

REINVENTED OF GANDHIAN THOUGHT

SABKA SATH AND SABKA VIKAS

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Abstract

India is moving in the field of new world order. The new economic development policy of new economic order moves on to make the world a global community. New problems have emerged before youth. The belief that discoveries resolve all new problems - ecological, social, economic, political and moral-could and technological innovations persist, failures in the past notwithstanding. Mahatma Gandhi almost estimated in Hind Swaraj as he prepared its manuscript in 1908. Gandhi put forward four main fundamental objectives before youth for humanity, to move towards its particular system. These are Non-violence, Swadeshi, Swarajya and Sarvodaya. These are the main principles of the research paper which has propounded in the Hind Swaraj. Prime Minister Modi's life should be his message as it was in Mahatma Gandhi's case.

Keywords: Swadeshi, Sarvodaya, Loknity

In this research paper, an attempt was made to view on Sarvodaya as one of the important to bring integrity. Objectives of this research are to know the Gandhian philosophy of Sarvodaya for changing the value of young & aware youth for their rights & duties. Direct and indirect resources have used for this paper.

Sarvodaya

Sarvodaya is a term meaning 'complete development' or 'Progress of All'. The term was first ethics by Mr Gandhi as the title of his 1908 translation of John Ruskin's tract on the socio-economical system. "Unto This Last", and Gandhi came to use the term for the fundamental ideal of his political, social and economic philosophy. Later Gandhi, like the Indian non-violence social reformer Vinoba Bhave, used the vital principle as a name for the movement in after independence. Which strove to ensure that equality and self-determination reached all part of the social system. Gandhi received a copy of Ruskin's "Unto This Last" from a British well-wisher Mr Henry Polak while working as a lawyer in South Africa during 1904. In the Autobiography, Gandhi realises the twenty-four-hour train ride to Durban from when he first read the book, being so in the grip of Ruskin's ideas that he could not sleep at all: "I determined to change my life by the ideals of the book."² Gandhi advances the concept of Sarvodaya, which have based on three basic principles:

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- That the good of the individual has contained in the good of everyone.

- 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.
- That is a real life of labour, i.e., the real life of the tiller of the soil and the handicraftsman is the life worth living.

Sarvodaya Movement:

Gandhi's ideas have lasted well beyond the achievement of one of his chief projects, Indian independence (Swaraj). His followers in India (VinobaBhave) continued working to promote the kind of social system that he envisioned, and their efforts have come to be known as the Sarvodaya. Anima Bose has referred to the Sarvodaya movement's philosophy as "a fuller and richer concept of people's democracy than any we have yet known." Sarvodaya workers associated with Vinoba Bhavey, J. P. Narayan, Dada Dharmadhikari, DhirendraMazumdaar, ShankarraoDeo, K. G. Mashruwala, undertook various works aimed at encouraging popular self-organization during the 1950s and 1960s, including Bhoo-dan and Gramdan movements.

Mr Gandhi was of the firm view that the Vasundhara provides enough to satisfy every man's basic needs, but not for every man's greedy nature. In the Sarvodaya movement of his dream, therefore, every member will be free from any personal interest for the limitless acquisition of material interest wealth and more and more luxurious life, and they will follow the principle of the simple life and positive thoughts. Every person will, thus, get ample opportunity to produce and earn sufficiently through honest work for a decent and dignified living condition. Consequently, there will be no problem with jobs. Of course, the income of different people may be different, depending on their talent, ability and effort. However, those who will earn more will use the bulk of their higher earnings for the good of a social system as a vashudhav kutumbkam. In such a social system, all wealth, including land, will be assumed as people wealth to be utilized for the welfare of people. If the person has more than his proportionate share, he becomes a trustee of the excess property for the benefit of the less fortunate members of the social system as regards the use of mechanisation in agrarian economic activity. Mr Gandhi said that "If we feel the need of machines, we certainly will have them. However, there should be no place for a mechanism that promotes power in a few hands and turns the masses into mere machine-minders, if, indeed, they do not make them unemployed". Therefore, to minimize the use of machines in a Sarvodaya social structure, Gandhi strongly express. Every people should do some productive physical work at least to earn his/her daily bread as was also advocated by Leo Tolstoy " the Russian social writer and every person should uphold the personal dignity of labour irrespective of the type of pure labour performed by an individual.

Principles of the Sarvodaya:

- There is no centralized economic power, and there is the economic and political environment in the villages.
- Politics will not be the instrument of power, but an agency of service and *Rajnity* will yield place to *Loknity*.
- All people will imbue with the spirit of happiness, fraternity, honesty, non-violence and self-sacrifices. The social system will function on the basis on the non-violence.
- There will be no division system, and majority rule and society will be free from the evil of the tyranny of the majority.
- The Sarvodaya is socialist in the real term. All caste will be the same moral, social and economic values and the individual personality has the fullest scope for development.
- Sarvodaya society has based on equality. There is no place in it for unwholesome some exploitation, class-hatred and competition.
- Sarvodaya stands for the progress of them all. All people should do individual labour and follow the ideal of non-possession. Then it will be possible to understand the fundamental objective of: from each according to his work and each according to his desire.
- There will be no personal wealth, the instrument of exploitation and the source of social differentiation and hatred. Similarly, the profit motive will disappear, rent and interest to will go.
- The Sarvodaya Movement had based on Non-violence, truth and Self-denial.
- The Sarvodaya makes a sincere and bold attempt to create the necessary atmosphere to bring together such individuals with an unwavering belief in the Welfare of people. The advantages to the person would

be small. The development of each quality of personality depends upon every other. If all the necessary qualities have developed a little, then the individual would gain more.

