Chapter Five
Analysis and Discussion
CHAPTER FIVE
ANALYSIS AND DISCUSSION

The present chapter deals with analysis and discussion of the data. The descriptive analysis of the data regarding Sarvodayites and their movement was done by calculating the percentages of the scores. A comparative analysis of the elder and younger Sarvodayites in regard to variables like education, marital status, occupation, economic level and family size was done.

The findings of the investigation and discussion on the findings have been presented under the framework detailed below:

The following variables are discussed under Part-A.

5.1 Part-A Personal background of the respondents

5.1.1 Demographic variables such as age and sex
5.1.2 Stratification variables such as caste and religion
5.1.3 Environmental variables such as type of living environment
5.1.4 Sarvodayites and their living conditions
5.1.5 The family background of Sarvodayites
5.1.6 Sarvodayites’ code of conduct

5.2 Part-B A Comparative Profile of Elder and Younger Sarvodayites*

As part of this chapter Part-B highlights a comparative analysis of the elder and younger Sarvodayites. The following variables are compared and highlighted:

While referring to the respondents across age, the term contrasting ‘Younger’ has been chosen to be ‘Elder’ in preference to ‘Older’ to fall in line with the general usage among Sarvodayites—‘Akka’ and ‘Anna’ (Sister and brother).
5.2.1 Educational status of elder and younger Sarvodayites
5.2.2 Marital status
5.2.3 Occupation
5.2.4 Economic level
5.2.5 Family size
5.2.6 Living environment

5.3 Part-C The last part deals with the following areas:
5.3.1 Sarvodaya leadership
5.3.2 Perpetuation of leadership in the movement
5.3.3 Sarvodaya and political sphere
5.3.4 Nature of involvement with people
5.3.5 Visualising the global perspectives

The status of Sarvodayites is determined by the place he occupies in a socio-economic structure. From time immemorial, society has been divided into many social and economic groups. The belief system of the people in different groups is determined by these social and economic groups. The values, attitudes also differ as the groups differ. Hence it is essential to collect and ponder over the basic data such as age, marital status, type of family, literacy level, occupations and income. The socio-economic data helps in policy formulations for a particular area regarding any welfare programme.
PART A

Demographic Characteristics

5.1.1 Sex and Age Composition of Sarvodayites

Ostergaard and Currell (1971) observed that of the 479 Sarvodaya leaders in India, women constitute only 16 (3.3%). Based on this figure, they concluded that despite the acceptance of the principle of equality, the Sarvodaya Movement, like most other non-sex oriented movements in India and elsewhere, remains predominantly a movement of the male sex. Sex composition of the Sarvodayites in Tamil Nadu show an over-representation of males. Out of a total of 252 Sarvodayites, 32 (12%) were females. The total number of Sarvodayites who responded constitute 30 per cent, of which only two per cent female Sarvodayites responded and the remaining large contingent were males.

Table 5.1
Age-wise distribution of respondents

<table>
<thead>
<tr>
<th>SI.No.</th>
<th>Age group (in years)</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Below 25</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>2.</td>
<td>26-35</td>
<td>9</td>
<td>11</td>
</tr>
<tr>
<td>3.</td>
<td>36-45</td>
<td>12</td>
<td>15</td>
</tr>
<tr>
<td>4.</td>
<td>46-55</td>
<td>33</td>
<td>40</td>
</tr>
<tr>
<td>5.</td>
<td>56-65</td>
<td>15</td>
<td>18</td>
</tr>
<tr>
<td>6.</td>
<td>66-75</td>
<td>8</td>
<td>10</td>
</tr>
<tr>
<td>7.</td>
<td>76-85</td>
<td>82</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Computed from the primary data.

Note: i) Fractions have been corrected to the nearest whole number. This method has been followed in the case of percentage in all the tables throughout the thesis.
ii) Some of the key tables in the analysis chapter were presented to Sarvodayites in order to get their reaction. The authenticity and reliability of the table contents were well received.
It is a fair generalization that most social and political movements in western societies are drawn disproportionately from the older age groups as observed by Ostergaard and Currell. This 'gerontological factor' is certainly at work in the selection of leaders of the movement in India: Compared to the figures of the Indian population, the Sarvodaya leaders over 40 years of age are heavily over-represented, while the younger age groups are correspondingly under-represented.

The figures of the Sarvodayites in Tamil Nadu show a completely different picture. No Sarvodayite below 25 years is involved in the movement. Forty percent of the Sarvodayites fell in the age group of 56 and 65 years and eighteen per cent constitute the age group 66-75; ten per cent are above 76 years. Fifteen per cent are in the age group 46-55; the middle age group 36-45 is slightly higher than the youth group of 26-35 constituting the former eleven per cent and the latter six per cent only. How could this under-representation of youths be explained? Certainly, to many young people, Sarvodaya may not be attractive and career making, both in its ideology as well as in its programme, as opposed to the vast opportunities. As such Sarvodaya Movement is a movement of old but not senile people and there is a gap between the young and the old. Secondly, the movement does not offer any attractive training courses with which the employment could be sought. Thirdly, the movement today is not very attractive to the youth. On the contrary, the unemployment problem, especially among the youth, is supposed to have worsened a great deal during the last quarter of the 20th century. However, in its early stage, the revolutionary goals of Sarvodaya in India attracted many young people, this situation may repeat itself in the movement as years roll by.
The attribute marital status of the respondents is also necessary to be seen as the growth of the family line depends upon the marital status. It is very clear from the table that most of the respondents i.e., 88 per cent are married, only eight per cent of the respondents are unmarried and the rest four per cent are widowers. It is a good augury in the movement that none of the respondents are divorced and Sarvodayites in general work for zero divorce and they set an example to others.

5.1.2 Caste and Religion

In Indian situation both caste and religion play an important role on the belief system, attitudes and values of the respondents. In the case of Sarvodayites in Tamil Nadu, they work for the creation of a casteless and classless society leading to Sarvodaya ideology. Both Sarvodaya leaders and workers encourage inter-caste and inter-religious marriages. Some of the Sarvodayites, as observed by the researcher, made it a point to attend only inter-caste marriages. As the respect for other religion is one of the ashram vows, as prescribed by Gandhi, the Sarvodayites respect other religions and attend all the religious functions. They organize inter-faith prayers and inter-religious dialogues in which the researcher attended on several occasions (Statement showing important events/programmes attended by the

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### Table 5.2

<table>
<thead>
<tr>
<th>St No.</th>
<th>Marital Status</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Married</td>
<td>72</td>
<td>88</td>
</tr>
<tr>
<td>2</td>
<td>Unmarried</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>3</td>
<td>Widow/Widower</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>4</td>
<td>Divorced</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>82</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

*Source: Computed from the primary data*
researcher is attached in the appendix). One of the questions which proved to be too sensitive after the pilot study, and, as a result, has been omitted in the final questionnaire, was the one in which the respondents were asked to mention their caste. Most of the respondents gave answers like: We have done away with the caste system. In the Sarvodaya society, caste is an irrelevant factor. A very few respondents were willing to mention their caste.

**Table 5.3**

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Level of Education</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Primary passed</td>
<td>12</td>
<td>15</td>
</tr>
<tr>
<td>2.</td>
<td>Middle school completed</td>
<td>10</td>
<td>12</td>
</tr>
<tr>
<td>3.</td>
<td>High school passed</td>
<td>28</td>
<td>34</td>
</tr>
<tr>
<td>4.</td>
<td>Intermediate</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5.</td>
<td>University degree</td>
<td>29</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>82</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

*Source: Computed from the primary data.*

The level of education of the respondents counts much in their personality make up. Hence, it was decided to take the information regarding the level of education of the respondents. Ostergaard and Currell have considered the standard of education along with the other criteria of class and status of the Sarvodaya leaders in India. They have done so for two reasons: first, the consideration that a person's educational attainment may be seen as a dependent variable on his class origin. Secondly, because educational attainment may also be treated as an independent variable. When a person has attained a certain standard of education the achievement constitutes a kind of intangible 'property' which in its turn is likely to determine his class and status. It is encouraging to note that the over representation of educated persons is also
evident in the Sarvodaya Movement in India. It is striking to note that one adult in four in the world is unable to read and write. On examining the educational level of the Sarvodayites in Tamil Nadu, it is obvious from the above table that thirty five per cent among the respondents were degree holders. The second largest number of Sarvodayites who constitute thirty four per cent were high school passed. Four per cent of them have completed intermediate under the old pattern of education in Tamil Nadu. Sarvodayites who have passed primary level constitute fifteen per cent and twelve per cent of them have completed middle school level.

