. Women's issues were addressed in India by welfare approach and later on by development approach. Development approach has not helped in the direction of women empowerment. It is constrained by patriarchal social system. There is need to change the attitude of men. The Brahma Kumaris Ishwariya Vishwa Vidyalaya suggests that there is need for value orientation and purification of their attitudes and outlook. This spiritual institution affirms that it is the spiritual connection of the souls with the supreme that really lends to right type of empowerment. Spiritual and moral empowerment is the way out for women empowerment.

6.12 Disciples of Brahma Kumaris Ishwariya Vishwa Vidyalaya – Responses

The educational status of 150 respondent students/disciples of Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya indicates large majority of them had higher education. Hence their inclination towards spiritual education is a healthy development in the direction of socio-political reconstruction of the contemporary society in general and in Karnataka in particular.

The age of composition of majority of students/disciples (68%) undergoing spiritual training of Brahma Kumaris Ishwariya Vishwa
Vidyalaya belonged to matured age groups (between 30 and 60 years). Their spiritual training has direct impact on their social relationship and on the social outlook of the people. These spiritual training seekers in these advanced age groups can spread the spiritual message among varied sections of society.

The spiritual training of the Ishwariya Vishwa Vidyalaya has attracted both men (56.67%) and women (43.33%) as indicated by the 150 respondent disciples undergoing spiritual training. These men and women belonged to varied fields of social life. Hence the process of social reconstruction could gain momentum by involving both men and women in spiritual exercises of yoga meditation and other forms of spiritual education.

Majority of spiritual aspirants (disciples) of the Brahma Kumaris Ishwariya Vishwa Vidyalaya were married and settled in life (66%). A substantial number of the disciples (34%) were unmarried. Thus the spiritual training of this Vishwa Vidyalaya has attracted both married and unmarried persons. The impact of this spiritual education could transcend all sections of the society. Thus the reconstruction of the society on sound ethical basis could be achieved by involving all sections of the society in the study area.

The family occupation of the respondent students indicates that majority of them belonged to families involved in services followed by those belonging to families of retired persons and those in government services, etc. Thus the coverage of spiritual aspirants or disciples is more pervasive covering different occupational groups. The study
covering these social groups provides good information about the spiritual impact of the Ishwariya Vishwa Vidyalaya and their perception about the future development and restructuring of the society in social and political system.

Majority of the disciples/spiritual aspirants accounting for 52.67 percent associated with the Brahma Kumaris Ishwariya Vishwa Vidyalaya were fulltime volunteers or disciples. A small number of 34.67 percent of the disciples were associated with Vishwa Vidyalaya according to their convenience for spiritual training. A small number of spiritual aspirants (12.67%) were associated with the institution by attending the yoga courses/seminars, etc. occasionally. Any type of association of the spiritual aspirants with the spiritual education of the Ishwariya Vishwa Vidyalaya has its impact on their attitudes and outlook and goes a long way in reforming and reconstruction of the society on ethical and moral foundations.

Majority of students seeking spiritual training by the Brahma Kumaris Ishwariya Vishwa Vidyalaya (50%) had long duration of more than 10 years of association with the Vishwa Vidyalaya followed by those with 1-5 years of association (30.67%) and others were 6-10 years of association (19.33%). Long duration of association with the Ishwariya Vishwa Vidyalaya as spiritual trainees indicates their transformation with a new outlook and values towards the society and the social issues. The impact of the spiritual education is demonstrated through their intensity and adherence to the basic philosophy of the Vishwa Vidyalaya of building a value based society.
The disciples undergoing spiritual training come from varied areas of occupation viz., service, profession, business, agriculture, political activity and social work, etc. Majority of them (57.23%) had their personal occupation in services followed by those in profession (15.33%), business (12%) and social work (12.67%). The urban oriented work of Ishwariya Vishwa Vidyalaya is likely to attract more disciples who are in service in the urban areas. Similarly those in profession and in business are also largely located in urban areas and hence their participation in spiritual training of the Brahma Kumaris Ishwariya Vishwa Vidyalaya is bound to be convenient. It is significant that those involved in social work are taking spiritual training imparted by the Ishwariya Vishwa Vidyalaya.