That Sarvodaya is an instrumental thought of Service for Common People Welfare. This movement sets it faces squarely against the exploitation and politics of power. It lays great importance on moral and spiritual values. It seeks to create new social and economic values. The concept of possession yields places to the idea of trusteeship. Everyone will work for the good of all and family feeling will animate the entire community.

There will be the fullest scope for freedom of fellowship and equality. The state is to be an instrument of power. Gramrajya is a base of non-violence. Sarvodaya stands for the good of everyone and not for the good of any particular group or people or class. Bhoo-dan at the early stage, Gramdan at a later stage and Sampattidan will bring about a change of heart. The poor and rich will give up their thoughts of attachment to personal wealth and will strive to work for the good of all.

Prime Minister Modi Vision & Sarvodaya

Mr Narendra Modi had been elected as the leader of the National Democratic Alliance (NDA). Modi said representatives who had elected should not differentiate between people based on religion, region and caste, and that it was the responsibility of all newly elected Members (MPs) to not just work for those who had faith in us but also try to win the faith of everyone.

Talking about the work done for the economically and socially weaker section of people in the five years of the NDA under his leadership, Modi given the thoughts for the coming five years was not just development for all, but also to win the trust of everyone.

We are sceptical about Mr Modi's unity voice because he once compared the victims of Gujarat pogrom to "puppies", referred to Shamshan (kabristan) in Uttar Pradesh(Northern State of India) and spoke of "majority-minority" demographic profile in Wayanad. The fact is that Modi owes his phenomenal growth in politics to his adherence to aggressive Hindu nationalism. His speech in favour of "inclusivity" or "inclusiveness" cannot carry much conviction for the view of Sarvodaya. He must be speaking against the illegal encroachment of religion into politics and not secularism. If there is indeed a change of mindset for the Prime Minister on how to treat the religious minorities, we can gladly regard it as the best thing to happen to our country in which people of different faiths live cheek by jowl with everyone.

Similarly, Mr Narendra Modi bowing reverentially before a copy of the Constitution placed in the Central Hall (pictured) brought back memories of his prostration at the steps of the Parliament on his first entry five years ago. For his addition of sabka-vishwas (trust of all) to the catch-phrase sabka-saath, sabka-vikas (solidarity with everyone, development for everyone) to be more than lip-service and have a real effect, it must be more than a wish. Since Narendra Modi is a product of the Sangh Parivar, for which Hindutva is central to Indian nationhood, it cannot say for sure that he would be able to practise what he preaches.

The first of these, we knew. The second I had dimly realized. The third has never occurred to us. 'Unto This Last' made it clear as daylight for me that the second and third have contained in the first. we arose with the dawn, ready to reduce this principle to practice."3Unless the homily on accommodating everyone is followed up with action; it will not achieve much or make any difference. Modi's believe that the election has broken down unethical barriers and associated hearts is misleading. It has accentuated and reinforced religious distinctions (read fault lines). His statements that the minorities have been misguided and that the fear among them is only an illusion require further elaboration. Nonetheless, there is nothing heroic about 80 per cent of the Indian population explaining their might before a vulnerable lot.

- We are for the 13 billion people of India; we cannot differentiate between them. We cannot separate on the basis caste, religion and region. We have shown how to achieve **SabkaSaath, SabkaVikas** (development for all) and now we have to win **SabkaVishwas** (trust of an ordinary person). We are for the people who trusted us and those whose faith we need to win. Nobody should be 'other' for us. It takes much strength to try and win the hearts of Indian people," Mr Narendra Modi during the parliamentary party meeting of the NDA.

- Modi further explained that while the government, in its first term, had succeeded to work for the lower and weaker sections of society. In the second term, representatives should work towards winning the hearts of religious minorities. Modi said political parties had made false promises to minorities and created an environment of fear among them.
- Many groups descended from these networks continue to function locally in India today.

Conclusion

So, lastly, we can conclude that Sarvodaya idea is not practicable. Though the ideals of Sarvodaya will be noble. Nobody can find fault with them, in the real social system. They will be found wanting. It will be almost impossible to establish a society strictly based on high principles by Gandhi and another social thinker. Sarvodaya doctrines are soaring, and it is doubtful whether they can rest on the earth. The poor record of Panchayat Raj in India bears testimony to the backward condition in which people are. In a highly competitive economic world, one country can not succeed in having Gramraj. Unless all states in the world accept the Sarvodaya idea. The chances of having it in a particular country like India are bleak. As well as, it is difficult to bring a change of the heart in the young people, which has given to selfishness. People distribute useless land in response to the Bho-dan. So, the need of the present era for youth is 'Think Globally and Act Locally.'

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