CONCLUSION

G. Ramachandran had immortalised his name in the history of India through his work towards social welfare and his contribution to rural development. He had the singular privilege of associating himself with almost all the makers of Modern India and played a vital role in rural reconstruction and education. He was one of the finest specimens, the Gandhian era has produced. G. Ramachandran was one of the most authentic interpreters of Gandhian thought, peace and non-violence.

It is well known that all that Mahatma Gandhi did both in South Africa and in India was characterised by a kind of unyielding determination and the greatness of Mahatma Gandhi was that he infused the same kind of vision in several of his followers who after him with courage of conviction trod along the path he desired them to choose. The vast majority of Indians today, including eminent political leaders have not known Gandhiji and the men of his generation or the ideals that animated them. G. Ramachandran and his monumental work may serve to induce the younger generation to know the Gandhian life style and to understand the perspectives of Gandhian ideology.

G. Ramachandran had a singular distinction of being a disciple of both Gurudev Rabindranath Tagore and Mahatma Gandhi. His life and thoughts were moulded by two of the greatest men of India, Mahatma
Gandhi and Gurudev Tagore. It was his endeavor to bring about a synthesis of the ideals of these two great men in his own life and in his works in Gandhigram.

He has been one of the earliest Gandhian constructive workers who tried to promote the idea that despite several areas of peripheral differences in their perception, Tagore and Mahatma Gandhi respected and loved each other and there were no serious differences of opinion between these great modern leaders who shared common goals and cherished common ideals. In the broader sense they complemented each other. G. Ramachandran acted like a sort of bridge between these two great men of India.

The contribution of G. Ramachandran to the promotion of Gandhian thought and life has been hailed highly and is significant. He had brought in the Gandhian field an amalgam of the holistic approach of Tagore, the spiritual guidance of Vinoba Bhave and the dynamic humanism of Pandit Jawaharlal Nehru. G. Ramachandran was a soldier of the Grand army of Gandhian Constructive workers. He tried to establish a new society based on Gandhian principles. He followed the Gandhian principles like Ahimsa, Satya, Welfare of all, Trusteeship and non-possession, self-reliance, self-sufficiency, Swadeshi, simple and plain living etc. He devoted his entire life to the promotion of Gandhian ideals through Constructive programmes.

G. Ramachandran was a life-long teacher. He was a strong advocate of Mahatma Gandhi’s Basic Education. Mahatma Gandhi was not very much
in favour of British system of education and asked students to boycott the schools and colleges. In the field of education G. Ramachandran amalgamated the education of the head, heart and hand. G. Ramachandran had the privilege of education both in Shantiniketan and in Sabarmati. His message was education should be need-based and skill-oriented. In order to achieve his cherished goal he founded an institution called ‘Gandhigram’. Gandhigram has been hailed as a very bold experiment in translating the Gandhian vision of social transformation and Tagore’s passion for orderly development through education, arts and cultural rejuvenation. The main objective for developing the Gandhigram was not merely development but to establish a casteless, classless and war free society. Gandhigram has now acquired a special reputation of unifying and synthesising academic learning, productive work and village work and in making this experiment, the leadership of G. Ramachandran provided was inspiring and matchless.

Apart from his eminence as an educationalist, he is remembered for his great contributions in the Gandhian Socio-Economic revolution. He considered the service to the poor as the responsibility of an individual and worked hard for them. Hundreds of the poor and the destitute earn their livelihood, under the care of his trust. He spent a considerable part of his lifetime in the upliftment of rural people. The motto adopted by the Gandhigram Rural Institute is “the country progresses as the villages prosper”. He was born in an upper class family and worked with the upper class for downtrodden people, to solve their problems like poverty, ill-health,
illiteracy etc. The manner in which he plunged into the Harijan Sevak Sangh's work as soon as he completed his training under Mahatma Gandhi won him admiration all around in the 1930's. The courage he displayed when he participated in the Vaikom Temple Entry Satyagraha has now become part of the heroic struggle for justice and human rights. The uncompromising zeal and dedication he showed in making the removal of untouchability campaign a meaningful exercise with people's participation is quite characteristic of a social reformer of the highest order. He never looked back but always looked forward in his campaign for the uplift of the poor people. To G. Ramachandran, life is a precious gift of God and realisation of life is service to the poor.

As a revolutionary in his school days, he was attracted by the Gandhian ideals and plunged into the freedom movement. For G. Ramachandran Politics was not a tool for self-glorification but an opportunity to serve. He had no political ambition. He was an idealist and visionary, like his master. He succeeded in putting into practice what Mahatma Gandhi taught him and showed him. He practiced what he preached and preached what he practiced. G. Ramachandran hesitated to join in the struggle for Responsible Government led by Travancore State Congress in its initial stages because he waited to see if the new state congress was as non-communal as it claimed to be. He was not at all a biased or royalist politician because he sincerely participated in the struggle for responsible Government in Travancore. He was the connecting link between Mahatma Gandhi and
Travancore State Congress. He worked as the faithful messenger of Mahatma Gandhi in State Congress activities. G. Ramachandran was not at all an opportunist. He strengthened the State Congress through the constructive programme. His meritorious service as a minister in Pattom A. Thanupillai’s Cabinet and as a member of Rajya Sabha is remarkable.