It is significant to find from the study that majority of the disciples/students of the Ishwariya Vishwa Vidyalaya were initiated to the spiritual training by their relatives (27.39%) and friends (31.21%). It is equally significant to find that self decision prompted them to join the spiritual training in case of substantial number of disciples (24.84%). However the initiation into the spiritual training of the Vishwa Vidyalaya through the Brahma Kumaris was very much limited (6.37%).

The Ishwariya Vishwa Vidyalaya provides training in spiritual oriented social and political preaching, etc. Majority of disciples/students have been influenced by spiritual training (45.29%) followed by those influenced by spiritual and social (31.76%) and those influenced by social aspects of spiritual training (6.47%). The
responses of the disciples/students indicate that the social and political aspects of the spiritual training had made greater influence on them. The major spiritual influence of the Ishwariya Vishwa Vidyalaya has a bearing on the individuals and on the social and political groups covered by the spiritual education of this world spiritual university. The Ishwariya Vishwa Vidyalaya provides spiritual education with a holistic approach to build a value based society and a political system that is based on ethical foundations.

The disciples undergoing spiritual training of the Ishwariya Vishwa Vidyalaya are largely apolitical. Majority of them (92.67%) did not belong to any political party. A small number of the disciples (7.33%) were associated with the political parties. However the spiritual training of the disciples has political impact as they are voters in elections and their spiritual inclination will influence them to elect ethically and morally strong candidates.

There is a very little change in the political affiliation of the disciples of the Ishwariya Vishwa Vidyalaya after they joined this institution for spiritual training. This shows their loyalty and ethical stand in their political views and affiliation.

The opinion of the disciples of the Ishwariya Vishwa Vidyalaya undergoing spiritual training reflect the contemporary political environment. Majority of the (44.28%) disciples perceive the political leadership in the country as 'corrupt'. Political leadership is perceived as communal by a smaller number of respondent disciples (9.96%). A good number of respondent disciples considered the political
leadership as indifferent (18.45%). Political leadership has criminal background according to a lesser number of respondent disciples (9.23%) of the Brahma Kumaris Ishwariya Vishwa Vidyalaya. A small number of disciples considered the political leadership as secular (11.07%) and efficient (7.01%). The contemporary evils of political leadership have been properly perceived by majority of disciples of the Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya.

Spiritual trainees of the Brahma Kumaris Ishwariya Vishwa Vidyalaya have expressed their anguish about the evils associated with the elections in our country viz., caste and communalism, religion, money and muscle power, etc. Majority of them have referred to money power influencing elections (3.6%) and muscle power (36%). Caste and religion play their role in elections according to lesser number of disciples (15.46%) of the Ishwariya Vishwa Vidyalaya. The experience of our country facing these problems in conducting fair and free elections has confirmed the fact that legal and procedural changes are not going to bring about the desired results in this vital area of political environment. The ultimate solutions to such evils influencing the elections lie in the change in values and ethical standards of the people through spiritual education on the lines of the spiritual approach of Brahma Kumaris Ishwariya Vishwa Vidyalaya.

The disciples of the spiritual training of the Brahma Kumaris Ishwariya Vishwa Vidyalaya have referred to rampant corruption, inefficiency, delay and favouritism and political interference in administration. These evils have been responsible for the present day
malaise in the administration of the country. Corruption in the administration has been mentioned by majority of respondent disciples (27.27%) while inefficiency has been mentioned by a smaller number of respondent disciples of the Brahma Kumaris Ishwariya Vishwa Vidyalaya (10%). Delay and favouritism in administration is mentioned by good number of disciples (24.55%) and political interference is indicated by a large number of respondent disciples of the Ishwariya Vishwa Vidyalaya (26.36%). Hence the objective of socio-political reconstruction of the society can be achieved only through the removal of these evils associated with the public administration. The solution to this problem of improving public administration and make it corruption free lies in building up the national character through developing individual character and improving ethical standards of those in administration.

The spiritual training of the Brahma Kumaris Ishwariya Vishwa Vidyalaya has helped the disciples in developing a vision about the political scenario that would herald a new and value based socio-political system in the country. Large majority of respondent disciples/students (94.67%) expressed the view that they had developed a vision for the future political scenario for the country. This brings out the impact of spiritual training in creating and broadening the vision of the spiritual trainees about the political future of the country.

