

Mahatma Gandhiji's Sarvodaya and Development

Dr. Chandrashekar

Professor, Department of P.G.Studies and Research in Sociology, Kuvempu University, Shankaragatta, Shivamoga, Karnataka, India

INTRODUCTION

Sarvodaya is the unique and diverse social philosophy of great India. This is the divine welfare form that was repeatedly preached by the Lord thousands of years ago and advocated by the saints. This is the essence of the philosophy of Gandhi's path, and he thought that it was the ultimate mantra for human progress or the 'solution to the evils of creation.' This was his dream child, or the father of this word, Gandhiji. This was the knot of the idea of an ideal society, and he worked for his work throughout his life. Why did he give so much importance to this word, Sarvodaya? How did he get affected by it? He has elaborated in his autobiography how this came about. The book that most influenced him was John Ruskin's *Unto The Last*, which he named Sarvodaya and translated into Gujarati.

Sarvodaya means the prosperity of all, the rise, the rise, the rise of all, the prosperity of all. He did not agree with Darwin's, Huxley's, 'Live and let others live,' and Jeremy Bentham's Bahujana Sukhaya, Bahujana Hitaya. Instead, he accepted the original mantra of Hinduism, Sarvejanah Sukhino Bhavantu, Samasta Sanmangalani Bhavantu. What he wanted was the welfare of all, the prosperity of all, not the prosperity of the many. Everyone living in society should live happily, not just a few. The welfare of all is important, not just a few. Gandhiji's ideal was that the prosperity of all should be the ideal of every person. The word Sarvodaya encompasses the prosperity of all people. Prosperity is not of one or two but of a large number of people; the rise of not only the entire population but also of living beings and animals without any discrimination of small, big, rich, poor, high, or low was his inner voice. Everyone is an equal participant in this prosperity; everyone should work hard or make a firm determination for this; it can also be interpreted as, May the last one get it.

If a Sarvodaya society is to be built, there must be a change in human nature, a change in the form of society and its values, and the artificial obstacles that hinder its progress must be destroyed. Gandhiji undertook many constructive programs. Their objectives were the improvement of society, Swarajya, village state, truth, non-violence, Satyagraha, promotion of Khadi, elimination of untouchability, mutual friendship among followers of various religious groups, prohibition of alcohol, development of rural industries, village sanitation, basic education, adult education, economic equality, agricultural development, labor organization, welfare of tribals, student organization, treatment of lepers, naturopathy, national language, regional language and contact language, and equality of status and rights for men. Bapu's dream was that if the above ideas were implemented, the creation of Sarvodaya Samaj would be possible. It is well known that these have been partially implemented. If every citizen followed these programs, there is no doubt that Gandhiji's dream of a Samaj of Salvation would be fulfilled. All these are for the revival and emancipation of India; Gandhiji worked as hard as he could while he was alive. If this is applied to the entire world affairs or human society, then the Sarvodaya Samaj has shown that our country's programs for Sarvodaya, i.e., political, economic, social, and religious problems, can be solved with this, and international problems can also be solved. That is, there is no mistake.

OBJECTIVES OF THE STUDY

- 1) To create awareness about cleanliness
- 2) To achieve equality in rural societies
- 3) To try to improve the bathing standards of women in rural societies
- 4) To achieve development in education
- 5) To give more respect to indigenous products

GANDHIJI'S SARVODAYA PRINCIPLES

1) Village cleanliness: India is the home of villages. It is no mistake that there are no villages as many as here in any other part of the world. If such villages are kept clean, health will be good. But today's villages are cesspools. Everywhere in the villages are dumps, rotten drains, latrines, and garbage heaps. Due to the stench of sewage, the villagers are suffering from various diseases. They are falling prey to diseases like cholera, malaria, smallpox, etc. The reason for this is dirty water. In the villages, the water of the lake is used for every work and also for drinking. This leads to the spread of diseases, and the entire village becomes sick. In addition, diseases like influenza, tuberculosis, and plague surround the villagers. Therefore, the cleanliness of these villages should be maintained, and the people who give more importance to superstitions by saying that all these diseases are the work of God should be reduced. In order to develop these villages, first of all, awareness should be created in the minds of the villagers. The villagers should feel that the villages should be kept clean. The wells should be closed so that water does not stagnate, or arrangements should be made to absorb water. Manure should not be thrown in the open but in manure pits. Therefore, one should not defecate there. Gandhiji himself has mentioned such ideas.

