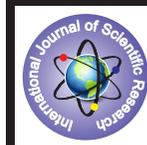


Swadhyay Movement and Ideological Change in Youths



Sociology

KEYWORDS :

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Introduction :

Person accepts (uses) a tradition to fulfil his needs, we call it social organization. There are many organizations like religion, family, marriage, state, properly and entertainment. Religion also is an important organization which can be seen today also. A nation may be a developed or developing, religion can be seen in every nation. Technology has also increased with the development of science and social problems have also increased due to this development. Today a person takes help of prayer and yoga to get peace and solution and to release from tension. Religion releases a person from tension.

According parson's thoughts society is an organization. This organization consists of several factors. One factor is associated with other factor. Change occurred in a factor brings revolution in total social organization. Religion is an organization. Changes occurred in its values and thinking bring revolution in various factors of social life like family, marriage, economics affecting total society.

India is a secular country. There are many religions and sects here. Swadhyay movement is a matter commented with vaidic culture. So many movements can be seen in society from vaidic age like Brahma Samaj, Prarthana Samaj, Arya Samaj etc. Movement of Pandurang Athavale is concerned with spirituality. It can be seen in practice. He has received Roman Magnese award for his success of introduction of spirituality in practice of people. Swadyaya movement re-establishes values of vaidic religion and culture and also accepts recent values of humanity, individual freedom universal brotherhood, democracy and science and technology. Swadyaya movement brings ideological revolution. This movement is far away from any caste, creed, religion or sect. One can see divine brotherhood and humanity here. Swadyaya movement tries to send values and good conducts unto the last downtrodden of society. This movement can be seen among 24 countries including India. It can be seen in rural community of Gujarat and Saurashtra also. It can be seen in rural and urban community also. Having a feeling of universal brotherhood", people of every caste, religion and sect, join with this activity.

Any movement may be of three kinds :

1. Long term movement
2. Short term movement
3. Aim or object oriented movement aim or object of this movement is to improve life, development of life. Effects of this movement are long term. Effects of long term movement can be seen socially in practice. Try of this study is to examine what are the effects on behavior due to this movement by the researcher.

Spirituality affects on all practices of human. Well-arrangement. Social revolution can be seen here keeping devotion activity as base by ideological change. Member of this movement would not ask from the host except water, light and carpet. Value of Hindu culture says that : Do not take their life anything freely. People are shaping their life by this religions thinking.

Try has been made in the present study problem of the study to examine ideological changes occurred in social, economic, political, professional, religious and spiritual matters due to swadhyay movement among youths of Nandej region of Ahmedabad district.

Selection of sample and collection of data :

Nandej religion of Daskoi taluka of Ahmedabad district of Guja-

rat state has been selected as research area of the study. Youths of 18-45 age group, engaged in this movement from last three years were selected for study. Five Youths were selected for study. Five youths were selected from each village, after making a list of followers of this movement with class interval method randomly from 20 villages. In this way, total 100 youths were selected for study. Information was collected by personal interview method, meeting them personally. Try has been made understand the effects happened in the matters like type of family, mutual relation among family members, family friction, generation gap between two generation, perspective regarding marriage, concepts of selection of life partner, marriage ceremony, age of marriage, Dowry, divorce, profession in the economic field, selection of leader in political field, untouchability in religious field etc were noted which were occurred due to joining of this movements.

Analysis of Data :

1. Swadyaya movment and social effects among youths :

95.75% respondents are staying in joint family. Family decisions i.e. social, economic, political and educational decisions were taken by the main person of the family i.e. father. But due to joining with swadhyay movement and due to devotion-procession, involvement of youths in decision making of family is increased. Opinion of youth is considered important. Generation gap has been decreased. Father and son respect each other. Difference of opinion is increased. Friction between husband and wife has been decreased. Both are trying to understand each other.

37.5% respondents are married. While 72.5% respondents are unmarried. 31.25% respondents have been married between 22 to 25 age in this way, they married at legal age of marriage. No child marriage has been occurred.

Majority of respondents (50%) believed to marry in their own caste. No respondents accept love marriage and proportion of selection of wife but with the consent of parents was 35%. Majority of respondents (75%) believe marriage ceremony by vaidic rituals. While in less proportion (25%) give importance to ancient (mythological) rituals. All the respondents (100%) believe marriage as a sacred culture. So ritual is considered importance. Majority of respondents (50%) believe marriage as binding of in all the future births. In the present study, youths do not give importance to divorce. Due to impression of swadhyay movement. 87.5% respondents do not believe in dowery in form of money or ornaments or material due to impression of swadhyay movement. 87.25% respondents believe in widow remarriage.