The spirituality trained disciples of the Brahma Kumaris Ishwariya Vishwa Vidyalaya have mentioned some very significant
traits for political leaders in the country. Political leaders must have
good education according to 14.65 percent of the respondent disciples.
Leadership must vest with young and youthful according to 7.32
percent of the disciples. A leader must have mass contact according to
7.32 percent of the disciples. A good number of disciples of the
Brahma Kumaris Ishwariya Vishwa Vidyalaya (13.69%) have opined
that a leader with experience in social work and experience in
coops/educational institutions, etc. should be preferred. A small
number of disciples (4.78%) felt that a leader with participation in
Panchayat Raj institutions would be useful to serve the electorate. A
leader with proper understanding of social and economic issues can
be useful for the people according to good number of respondent
disciples (13.69%). A small number of disciples (7.64%) felt that a
leader without criminal background should be elected to serve the
people. A combination of these various positive attributes of a political
leader has been preferred by 97 respondent disciples pursuing
spiritual education in the Brahma Kumaris Ishwariya Vishwa
Vidyalaya.

Reservation for women in the membership of state legislature
and the parliament has been supported by a large majority of
respondent disciples/students of the Prajapita Brahma Kumaris
Ishwariya Vishwa Vidyalaya (80%). In a patriarchal family and social
system women have always been neglected in the social and political
fields. This type of age old attitude of ignoring the freedom for women
to come forth in society is largely overcome and majority of people
have realized the importance of women empowerment through measures like reservations in political representations.

Reservation for women in local self government has been supported by large majority of disciples of the Vishwa Vidyalaya (74%) covered by the study. The reservations for women membership in Panchayat Raj institutions have already been implemented in all the states. The 33 percent reservation for women in legislature and parliament is still pending before the Lok Sabha.

Brahma Kumaris Ishwariya Vishwa Vidyalaya has been supporting this policy of reservation to women and it believes in women playing an important role in spiritual orientation of the society for solving various socio-political problems in the country.

The demand for caste based reservation in Assembly and Parliament has been opposed by majority of the respondent disciples of Ishwariya Vishwa Vidyalaya (70%). The demand for caste based reservation is however supported by a small number of disciples undergoing spiritual training (24.67%) in the Brahma Kumaris Ishwariya Vishwa Vidyalaya.

Caste based reservation in local self government institutions has been opposed by large majority of disciples of the Brahma Kumaris Ishwariya Vishwa Vidyalaya (67.33%). The spiritual training of the Ishwariya Vishwa Vidyalaya emphasizes the social development without caste considerations. The same is reflected in the responses of the disciples/students of the Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya.
Social evils prevalent in the society need to be eradicated for a new and vibrant society. Social reconstruction is needed by removing social evils like alcoholism, addiction to drugs, harassment of women for dowry, discrimination against women, child marriage, etc. The spiritually trained disciples of the Brahma Kumaris Ishwariya Vishwa Vidyalaya have made their contribution in the direction of removing the above mentioned social evils.

Majority of the disciples (26.43%) have been able to bring about change in the approach of the people around them regarding the evils of alcoholism.

A good number of disciples (20.72%) have attempted to induce people in overcoming drug addiction.

A lesser number of disciples of the Brahma Kumaris Ishwariya Vishwa Vidyalaya (15.43%) have been able to convince people about the evil of dowry harassment.

A good number of disciples of the Ishwariya Vishwa Vidyalaya (21.99%) have been able to convince people against discrimination against women in social and other fields.

A small number of disciples of the Ishwariya Vishwa Vidyalaya (13.95%) have convinced people against the evil practice of child marriage.

A still smaller number of 7 disciples (1.48%) of the Ishwariya Vishwa Vidyalaya have made efforts to eradicate other social evils in their respective areas.
The spiritually trained disciples or students of the Brahma Kumaris Ishwariya Vishwa Vidyalaya have been positively involved in changing the approaches of people with regard to various maladies and evils in our society. Thus the real remedy in restructuring the society lies in spiritual orientation and the spiritual education imparted by the Brahma Kumaris Ishwariya Vishwa Vidyalaya.

The spiritual trainees have followed different methods to change the attitudes and approach of people towards the social evils. These methods include (i) conducting of lectures by experts, (ii) organizing seminars, (iii) organizing video exhibitions and (iv) enrolling people as disciples of Brahma Kumaris Ishwariya Vishwa Vidyalaya, etc.

