

Relevance Of Gandhian Sarvodaya Movement In 21st Century: An Assessment

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Abstract

The Gandhian 'sarvodaya' movement was meant for upliftment and welfare of all. Sarvodaya believes in the all-around development of all people irrespective of caste, creed, colour and class which includes man's social, political, economic, spiritual life at the highest level in an integrated way. Following 5H (Health, Hygiene, Happiness, Harmony and Humanity) practices of Gandhian 'sarvodaya' movement, both individual and social upliftment are not far away from a social transformation. Although, Gandhian sarvodaya was born in India and meant for the people of India eighty years back, it has crossed the geographical boundary, now and laid the foundation of United Nations Organisation (UNO)'s Millennium Development Goals (MDGs) and Sustainable Development Goals (SDGs) for the welfare of all world-wide at the dawn of 21st century. In this paper, relevance and working principles of the Gandhian sarvodaya movement at present are vividly analysed.

Keywords: Sarvodaya Movement, 5H Practices, Constructive Programmes, Rama Rajya.

Introduction

The socio-political philosophy of Mahatma Gandhi conceptualised in the form of Sarvodaya has a significant impact during pre and post-independent era of India. His vision of Sarvodaya was not confined to a mere word, but was exhibited in his works and worships. Peace provocation of various Upanishads- 'sarbe bhabantu sukhinah, sarbe santu niRamaya, sarve bhadrani pasyantu ma kascit

dukhhabhag bhavet'. [1] (may all be at ease; may all be sinless; may all experience happiness; may none experience suffering.) really provoked Gandhiji to translate this noble thought into action not only in personal life but also in public life. Though it is not easy task to define properly Gandhiji's vision of Sarvodaya it is a far-sighted comprehensive vision assuring the total good of every individual: religious, moral, social, political, and economic development. Etymologically, like satyagraha, the word sarvodaya is Sanskrit in origin and it too is a combination of two words- "sarva" which means "all" and "udaya" means "welfare" or "upliftment". Thus, sarvodaya stands for 'the welfare of all'.

Sarvodaya is Gandhiji's most important ideology-based socio-political movement. In the words of Gandhiji, "The welfare of all should be the aim of all human activities" [2]. It is the welfare not only of men but also of animals and even of the natural world. "In sarvodaya society, there is no scope for exploitation, discrimination, inequality and violence. It seeks for the realization of a self-sufficient social order that would put an end to economic and political dependence." [3]. Therefore, he proposed sarvodaya to achieve the integral development of every individual. Sarvodaya is meant for the greatest good of all living beings. Gandhiji aims at the transformation of society in which everybody contributes his or her own maximum share for the sustainable development, peace and harmony of the world. As a consequence, an integral development which includes social, political, moral, spiritual and economic welfare of every individual in the society was well visualized in Gandhiji's sarvodaya movement.

Gandhian Principles of Sarvodaya

Gandhiji's original use of the term 'sarvodaya' dates back to the year 1904, while translating into Gujarati, Ruskin's 'Unto this Last'- the book that he acknowledged as exerting the most radical and revolutionary influence on his life and philosophy. The title of the book when translated in to Gujarati was Sarvodaya or 'the welfare of all' but the idea of 'welfare of all' formed a part of his mental make-up even before he read this book. [4] Gandhiji coined the term Sarvodaya to mean good of all for the title version of Ruskin not the greatest good of the greatest number, Gandhiji's Sarvodaya aimed at an all-round development or welfare of

man as a whole. This all - round development or welfare includes man's social, political, economic, spiritual life at highest level. It was really with this ideal of Sarvodaya in view, that Gandhiji fought for the freedom of the Indian people. It is considered as "an unparalleled endeavour of men for the generation of human society" [5].

Gandhiji proposed 18-point constructive programmes (CPs) for sarovadaya movement (Table 1) and for building a 'sarovadaya society' in India and in the world at large on the basis of transcendental upanishadic thought 'vasudhaiva kutumbakam' (the whole world as one family). Each and every programme, no doubt, has its' own limitation, but has a promise for welfare of all. Priority and need-based constructive programmes proposed for sarvodaya movement have been realized by world community as and when these are needed. Gandhiji's sarvodaya movement has basically laid emphasis on the following key-points for a radical social transformation.

