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## THE CONCEPT OF NEO-GANDHIAN THOUGHTS ABOUT SARVODAYA

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*'Sarvodaya' literally means 'the uplift of all'. The name 'sarvodaya' was chosen by Mahatmaji for what he considered to be goal of all efforts in the field of public work. It means the udaya (upliftment) of all, 'udaya' standing not only for material prosperity, but for spiritual good. Sarvodaya is a principle of a new philosophical, social, ethical, economic and political order, whose aim in the words of Gandhiji's spiritual disciple Vinoba Bhave, is that 'all may be happy'. It may be defined as an extension of Gandhism. The disciples and followers of Mahatma Gandhi like Vinoba Bhave, Jayaprakash Narayana, Dada Dharmadhikari, Dharendra Mazumdar, Shankerro Deo, K.G. Mashruwala Sampurnananda etc. are considered as Neo-Gandhians and they are the pioneers of Sarvodaya Movement in India.*

### **Introduction:**

Gandhi was not a systematic political philosopher in the same of speculative type and he cannot be said to have developed a coherent and systematic political philosophy. What we call Gandhism is not a set of doctrines, rules or regulations, injunctions or inhibitions, but it is a way of life. It indicates a new attitude or restates an old one towards life's issues and offers ancient solution of modern problems.

He does not give us a system of philosophy, yet his life is itself a system of philosophy. In him the statement that Indian philosophy is a way of life first and a way of thought next finds a worthy illustration. His life systematized its plan of work and expressed it in practice. He led a life of self-consciousness which expresses itself now and then as a theory of his practice. Gandhi did not start either as a poet or as a philosopher. Like Buddha he was urged on to experiment with truth by the evil present in the world, the inequalities and injustices meted out by a man to man. He struggled for the removal of all these evils in the world. The result of his struggle, the conclusions of his life, are not the results of an 'Ideal experiment' as Bradley would call it, in which theory is compared to theory, and concept with concept, but the results of actual experiment on his own life. Though his forces of will and vital energy he grew by an evolutionary process to be superman and has been universally acclaimed as the Knower, the Doer, the Sayer. He practiced old philosophies and adhering to certain fundamental principles based upon truth, he led men to the realization of a better order of society than the destructive and cruel chaos in which mankind have hitherto existed. His techniques were to purify politics, to rekindle love in the human breast, to rehabilitate the freedom of man, and to restore and teach the dignity of human labor.

### **Neo-Gandhian Sarvodaya Society (Anarchistic Touch)**

The origin of Sarvodaya philosophy can be traced back to John Ruskin's teaching in his book 'Unto This Last,' and Tolstoy's "Bread Labour". Some components of the Sarvodaya ideology are based on the karmayoga and Adhyatma Yoga of the Gita. The saying "In the sweat of the brow shalt thou eat thy bread" expressed what is implied in the Sarvodaya way of life.

The anarchistic touch in the philosophy of Sarvodaya may be traced in its advocacy of a new or ideal social, economic and political order. The aim of Sarvodaya politics "is to see that all centers of power are abolished. The more this politics grows, the more the old politics shrinks, a real withering away of the state."

The Sarvodaya as a political doctrine “is mildly anarchist. It regards the emergence of the ‘state’ as a form of social organization an improvement over the earlier condition of violent anarchy. It marks a stage in the evolution of society from the condition of violence to that of non-violence. But it is no more than an intermediary state, and the social fulfilment lies in rising to the higher condition when men would need no coercive authority at all to regulate their conduct.’

Sarvodaya philosophy believes in the establishment of a stateless and classless society. It argues that there are normally two shaktis (powers) (i) the Jana Shakti, and (ii) the Danda Shakti. The former implies the ‘power of the people’, while the latter implies the ‘power of coercion and punishment.’ Sarvodaya emphasises Jana Shakti over all characterised with the coercive power. The Sarvodaya demanded the end of the state and the consequent emergence of stateless society. The state, in view of authority is believed to perform its functions through violent means much against the wishes of the general public. Therefore, the state is viewed as an obstructive element in the growth of human society and personality. The advocates of Sarvodaya, therefore, do not agree with the statement that the state is an instrument of socio-economic change.

### **Party-less Democracy**

Modern states are characterised by party politics. According to the Sarvodyists, the principal demerits of party-system are rampant corruption and violence emanating out of the mad scramble for power, creation of social and economic inequalities, and suppression of the will of the majority by the minority of the self-seeking politicians. Powerful parties are dominating the electorate reducing the ideals of democracy such as ‘sovereignty of the electorate’ and ‘consent of the people’ to mere myths. There is total absence of continuous dynamic political initiative from the masses. When a party wins the elections by a majority vote and forms the Government it tends to ignore the will of the minority. Sarvodaya is hostile to the mechanism of representation and party oligarchy. It advocates ‘party-less democracy.’