Table 5.4
Annual income of respondents

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Income groups (in Rs.)</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Below 10,000</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>2.</td>
<td>11,000 to 20,000</td>
<td>43</td>
<td>52</td>
</tr>
<tr>
<td>3.</td>
<td>21,000 to 30,000</td>
<td>26</td>
<td>33</td>
</tr>
<tr>
<td>4.</td>
<td>31,000 to 40,000</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td>5.</td>
<td>41,000 to 50,000</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>6.</td>
<td>51,000 to 60,000</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>7.</td>
<td>61,000 to 70,000</td>
<td>2</td>
<td>9</td>
</tr>
</tbody>
</table>

Total 82 100

Source' Computed from the primary data

Income is the most powerful variable among the socio-economic variables. It is one of the determinants of the social status of the individuals. It may be noted that 2.1 billion people in the world's poorer countries share an annual income averaging less than 500 dollar a year. In order to analyze the Sarvodayites in terms of annual income classes, respondents were asked: What is the annual income of your household from all sources, including wife's and dependents' earnings, if any, rents, investments, etc. Before turning to the figures, a few remarks have to be made.
concerning the reliability of the data. The difficulty is that part of the income, especially in the rural areas, may not be received in monetary form. For example: a Sarvodayite partly engaged in agriculture growing his own food, or exchanging food stuffs with his neighbours, is unlikely to regard its market value as part of his income. The income of farmers may therefore be under-stated.

The above table shows the distribution of Sarvodayites and their families in different income groups. It suggests that the lowest income group of 53 per cent (less than Rs.20,000 per year) is heavily over-represented, whereas the highest income groups five percent (above Rs.41,000 per year) are under-represented. The second majority forty two percent of the Sarvodayites fall in the income group of Rs.21,000 and Rs.40,000. However, the figures seem to be inconsistent with the observations made by the researcher and he had visited both the families of the lowest income group and the highest income group among Sarvodayites. The housing pattern and life style of the Sarvodayites are not in consonance to the income level. Besides, marriage ceremonies performed by Sarvodayites were also attended by the researcher. It gives an indication that there is a little representation of ‘wealthy Sarvodayites’. Though lacking an explanation, the only tentative conclusion to be drawn from the above presented figures is that Sarvodayites are disproportionately drawn from families belonging to the lowest and highest income groups.
Table 5.5
Distribution of respondents according to occupation

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Category of occupation</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Farmers</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td>2.</td>
<td>Retired Government Servants</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>3.</td>
<td>Commercial/Business</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>4.</td>
<td>Professional (Lawyers)</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>5.</td>
<td>Khadi Workers</td>
<td>11</td>
<td>13</td>
</tr>
<tr>
<td>6.</td>
<td>Sarvodaya Workers</td>
<td>52</td>
<td>64</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>82</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Source: Computed from the primary data

In the above table, Sarvodayites are placed in different categories of occupation. It is obvious that 77 per cent are Sarvodaya workers and khadi workers who are in full time positions in different constructive institutions, Sarvodaya organizations like Tamil Nadu Sarvodaya Sangh and Tamil Nadu Sarvodaya Mandal etc. All the said workers joined Sarvodaya Movement immediately after leaving school or college. There are Sarvodayites who did not join the movement immediately after their school education or higher education, but some of them had their career in the government sector, agricultural sector and professionals like lawyers etc. The above table further highlights that there is a little representation from the farmers in the movement and nine per cent of them function as Sarvodayites. The members who are engaged in business constitute six per cent of the part time Sarvodayites whereas the professionals form only three per cent. It may be concluded that most of the respondents are the first generation Sarvodayites except a few who are engaged in business and profession like lawyer etc. The researcher has come across some of the Sarvodayites who are not satisfied with their occupation which is not fetching
adequate income. However, they struggle in their life, for the cause of Saivodaya development programmes.*

**Table 5.6**

Duration of service in the Sarvodaya Movement

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Duration of Service (in years)</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Below 5</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>2.</td>
<td>6 - 10</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>3.</td>
<td>11 - 15</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>4.</td>
<td>16 - 20</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>5.</td>
<td>21 - 25</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>6.</td>
<td>26 - 30</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td>7.</td>
<td>31 - 35</td>
<td>13</td>
<td>16</td>
</tr>
<tr>
<td>8.</td>
<td>36 - 40</td>
<td>44</td>
<td>54</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>82</td>
<td>100</td>
</tr>
</tbody>
</table>

*Source: Computed from the primary data*

Sarvodayites are engaged in creating and building a Sarvodaya society being ideal. They believe in what Sri Sathya Sai Baba said: "Hands that serve are holier than lips that pray." In short, Sarvodayites are committed in serving the people.

It is quite evident from the above table that most of the respondents who constitute 54 per cent have been working for the past 36 to 40 years. Such of those Sarvodayites who have put four decades of service joined the movement when they were in teens. Sixteen per cent of the respondents have been working for 31 to 35 years who all belong to the first generation Sarvodayites along with 36 to 40 years of service to the credit of the respondents. Fourteen per cent of the Sarvodayites were can Sarvodayites remain in the present day situation as full time workers? is a moot question to ask. See also discussion under other tables in Part-B.
working for a period of 21 to 30 years whereas eight per cent of them fall in the
category of 11 to 20 years and another eight per cent less than ten years. It is
observed that Sarvodayites with a few years of experience are amicably guided by
the senior Gandhians and activists in the movement. The younger Sarvodayites
maintain good relations with the elders in the movement. The general criticism about
the Sarvodaya Movement in Tamil Nadu is that it is 'a movement with old people'.
The elders in the movement, on the contrary, want younger ones to join and activise
the movement. It may be concluded that a vast majority of Sarvodayites 83 per cent
had gained rich experience over a period ranging from 21 to 40 years and the rest 17
per cent had below 20 years of experience.

5.1.3 Sarvodayites and Living Environment

Efficiency and success depends very much on the working and living conditions
of Sarvodayites in the movement. In this study, an attempt has been made to highlight
the living conditions of the Sarvodayites in different capacities.

At the dawn of the 20th century, the world was largely a rural place—fewer
than one person in seven, it is estimated, lived in an urban area. By the end of this
century, in a couple of years, we face the prospect of a global population that is half
urban. By far, most of this growth will occur in the already over crowded and
unmanageable cities in the third world, particularly in those huge urban conglomerations
known as "mega cities." By the year 2000 it is estimated that there will be a total of 24
cities around the globe with populations in excess of 10 million. Eighteen of these
mega-cities will be in the third world. Life in a large city—whether New York, Paris or
Calcutta—is too often seen, in the words of Aprodicio Laquian in his overview of
world cities, as "dehumanising, corrupting and degrading." Omprakash Mathur further
argues that in the third world the mega-cities offer "the worst forms of visible poverty"
with their slums, squatter settlements and unsanitary living conditions.
While the movement from countryside to city has been going on throughout this century, its escalation to crisis proportions is largely a post world war II phenomenon—with a rapid growth in metropolitan areas in all parts of the world. Previously, it was the rich industrialized countries of the north which were urbanized, while the poor south predominantly rural. This has been changing rapidly over the past several decades due to the continuing rural flight of millions into the teeming already crowded cities of the third world.

In Asia alone, it is estimated that the second half of the 20th century has seen more than three-fold increase in urban inhabitants. Not all of this, of course, is the result of migration; estimates vary widely as to how much is due to migration, how much to natural increase. Whatever the true figure, however it is the migrants who are the most highly visible on arrival, and more demanding on most public services than new babies.