Social Welfare

Gandhiji's idea of human society was based on the premise that individual swaraj is the highest goal. Gandhiji's social thinking was based on an ethical vision at the centre. Gandhian sarvodaya aims at an egalitarian society and believes that everyone is equal and should have the equal rights and opportunities irrespective of caste, creed, colour, gender and religion. To him "The immediate service of all human beings becomes a necessary part of the endeavour simply because the only way to find God is to see Him in His creation and be one with it. This can only be done by service of all. I am a part and parcel of the whole and I cannot find Him apart from the rest of humanity. My countrymen are my nearest neighbours. They have become so helpless, so resourceless, and so inert that I must concentrate myself on serving them. If I could persuade myself that I could find Him in a Himalayan cave, I would proceed there immediately. But I know that I cannot find Him apart from humanity." [6]

Gandhiji's dream of 'Rama Rajya' was an ideal state of social order. Gender equality was given the prime importance. He believes that both men and women are gifted with equal mental capacities. A woman has the right to participate in the minutest activity. Women would have their own dignity with equal rights in day to day life.

Gandhiji argued in his own words, “Woman is the companion of man, gifted with equal mental capacities. She has the right to participate in the minutest detail in the activities of man.”[7] It upholds the realization of a concrete truth that being a social animal, we have to live in dependence with each other in every walk of life with the spirit of mutual understanding and support. Swaraj does not mean unrighteous independence of an individual in Gandhian principle of social welfare.

Political Awareness

It was John Ruskin’s ‘Unto This Last’ (1900), a work that extolled the virtues of the simple life of love, labour, and human dignity inspired Gandhi a lot. Later on, in 1893 Leo Tolstoy’s ‘The Kingdom of God is Within You’ became the guideline of Gandhiji’s socio-political experiments. In communal living he sought to shape the moral and spiritual life of the residents so that they may engage effectively in socio-political change in the world outside.

Sarvodaya advocates party-less democracy. It accepts the eternal essence of the human spirit. It emphasizes the inculcation of the values of liberty, equality, justice and fraternity. He wanted that sarvodaya should be based on the moral sovereignty of the people. According to Gandhiji, sarvodaya aims to replace the politics of power by the policy of co-operation. There is no room for anarchism and oligarchism in sarvodaya. In sarvodaya movement, politics will not be the instrument of power but a medium of service and ‘Rajniti’ will be substituted by ‘Lokniti’. There will be no party system and majority rule. Society will be free from the evils of the tyranny of the majority. Rather, minority will be given due weightage and should be represented in village council or Gram Panchayat. All people will be imbued with the spirit of love, fraternity, truth, non-violence and self-sacrifice. Society will function on the basis of non-violence. There is no centralized authority, and there is political and economic atmosphere in the villages. Politically, Gandhi’s swaraj manifests as a decentralized local governance in the form of ‘Gram Raj’ or ‘Panchayat Raj’[8].

Economic Equality

Agriculture-based cottage industry is the main tool for employment and economic equality. Basic needs of the people can be fulfilled by themselves by means of

agricultural production and so they will be self-reliant with dignity of labour. However, need-based agriculture in the village will be determined by the people of the village themselves, through Village Council or Gram Panchayat-represented by the people from all communities of the whole village. In agriculture-based cottage industry, everyone will get ample opportunity to produce and earn sufficiently and become economically sound.

In agro-based cottage industry, kishans (farmers / producers) play a vital role in production of food grains on which others (consumers) depend on for survival. It is directly related to poverty and hunger. Insufficient production, unequal distribution as well as improper utilization and even mis-utilization of food grains leads to famine and starvation. Therefore, upliftment of the kishans is urgently needed to check and eradicate poverty and hunger. As a result, the economic standard of the State can also be improved. Otherwise, poverty and hunger will prevail, if the kishans are neglected. Therefore, kisans are to be supported, promoted and uplifted. It is the real time to test the fruit of honest and hard work for decent and dignified living. Consequently, there will be no problem of poverty, hunger and unemployment.

Swadeshi is the economic means of sarvodaya movement. In order to bring economic equality Gandhiji emphatically stressed on reciprocal economic behaviour within the society, thereby consuming the products of the immediate neighbourhood. Thus, it becomes a way to the service of one's immediate neighbour. He believes that, neighbourhood economic relationship strengthens interpersonal bond, ensures quality of service and minimizes the scope for dubious practices. Furthermore, the joy of transaction is realized when it saves money, energy and time ensuring mutual co-operation.

