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British under the nomenclature of Parliamentary Democracy: the very system that kept us subservient for nearly 150 years.

As a result, the politics of free India engendered destructive individualism rather than constructive democracy. Today, we do not come across an elected leader within the framework of political parties. Each leader prefers to form an acquiescent band of sycophants. This indicates regression towards feudalism, rather than progress towards true democracy.

Propelled to power by Gandhiji, the rulers of newly independent India marginalized those who had sacrificed everything they had and made invaluable contributions to attain freedom. They rewrote the destiny of this nascent democracy arbitrarily, discarding the genius of others. Later on, they unscrupulously rewarded the most corrupt politicians with ministerial berths, merely to acquire power.

The alternative to this band of self-serving leaders is no better. Other political parties promise better governance, ironically, by unabashedly securing the support of legislators through horse-trading. And in those states where these same parties are in power by sheer default, it is difficult for them to rein in dissent and factionalism.

In these circumstances, how is it possible for them to eradicate the all-pervading corruption in the government and do something for the welfare of the common man? This sums up the story of 57 years of politics in independent India.

The politicians of post-independent India failed to understand the importance of life within a social system. In their lust for power, they nibbled and gnawed at the very core of our social structure. Some mutilated society by inciting archaic caste-based sentiments. Others maimed national unity by instigating regional sentiments. The country was divided in 1947 on the basis of religion. But, they failed to learn a lesson from this and did nothing to nurture the spirit of co-existence. On the contrary, their insatiable avarice for power led them to foment communal disharmony.

Indian philosophy does not have a parochial outlook. It does not discriminate against anyone on the grounds of creed, caste or colour. It teaches us to treat everyone equitably as human beings. Had it not been for this, Indian