A substantial number of 35 respondent disciples of Brahma Kumaris Ishwariya Vishwa Vidyalaya (15.42%) conducted lectures by experts to overcome their vices and social evils. A good number of 22 respondent disciples (9.69%) resorted to organizing seminars for enlightening the participant about social evils and the need for reconstruction of the society. Majority of 40 respondent disciples of the Brahma Kumaris Ishwariya Vishwa Vidyalaya (17.62%) involved in organizing video exhibitions about vices and social evils, so that the audience would be influenced to follow a virtuous life and value based attitude towards social issues. A good number of 33 respondent disciples of the Brahma Kumaris Ishwariya Vishwa Vidyalaya (14.54%) involved themselves in enrolling people as disciples of Brahma Kumaris Ishwariya Vishwa Vidyalaya. A large number of 97 respondent disciples of the Vishwa Vidyalaya (42.73%) involved
themselves in other ways of reforming people to overcome their vices and social evils for the reconstruction of the society. The respondent disciples of the Brahma Kumaris Ishwariya Vishwa Vidyalaya have mentioned more than one method of changing the attitude and approaches of people in the process of reconstruction of society for a value based and peaceful life for individuals.

The positive impact of the spiritual education of the Ishwariya Vishwa Vidyalaya has been apparent from the fact that a large number of 138 spiritual trainees (92%) had overcome their habits after joining the Vishwa Vidyalaya. However it is discouraging to find through personal interviews that 12 respondent disciples (8%) had not been able to overcome their habits.

The habits overcome by the respondent disciples/students of the Brahma Kumaris Ishwariya Vishwa Vidyalaya included (i) addiction of alcohol, (ii) consumption of drugs, (iii) eating non-vegetarian food, and (iv) smoking. The study has revealed that majority of 23 respondent disciples had abandoned the eating non-vegetarian food after joining the Ishwariya Vishwa Vidyalaya. A good number of 14 respondent disciples of the Vishwa Vidyalaya (8.97%) had stopped smoking subsequent to their joining the Vishwa Vidyalaya. A lesser number of 10 respondent disciples (6.41%) indicates that they had overcome the addiction to alcohol and 2 respondent disciples (1.28%) mentioned that they had overcome the addiction to drugs. A large number of 107 respondent disciples of Brahma Kumaris Ishwariya Vishwa Vidyalaya had overcome their
other vices after they joined the Vishwa Vidyalaya for spiritual training.

The spiritual training imparted by the Brahma Kumaris Ishwariya Vishwa Vidyalaya has made positive impact in bringing about a change in the life style of the spiritual trainees and this the Vishwa Vidyalaya has been instrumental in social change and reconstruction of the society.

A positive assertion has been made by large majority of 147 disciples (98%) of the Brahma Kumaris Ishwariya Vishwa Vidyalaya that the social evils and personal vices can be avoided by the preaching and spiritual training. Thus spiritual institutions like Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya can be an effective instrument in overcoming personal vices and social evils.

It is encouraging to find that all the 150 respondent trainees of the Ishwariya Vishwa Vidyalaya covered by the study have affirmed that the present spiritual teaching and training of this Vishwa Vidyalaya can help in improving or in reconstructing of political and social order in the country. The field survey and the personal interviews with the spiritual trainees of the Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya have revealed that the spiritual training has inculcated a proper spiritual attitude among the spiritual trainees. Further the trainees have been actively participating in social activities leading to reforming the common people who are afflicted by personal vices like drugs and alcohol addiction, smoking, non-vegetarian consumption, etc. The spiritual trainees have also actively
participated in programmes leading to removal of social evils like dowry harassment, gender discrimination against women and child marriages, etc. Hence the Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya has been able to achieve the objective of socio-political restructuring to a reasonable extent.

6.13 Socio-Political Restructuring – Responses of Brahma Kumaris

The age composition of the majority of the respondent Brahma Kumaris in the study area indicates a greater concentration in the younger age groups of 20-30 and 30-40 years. Educational status of the Brahma Kumaris is high as large majority of them had degree level of higher education. Female Brahma Kumaris are more in number (87%) compared to male Brahma Kumars (13%) covered by the study. Private business occupation was the family occupation of large majority of respondent Brahma Kumaris.