2) Religious unity: Religious unity means that which has established his feeling in all religions and all faiths. Even though religion is one, there are many forked paths, but since the goal or destination we all have to reach is the same, which path should we take? Just as we respect and cherish our religion, we should also respect and cherish the religions of others. All religions should be viewed with equality. If there are divine qualities that are not present in our own religion, we should adopt them and follow them. This not only develops the path of religion but also increases the breadth of the heart and becomes the seed of human love. Tolerance of other religions is a continuous stream that flows through the veins of Hindus. This tolerance leads to the awakening of spiritual power. When the seed of spiritual discernment is planted in a human being, he is freed from the darkness of ignorance and moves towards the light of knowledge. The true knowledge of this kind of religion removes the curtain that may exist between

different religions and creates light. With the light behind the curtain that has come in this way, we can correct our mistakes.

3) Elimination of untouchability: The society that Gandhiji set out to build should be as perfect and significant as a spiritual achievement, and the society should be well-organized, stable, and secure. Every person has the right and opportunity to live and prosper on this earth. His birth is not the main thing for this, but his qualities. In nature or in the eyes of God, all living beings are the same. The superiority and seniority of castes and religions should come from qualities and not from birth. In the eyes of society, what should we call someone who is born in a superior caste and indulges in vile customs? What should we consider someone who is born in a lower or inferior caste and indulges in the best and best customs? By birth: Who is not untouchable? But can we treat them like that or see them from this perspective in daily practice? Is it right to put a line on them as untouchables and put a line outside of society and a line inside society? How did a religion that says that all humans are the same accept the fact that they are untouchables? Is this really the case in the religion of human nature? If so, what kind of moral background does it have? Then what is the meaning of human religion, divine religion, and, more importantly, of saying that everyone has a soul, which is an element of the Supreme Being? If we do that, wouldn't it be like betraying the Supreme Being? Can this be called a human society? In order to eradicate untouchability, it is not enough to just get to know the untouchables; we must love, respect, and treat them as ourselves, just like everyone else. The inhuman, bestial, discriminatory qualities that may exist between humans must be erased, and a sweet harmony must develop. Only in this way can untouchability be completely eradicated. No law, no rules, no ethics, and no rules are of any use for this. The only way to achieve this is for man to understand himself. Only then can it be eliminated; otherwise, it can be promoted and encouraged.

4) Status of women in society: Gandhiji was aware of the high level of self-potential hidden in women, such as the greatness of motherhood, tolerance, gentle nature, artistic skills, agility, intelligence, etc. He said that women should try to fill the Indian women with a

new spirit of courage and adventure and make them their own. The articles and writings he has written about women are a guide not only for women in India but also for women all over the world. Before Gandhi, women did not have such a place. Women need education, freedom, equality, and equal opportunities, which will undoubtedly lead to their all-round development. In his Sarvodaya society, women wanted men to have equal status. Women are always supportive of men's efforts. Women should be seen as mothers, sisters, and daughters according to their age. Overall, Gandhiji gave women a very high place: she is a respectable and ideal person, according to Gandhiji's opinion.

5) Basic Education: By getting basic education along with general education, one can earn money along with gaining knowledge. Various benefits can be obtained from basic education. In general education, one should follow the rules there and not according to one's taste. But in basic education, one can choose whatever one wants, that is, whatever one is interested in, and continue in that field and move towards one's goal. Thus, if a person who has basic education does not want to work under anyone, he can do whatever he wants independently. He has complete independence and does not have to live as a slave to others. The government cannot provide jobs to all those who have earned a degree. This creates unemployment; this problem can only be solved by basic education. With the capital received at the end of the industrial training of basic education, many small industrial centers can be established. Not only this, but by providing employment, the problem of many unemployed people can be solved. Overall, the Mahatma felt that basic education is very helpful for human development.

6) Providing relief to those in distress: If someone is in distress due to any reason, such as famine, drought, flood, or earthquake. It should be the responsibility and accountability of every person, from the point of view of humanity, to provide shelter to those who are in distress and provide them with appropriate relief. It is the duty of everyone to help those in any kind of difficulty and express sympathy. Everyone should work for the happiness of everyone.