Gandhiji was never against machine for industrial production. Gandhiji's spinning wheel symbolizes the utility of machine at one hand and the dignity of labour on the other hand (Figure 1). He rightly argues, "How I can be anti-machinery when I know that even this body is a delicate piece of machinery? The spinning wheel is a machine; a little toothpick is a machine. What I object to is the craze for machinery, not machinery as such. The machine should not atrophy the limbs of man" [9].

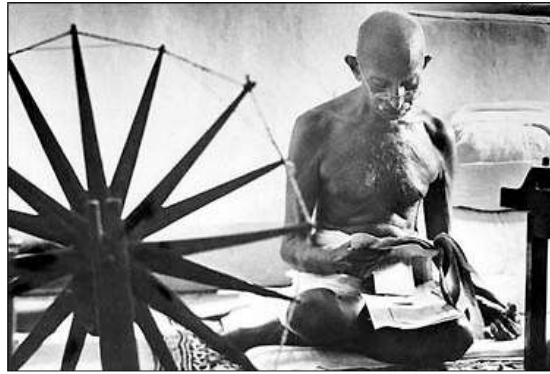


Figure 1 Gandhiji's meditation near the spinning wheel (working place).

To be a self-reliant, according to Gandhi, one has to do something. Earning for livelihood, importance of labour cannot be ignored. Gandhiji explains that lawyer's work has the same value as the barber's as much as all have the same right of earning their livelihood from their work. Thought of earning without doing labour may be possible (by means of stealing, looting and robbery), but it may dedignify the dignity and morality of the individual and ruin the entire society at large. As a result neither economic equality nor economic self-sustenance can be achieved. Moreover, economic dependence leads to slavery and as a result both economic and political independence will remain a dream. So, he wanted a value based economic life of the individual for social upliftment. His sarvodaya movement laid emphasis on the ethical order of the economic life of man replacing the values of competition, exploitation and domination system by means of non- violence, co - operation and self-reliance. Based on these moral values Gandhiji's sarvodaya movement emphasizes the limitations of individual wants, simplicity, self- sufficiency, decentralized and need based production and distribution and trusteeship management. Gandhiji visualized a net-work of such self-sufficient and autonomous communities reaching out in creative independence.

Gandhiji opines that economic equality is the master key to nonviolent independence. Working for economic equality means abolishing the eternal conflicts between capital and labour. It means the levelling down of

the few rich having concentrated the bulk of the nation's wealth on the one hand, and the levelling up of the semi-starved naked millions on the other. A non-violent system of government is a clear impossibility, so long as the wide gulf between the rich and the hungry millions persists. True economics, on the other hand, stands for social justice which promotes the good of all equally including the weakest, and is indispensable for decent life [10].

Gandhiji was well aware of selfish nature of human beings for which conflicts start and retard the economic development. In his very words, "The real conflict is not between environment and development but between environment and the reckless exploitation of the earth by man." Share, do not waste resources; do not despoil the environment; and recognize that the earth belongs to all who live in it. "Earth provides enough to satisfy every man's need not every man's greed. The wars of our times spring from greed." Being a far-sighted statesman, he remarks that '...a violent and bloody revolution is a certainty one day unless there is a voluntary abdication of riches and the power that riches give and sharing them for the common good' [11].

Moral and Spiritual Upliftment

Gandhiji's emphasis on awakening individual spirituality offers a solution to communities in search of ways to effect desirable social change. The process must begin with the individual. Awakened to the potential within, the individual will carry the message to others. The individual thus repays the moral debt owed to others, and contributes to harmonious living. This strategy is an effective anti-dote to the modern state's tendencies towards centralization and bureaucratization; as well as against the intolerance that divide one human being from another [12].