Large majority of respondent Brahma Kumaris/Kumars (96%) were whole time disciples/volunteers fully devoted to the work of the Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya. majority of the Brahma Kumaris belonged to varied type of families involved in service, profession, agriculture, political workers, social activists, etc.

Large majority of the respondent Brahma Kumaris had been associated with the Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya for the last 10 years and more. The initiation of the respondent Brahma Kumaris was facilitated largely through relatives, Brahma Kumaris and through self decision. Majority of the
respondent Brahma Kumaris joined the Brahma Kumaris Ishwariya Vishwa Vidyalaya at an young age of 10-20 years and 20-30 years.

Majority of the Brahma Kumaris were familiar with the Brahma Kumaris Ishwariya Vishwa Vidyalaya before joining it. Large majority of the respondent Brahma Kumaris were unmarried (85%). Opposition to joining the Brahma Kumaris Ishwariya Vishwa Vidyalaya from the parents was mentioned by only a small number of 37 respondent Brahma Kumaris. Spiritual inclination led to the joining of the large majority of respondent Brahma Kumaris (84%) strong will for social work was another factor leading to their joining the organization.

Majority of the Brahma Kumaris covered by the study have referred to some major personal and social evils viz., smoking, gambling, non-vegetarian eating, alcohol and drug addiction, dowry harassment of women, gender discrimination, child marriage of girls, restriction on social movement of women, ill treatment of wives by husbands, etc.

There has been an improvement among the disciples who underwent spiritual training by the Brahma Kumaris Ishwariya Vishwa Vidyalaya. A majority of 41 respondent Brahma Kumaris mentioned that there has been an improvement among the disciples undergoing spiritual training to a tune of more than 50%. An improvement of 10 to 20 percent has taken place according to 25 respondent Brahma Kumaris. Improvement of 21-30 percent is indicated by 12 Brahma Kumaris while 22 Brahma Kumaris mentioned that improvement among the spiritual trainees ranged from 31 to 50 percent.
The respondent Brahma Kumaris have involved in social work like flood relief (67), rescuing bonded labour (24), rehabilitation of beggars (8), helping orphans (64), remarriage of young widows (10), health and sanitation in rural areas and slums in urban areas (55 Brahma Kumaris).

Large majority of persons addicted to various vices have been reformed by the spiritual teachings of Brahma Kumaris under the Brahma Kumaris Ishwariya Vishwa Vidyalaya. A total number of 2655 drug addicted persons have been reformed by the respondent Brahma Kumaris. A large number of 2019 alcohol addicted persons have been reformed by the respondent Brahma Kumaris and maximum of 5109 persons have absolved themselves from non-vegetarian food consumption. A large number of 2855 persons have left smoking and 450 others have overcome other vices due to the spiritual teachings of the respondent Brahma Kumaris.

Corruption in political field has become a great evil in the country. Corruption among politicians and ministers has been indicated by 77 respondent Brahma Kumaris. Corruption among officials is mentioned by 60 Brahma Kumaris. Malpractices in election is referred to by 51 Brahma Kumaris and communalism and criminalization of politics are the evils in political fields according to 50 Brahma Kumaris.

Political evils have to be removed through Yoga education (76), lectures and workshops (78), spiritual publications (50), public awareness (63 Brahma Kumaris) as mentioned by the respondent
Brahma Kumaris. All these remedies are basically related to the spiritual approach towards removing political evils.

Brahma Kumaris believed that spiritual approach is the ultimate solution towards reforming political life styles of politicians and approach of voters.

The present level of representation of women in Assembly and Parliament is not found adequate by majority of respondent Brahma Kumaris. Further majority of respondent Brahma Kumaris felt that the proposed legislation for 33 percent reservation for women in Assembly and Parliament was not adequate. More representation was needed for women in Assembly and Parliament. This perception of the Brahma Kumaris is justified since nearly 50% of the population in India consists of women.

6.14 Hypotheses and the Results

The research study has been conducted with three hypotheses. The same have been examined in the light of the research findings based on the responses of the selected disciples/trainees and the selected teacher Brahma Kumaris associated with the Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya in the 8 centres in Karnataka state. The results of the hypotheses based on the research findings have been presented.

