
Social and political philosophy of Gandhian sarvodaya: An evaluative study

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Summary

Gandhiji was moral and spiritual genius and had a rare combination of both thought and action in him but he was a thinker who had more a teacher in him than of a professor hence he new system of philosophy in the academic says he only imported a new philosophical Outlook based on old elements he himself said I have presented no new principles but have tried to restate old principles however in interpreting the age-old principles in the light of the new requirement the age he showed an original ATI of mind and river valentry spirit.

Gandhiji is conception of God and his view that the attainment of salvation was the ultimate aim of men's life led him to stress the importance of ethical principles. He defined morality our desire and motives may be divided into two classes selfish and an selfish. all selfish desires are immoral while the desire to improve ourselves for the sake of doing good to others is truly moral. the highest moral law is that we should and rie mattingly work for the good of mankind he was not prepared to regard any action is moral unless it was voluntary performed as a matter of duty and not out of any fear for no reason. according to him through mortality consisted not in following the beaten track but it finding out the true path for ourselves and in fearlessly following the beaten track but it mine finding out the true path for ourselves and in fearlessly following it.

he was of the opinion that the principle of ethics and morality our eternal. Opinion change but the ethics do not the embody all the rules of action conductive and public welfare of his basic believe was concerned with the relationship between the end of the means he believed that anything attained by a moral means become polluted and undesirable and that the percent of means was also the shortest.

since self-realization implied self purification Gandhiji advocated 11 ethical discipline truth and nonviolence brahmachari non stealing position fearlessness removal of untouchability bread labour religious tolerance and Swadeshi humility was another virtue to which he attached great importance thought it was not returned as an ethical discipline of these 11 discipline truth and nonviolence brahmachari non stealing and non position find even mention in different school of Indian philosophy but gave them completely a new interpretation.

of these the first of truth Gandhiji said the truth was God and he held that there was an eternal and absolute truth which which we incompressible. It one should purity one's heart and intellect and link to thattruth. Throw related products one could reach the pure truth. It did not matter if the truth once there was defective. of the attempt would set 1 tight however he held that it was not possible for any physical been to realise the perfect truth.

Gandhiji conventional four stage may be divided into only the first will include the first two stage when activity read on whether in the shape of a study or active service and the second will embrace the last two stage when no matter how active the life that chief spring of action.

Séma: Appraisal

Search are the ideas of these thinkers of social organisation in the society pictured by them there is a happy synthesis of the old and the new the value of an intelligent intelligent ruler civilization the dignity of manual labour and its need not only for the healthy political meta bol ISM but also for spiritual moral social m busiest. This society would be permanent by the real spirit of equality which would be reflected to the utmost degree in the external as well. It would be away with the caste system.

The society would be permitted by the real spirit of equality , which would be reflected to the the utmost degree in the external as well. Do away with the caste system but retain its healthy principles to build upon the new society.

: in all this the present sarvoday thinkers continue with some individual variation that tradition of Gandhiji however we find a very great anxiety of vinobaji that women should break their age old shekels to their proper place in society along with men it is the with them objective of developing the requesting capacity and leadership among women and he was founded the Brahma Vidya Mandir institute of knowledge of the absolute for the women of his old ashram of Pune vardha Gandhiji attend the first step in emancipation of the Indian women vinobaji is n exist to complete it.

The political structure philosophy of Gandhiji

in the ancient economic thought of India the centre of activities is main and not health and economics of ethics in interdependent politics.

: this is also true of the economic idea of Gandhiji with when was the primary consideration the economics had not been discovered from ethics for politics truth and nonviolence are to judge all institutions and action the present I think are true to that legacy and like Gandhiji are highly critical of the modern Western economy based on large scale industrialism.this economy has taken two forms of private capitalism and state capitalism and that in some respective they share a common traits of centralisation progressive realisation and over faces on material and full stop of the individual and society and reorganization of the economics life on the basis of decentralization self-sufficiency simplicity on life and cooperation however it is considered that the application of these principles girls can take different forms in different countries according to the conditions prevailing there and in a particular country itself the economy can vary from time to time to examine the economics ideas of Sarvodaya thinkers it would be better to deal first with their criticism of modern Western politics economy and then with their criticism of modern Western economy and then with the principle of sarvoday economy the picture of Indian economics life reorganized on their bases.

PTET result in unlimited grade and blinds division for long-range social view production is Undertaker with the view of profit and not with the object of supplying the need of society the money that people are able to exploit the poor section of society with the result that while the procedure of primary needs of life live in funeral spectacular and the procedure of luxury articles role in plenty of this state of affairs it becomes necessary to replace the use of money by either some amount of butter of by use of paper currency a good medium of exchange must fulfill two

conditions it should faithfully report the value received by one party from another and it should not change its valuable of interval between two transactions money which is taken represent absolute value does not fulfill any of this condition target of service attack already hinted at is large scale of industrial ISM it is argued that it human personality by checking the development of intelligence assistix sales and the character which implies responsibility. The group is production is too large for the development of shelf drilling secondly IT results in the concentration of power in civil strife thirdly it leads to spending of natural resources based it is utilisation and nonrenewable resources.

: Gandhiji say that the produce good is evidence of cheaply it is necessary for the payment of any country that provide workers with laser in which they can develop their creative power at other faculties all this sarvoday thinkers reply the seeming cheap place of factory good in not real at due to defective method of valuation full amount we are taken of national cost of unemployment created by the Gandhiji

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