Gandhiji clearly stated, "I do not believe...that an individual may gain spiritually and those who surround him suffer. I believe in advaita (non-dualism), I believe in the essential unity of man and, for that matter, of all that live. Therefore, I believe that if one man gains spiritually, the whole world gains with him and, if one man falls, the whole world falls to that extent" [13]. Further, he argued that 'I do not believe that the spiritual law works on a field of its own. On the contrary, it expresses itself only through the ordinary activities of life. It thus affects the economic, the social and the political fields' [14]. According to him, "All

must have equal opportunity. Given the opportunity, every human being has the same possibility for spiritual growth.” [15]

Education and Training

According to Rig-Veda, “Education is something which makes a man self-reliant and selfless” [16]. Education is the basis of human life. Education motivates, encourages and guides man from falsehood to truth, from darkness to illumination, from ignorance to knowledge and from mortality to immortality. It is by education that man has reached this zenith of civilization. Mahatma Gandhi has rightly said, “By education I mean all round drawing out of the best in child and man, body, mind and spirit.” [17] His social aim of education emancipates the child in an integrated way. He points out as “I value individual freedom, but you must not forget that man is essentially a social being. He has risen to his present status by learning to adjust his individuality to the requirements of social progress.” Thus education by general agreement is meant for total development of the child- physical, mental and spiritual, individual as well as social.

Gandhiji’s scheme of basic education gives much more emphasis on methods of teaching, training and orientation. Mother-tongue as medium of instruction is essential for Paedo-centric education. ‘Learning by doing’ method is accepted for acquiring knowledge and sharpening experiences. He promoted women education for social change. Training and orientation programmes in the form of ‘nai talim’ should be implemented not only for trainee but also for the trainers so far as basic education is concerned. Thus, Gandhiji’s scheme of basic education has been accepted as one of the best schemes for developing all round development of the human personality in an integrated manner. Gandhian principles of education have been proved to be an explicit pragmatism which qualifies itself to be an effective tool for radical social transformation [18].

Practices of Gandhian Sarvodaya

Sarvodaya as an ideal, a vision and a movement in Gandhian philosophy in its origin, is dynamic in outlook. It is solidly based on a philosophy of practices that demands the commitment of its follower to the care and the uplift of humanity, especially of the last and the least in any society.

The dynamics of sarvodaya assumes a process that begins with the last and the least in the society and moves on toward an egalitarian society or Ram Rajya (Kingdom of God) on this earth. This kingdom is to be attained on earth and has to be created and nurtured with Sarvodaya beliefs and practices [19]. In order to achieve this ultimate goal, the most common 5H practices are well practised in Gandhian sarvodaya movement, as described under.

1. Health

Health, as defined by the World Health Organization (WHO), is "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity [20, 21]. In a broad sense, health may be defined as the ability to adapt and manage physical, mental and social challenges throughout life [22]. An individual is said to be a healthy one when he/ she is physically fit, mentally alert, emotionally balanced and socially adjustable. According to Gandhi, only a healthy individual is able to form a healthy society.

During Gandhian era, leprosy was rampant in the society. Leprosy-victimized individual was treated as a curse, left untouched and untreated in the society. The dogma was that leprosy could spread to the near and dear and those who were engaged to treat the leprosy patient. However, Gandhiji moved against such social stigma and himself served and treated the leprosy patients and was able to bring them back into the social mainstream. Recently, Mr. Narendra Modi, the Prime Minister of India rightly recalled that Mahatma Gandhi had an enduring concern for people afflicted with leprosy. His vision was not just to treat them, but also to bring them to the mainstream of our society. The Prime Minister said that the effort to eliminate leprosy from this country under the National Leprosy Eradication Programme is a tribute to Mahatma Gandhi's vision. So, every year, last Sunday of January, in commemoration of the Martyrdom Day of Mahatma Gandhi (30th January), has been observed as the World Leprosy Day, internationally.

Health of the individual is directly related to the ideal of relational equality in the society. But, some grave extent of health inequalities have been threatened this ideal of relational equality in a modern society. Haverkamp et al. (2018) have identified three ways (viz. via unequal risks to stigmatization, unequal risks to unemployment and

unequal risks to unequal pension enjoyments) to have health inequalities and argue that these risks are especially great for those lower down the socio-economic strata. They opine that equality in health is instrumental to social justice and that socio-economic inequalities in health are not only unjust due to their causes but also due to their consequences. Further they argue that their instrumental approach opens a perspective to mitigate the identified injustices by changing society, rather than reducing inequalities in health [22]. In a similar voice, Western has argued that health inequalities are unfair when they are the result of an unfair distribution of social goods and resources [23].