G. Ramachandran did not believe that powerful nations and their governments will ever make the peace in the world, but it is the common man who promotes peace. G. Ramachandran was an authentic interpreter of Mahatma Gandhi’s visions and ideas in the post independent era. He was also a votary of peace and conducted tours to preach the ideas of Mahatma Gandhi and his non-violence.

G. Ramachandran’s unique personality manifested the genius of the organiser, a teacher and a social worker. He was also a brilliant speaker, writer, journalist, parliamentarian and an administrator. He was hot tempered, punctual and rigid in his dealings, but possessed a great love in his heart. He believed in the harmony of all religions, the welfare of rural society and the removal of illiteracy and to a certain extent he realised his ideas successfully. He led a simple life like his master and upheld the slogan of non-violence. He was not a man to sit idle. He founded a trust called Madhavi Mandiram Lok Seva Trust and continued as a social worker till his last. If a leader is to be judged by his contributions to the society G. Ramachandran ranks among the foremost Gandhians in India. He turned out
hundreds of Gram Sevaks, teachers and workers who continued to keep the flame of Gandhian spirit burning.

G. Ramachandran was a valiant fighter in the freedom struggle, an uncompromising crusader waging unremitting war against cold traditionalism, an emancipator of the destitute and the down-trodden, a lover of children, a relentless peace maker, an outstanding educationalist, a forceful orator, a prolific writer and a great connoisseur of art and literature. The rhythm and beauty of his English is to be heard and enjoyed.

G. Ramachandran was a rare combination of heart, intellect, imagination, scholarship and humour. He kept himself abreast of both national and international affairs. He was one of the greatest authorities on Gandhian studies.

The public life of G. Ramachandran for nearly seventy five years had been devoted to the rural uplift of India strictly on the ideals of Mahatma Gandhi. Noble heritage, wide reading, efficient training under eminent leaders and constant contact with distinguished personalities of India and abroad, supplemented by his gifted eloquence, helped him to establish his personality and individuality. He was, beyond doubt one of the Mahatma Gandhi’s heirs and successors. The history of the cultural awaking of India can never omit to record the worthy contributions of Desikottama G. Ramachandran.
1. Findings of the study

   Major findings of the study are summarised as given below.

1. G. Ramachandran’s work and lifestyle was moulded by Mahatma Gandhi and Rabindranath Tagore.

2. He was one of the earliest Gandhian constructive workers.

3. G. Ramachandran reconciled the Gandhian approach and the mind of Rabindranath Tagore and he acted like a sort of bridge between these two great men of India.

4. He had brought in the Gandhian field an amalgam of the holistic approach of Rabindranath Tagore, the spiritual guidance of Vinoba Bhave and dynamic humanism of Pandit Jawaharlal Nehru.

5. G. Ramachandran was a strong advocate of Mahatma Gandhi’s Basic Education.

6. In the field of education G. Ramachandran amalgamated the education of the head, heart and hand.

7. G. Ramachandran was the founder of Gandhigram University and he had experimented Gandhian and Tagorian vision of education there.

8. G. Ramachandran worked for the uplift of the downtrodden people.

9. He was not at all a biased politician.

10. G. Ramachandran was the faithful messenger of Mahatma Gandhi.
11. He was the connecting link between Mahatma Gandhi and the Travancore State Congress while the struggle for responsible government was going on in Travancore State.

12. He was an authentic interpreter of Mahatma Gandhi’s visions and ideology in the post independent era.

13. G. Ramachandran and his monumental work may serve to induce the younger generation to know the Gandhian life style and to understand the perspectives of Gandhian ideology.

2. Suggestions

1. Comparative studies of the visions and ideology of great men in India need to be undertaken. For example visions, life style, activities of Sri Rajagopalachari and G. Ramachandran.

2. A comparative analysis of old Indian education system and modern education system in India can be conducted.

3. Such studies help to maintain a good society based on good values and morals.

4. There are a good number of freedom fighters, social reformers and Gandhians in India. But only a limited number of studies have taken place. So similar studies are essential.

5. Future studies should be made in connection with the influence of G. Ramachandran on present leaders and present society.
6. Studies can be made in connection with Mahatma Gandhi's self-sufficient villages and village economy with Globalisation.

7. History is the sum total of biographies of great men. So such studies may be encouraged.

8. Gandhi's Basic Education is a solution for the drawbacks of present education system - a study needs to be undertaken.

To conclude, the present study has discussed the services of G. Ramachandran to humanity. It mainly spreads in the social, cultural, political and educational fields. This study has examined the various aspects of the life history of G. Ramachandran and has revealed that G. Ramachandran worked in many fields for the well being of the society. He followed the footprints of Mahatma Gandhi and tried to establish a society based on the principles of Mahatma Gandhi. He is the model and inspiring force of the people.