The rapid growth of cities everywhere in the developing world raises questions about what rate of urban growth should be supported. What are the limits of urbanization? What should be the proper spatial distribution of human activities—which affect transportation flows and thus energy costs. These were the sorts of questions that arise today.⁸

The winner of Gandhi peace prize 1996 and the architect of Sarvodaya Movement in Sri Lanka AT. Ariaratne attacks the economic dependence of the villages on the urban centres, stressing the need for self-sufficiency of the villages, and by and large, he considers 'village values' to be superior to those of the cities.⁹ Ostergaard and Currell (1971) has pointed out in his study that one factor which attracts people to join the Sarvodaya Movement is its evident concern for village values, a factor which in its turn may be related to their early life experience. To have spent one's childhood in a village may be an important determinant of whether or not one accepts an ideology emphasizing the values of village life and culture.
The respondents were asked whether they spend their lives in the rural area or urban area or semi-urban. The figures clearly reflect the rural as well as semi-urban orientations. The over-representation of Sarvodayites originating from both the villages and semi-urban constitute 55 per cent. The respondents who live in the urban areas constitute 45 per cent and most of them are settled in the district head quarters due to their nature of work in tune with Gandhian constructive programmes and Sarvodaya Movement. Thus, it may be concluded that 45 percent of Sarvodayites lived in the urban environment and the rest 55 per cent were happy to live in both rural areas, and the 'semi-urban' area.

5.1.4 Sarvodayites and their Living Conditions

Table 5.8
Duration of residing in the City/Village

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Area</th>
<th>1-10</th>
<th>11-20</th>
<th>21-30</th>
<th>31-40</th>
<th>41-50</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>City</td>
<td>6</td>
<td>9</td>
<td>4</td>
<td>2</td>
<td>4</td>
<td>25</td>
<td>30</td>
</tr>
<tr>
<td>2.</td>
<td>Village</td>
<td>5</td>
<td>9</td>
<td>10</td>
<td>7</td>
<td>26</td>
<td>57</td>
<td>70</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>5</td>
<td>9</td>
<td>10</td>
<td>7</td>
<td>26</td>
<td>82</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Computed from the primary data.
It is evident from the table that a large number of Sarvodayites (70%) have been living in the villages for the period ranging from one year to five decades. Such of those respondents who have been residing in the village for the past 11 years and above are elder Sarvodayites born and working in the village atmosphere and the respondents who are living in the village for the past 10 years are very young Sarvodayites. The second category of the respondents is living outside the village, constitute 30 per cent. Most of the respondents have been living in the city for the past 11-20 years. It may be concluded that majority of the respondents have been residing in the villages for the past 41-50 years and it is clear that there is an under-representation of Sarvodayites in the city.¹

The researcher has also observed several Sarvodayites living in cities like Madurai, Madras, Trichy and Coimbatore. However, they feel that living in the village is very comfortable whereas city is the bed-rock of pollutant emissions. It is observed that one in four urban dwellers world wide is exposed to air pollution levels above recommended limits. Further it may be stated that willingness to live in the urban limits has been declining. New figures reported by the United Nations show that between 1985 and 1990 the world's urban population grew more slowly than expected, at a rate of 2.7 per cent per annum, as opposed to the 3.1 per cent rate previously estimated. Between 1990 and 1995 that rate is expected to decline further to 2.6 per cent, though that still means there will be an additional 321 million urban dwellers. The 1990 estimate of the share of the world's population living in urban areas was lowered slightly, from 45 per cent to 43 per cent, yielding the 2.7 per cent growth rate. Correspondingly, the urban growth rate estimate for the less developed regions lowered from 4.5 per cent in 1985-90 to 3.8 per cent.¹⁰

It is obvious that most Sarvodayites choose to live in villages—besides the symbolism involved—for economic reasons of cheaper living expense. As time progresses, one should not be surprised to see more and more Sarvodayites living in urban areas. This may happen due to full time Sarvodaya work being uneconomical and then due to urbanization trend itself.
Table 5.9

Distribution of respondents according to the type of living arrangement

<table>
<thead>
<tr>
<th>SI No.</th>
<th>Type of Living</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Own House</td>
<td>50</td>
<td>61</td>
</tr>
<tr>
<td>2</td>
<td>Organization's Quarters</td>
<td>17</td>
<td>21</td>
</tr>
<tr>
<td>3</td>
<td>Hired House</td>
<td>15</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>82</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Computed from the primary data.

The United Nations General Assembly, by its resolution 40/202 A of 17 December 1985, designated the first Monday of October every year as World Habitat Day. The aim is to draw attention to the plight of the hundreds of millions of women, men and children who lack adequate housing and basic services. By the early decades of the next century, the overwhelming majority of human beings will be living in cities and towns. Cities everywhere are under tremendous stress, affecting the very fabric of society. A lack of jobs and housing translate into rising poverty, rampant homelessness, growing slums, decaying neighbourhoods and infrastructure, widespread drug abuse, crime and other social ills. This crisis affects not only developing countries, but also many urban areas in industrialized countries. It poses a major challenge to the international community. How it is handled will determine to a great extent what kind of a world we will be living in the twenty-first century, what kind of future humanity has in an urbanized world. In many developing countries, more than one-third of rural households are headed by women, a trend that is likely to rise through the remainder of this century. A leading cause has been the migration of males in search of work, both to urban areas inside their countries and abroad, with regard to housing in India (1991), 12 per cent of the total households are without houses (zero shelter) in the rural area and the same percentage of households have
theirlife without houses in the urban area. Recently, the Tamil Nadu Housing Board (TNHB) has decided to provide a new look to the houses constructed by it in the state. The houses will have different designs and arrangement with features like ornamental doors, said Managing Director. On the other hand, there are houses without doors or windows in the Indian villages. It may sound incredible, but such a village exists in Orissa's coastal Kendrapara district and the researcher has seen houses without doors both in Andhra Pradesh and Tamil Nadu.

In the case of Sarvodayites, as many as 61 per cent of respondents are living in their own houses. The second category of respondents who constitute 21 per cent are allotted organization's quarters whereas the hired houses are used by 18 per cent of respondents. The Sarvodayites occupying organizations quarters, mostly resemble like 'Gandhi hut' belong to the constructive institutions of Tamil Nadu whereas the respondents living in the hired houses at lower rent are locally placed with their families, closer to their organizations in which they are working. Sarvodayites who own their houses are built by their employed sons and daughters over the years savings or with the help of their own family members. Besides this, it is striking to note that some of the Sarvodayites live in the ashrams like 'pattaligal'-workers ashram at Kivelur, Vinoba Ashram at Kuthur, Gandhi Ashram at Tiruchengodu, Gandhi Niketan Ashram at T Kallupatty, Mahatma Gandhi Ashram at Anaimalai, Shanti Ashram at Coimbatore and Sarvodaya ashram at Kanavaipatti and they share the common accommodation in the said Ashrams. The researcher had visited almost all the ashrams above mentioned and he has experienced the community life under this setting.
Table 5.10
Type (Quality) of Housing

<table>
<thead>
<tr>
<th>SI No.</th>
<th>Category</th>
<th>No</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Pucca</td>
<td>43</td>
<td>52</td>
</tr>
<tr>
<td>2.</td>
<td>Semi-pucca</td>
<td>9</td>
<td>11</td>
</tr>
<tr>
<td>3.</td>
<td>Kutcha</td>
<td>30</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>82</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Computed from the primary data

Depending on the type of materials used in the construction of wall and roof, the houses were classified as: Pucca, kutcha and semi-pucca. All houses with reinforced cement concrete roofing (fully or partially) were classified as 'pucca'. A house was classified as 'kutcha' if it had mud walls and tiled roof, or brick walls and thatched roof. The house was said to be semi-pucca if it consisted of brick walls and tiled roof. As regards quality of housing at the national level, 30 per cent of people have pucca houses, 34 per cent live in the kutcha houses and the remaining 36 per cent with semi-pucca houses in the rural areas. In the case of urban limits, 42 per cent enjoy living in the pucca houses, 27 per cent struggle with kutcha houses and the remaining 31 per cent lead their daily life under semi-pucca houses.\textsuperscript{17}