Malnutrition, under-nutrition, over-nutrition and starvation – which create serious health hazards are the by-products of unequal and unfair distribution of social goods and resources. Poor living condition, unhealthy food and even non-food items consumed by many are considered to be the greatest drawback to attain health equalities in a civilized society. The real cause is nothing but an unfair attitude of so-called civilized man toward the poor, ignorant and illiterate sections of the society. Therefore, individual and social health inequalities are to be brought down by means of fair distribution of social goods and resources and also by changing our attitude towards them. Ultimately, the standard of living and health equalities are to be increased at individual and social level. In order to achieve this, health education plays a vital role in creating public awareness on health and hygiene and so Gandhiji was in favour of imparting health education to the students at School and College level.



Figure 2 Logo of Swachh Bharat Mission, Govt. of India.

2. Hygiene

The practice of keeping oneself, his/ her living and working areas clean in order to prevent illness and disease is equally needed for individual and social life. Unhygienic environment brings about a lot of suffering not only in

personal life but also in social life. Breaking out of diarrhoea, cholera, malaria like many vector-borne diseases due to unhygienic environment become the cause of high mortality. Although, the diseases are initially endemic, if not prevented, lead to epidemic. However, keeping our environment clean and hygienic we may save ourselves from suffering and epidemically unwanted mass mortality. Village sanitation and 'cleanliness is essential for good health. Cleanliness, according to Gandhi, 'is Godliness'. In order to achieve Gandhiji's one of the important objectives, Prime Minister Narendra Modi has initiated nationwide 'Cleanliness Drive' (Swacch Bharat Mission) since last four years.

3. Happiness

Human life is full of sorrow and suffering. Suffering is not due to diseases alone, but due to oppression, suppression, exploitation and corruption in the society. Larger poor sections of the Indian society were oppressed and suppressed by the rich minor sections. As a result, neither individual happiness nor social happiness was prevailing in the Indian society as Gandhiji observed. In order to eradicate these and to bring happiness, Mahatma Gandhi rightly said, 'there is only one way to solve this problem. That is to understand and cultivate the ideals of Sarvodaya philosophy.' In other words, the happiness of human life lies in the application of the sarvodaya ideals. 'In the happiness of the subjects lies his happiness, in their welfare his welfare. Whatever pleases himself he shall not consider as good, but whatever pleases his subjects he shall consider as good'.

4. Harmony

Gandhiji aims at harmonious development of the personality of the individual for an ideal society. Gandhiji's Sarvodaya movement primarily aims at the all-round development of the society, without distinction of caste, creed, colour, gender or religion. Gandhiji wanted to establish a welfare state in India, which he called Ram Rajya. When each individual including the sick and the weak fulfils his or her duties according to his or her capacity, there will be a healthy community assuring the integral welfare of all beings. By providing sufficient opportunities to every individual for their personal initiatives and capacities Sarvodaya aims at the total and integral development of

every individual in human society. During pre-independence era, 'divide and rule' policy of British divided the Hindu and Muslim community in their own way. With a bitter experience, Gandhiji had given much more importance for Hindu-Muslim unity. India being a multi-cultural, multi-religious and multi-ethnic state signifies 'unity in diversity' of an age-old Nation. In order to maintain secularism and develop religious tolerance, Gandhiji's sarvodaya movement was actively involved for religious and communal harmony in India. According to him, "For me, different religions are beautiful flowers from the same garden or branches of the same majestic tree" [24]. Sarvodaya pleads for the replacement of the concept of class struggle by the more rational theory of social justice and harmony which can be realised not by mere verbal profession, but by experience in daily conduct.

5. Humanity

For centuries, the world has been gripped with the evils of untouchability, slavery, religious intolerance, communal conflicts, and exploitation over the poor, and fear of violence, terrorism and war. All these unwanted social evils crush humility and against the nature of humanity. In fighting against untouchability, communal disharmony, and violence, Gandhiji had a seer vision of unity in humanity. He believes that all humans are one and only one, regardless of caste, creed, religion and race. This oneness would bring the world peace and harmony. The future of humanity lies in this oneness. His ideology of non-violence itself is the mirror of humanity.