7) Language: If a human being wants to live happily and peacefully in society, language is very important for emotional unity. Knowing that language is essential for the emotional unity of the nation, our Constitution has called Hindi the national language. Since it is popular and has a very close connection with Hindi and Sanskrit, this language has been made the national language and accepted. But this pride in language should not become pride. But it is seen that this is a complex problem. The state of language should be in accordance with the state of the people everywhere. Therefore, everyone needs four languages. Social contact increases with the regional language. In addition, a contact language is needed. If we were not familiar with the English language, we would not have gotten the most valuable knowledge today. Our knowledge is self-acquired, but the Westerners stole it and translated it into their language and propagated it. Through the introduction of the English language, our property came to us. If we had the knowledge of many languages, we would not have lost anything but gained. That is why Gandhiji gave more importance to the regional language. With this, we can understand the subject well and live life.

8) Adult education: In today's situation, adult education is indispensable. In ancient times, there was no injustice or untruth. Because people were religious and lived well. Therefore, no one would have misused their innocence and ignorance. But as time passes, society has become more urbanized and complex, and injustice, untruth, deceit, hypocrisy, and betrayal are common, and everything is misused. The cunningness that ruins other people's lives is rampant today. That is why everyone in backward societies needs enlightenment. If there is common understanding everywhere and among everyone, it becomes difficult to deceive. Among them, farmers are the pillars of the house called the country. But there are many illiterate people among them, so it cannot be denied that the farmer, who is the backbone of the country, needs literacy. Gandhiji said that adult education is essential to correct this complex society.

9) Prohibition of drugs and alcohol: The human mind is very sensitive. He quickly gets addicted to drugs, intoxicating drinks, opium, etc. A foolish person who loses everything and becomes a traitor to his family and society and makes his happy life miserable. The

government may benefit from this. But there are millions of examples of this that are sure to lead to destruction. By consuming such things, the self-development of a person is affected, and a person who should live with humanity becomes a beast and treads the path of degradation like an animal. This is sure to lead to destruction. As stated in many Indian scriptures, due to the consumption of intoxicants, a person's brain loses control and produces the nature of darkness. Due to this, his daily activities lose their agility, and the person becomes ill and dies. Overall, it can be seen in the pages of history that this cannot stimulate, strengthen, or progress him. It is a common thing that no matter how many laws the government makes about this, nothing is of any use.

10) Recognition of Khadi: Through Swadeshi Vrat, the welfare of the society is achieved. The country is saved. Wearing Khadi is the first step in this. This is important in the Swadeshi philosophy. Khadi is a necessary and easy way for a prosperous, creative generation of independent India, a force that enables crores of living beings who are suffering with half a stomach and half a cloth to live peacefully. Khadi or Charaka should be promoted universally. Through them, the obsession with foreign things should be reduced, and native clothes should be worn willingly. Khadi should not be worn only for show and should not be exchanged for foreign things. If native things are defective, if they are repaired and used, the wealth of the country will increase. The feeling of homeland grows; Swadeshi is a pure desire or a principle, and the roots of Swadeshi are rooted in the most sacred non-violence and the most pure feeling of love. Satya-Savadasi: When I add the adjective 'Syavad' to the word 'Swadeshi,' you may ask, "Is this a false Swadeshi?" Unfortunately, I have to answer, "Yes." Since the beginning of the Khadi era, many people have been raising many problems with me because I have been considered a pillar of Swadeshi. Therefore, I have to distinguish Swadeshi into two types, 'true' and 'false.' Can a Swadeshi industry that uses foreign capital or foreign technology be considered Swadeshi? There are other problems. It is worth repeating here the definition I gave to a minister a few days ago: "Anything that meets the needs of millions of people, if it is owned by capital, becomes indigenous." In this light, the official khadi of the "All India and Charkha Association"—produced" on the basis of foreign

capital, and the shoes of the Bata Company—are considered foreign, even though Indian workers and capital are involved in their production. Not only because they are owned by foreigners, but also because their shoes, no matter how cheap, are harmful to the village shoemakers, they are doubly foreign. The Bihar shoemakers are already feeling the ill effects of the competition from these shoes. If Bata shoes save Europe, they have become the death knell for our village shoemakers and tanners. Although somewhat speculative, these two examples are effective. Because all the capital and technology of the Charkha Sangh are completely indigenous. Although I am happy to take the help of foreign technicians to find something better than the current Charkha, I am sure that indigenous technology is not inferior. No worries; I hope that the ministers, the public 'truth,' will know which is indigenous and which is 'false' indigenous.