The analysis indicates that houses were relatively better in the case of Sarvodayites engaged in the movement. Majority of the Sarvodayites (52\%) are occupying pucca houses, (37\%) of them live in the kutcha houses resembling like 'Gandhi hut' and the remaining (11\%) manage with semi-pucca houses with great difficulties. Almost all the houses were electrified and still Sarvodayites and their family are happy to use the hurricane lamp instead of electricity. In general, houses in which Sarvodayites live are not crowded and ventilation of houses are fair.
Table 5.11
Distribution of respondents having individual Savings/Bank Account

<table>
<thead>
<tr>
<th>St.No.</th>
<th>Category</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Yes</td>
<td>66</td>
<td>80</td>
</tr>
<tr>
<td>2.</td>
<td>No</td>
<td>16</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>82</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Computed from the primary data

"Aparigraha" (Non-possession) is one of the five cardinal virtues which Gandhi enunciated. Non-possession goes along with truth, nonviolence, brahmacharya and non-stealing. Non-possession is a cardinal virtue. It is to be understood along with the other cardinal virtues. More especially, non-possession goes along with non-stealing. Gandhiji's conception of stealing is not merely taking away another man's property, but to possess more than what one requires. According to him there is plenty in this world to cater to the needs of all people. But as some men appropriate to themselves more than their requirements, there is maldistribution of wealth which in its turn brings about several evils including poverty. Some men are poor not for lack of things but as some men possess more than they need.

Non-possession means taking that which is required for oneself and leaving the rest to others. Willingness to practice non-possession can arise only out of love, which is another name for nonviolence, for others. This again is the principle involved in Trusteeship. It is appropriate to illustrate an instance here. The Gandhi Ashram, Meerut, used to deposit the provident fund amount of the members in the ashram itself. When Gandhi heard about this, he said we were doing something wrong. We replied that the method adopted by us would increase the Ashram's capital to provide work and wages to the poor spinners and weavers. He said, "you cannot adopt doubtful procedures even if it helps your philanthropic work. Suppose, the Ashram
closes down for any reason or goes into liquidation, what would happen to the provident fund of the employees? They will not only lose the contribution made by the ashram but also their own contribution and the interest on it. It is, therefore, a safe procedure to deposit the provident fund money in a recognized bank, such banks do not go into liquidation. You must understand, that if you violate proper procedures, you will one day find yourself in insoluble difficulties. The ashram thereafter, followed the suggestion made by Mahatma Gandhi.  

Sarvodayites under the study were strongly divided in their opinion regarding individual savings bank account. A vast majority of them (80%) felt that there is nothing wrong in maintaining individual savings bank account and it has become the uppermost necessity in one's life. Sarvodayites working in the constructive institutions are paid monthly through nationalized banks and they could not avoid it. Further, they opined that reasonable/minimum savings could be encouraged and affluence is a burden and a crime. Psychologically speaking, within the Buddhist world view, greed is one of the three raging fires which consume humans; it needs to be put out for us to attain balance, harmony and true fulfillment. The substance of rich man's joy is the poor man's suffering. Proper handling of the distribution of resources between rich and poor is a fundamental part of Gandhi's strategy for peace and justice. Whether rich or poor, one can have an individual bank account from reasonable and recognized sources, for one's own self-protection. Whatever savings an individual possesses, it would help in the long run and in particular old age. Besides, 'save for child' could be encouraged. The respondents who all supported in favour of savings and individual bank account, strongly opposed the practice of maintaining 'a bank locker' in the capacity of an individual and possession of jewels in excess unused. Any Sarvodayites having excess savings and wealth are not doing justice to the society.

A small group of Sarvodayites (20%) were not in favour of having individual savings and bank account. The base on which they emphasize for "zero savings and account" was from Mahatma Gandhi and Vinoba Bhave. The researcher was informed
by a senior Sarvodayite that Gandhi had no bank account and such of those who have deep faith in God need not go for savings. Ultimately, savings would nurture greed and jealousy in one’s life. It may be concluded that it is very difficult to practice non-possession and majority of the Sarvodayites desired to have reasonable savings.

5.1.5 The Family Background of Sarvodayites

The family is the natural unit of human society. All over the world, the family is the fundamental social unit. Love is born in the family. Indeed the family is a laboratory of love.

Unfortunately in recent years, family love has become weak in some countries. Because of industrialization and urbanization, family life has come under stress and strain. Commercialization and mass culture have made a negative impact on the integrity and happiness of the family unit.

However, in Asian societies, family life continues to be strong and vital. That man and woman should live together in ‘holy matrimony,’ create and raise children, is the law ordained by Nature and God. Parents should not only love and cherish their off springs but also honour and cherish their parents (grand parents). This is the natural and right way of life.

In a typical Hindu household, for instance, the grand parents, the parents and children live together. Three generations giving and taking from one another.

The family provides security to everyone. The noble principle, "From each according to his ability and to each according to his need" is the foundation of family life.

Family life is a fascinating phenomenon. That the mother should love her children is the most natural thing. Indeed the child is "the flesh of her flesh and bone of her bone." That the child should love the mother back is also a natural thing. That the father and mother together should bring up the children giving their best is also the law of life.
Religion and spirituality are the bedrock of such family life. Indeed, family life is the beginning of the educative process. The father and the mother are the first teachers of every child.

It is a good trend that in the western world there is a new realization of the value of family life. The United Nations observed 1994 as the International Year of the family.\footnote{1} We can say with confidence that if there is peace in the family, there will be peace in the world. If there is peace in the family, there will be peace in the individual also. Thus, peace in the family of individual Sarvodayite leads to peace among the Sarvodayites engaged in the movement.

This type of family became the standard, socially approved model because its structure perfectly fitted the needs of a mass production society with widely shared values and life-styles, hierarchical, bureaucratic power, and a clear separation of home life from work life in the market place.

Today, when the authorities urge us to "restore" the family, it is this second wave nuclear family they usually have in mind. By thinking so narrowly they not only, misdiagnose the entire problem, they reveal a childish naivete about what steps would actually be required to restore the nuclear family to its former importance.

Thus the authorities frantically blame the family crisis on everything from "smut paddlers" to rock music. Some tell us that opposing abortion or wiping out sex education or resisting feminism will glue the family back together again. Or they urge courses in "family education," statisticians on family matters want "more effective training" to teach people how to marry more wisely, or else a "scientifically tested and appealing system for selecting a marriage partner." What we need, say others, are more marriage counsellors or even more public relations to give the family a better image. Blind to the ways in which historical waves of change influence us, they come up with well-intentioned, often inane proposals that utterly miss the target.\footnote{22}
Today we are told repeatedly that "the family" is falling apart or that "the family" is our number one problem. President Jimmy Carter declares, "It is clear that the national government should have a pro-family policy...There can be no more urgent priority." Substitute preachers, prime ministers, or the press, and the pious rhetoric comes out very much the same. When they speak of "the family," however, they typically do not mean the family in all its luxuriant variety of possible forms, but one particular type of family: the second wave family.

What they usually have in mind is a bread winner husband, a housekeeping wife, and a number of small children. While many other family types exist, it was this particular family form—the nuclear family—that second wave civilization idealized, made dominant, and spread around the world.

