

Gandhian sarvodaya & its relevance in present context:



Law

KEYWORDS:

Dr. Amaresh Chandra Sahoo

Guest Faculty, Capital Law College, Bhubaneswar.

M. K. Gandhi, a multi-faceted personality, social revolutionary, a saint, politician, a visionary by common consent is one of the greatest leaders. Despite the fact, he was not an academic thinker or system builder in the true sense of the term, but presented a political ideology, with a view to redesigning the socio-economic system of India society. He had been a successful man of action in pre-independence era, had struggled hard to win the freedom by non-violent means. He was called a saint and a Machiavellian politician both a national myth and an embarrassment.

He is remembered in the mental horizon of the posterity for his peace, truth, love and non-violence. He can be acclaimed as a politician, prophet, a humanist, a social scientist, a democrat and above all an economist. He had aimed to end exploitation and set up a new social order on principles of truth and non-violence. He viewed the function of the existing state as evil which hardly would permit a new social order of his dream. He opined for a co-operative federation of village republics and pointed the role of majority rule in western democracy and precarious position of minorities. These are not conducive for promotion of welfare of all.

M.K Gandhi viewed his class- less society with welfare of all sections of people the poor, down trodden & exploited. He cherished to establish a democratic state and a new social order on the principles of truth, non-violence with Sarvodaya. Sarvodaya as an ideal, a vision and a movement in Gandhian philosophy. His dream of Sarvodaya society is an ideal towards which he worked and for which he expected a continuity of commitment till it is realized.

The political philosophy of Mahatma Gandhi had been analyzed thoroughly in India and abroad. He coined the term Sarvodaya to mean good of all, the greatest good of the greatest number. He viewed his class- less society with welfare of all sections of people. The dynamics of Sarvodaya assumes a process that begins with the last and the least in the society and moves on toward the dawn of a Moksha on earth or Ram Rajya (Kingdom of God). This kingdom was to be attained on earth and nurtured with Sarvodaya beliefs and practices.

Meaning of Sarvodaya:

Sarvodaya is a term meaning 'Universal Uplift' or 'Progress of All'. the welfare of all. The term was first coined by M.K Gandhi as the title of his 1908 translation of John Ruskin's tract on political economy, "Unto This Last", and Gandhi came to use the term for the ideal of his own political philosophy. Later he like the Indian nonviolence activist Vinoba Bhave, embraced the term as a name for the social movement in post-independence India which strove to ensure that self-determination and equality reached all strata of India society.

Sarvodaya owes its origin to Gandhi. It was first used by Gandhi to express an idea which he found. Very captivating in Ruskins un to this last.. For him Sarvodaya was a concrete manifestation of many spiritual ideas found in many religious traditions. He borrowed the concept Sarvoday from a Jain scripture written by Acharya Samaanta Bhadra who lived about 2000 years ago.

Sarvodaya ideals have been there since the Vedic times. For building a Sarovadoya society in India, Gandhiji gave 18-fold programme. They are :- Communal unity, Removal of untouchability, Prohibition, Khadi, Other rural industries, Village sanitation, Nai Talim, Adult Education, Uplift of women, Education in health and hygiene,

Provincial language, National language, Economic equality, Uplift of Kisans, Uplift of labour, Uplift of Lapers, Uplift of Adivasis, Uplift of Students. Sarvodaya pleads for the replacement of the concept of class struggle by the more rational theory of social goods and harmony.

Sarvodaya is Gandhiji's most important social political movement. Like Satyagraha, it too is a combination of two terms, Sarva meaning one and all, and Uday meaning welfare or uplift. The culmination of Sarvodaya vision, which was the life mission of Gandhi, is nothing but a liberated society, a Sarvodaya Samaj. This implies universal uplift or welfare of all. He had envisioned development with moral, ethical and spiritual values than the western economic parameter alone.

Through this he attempted to recapture the spiritual heritage of India, which had thrived in the villages and used it to build the nation. He criticized western civilization not because it was totally corrupt, and contrary to the needs of India. In western values, he saw a craze for comfort, multiplication of wants and self indulgence, which will lead to greed, conflict suppression of the weak by the strong and it will create a social disparity. He was convinced that decentralization of power is the key to just & equitable society. On economic level decentralization of power meant discovering big industries & encouraging village cottage industry. In a social level, the Harijans, Tribal's and members the lower castes would be given all the rights of equality. He devoted his entire life for the achievement of this goal.