Hypothesis No. 1

"The spiritual education imparted by the Braham Kumaris Vishwa Vidyalaya has made a positive impact on the students outlook and life styles".
The hypothesis is accepted and vindicated in the light of the responses of the students of the Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya covered by the study.

It is found that large majority of 138 respondent disciples (92%) of the Brahma Kumaris Ishwariya Vishwa Vidyalaya have mentioned that they have overcome their personal vices like addiction to alcohol, drugs, smoking and other vices after joining the spiritual training of the Vishwa Vidyalaya.

**Hypothesis No. 2**

"The spiritual programmes conducted by the Brahma Kumaris Vishwa Vidyalaya are inadequate for the social transformation in the present context".

The hypothesis is accepted in view of the enormous social problems like gender discrimination, harassment of women for dowry, child marriage, ill treatment of wives by husbands, etc. are still prevalent on a large scale despite the efforts made by the Brahma Kumaris Ishwariya Vishwa Vidyalaya during the last 60 years after independence.

**Hypothesis No. 3**

Spiritual training and Yoga therapy of the Brahma Kumaris Vishwa Vidyalaya is useful in socio-political reconstruction".

The hypothesis is accepted. The two types of respondents – the disciples and the Brahma Kumaris (teachers) have been able to convince the audience in their respective areas about the social and political evils through lectures by experts, seminars and workshops,
video exhibitions and through yoga meditation, etc. This has results in
the transformation of the outlook of the participants in such spiritual
exercises relating to social and political evils.

6.15 Suggestions

The study has revealed some areas of concern in the political
and social reconstruction of the contemporary society. With the
spiritual orientation for the political and social reconstruction of the
society the following suggestions have been offered in this direction.

The prevalent political system based on democratic form of
government has failed to deliver the expected benefits to the common
man. The rule of majority has subsumed the rights of minority in this
system. In the multiparty democracy the ruling party is called the
party in power and the other party or parties are called the opposition.
This nomenclature generates the wrong kind of attitudes. While those
in power become conscious of their being in authority the other
parties come to believe that their role is just to oppose those in power.
These attitudes give rise to confrontation and negativity which are not
conducive to cooperation between parties for the greater good if the
society and the nation. Political parties work to promote their narrow
interests. Parties compete with each other in their lust for office and
carry out populist measures even if it hurts the country in the long
run. Failings of democracy and corrupt ways of politicians have led
many people to think of alternatives like the military rule. But the
fallacy of this type of governance has been proved time and again by
the disastrous, failures of military regimes the world over. Military rule
very often turn out to be the rule of brute force resulting in atrocities on civilian population.

Theocratic rule is experimented in some countries. It imposes a certain kind of order and social norms based on one religion, it represses the religious and cultural rights of those professing other faiths. Equally repressive are the one party dictatorships, all whose energies are directed towards perpetuating the rule of those in power.

Thus it is found that all the political systems prevalent in the world either have inbuilt inflaws or are abused by politicians for their narrow interests. This is inspite of the fact that the constitutions of most countries speak of upholding justice, equality and freedom.

It is therefore suggested that it is time that social scientists constitutional experts and concerned citizens together make an endeavour to create a system geared for universal welfare that has inbuilt incentives to promote cooperation between different sections of society and political groups. Such a system which also contains disincentives for factionalism divisiveness and confrontation can put a nation on a harmonious path to development. The architects of such a system would be citizens who are free from the vices of lust, anger, greed attachment and ego. This would entail a mass spiritual awareness campaign to educate and empower the people so that they bring out the best values within them. Spiritually awakened citizens would elect leaders who will lead by great values and principles.

Our legislative bodies, both at the national and state level have failed to become the glorious instruments of law making based on
serious discussions and debate. Momentous legislations are passed often without adequate debate or even the quorum. The question of prescribing a minimum educational qualification for the legislators has often been discussed but not pursued. Law making has become complex. Hence it is necessary for the legislators to understand the meaning and purpose of the laws they pass. While minimum qualifications are prescribed for all types of public positions the legislators have not been covered by such stipulations. People have to elect the candidates who are in the field. Hence it is incumbent on the political parties to evolve their own norms for selection of candidates so that the quality of debates in the legislatures and overall performance of elected people improve. The Representation of People's Act may be amended, if need be, to provide for minimum qualification for candidates contesting for Parliament and State Assemblies.