Family-labour migration and armed conflicts usually split families. Most receiving countries, particularly in the Middle East and East Asia do not allow migrant workers to come with their families. Situations of displacement place tremendous stress on families and family life. In order to address these issues it is necessary to seek ways and means of promoting family reunification call for policies which will allow for medium and long term residence permits and provide care and education of

<table>
<thead>
<tr>
<th>Sl No.</th>
<th>Type of Family</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Nuclear family</td>
<td>42</td>
<td>51</td>
</tr>
<tr>
<td>2</td>
<td>Joint family</td>
<td>39</td>
<td>48</td>
</tr>
<tr>
<td>3</td>
<td>Ashram type</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>82</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Computed from the primary data.
The International Day of Family is, first and foremost, a promotional and awareness-raising venture and is intended to serve as a vehicle to promote awareness of issues relating to the families as basic units of society as well as promote appropriate action. The day can become a powerful mobilizing factor on behalf of families in all countries.\textsuperscript{23}

The analysis indicates that a simple majority of the respondents (51\%) reported that they have a nuclear family and the second majority (48\%) of the respondents were happy to live in the joint family. Under the joint family, 2-3 families are living together and sharing the ebbs and tides in the family. One of the Sarvodayites expressed that the joint family system is a traditional one and an ideal to follow for the generations to come. Further it was elaborated that when the world is considered as one family, why not a few families of their own blood brothers be considered as one family under the joint family system. It provides security, generates mutual love and care, creates confidence and prepares every individual member in the family as a good citizen. Of all the respondents, only one per cent maintained neither nuclear family nor joint family, but a model family based on ashram codes with some orphan children. The Sarvodayite claimed that orphan children are his own children and he allowed his family interacting with orphan children under one roof.\textsuperscript{24} It may be concluded that although the proportion of nuclear families has been increasing the Sarvodayites were happy to live in the joint family, being an age old concept and practice. Besides, the family based ashram could be maintained and it would serve the community and pave the way for the creation of a Sarvodaya society.
Table 5.13
Family size of respondents

<table>
<thead>
<tr>
<th>Sl No.</th>
<th>Family Size</th>
<th>No</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1 to 3</td>
<td>20</td>
<td>24</td>
</tr>
<tr>
<td>2.</td>
<td>4 to 6</td>
<td>42</td>
<td>51</td>
</tr>
<tr>
<td>3.</td>
<td>7 to 9</td>
<td>10</td>
<td>12</td>
</tr>
<tr>
<td>4.</td>
<td>10 to 12</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>5.</td>
<td>13 to 15</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>6.</td>
<td>16 to 18</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>82</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Source: Computed from the primary data.

It is seen here that the distribution in 51 per cent families is 4 to 6 members, which constitutes the majority. Almost one-fourth of the families (24%) have members ranging from 1-3 including either only one child or a parent of the respondents with life partner. The families ranging from 7-9 members constitute 12 percent, 10-12 and 13-15 members constitute five per cent each and the remaining three per cent consisting 16-18 members. The analysis obviously indicates that the family members ranging from 7-18 fell under the category of joint family system in which more than one family exists. All the families having less than six members maintain a nuclear family along with their parents and children.
Table 5.14
Distribution of family members working for Sarvodaya

<table>
<thead>
<tr>
<th>Sl No.</th>
<th>Category</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>None</td>
<td>53</td>
<td>65</td>
</tr>
<tr>
<td>2.</td>
<td>One</td>
<td>23</td>
<td>28</td>
</tr>
<tr>
<td>3.</td>
<td>Two</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>82</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Source: Computed from the primary data

The researcher had experienced working with the District Sarvodaya Development Education Centre at Pungudutivu in the northern province of Sri Lanka during 1982. He had come across a few families devoted to Sarvodaya work and also more than one member of the family members of Sarvodayites were working for Sarvodaya. At the same time, the researcher heard the remark, "Sarvodaya Centre was ruled by a few members of 'the one family' consisting of brother, sister, kith and kin. The analysis obviously indicates that majority of the family members of Sarvodayites (65%) were not working for Sarvodaya and they were engaged in agriculture, business, government sector and spinning mills. It was indicated that their main concern was to have a career other than Sarvodaya as one of their family members is already engaged in the movement. Almost one third (35%) of the family members of Sarvodayites were deeply involved in Sarvodaya work, of which only one member in their family was working for Sarvodaya constituting (28%). Besides, there were two members of the same family working for Sarvodaya constituting seven per cent only. It may be concluded that Sarvodayites emerging from the same family is slowly diminishing and the new ones who join the movement hail from other families.
5.1.6 Sarvodayites’ Code of Conduct

For each person, there is a code of conduct laid down in the shastras—ancient scriptures, according to age and status, the profession adopted, the stage of spiritual attainment reached and the goal of life accepted. The secret of happy life lies in renunciation. Renunciation is life. "All life is one" as Gandhi said. But these were not mere words to him, nor were they an intellectual concept and knowledge. He was an ordinary man with supreme values and his life was a shining example of simple living and high thinking. He desired us to develop an integrated personality by promoting our physical, emotional, mental as well as ethical qualities.

On February 2, 1947, at Satgharia, Gandhi in his written speech deliberately referred to his private life, because he had never thought that the private life of the individuals did not affect the course of the public activities of those individuals. Thus, he did not believe that he could be immoral in his private life and yet be an efficient public servant. His public conduct was bound to be affected by his private life. He held that much mischief was made throughout the world by divorce between the public and private conduct. When he was engaged in the supreme test of nonviolence in his life, he wished to be judged before God and man by the sum—total of his activities, both private and public. He had said years ago that nonviolent life was an act of self-examination and self-purification, whether by the individual, group or a nation.

According to Sri Satya Sai Baba, truth is the mother; wisdom is the father, right conduct is the brother, compassion is the friend, peace is the spouse, forgiveness is the son. These six alone are the real relations for everyone. Of all these, right conduct, in particular personal code of conduct is vital to every living being. For man it is even more important like the spinal column. Without conduct and discipline, mankind will be ruined. Conduct and discipline are essential for every group including Sarvodayites, for every society and for every political or social institution. Without discipline, there can be no society or government. No nation can exist without
It is character and discipline that unite man to man, and one society to another. Under Sarvodaya Movement, it is the personal code of conduct that brings unity among Sarvodayites.

It is evident from the table that the respondents were asked to prescribe the personal code of conduct for Sarvodaya work under various categories like dress habits, food habits and transportation choice. As regards the prescription of dress, there is over representation for khadi—hand spun cloth which constitutes 79 per cent and the remaining (21 %) prescribed any other dress with a commitment for the cause of Sarvodaya. While prescribing khadi dress, they opined that khadi is expected to play a vital role in the twenty-first century not as a mere piece of cloth but as a way of life. The respondents in the study further stated that khadi is one of the indicators of Sarvodaya work as well as Gandhian way of life among Sarvodayites.

As Emma Tarlo writes in her book, "Clothing Matters." No Indian leader took the problem of what to wear more seriously than Mohandas Karamchand Gandhi and probably no other leader changed his clothes so dramatically. It is a well-recorded event that on August 31, 1920 Gandhi took what is called a 'khadi vow' by putting it in writing both in English and Hindi that "From today for life I declare that I shall purchase for my wear only khaddar cloth, hand-made or hand-spun yarn cap or head dress and socks excepted. But, a year later, in the early morning of September 23, 1921, he went clad only in loin-cloth to a meeting of weavers in Madurai. He had discarded the cap he had worn and the waist-coat and had decided then and there "to content myself with only a loin-cloth and a chaddar (shawl) whenever found necessary for the protection of the body," with a view to identifying themselves with the nakedness of the poor masses.