Love of humanity was the essence of Gandhian sarvodaya movement. Although it is unbelievable in this complex world, Gandhiji's love of humanity is not a fiction of any novel at all, but a rare perceived fact of Indian history. Carrying the weapons of truth and non-violence, he fought against imperialistic British tyranny over innocent Indians. The unbeatable strength of Gandhiji has stunned the world community, even today. The rich or poor, literate or illiterate, Indian or foreigner, Gandhiji's service to humanity knows no boundary. All his principles stand as covalent-bonds connecting people belonging to various sects, communities, nations and races. He had an incredible experience with the people, their lives not only in India but across South Africa and England as well. He believed that

the salvation of his life is through serving the nation and people whom he loved beyond anything else in the world. His communication and connection with the people was so splendid that the whole world could visualize in him the love and care revealed by Jesus Christ and Buddha. Therefore, he remains as an apostle of peace and non-violence and above all the tallest symbol of humanity in the world.

Everybody realises many times a day the importance of humanity, love and kindness to other living beings but nobody cares for sharing these human virtues. Everybody is busy in his/ her own business in a disintegrated manner. Nobody has time to cultivate the spirit of humanity. However, despite busy schedule, throughout his life, Gandhiji was a humble servant of humanity. To him, "The whole of humanity lies in the oneness of all and the oneness of every caste, creed, religion and culture. I believe in absolute oneness of God and, therefore, also of humanity. What though we have many bodies? We have but one soul. The rays of the sun are many through refraction. But they have the same source. It comprehends the whole of humanity. Its realization would thus mean the establishment of the Kingdom of Heaven on earth."

Insightful Gandhiji could observe the oneness in all and everything. His self-less service to humanity results in the oneness. It brings hope and life to the downtrodden and the disheartened. He believes in service to mankind is service to God. In 'sarvodaya', when a deprived lives blissfully along with the rest of the humanity, it is nothing but the existence of the kingdom of God.

Relevance of Gandhian Sarvodaya in the 21st Century

The world is now threatened by poverty, unemployment, racial discrimination, intolerance, mutual distrust and dishonesty, cross border terrorism, corruption, exploitation, ecological destruction, communal conflicts, war, and above all dehumanization. At this crucial moment, Gandhiji's philosophy of sarvodaya becomes very relevant in this 21st century. Due to enhanced complexity of human behaviour, persistence of chaos and confusion, essence of sarvodaya is realized by all in the world over. The only panacea to treat all these evils is Gandhian sarvodaya. It is an ideal to be translated into action in order to build up a new world society. Acharya Vinoba Bhave has translated Gandhian Sarvodaya into action through Bhoodan

movement or Land Gift Mission. A record of 47 lakh acres of land gifted by the Land lords was distributed among the landless labourers by Vinobaji and created a new history with an unprecedented bloodless revolution. Spontaneously, Vinobaji commented, 'the nation was moved by love'. Bhoodan later on extended to Sampattidan, Shramdan and Gramdan in Vinoba's "Sarvodaya Samaj". "Bhoodan", "Sampattidan" and "Gramdan are, no doubt, some of the basic techniques of "Sarvodaya". Particularly, Bhoodan and Gramdan are techniques of agrarian revolution based on moral force; "Sampattidan" is a technique of transforming capitalism in to a "Sarvodaya Society".

Since its inception, sarvodaya movement has been faced with many crises, and that Gandhian values have been neglected [25]. Yet, Gandhian 'sarvodaya' is considered as a movement of the people, by the people and for the people [26]. The prophetic constructive programmes (CPs) in sarvodaya were central to the understanding of Gandhi's concept of swaraj, which was for him a step towards the goal of Ram Rajya. In short, constructive programme seems to be a revolutionary programme which has the potential to change the course of life. The revolutionary prescriptions of 18 CPs for the establishment of Swaraj for Sarvodaya, are directly reflected in the United Nations Organisation (UNO)'s **Millennium Development Goals (MDGs)** at the dawn of 21st century. Eight aspirational goals set out in the Millennium Declaration in 2000 were assessed in 2015. The MDGs have produced the most successful anti-poverty movement in modern history of the world. The final MDG report confirms that goal-setting can lift millions of people out of poverty, empower women and girls, improve health and well-being, and provide vast new opportunities for better lives. [27]. Furthermore, it has also promoted to formulate 17 points **Sustainable Development Goals (SDGs)** for 2030. Adopted by all United Nations Member States in 2015, the SDGs are a call for action by all countries - poor, rich and middle-income - to eradicate poverty with zero hunger, better health and well-being, cleanliness and sanitation, achieving gender equality, education for all, women empowerment, decent work and economic growth, managing the risks of climate change and natural disasters among the SDGs are given top priority. The world leaders are ambitious in making