The features of party-less democracy are:

- (1) A person who has dedicated himself to the Sarvodaya movement, Bhodan and Gramdan services would not seek any elective post and his choice at the time of consensus formation should be reinforced by the force of his conscience.
- (2) Only genuine Lok Sevak would come into the field to be picked up from local panchayat at the base and then Thana Panchaya. District Panchayat. Regional or provincial Panchayat and then to the national panchayat at the top.
- (3) Different parties of today may join hands and take part in constructive social work; there should be no whip system so as to compel a member to act in a particular way even against his conscience; all should work in a spirit of complete harmony and sincere cooperation.

### **Grama Rajya (Self-sufficient and Decentralized Village Committees)**

Sarvodaya emphasizes the self-sufficient village community system. Sarvodaya firmly believes that the political power in the village should be as far as possible be exercised by the people themselves directly. The meaningful goal of Gramraj can be realized with the genuine participation of the people at all level. The aim of Gramraj is the decentralization of economic and political power which would contribute to a truly cooperative democracy. Under the scheme of Gramraj, every village is supposed to be self-sufficient and self-reliant and exhibit a state in miniature. Every village will have a village council, which is composed of a member from every family. This council nominates executive community by conscience which

is responsible for conducting all affairs of the village in the form of a trust and makes periodic allotment to the farmers. In such a system there is no case of ownership of land providing the idea of mine and thine. There is an element of absolute cooperation and collaboration. It is an ownership by the village coupled by individual cultivation.

#### **Obligation of Sarvodaya Society :**

Sarvodaya pleads for village uplift, decentralization and gifts as those of labor (Shramdan), of land (Bhoodan), of wealth (Sampathidan), and of big shares in village property (Gramdan). Whole property is under the control of a small village committee in the form of self-sufficing autonomous republics under the administration of panchayats. 'All land belongs to Gopal (God)'. The Sarvodaya society works for the following:

- (1) Elimination of poverty
- (2) Awakening the feeling of affection and love in the hearts of the land-owners thus improving the moral atmosphere in the country
- (3) Strengthening the society by forging bonds of mutual help and fellow-feeling, thus avoiding what is as a rule witnessed elsewhere in the form of class hatred between big landholders on the one side and uprooted landless peoples on the other
- (4) Revival of furtherance of Indian culture based on our unique philosophy of yagna, dana, and tapas, thus strengthening the faith of man in true religion
- (5) Building a new social order on the basis of voluntary bodily labor, non-possession, Cooperation and self-reliance
- (6) Giving an opportunity to all political parties in the country to come together on a common platform and work untidily thus rooting out bitterness and self-aggrandizement and
- (7) Helping world peace.

#### **Obligation of Individual in Sarvodaya Society**

According to Vinoba Bhave, a self-sufficient village republic is based much upon the handwork of the villager. A proper blend of the conscious physical labour and thoughtful intellectual work alone can establish Gramraj. Whether one is Lord or a Senator a Scavenger, he must put in hard work. This is the 'Manava-Dharma' or rule of life for all making. There can be no exception to hard work.

The selfish motive of man is turned into his profit motive. As a result, he desires profit at any cost. When there is a scarcity of the commodity or when there is a rise in its production remains constant. One of the cardinal truths of Sarvodaya is 'Aparigraha or non-possession.' If this principle is followed then economic and social exploitation will cease. Then the hoarder can be expected to stop hoarding and controlling of the essential commodities. If the business man tries to minimize the graded prices of the common essential commodities as far as his trade permits and maximise the standard prices of the uncommon luxury goods, he will contribute to the general social happiness. Such a situation can be created if the economic considerations are subject to humanitarian considerations.

**Conclusion:** Sarvodaya society is that an individual should be deprived of his right to property in the social interest by means of non-violence and satyagraha so that there is a real change of heart. Thus, man should render voluntary labour for the good of the community in the form of his labour gift (Shramdan), or he should forgo one-

sixth of his wealth for the good of the society (Sampathidan). This should be the first step towards 'full trusteeship' system under which all commercial and industrial enterprises would belong to the community and there would be no employer and employee. "Then the management and labour would have joint responsibility to run them not for themselves but for the good of the society as a whole." Prof. Varma says. "If the Bhoodan and Gramdan and techniques of agrarian revolution based on moral force, Sampathidan is a significant path in the transformation of capitalism into the Sarvadaya society." The individual can claim no rights other than those conceded to him by the society. The performance of duty is as wide a sphere as one's intellect can compass, the rendering into other of what one owes to them, becomes a derivative but prime objective of life people should follow truth and non-violence throughout their life.

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