Despite the changes taking place all over the world certain things have eternal relevance. The country can take pride in the fact that Gandhian philosophy has more relevance now than ever. An instance to prove this fact was narrated by Mr.S. Loganathan, Managing Director, Association of Sarva Seva Farms. A group of
Gandhian leaders approached a London-educated industrialist for buying khadi. Initially he was reluctant to buy the cloth but volunteered to pay a sum as donation. The Gandhian leaders refused to accept the cash but persuaded him to buy the cloth. When Mr. Loganathan met him in 1995 the London-educated person felt sad because the cloth was having a salutary effect on his behaviour on the days he wore the khadi cloth and that he could not drink. His attempts to drink did not fructify on these days, as if forced by some invisible spirit. He said his drinking habit would wane away in a couple of years at the present rate.36

Table 5.15

Personal code of conduct according to respondents

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Category</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Dress Habits</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Khadi</td>
<td>85</td>
<td>79</td>
</tr>
<tr>
<td></td>
<td>Any other</td>
<td>17</td>
<td>21</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>82</td>
<td>100</td>
</tr>
<tr>
<td>2.</td>
<td>Food Habits</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Vegetarian</td>
<td>75</td>
<td>91</td>
</tr>
<tr>
<td></td>
<td>Non-vegetarian</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>82</td>
<td>100</td>
</tr>
<tr>
<td>3.</td>
<td>Transportation Choice</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Public</td>
<td>58</td>
<td>71</td>
</tr>
<tr>
<td></td>
<td>Own Vehicle</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Cycle</td>
<td>15</td>
<td>18</td>
</tr>
<tr>
<td></td>
<td>By walk</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>82</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Computed from the primary data.
As part of the personal code of conduct, food habits play an important role in one's life. It is said, "Man is what he eats. If you want to eat meat, eat it. But don't bring the name of God into it," Buddha said. The aim of both these statements is the same, that violence should be controlled, that somehow people should be drawn into the path of self-control vegetarianism is India's gift to the world. Vegetarianism will go a long way to help the evolution of non-violence, and humanity will be imperfect without it. Saint Paul says, "If meat hurteth my brother, I will not take meat all my life." The former Prime Minister Shri. Morarji Desai once said, "My stomach is not a graveyard to bury chickens and goats."

India has own mission to rid the people all over the world of meat diet.... If man depends upon meat, he requires four acres of land; if he relies upon milk, he needs two; but if he confines himself to cereals only, one acre is enough. Now population is rising day by day and the extent of land per capita is going down. Hence more land would be required if we use animals for good and they in return use cereals for theirs. This question is soon bound to crop up before the whole world.

A large number of respondents (91%) were in favour of vegetarian diet and they practice it with deep commitment. Non-vegetarianism constitute nine per cent only. Above all, Sarvodayites who are non-vegetarians are objects for criticism in the Sarvodaya Movement and they are underestimated and lack command of respect. Sarvodayites consider vegetarian diet as simple, and healthy besides a code of conduct for Sarvodaya work. While visiting some of the Sarvodayites, the researcher dined and shared natural food, uncooked fruits and vegetables and half boiled without spices as Gandhi himself advocated natural food and limited cooking. He also clearly showed that the simple diet is most nourishing than our elaborate food. Some of the elder Sarvodayites observe fasting periodically as part of their daily food habits and they take two meals a day without coffee or tea. There are followers of nature cure and its motto: "The food is the medicine; medicine is the food."
As regards transportation choice, a vast majority of the Sarvodayites (71%) use the public transport; 18 per cent are happy to pedal the cycle being simple, humble and Gandhian transport as advocated by Sarvodayites, four per cent could afford to use their own vehicle or the institute vehicle for their daily works and the rest (7%) preferred to go on foot wherever possible. It may be concluded that most of the Sarvodayites preferred to use a very simple transport and their desire is to travel always with the last man and to plant a smile on him.

5.1.6.1 Sarvodayites as Spiritualists

There is a general misconception that one can practice spiritual and moral values in old age and that it is not possible to abide by them in younger age. Spiritual life is only a reorientation of one’s day-to-day life to the higher goal and cannot be divorced from worldly life. Moral and spiritual values must be adopted right from young age so that they become a way of life. It is possible to realize the ultimate goal of liberation by leading a virtuous life.† Vinoba also emphasized the need to develop spiritual power. This had been basic to Gandhi’s struggle for independence, and it was equally essential in the safeguarding of freedom. Fearlessness was one aspect of spiritual power. It implied that constructive work should be carried on without secrecy or malice. All our work should be open and straightforward. Vinoba reiterated his familiar contrast between politics and spirituality. The political problems of the country were many but they were ‘petty’ and ‘trivial.’ Many kingdoms will come and go but the names of those who provided spiritual guidance alone will survive and we need to enhance the feelings of truth, love and compassion.45

While stressing the need for sophisticated technology in keeping with progress and demands of modern society, the spiritual leader, the Dalai Lama, placed “spirituality” above all other needs of human beings. The Dalai Lama has opined that to conquer mental anxieties, human beings needed some kind of an instrument, a methodology to attain inner peace. And this instrument, in his words, was adopting "spiritual principle
which is the essence of all religions. He had expressed concern over the widening
gulf between spiritual needs and materialistic comforts of ordinary men and women
and hoped that the distressing effects of such a gap would be conquered by tapping
the rich resources of spiritual and moral inspirations. The Dalai Lama said as long as
different religions existed, conflicts too would remain owing to different traditional
background of every religion. But, he added, if spirituality was let in the heart and
mind of every individual, it would be possible to reach real harmony in society.66

Table 5.16
Sarvodayites as Spiritualists

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Category</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Yes</td>
<td>76</td>
<td>93</td>
</tr>
<tr>
<td>2.</td>
<td>No</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>82</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Computed from the primary data.

It is evident from the analysis that a vast majority of the respondents (93%) were of the view that Sarvodayites can be spiritualists and it was not possible for a
Sarvodayite to be a spiritual being without first being a moral being. To speak truth, to
love all mankind, to be compassionate, all these rules are applicable to Sarvodayites
and such rules could be followed only when they are spiritual. Besides, a law of
dharma, morality, to be true must be applicable to all Sarvodayites. The Sarvodayite
who is not spiritual is like an artificial flower without scent as said by the respondents.
A dutiful Sarvodayite would be disciplined and devoted for the cause in which they
are engaged. Devotion, discipline and duty are inter-linked, inter-related and all the
three are very important for the day to day Sarvodaya work. Some of the respondents
opined that a bogus Sarvodayite cannot be a spiritualist. Higher the spirituality, higher
the quality and commitment of the work. In order to function as a ‘spiritual tower and generator’ of the community, they conduct daily congregational prayer, inter-religious dialogues and spiritual discourses periodically. As regards bread labour, all the Sarvodayites love to do manual labour in a Sarvodaya order. Productive labour is always appreciated. Intellectual work and bread labour are the two sides of the same coin. Both are same, equal and in particular bread labour is necessary. It could be concluded that a vast majority (93%) of the respondents opined that they can be spiritualists. The remaining seven per cent expressed that it is not necessary to be a spiritualist.

The foregoing pages of Part-A have projected the social characteristics of the Sarvodayites in the study. It should lead one to visualise an average Sarvodayite of Tamil Nadu as a Khadi—Clad elderly man ambulating on foot or on a common man’s transportation. The person is further likely to be basically spiritual oriented crossing religious barriers. Will this breed continue as such over the next generations?

Part-B makes an attempt to answer this question.
PARTB

5.2 A Comparative Profile of Elder and Younger Sarvodayites

"Life long individual development" is a new concept being explored by the United Nations Programme on Aging. It is based on the simple idea that both individual behaviour and national policy, which affect people at different ages, but especially the young, will shape the situation of people in older age—elders. In the Sarvodaya Movement, individual development is given paramount importance as it basically believes that the good of the individual is contained in the good of all. The movement is based on the behaviour of both elder and younger Sarvodayites as well as Sarvodaya policy and its programmes. However, it has to ensure the welfare of all people.

Recognizing the importance of both younger and elder age groups, United Nations has observed the year 1985 as the International year of youth and as the International year of older (elder) persons to be launched on 1st October 1998. Both the age groups need to play a vital role in building the nation and the world.

The number of people over the age of 60 has increased dramatically in recent times. In 1901 the number of Indians in this group was 12 million. In the year 2001 it will be about 76 million and one out of every eight in the world in this age group will be an Indian. This rapidly changing demographic composition presents the nation with serious social political and economic challenges.

India is a traditional society and as in many such societies, the elderly were revered and respected. They had an unique place of honour and dignity in the family system. They even enjoyed unquestioned authority. However, in recent years it is alleged by many that the status of the elderly is fast undergoing change in our society. It is viewed widely that the status of the aged had deteriorated. Many sociologists and psychologists are predicting that the status of the elderly will become worse.