If we see in respect to untouchability majority of youths (95%) take meal at untouchable youths. During diwali meeting In swadhyay movement many youth, take meal with Harijan friends or call them to their home for lunch or dinner.

At marriage ceremony also majority of youths (80%) call their untouchable friends are give meal them with other guests of their own caste.

Venerable dadaji has given a thought of "relation of blood maker" rather than "relation of blood". God who has made my blood, he himself has made blood of others. So we are the children of one father (i.e. God). Due to this understanding social distance of untouchability has been decreased among majority of youths (80%)

2. Political Effects of Swadhyay Movement :

Majority of youth (93.75%) believe that problems of village should solved in the village itself, due to coming of thoughts of swadhyay movement in their life. They advocate of cooperation instead of friction. They place their voice (opinion) in selection of leader. They believe in maintaining unity and well-arrangement of village with the use of medium of devotion. Devotee has received a thought that God has resided in him due to experiment of three-time devotion. (Tri-Sandhya). So he would be purchased by money power. If myself would be purchased, The God will not like it. So he believed far away from any temptation.

Majority youths (96%) select leaders on the basis of value and without any bias of personal benefit in the election of Gram Panchayat, Taluka Panchayat, member of district panchayat or legislative assembly. They consider importance of working capacity of candidate rather than caste or religion of candidate. 95% youths select evolving leadership instead of traditional one.

3. Economic Effects of Swadhyay Movement :

Due to thoughts of Swadhyay, 100% respondents believe that any profession is a mean of livelihood. Work is worship. It is best to offer our working power in the fact of God.

4. Religious/Spiritual Effects and Swadhyay Movement :

Today we hear tune of complaint and disappointment from all sides. Venerable Dadaji welcomed energy of youths and has given concept of DIVINE BRAIN TRUST.

DIVINE BRAIN TRUST means an unit for youth possessing common age-common interest. Ven. Dadaji told that, "To remain duty-less is not the dignity of youths but there is a solution of your problem and you, yourself will solve your problem". In this way he awakened self-confidence among youths, gave understanding to youths and gave newer thoughts regarding social organization, knowledge of universe and philosophy.

In the present study, following religions/spiritual effects have been happened due to activities of D.B.T. (Organisation of Youths protecting Divine thoughts).

1. Local Youth Centre :

Discussion is done on touching subjects of youths like problems of youths, character building, development of life, religion, culture, education, sociology, humanity and science during the meeting twice in a month.

75% youths in the present study are habituated of pre-readiness, reading and giving lecture due to presence of local youth centre. They are released from addiction and wrong habits.

2. Study Circle :

Here, youths meet in small group formally, they study life touching books. Thus read, think and discuss on those books. They try to know thoughts of each other. 65% respondents have received life touching in the present study. Their personality has been developed and true direction regarding life has been received to them.

3. Youth Contact and Celebration of Festivals :

87.5% respondents in the present study bring their thoughts to colleges, hostels and youths of society and training of group life has been received due to celebration of festivals like goras, diwali greeting, Geeta Jayanti etc in presence of yogeshwar and chance of personal contact has been received.

4. Cultural and Physical Development has been occurred due to indoor/outdoor games and national level cricket competition. Feeling of sportsman spirit and self-confidence is developed.

5. Procession with Devotion :

Youths do procession with devotion to ripen thoughts which they have received. Here not social reformation but self-development occurs among them. Generation gap has been decreased. Under standing of harmony and cooperative work has been developed.

Findings :

Aim (object) of Swadhyay movement is not only improvement oriented but it is individual oriented. An individual is a part of society. So changes occurred in him bring change in so many things.

1. There is no difference of opinion among family members of 81.25% respondents in the present study. Involvement of youths in decision making is increased due to family prayer; joining in youth centers and devotion-procession. Friction between husband and wife is decreased. Both are trying to understand each other.
2. 37.75% respondents married according to legal age. There is no proportion of child marriage and love marriage.
3. Ideological change is increased in 95% respondents due to Swadhyay movement in the present study. Equity and human dealing are increased in stead of low and differential dealing towards untouchable caste people.
4. 80% respondents do not consider any profession as low of below dignity. But consider every profession as a mean of livelihood.
5. 95% respondents give importance to value in selection of leader. They believe in well-wishing of group without inspiring by any temptation. Until today leaders were getting votes by giving physical temptations but now youth do not ready to vote by inspiring any temptation and purchasing by any candidate due to swadhyay movement. So it can be said that value of democracy is being developed with reference to panchayati Raj.
6. 75% respondents are habituated of pre-readiness, reading and giving lectures. 75% respondents became free from addictions and bad habits. They are attracted towards religion.

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