There is need for electoral reform in our country to reduce the influence of money and muscle power. Political parties should agree for reforms relating to fund raising and election expenses. They should also evolve a code of conduct for their members particularly legislators and Panchayat Raj functionaries. There is also need for delineating specific norms with regard to politician-bureaucrats relationship. Further the evil of criminalization of politics must end and nexus between politicians and anti-social elements must be broken.

Political reforms should take place at party levels. Inter-party discussions and free expression of views must take place to bring about transparency in the working of political parties.
The coalition politics has become a feature in the political arena in the country. Internal pressures from coalition partners bordering on blackmail have become a great hindrance to good and cohesive governance. There is need for strictly adhering to a common minimum programme before and during elections. Further the coalescing parties must follow a code of conduct to ensure smooth and effective functioning of the government. There is also need for removing the loop holes in the Anti Defection Law and prevent party hopping and further splintering of political parties.

People's awareness has to be created for choosing proper representatives in election. The voters judgement of electing proper candidates should not be clouded by considerations of caste and religion or temporary allurements. Public opinion and pressure can have an impact on the functioning of the people's representatives. It is desirable to form voters councils in all the constituencies to oversee the functioning of the elected persons and to act as a check on erratic public men. Intellectuals, professionals and social workers who normally shun active politics, should come forward to form these 'voters councils'.

Training of legislators and politicians is desirable as they are involved in the governance at various levels. It is essential to chart out suitable training courses for them and also for the elected members of the Panchayat Raj institutions. It is suggested that a degree or a diploma course in public affairs should be conducted by the universities for prospective politicians and public men. A national
institute should be set up for their training. The institute should work out the nature and categories of various programmes for adequate training and orientation of public representatives.

The system of governance gets proper appreciation only with probity in public life. International surveys have indicated that India is among the most corrupt nations. Rampant corruption had eroded the faith of the people in the very system of governance. Funds earmarked for Dalits do not reach them fully. Major part of the funds is misappropriated. There is criminal nexus between corrupt politicians, dishonest bureaucrats and unscrupulous businessmen and power brokers. Corruption is so widespread that a new term has come into vague – Kleptocracy i.e. government by corrupt.

Political corruption is of three types.

- **Nonfeasance** i.e. failing to perform the required duty.
- **Malfeasance** i.e. commission of some act which is positively unlawful and
- **Misfeasance** i.e. the improper performance of some act which a person can properly do.

Politicians are alleged to be guilty of all these three in the popular mind. The Ethics Committees in Parliament and Assemblies have not ensured probity in public life. Political will is necessary to achieve the desired objective. Consensus among major political parties is a must on our democratic system.

The spiritual centres of Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya are largely urban oriented and the spiritual
activities of Brahma Kumaris cover urban people undergoing the spiritual training as regular or occasional students of Yoga meditation. Hence the rural areas covering vast population of the country are denied the benefit of spiritual training. This imbalance needs to be set right by opening up the centres in rural areas by the Brahma Kumaris Ishwariya Vishwa Vidyalaya. The various social evils like discrimination and exploitation of women, child labour, child marriages, violence against women and dowry harassment, etc. are more rampant in rural areas. Hence the Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya should try to cover rural areas by opening their spiritual centres.

Majority of the disciples/students/trainees and the Brahma Kumaris/Kumars covered by the study have been initiated to the Brahma Kumaris Ishwariya Vishwa Vidyalaya by relatives and by their own self-decisions. A small number of them have been initiated into this Ishwariya Vishwa Vidyalaya by the Brahma Kumaris who have been working for the Ishwariya Vishwa Vidyalaya. Hence the Brahma Kumaris/Kumars who are whole time disciples and working for the Vishwa Vidyalaya should become more active in initiating fresh disciples for training and for correcting their vices through spiritual practices and yoga meditation.

Spiritual education should form part of the curriculum at various stages – primary, secondary and higher education. The Ishwariya Vishwa Vidyalaya should try to impress upon the people's representatives like MLAs and MPs to take up this issue and
pressurize the governments to make spiritual teaching compulsory at lower and higher education level. The Brahma Kumaris should visit the schools and colleges and with the cooperation of the heads of these institutions should conduct lectures/seminars, etc. on the importance of Yoga Meditation for both the students and the teachers.