The poor status of the elderly at present is due to the breaking down of the joint family system, industrialization, modernization, urbanization and migration in
search of employment. While this may be true it may not be the total cause for then poor status. There may be other causes too which are psychological. Japan is definitely a modern country. Yet, the status of the elderly, there is not all that bad as may be thought of. The elderly are respected and they enjoy a satisfactory, though not excellent status. The Japanese family continues to be traditional for the most part and the elders in the extended families are respected and revered. Therefore, there may be additional factors to urbanization and modernization that determine psycho-social status of elderly. The status of the elderly in any society depends upon how the public view them, what attitudes they hold towards the elderly.50

Today, youth constitutes not only an ever increasing percentage of the world population, particularly in Asia, but makes its presence felt in its search for meaning and purpose of life and in its aspiration and vision of a just, fraternal, human and sharing society. Youth challenge anything irrelevant; accept what survives the test of authenticity and embodies the values of life.

Young people all over the country are uneasy. They have never so radically rejected traditional values as they do today. And yet, never before have young men and women felt so insecure as today. If the past is irrelevant and the present inconsistent, what about the future? Youth-quest is a mirror to society and we do well to look at it.51

The global picture of youth presents a prospect which is alarming and at the same time, promising. Is there a via media? What should be the approach in this crucial situation? These are questions which should occupy the attention of educationists, religious leaders, Sarvodaya leaders, elder Sarvodayites, and all those connected with youth.

a. The Reality of Youth

Youth is a period characterized by a time of indecision, despair, and doubt, especially in instances where they are not mentally conditioned and physically prepared
to cope with the changes taking place in and around them. On the individual level, youth is a time when social roots are uncertain and personal identity vulnerable, youth can also be the most constructive and rewarding period of one’s life. Everywhere youth are up in arms, yet the future looks to them with optimism. Have we gone wrong?

Youth today are caught up in an identity crisis, one which is not easy to define. Erik H. Erikson’s concept of identity crisis can be considered relevant to our times and this concept deals with the relationship, between what a person appears to be in the eyes of others, and what he or she feels he or she is. It refers to the dynamics of the search for an inner continuity that will match the external social conditions. According to Erikson’s definition, “crisis does not mean a breakdown or catastrophe but rather a ‘crucial period’ when development must move one way or the other, when stable reference points in and around the young person must be established” (Erikson 1968). It is precisely this ‘crucial period’ which should engage the immediate attention of those in authority. Youth cannot wait, because youth is a period which is fleeting.⁵²

b. A Four Fold Approach

The Sarvodaya Movement considers development of youth as an integral part of a total plan for the development of men and society. This necessarily has to have four components. They are:

(i) The youth as a person and helping him or her to nurture himself or herself into consciously treading a path of building up an awakening personality within the cultural setting in which he or she lives.

(ii) The role of youth as a member of a family or village (or urban) group in awakening the latter into a total development process according to the needs of its specific situation.
(iii) The active participation of youth in identifying the problems of the nation, designing solutions, learning the required techniques and skills for nation building and finally playing the most dynamic role in national development.

(iv) Youth as builders of a new world order where economic justice, mutual cultural respect, international brotherhood and peace prevail.\textsuperscript{53}

The Sarvodaya Youth Programmes always lay emphasis on social and physical environment within the youth grows, learns, works to interact with others and develops. And this environment is strongly influenced by the traditional cultural factors of group conduct namely, sharing pleasant speech, constructive activity and equality in conduct mass participation in well organized manual work programmes helps the individual youth to develop these qualities in a group setting. Shramdana—voluntary sharing of labour—is primarily a psychological technique for personality awakening and secondarily it is an essential process in building up an economic infrastructure in the community where there is less capital and plenty of idle labour.

Sarvodaya for example, has seven major development education institutes and nearly 50 development education centres to train youths for community leadership and vocational skills that are required for its village development programmes. The age group of youth who are trained is between 18 and 26 years. Already several thousands of youth have gone back to their villages after training.

Sarvodaya does not regard unemployed youth as a liability as most societies do, where they are a drain on the economy and can be volatile and destructive. Somehow Sarvodaya has been able to turn them into an asset as observed by World Bank official.\textsuperscript{54}

c The United Nations Predicts the Future of Youth

A recent United Nations study spells out this forecast in no uncertain terms: “There is a growing sense of unity among young people, a feeling of world solidarity
and a sense of common responsibility to achieve peace. Youth of the world is seeking a universal identity. This is a new kind of population, more resilient and adaptable than their elders, ready for change, and open to new ideas. Youth of the world will soon predominate in world affairs.

Occupying an important place in society today and representing such a large section of the population, with tremendous potential for progressive nation-building, youth deserve a better deal than what they are receiving.

d. Focus on Tamil Nadu Youth

Coming to Tamil Nadu, the youth scene is not much different. In this tradition-bound state the youth are comparatively peace-loving and steeped in religion, customs, and traditions; they are more passive and less vocal than their counterparts in other states but just beneath this veil of passivity, an inner revolt is seething. Like youth in other states, Tamil Nadu youth also feel alienated and aloof especially in a society which prescribes innumerable social controls.

e. The Heritage of Tamil Nadu Youth

Tamil Nadu boasts of a rich cultural history, a past filled with experiences of successful, stable dynasties under the Cholas, Cheras, Pandiyas, Pallavas and other rulers who did much to bring stability in the area. The arts were encouraged and lofty ideals and traditions were fostered. Religion has always held absolute sway in the region and the social norms dictated by religion have been strictly adhered to. Education has always been uppermost in the line of priorities, and the influence of the British and the early missionary education still have an impact on the people.

The region is mainly rural with a majority of the people engaged in agriculture, while industrial development is centred around the city of Madras and the major towns. Cultural roots are strong in the rural areas, while in the towns the impact of education and mass media are slowly making inroads into accepted traditions and beliefs.
f. Elder and Younger-A Comparison

In this study, the following are the details of the age group of the respondents:

Mean age - 58.8 years (N=82)
Standard deviation of mean - 12.9 years

The elder and younger Sarvodayites were identified respectively as those above the level of mean plus standard deviation on the one hand and below the level of mean minus standard deviation on the other hand. As per the above definition, there were fifteen who belonged to the elderly age group and fourteen to the younger group of Sarvodayites under the study.

The following variables/aspects are the base for a comparative profile of elder and younger Sarvodayites.

Education
Marital status
Occupation
Economic level
Family size

The following table highlights a comparative profile of elder and younger Sarvodayites thus identified in the study.
Table 5.17
A comparative profile of Elder and Younger Sarvodayites

<table>
<thead>
<tr>
<th>Aspects</th>
<th>Elder</th>
<th>Younger</th>
</tr>
</thead>
<tbody>
<tr>
<td>Education</td>
<td>Discernibly low percentage of graduates</td>
<td>Significantly high percentage of graduates</td>
</tr>
<tr>
<td>Marital status</td>
<td>No single unmarried person</td>
<td>A little over a third unmarried</td>
</tr>
<tr>
<td>Occupation</td>
<td>Sarvodaya work as full time occupation</td>
<td>Sarvodaya involvement as part time interest</td>
</tr>
<tr>
<td>Economic level</td>
<td>Economic standing long and firm enough to bring regular income</td>
<td>Irregular income</td>
</tr>
<tr>
<td>Family size</td>
<td>Large family background</td>
<td>Small family</td>
</tr>
</tbody>
</table>

Source: Computed from the primary data

However, the place of current residence did not throw up any notable difference between the two in terms of rural, semi-urban and or urban.

The following is the analysis in detail highlighting a comparative profile of elder and younger Sarvodayites.

5.2.1 Educational Status of Elder and Younger Sarvodayites

Globally, education is a lifeline for a better and longer life. It has proved the most effective weapon in countering the vicious cycle of poverty, malnutrition, and ill health in which a fifth of the world's population is trapped.