Gandhi's original use of the term Sarvodaya dates back to the year 1904. So Gandhian concept of Sarvodaya was stimulated by the combined effect of Common humanity' as preached by all religions. This philosophy makes an attempt of reorienting human mind & society. Sarvodaya means welfare and prosperity of all. It is a philosophy which provides checks against these imperfections of human mind and soul. It endeavors to put man on the tract which may lead him to real social happiness.

Gandhi advances the concept of Sarvodaya, which were the based on three basic principles: The good of the individual is contained in the good of all. That a lawyer's work has the same value as the barber's in as much as all have the same right of earning their livelihood from their work.

In the Sarvodaya society of his dream, therefore, every member will be free from any greed for limitless acquisition of material wealth and more and more luxurious living and they will follow the motto of simple living and high thinking. Everyone will get ample opportunity to produce and earn sufficiently through honest work for decent and dignified living. Consequently there will be no problem of unemployment. Gandhi strongly advocated that everyone should do some productive physical work at least to earn his/her daily bread as was also advocated by Leo Tolstoy – the great Russian thinker and writer and everyone should uphold the dignity of labour irrespective of the type of honest labour performed by an individual.

Objects of Sarvodaya Movement: It's Movement has as its target for the establishment of a whole network of such self-supporting village communities. Agriculture will be so planned that all the people will have enough to consume. Industry will be conducted on a cottage basis till all the people in the village are gainfully employed. The needs of the village will be determined by the people of the village

themselves, through Village Council, representative of the whole village.

Gandhi's ideals have lasted well beyond the achievement of one of his chief projects, Indian independence (Swaraj). His followers in India (notably, Vinoba Bhave) continued working to promote the kind of society that he envisioned, and their efforts have come to be known as the Sarvodaya Movement. Anima Bose has referred to the movement's philosophy as "a fuller and richer. Sarvodaya workers associated with Vinoba, J. P. Narayan, Dada Dharm adhikari, Dhirendra Mazumdaar, Shankarrao Deo, K. G. Mashruwala undertook various projects aimed at encouraging popular self-organization during the 1950s and 1960s, including Bhoodan and Gramdan movements. Many groups descended from these networks continue to function locally in India today.

Principles of the Sarvodaya:

There is no centralized authority, and there is political and economic atmosphere in the villages.

Politics will not be the instrument of power but an agency of service and *Rajniya* will yield place to *Lokniya*.

All people will be infused with the spirit of love, fraternity, truth, non-violence & self-sacrifices. Society will function on the basis on the non-violence.

There will be no party system and majority rule and society will be free from the evil of the tyranny of the majority.

The sarvodaya society is socialist in the true sense of the term. All calling will be the same moral, social and economical values. The individual personality has the fullest scope for development.

The sarvodaya society is based on equality and liberty.

Sarvodaya stands for the progress of the all. All individual should do individual labour and follow the ideal of non possession.

There will be no private property, the instrument of exploitation and the source of social distinctions and hatred.

The Sarvodaya Movement is based on Truth, Non-violence and Self-denial.

It makes a sincere and attempts to create the necessary atmosphere.

Relevance of Gandhian Sarvodaya :

As the need of the present era for youth is 'Think Globally and Act Locally'. In this context, Gandhi's notion of Sarvodaya is very difficult to practice and is very impracticable in the actual world. At the same time it is impossible to establish a society on the basis of great principles of Gandhian philosophy.

it is difficult to bring a change of the heart in the youth, who is given to selfishness. Sarvodaya doctrines are soaring and it is doubtful whether they can rest on the earth. In the highly competitive world, one country cannot succeed in having Gramraj. Unless all states in the world accept the Sarvodaya idea.

Reference:

1. M.K.Gandhi: Village Swaraj; Navjivan publishing House, Ahamadabad
2. R. P. Mishra: Rediscovering Gandhi; Volume I:
3. Hind Swaraj-Gandhi's Challenges to modern Civilization, Concept Publishing Company, New Delhi
4. K. Gokhale: Political Science (Theory & Govt. Machinery); Himalaya Publishing House
5. Thomas Veltickal, Gandhian Sarvodaya; A Realistic utopia, Gyan Publishing House, New Delhi,
6. Archana Sinha, the school philosophy of Sarvodaya
7. T.S. Deva Das, Sarvodaya & the problem of Political Sovereignty, Madras.
8. Gandhian Philosophy of Sarvodaya & its Principles: By Dr Shubhangi Rath
9. Essays on Gandhian Politics Oxford, Clearendon Poets,
10. Gandhi, M.K. ± The story of my Experiments with truth

11. Philosophy of Society and Culture, Dhaneswar Sahoo
12. Gandhi M.K.: Harijan 10 April 1949