11) Student Organization: Education plays an important role in the progress of a society and a country. Its ultimate goal is to make the entire population thoughtful, intelligent, and employable. The seed of thought is sown in the soil of the mind of the students, through which their intellectual power and thinking power grow. Business power is formed, and a collective feeling grows in the society. The role of education is as important as it is important. The role of students in the progress of the country and society is to develop patriotism, a spirit of service, and to provide more opportunities for social change. The role of educational institutions is to eliminate the barriers such as tradition and superstition and create a critical and scientific attitude among the people. To become convinced of the working relationship and analytical method, systematic scientific education should be given. This should be done through those who are skilled, have a new way of thinking, and high ideals. Only in such a situation will it be possible to do good for the society.

12) Relationship between workers and owners: There should be a pleasant, healthy, and sweet relationship between the two. If differences arise between the two, it leads to enmity. No, the owners also experience many hardships and losses. Similarly, the workers are subjected to various hardships. The third party benefits from the quarrel between the two. If foreigners become partners in this, all our profits will go to them, and our

country will lose. There should be friendship and harmony between the workers and the owners without any feeling of superiority or inferiority, and there should not be any enmity between the two on any issue. Even if there is a port, everything should be carried out by creating unity in the differences and not causing any loss.

13) Agriculture: The main occupation of India is agriculture, but the farming system is very backward. There are many reasons for this. There is a system of land distribution; the land that used to be together is fragmented, and there is no room for good farming. If this system is stopped, the quality of farming will increase. Another strong reason is the farmer's attitude. Fertilizer is important for farming. The farmer should learn the method of storing manure and then use good seeds for sowing. The old-fashioned equipment should be replaced; that is, the practice of using modern equipment should be developed. Above all, India's rains are like a gamble, which often turns out to be worse than better. In addition, farmers should change their attitude. The land should be converted into an irrigated area. Soil testing should be done by experts, and the government should provide all kinds of help accordingly.

14) Protection of leprosy patients: This problem is very much before us. There is a superstition that this is an incurable and disgusting disease. The way leprosy patients are treated is really deplorable. They have no place in society. Therefore, Gandhiji's wish was to find a solution to this disease and provide them a place in society. One of the main goals of Sarvodaya was to find a solution to this and to do the welfare of every person. Gandhiji was the one who gave the most recognition to this.

15) Welfare of tribals: Tribals are settled in all parts of the world. Their number is high in India. They are full of poverty, illiteracy, ignorance, and stupidity. Therefore, the advanced races should know that tribals are also like us and work for their welfare. Gandhiji's ideal was to free these people who were struggling in the darkness of barbarism and make them civilized and protect them.

16) Naturopathy: Since man is a part of nature, he is a part of nature. Therefore, we should adapt to it. A person suffering from a disease usually takes medicine and injections and lives. Instead of taking medicine when he gets sick, it is better to practice naturopathy or to prevent the disease from getting worse. Gandhiji himself said that it is good to follow some rules for this, but fasting in the form of fasting, taking cold water baths, eating healthy food before sunset, keeping the stomach empty while sleeping, consuming fresh air daily, exercising, practicing yoga, and strictly following sense restraint. One should eat according to the seasons. Defecation should not be prevented. Spices like salt, pepper, chili, and spices should not be used in large quantities. Meat should be avoided as much as possible, and vegetarian food should be used. In this, green vegetables should be used, lemon and orange juice should be consumed, rice from the farm should be used, and when a stomachache, headache, etc. occurs, sieved soil should be mixed with water and applied to the painful area. Thus, it was his insistence that more importance should be given to natural medicine.

SUGGESTIONS

- Every citizen of the country should pay attention to cleanliness and make it a responsibility of all of us.
- Achieving social equality in rural societies and reducing casteism.
- Developing the status and dignity of women and providing them with education.
- Following the Sarvodaya philosophy and achieving development of the country.
- Paying attention to natural medicine.
- Backward Class Scheduled Castes. Implementing many more schemes for the welfare of Scheduled Castes

CONCLUSION

Is the Sarvodaya philosophy of President Gandhiji prevalent economically? Socially, religiously. Politically, a handcuff for the development of India? The saying that it is like a religion from the village to Delhi is true. The basic mantra of Sarvodaya

philosophy is that the development of the villages is
the development of a country.