sure no one is left behind. More importantly, they involve us all to build a more sustainable, safer, more prosperous planet for all humanity [28]. In a nut-shell, sarvodaya movement started in India in pre-independence era has now crossed its border and become globalized in the era of globalization. And thus, the whole world has reaffirmed the relevance of Gandhiji and is marching towards a 'Sarvodaya Samaj', steadily, but silently.

Conclusion

The Gandhian 'sarvodaya' was the movement of the people, by the people and for the people. The principles of sarvodaya appear to be simple, but are too difficult to comprehend in practice due to selfish and egoistic nature as well as complexity of human behaviour. The socio-political movement of Gandhiji was meant for upliftment of social, political, economic, moral and ethical aspects of life in an integrated approach. He fervently hoped that upliftment of the poorest among the poors is not an impossible task in sarvodaya movement. It could also be made possible with the acceptance of 'simple living and high thinking', with mutual trust and co-operation, with honesty and dignity of labour. It is perhaps the only way to solve the problems of unemployment, unequal distribution of wealth, the gulf between poor and rich, growing corruption in public life. It is the beacon light even for the 'Unto This Last' in the darkness of corruption, suppression and exploitation. It is a panacea for all such octopusian social evils and a weapon to fight against sectarianism, terrorism and phobia of war to achieve liberty, peace and universal fraternity.

Sarvodaya is a way of life at individual level and has become a social order at national and international level. It provides a new hope and aspiration for the 'poorest among the poor' from Gandhiji's constructive programme to the UNO's MDGs and SDGs. In that sense, Gandhiji had prophetically presented a methodology of 'Millennium Sustainability Goal' in his sarvodaya movement. In real sense, "sarvodaya" is not a mere philosophy of thought, it is an emerging 'Integral Revolution' based on the eternal values of truth and love for welfare of all. If we collectively follow, Gandhian sarvodaya can pave the path for the establishment of 'Rama Rajya' –the 'Kingdom of God' on this earth, no doubt.

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**Table 1 A comparative account of Priority-based
 Gandhiji’s Constructive Programmes (CPs) for Sarvodaya
 Movement, UNO’s Millennium Development Goals
 (MDGs: 2000-2015) and UNO’s Sustainable
 Development Goals (SDGs: 2015-2030)**

TOP Priority	Gandhiji’s CPs	UNO’S MDGs (2000)	UNO’s SDGs (2015)
1	Communal unity	Eradicate extreme poverty and hunger	Eradication of poverty
2	Removal of untouchability	Achieve universal primary education	Eradication of hunger
3	Prohibition	Promote gender equality and empower women	Good Health and Well-Being
4	Khadi	Reduce child mortality	Quality Education
5	Rural and cottage industries	Improve maternal health	Gender Equality
6	Village sanitation	Combat HIV/AIDS, malaria and other diseases	Clean Water and Sanitation
7	Nai Talim	Ensure environmental sustainability	Affordable and Clean Energy

8	Adult Education	Develop a global partnership for	Decent Work and Economic Growth
9	Upliftment of women	-	Build resilient infrastructure, promote sustainable industrialization and foster innovation
10	Education in health and hygiene	-	Reduce inequality within and among countries
11	Provincial language	-	Sustainable Cities and Communities
12	National language	-	Ensure sustainable consumption and production patterns
13	Economic equality	-	Climate Action
14	Upliftment of Kishans	-	Life Below Water: Conserve and sustainably use the oceans, seas and marine resources
15	Upliftment of labour	-	Life on Land: Sustainably manage forests, combat desertification, halt and reverse land degradation, halt biodiversity loss
16	Upliftment of Lapers	-	Promote justice, peaceful and inclusive societies
17	Upliftment of Adivasis	-	Revitalize the global partnership for sustainable development
18	Upliftment of Students	-	