Education holds the promise of more productive lives, leading to higher income and well-being. Education is a profitable investment which yields substantial dividends for both the individual and society at large. Even more compelling, schooling is a
direct channel to vital health information which can improve the quality of life and extend the life span of both children and adults. There is a clear relationship between the number of years spent in school and length of life better-educated people are able to use health advice more effectively, whether for adopting better habits of household hygiene or avoiding sexually-transmitted diseases and harmful substances such as tobacco.\textsuperscript{57}

The number of children participating in basic education around the world has risen steadily in recent decades. Over 100 million more children have been brought into the school system since 1980. But, 115 million children of primary school age are not enrolled, and 800 million adults cannot read and write. Illiteracy stifles the lives of an appalling number of adults in some of the poorest regions; over half of the adults in South Asia as well as in Africa are illiterates, as are two out of five people in the middle East. In Mali, for example, three out of four school-age children never go to school, or attend only briefly, especially in remote areas; this record has not changed in the last decade.

It is all too clear that greater, sustained efforts, basically economic, will have to be made to attain the worldwide goal of education for all by the year 2000. The reach of education must be extended, its quality improved, and its efficiency heightened. So far, progress is far too slow. Public expenditures for education did increase appreciably between 1980 and 1990 the world total rising by some 30 per cent but the school age population also grew rapidly, especially in the third world where resources are most limited.\textsuperscript{58}

\textbf{a. Educational Scenario}

Though a rough parity in enrollment has been achieved for girls and boys at the primary level, girls continue to be denied quality education, especially in such fields as science and technology. Drop-out rates among girls are also much higher than among boys. Almost two thirds of all illiterate people in the world still are women, the majority of them rural adults.
* Of the world's one billion illiterate adults, two-thirds are women.

* Among women over 45 years of age, illiteracy rate in developing countries are to be 50 per cent, and it exceeds 70 per cent in Africa and Asia.

* Approximately 500 million children start primary school, but more than 100 million children, two-thirds of them girls, drop out before completing four years of primary school.

* Women are increasingly entering colleges and universities in 1990, the average ratio of women to each 100 men in tertiary education were in Africa (32), Asia and the Pacific (84), Western Europe and other (94), Eastern Europe (104) and Latin America and the Caribbean (106)

b. **Principles to be instilled by education**

1. Not to be afraid without cause.

2. To correct one's faults daily. To try not to repeat yesterday's faults today, nor today's faults tomorrow.

3. To understand ideas properly and to remember that an ideal that is not put into practice will be lost.

4. To help others in need to the utmost of one's power, never forgetting how much help we have received from others.

5. Not to put oneself forward; to restrain oneself.

6. Not to eat before doing some productive work.

7. To study regularly for a time every day.

8. To offer some manual service to one's gurus.

9. To sit straight, speak straight, and think straight.

10. Not to be involved in any fighting, nor cause anyone sorrow.
11. To be truthful always in conduct and in speech.
12. Never to be mastered by anger; it is a sign of weakness.
13. Not to look always for one's own advantage, remembering that the world
   was not made for our pleasure, but we for its service.
14. Never to stir up confusion, noise, and strife.
15. Not to look for others' faults, but to hold fast to their good qualities.
16. To sorrow for the sorrows of others, and strive to remove them.
17. Not to give way to gluttony or greed, but be satisfied with little.
18. Not to be proud, but to mix freely with all and be courteous in speech.
19. To be ashamed to do any evil deed; to be temperate always,
20. To keep one's hands, feet, eyes, from needless straying.
21. Not to submit to a display of physical force, but.
22. To forgive the weak their faults.
23. To endure physical pain without complaint.
24. To be pure in thought.
25. To envy none; to pull no one down in order to raise oneself.
26. Not to consider oneself great; this is the true greatness.\textsuperscript{60}

\textbf{c. Literacy and Education as Factors of Liberation}

Paulo Freire is a Brazilian educator whose thought and work has had a major
impact on adult educational practices in Latin America and West Africa. Over the
years, he has developed an original and creative strategy to help people become
literate. Literacy in the Freirian sense is not only knowing how to read and write, but
also how to understand one's world. This means being able to look critically at the
social, political, and economic situation in which a person finds himself or herself.
Freire believes that the world we live in is something static or something we must accept and adjust to, but rather something that we can change. Thus problems in education, as part of our situation, can be confronted and solved.

Freire uses the term “conscientization” or (“concientizacao”) to describe a process by which we all can become more literate through problem-solving. All problem-solving has three parts: (1) The way problems are named or defined, (2) The way people think or reflect on the causes of the problem, and (3) The type of actions people take to resolve the problem. Our ability to carry out these three critical activities—to name, reflect, and act—is what makes us human. Therefore, when we are blocked and prevented from developing these capabilities, we are dehumanized. To the degree that these capabilities are developed, we become freer and more human through our problem-solving.

Problem-solving occurs through dialogue. The act of discussion is also basic. Therefore, the more we work on common problems through dialogue, the more human we become.61

5.2.1 Educational Status of Sarvodayites

The level of education of both elder and younger Sarvodayites counts much in their personality make up. Hence, it was decided to take the information and bring out a comparative analysis regarding the level of education of the respondents. The bar diagram 5.1 shows the educational status of the elder and younger Sarvodayites. Comparing the elders, most of the younger Sarvodayites were graduated and have completed higher education. The younger Sarvodayites who are graduates constitute 72% whereas the elders constitute 20% only. Forty per cent of the elders have passed high school whereas 14 per cent of younger Sarvodayites have completed high school. Both elder and younger Sarvodayites who have completed middle school constitute seven per cent each. It is observed that one-third of the elder Sarvodayites 33% had their primary education whereas less than one-tenth of younger Sarvodayites 7%
Diagram 5.1
Educational Status of Elder and Younger Sarvodayites

Source: Computed
have reached primary level and became drop outs. Some of the elder Sarvodayites were not able to complete their university education as they participated in the freedom struggle at the clarion call of Mahatma Gandhi. Besides, the researcher had interacted with younger Sarvodayites who are post-graduates working under the high school passed elder Sarvodayites. No doubt, younger ones admire the elders. Senior Gandhians expressed that there should be a meaningful periodical interaction between the educational institutions and Sarvodaya organizations. It may be concluded that younger Sarvodayites were keen in getting into the portals of the university whereas the elder Sarvodayites were not like younger ones.

5.2.2 Marital Status

Table 5.18

Distribution of Younger and Elder Sarvodayites according to their Marital Status

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Marital Status</th>
<th>Young</th>
<th>Elder</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>1.</td>
<td>Married</td>
<td>9</td>
<td>15</td>
</tr>
<tr>
<td>2.</td>
<td>Unmarried</td>
<td>5</td>
<td>-</td>
</tr>
<tr>
<td>3.</td>
<td>Widow/widower</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4.</td>
<td>Divorced</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Total 14 100 15 100

Source: Computed from the primary data.

The attribute marital status of the elder and younger respondents is necessary to be seen as the growth of the Sarvodaya line depends upon the marital status. The table above gives the marital status of both elder and younger Sarvodayites. It is obvious from the table that all the elder Sarvodayites are in the category of the
married whereas 64 per cent of the younger ones fall in the same category. A little more than one-third of the younger respondents (36%) remain unmarried and none of the elders come under this category. It was stated that younger Sarvodayites would get married only when they ensure a 'career of permanence' with which they could support the family. The elder Sarvodayites opined that it is the unmarried who could devote more time for Sarvodaya activities. On the contrary, younger ones were of the view that they would be in a position to commit themselves more for Sarvodaya only when they fulfill expectations of their own parents. It may be concluded that a little over one-third remain unmarried among younger Sarvodayites and there is no single unmarried person among the elders.

5.2.3 Occupation

Table 5.19
Distribution of Younger and Elder Sarvodayites according to Main Occupation

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Category</th>
<th>Young</th>
<th>Elder</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>No.</td>
<td>Percentage</td>
</tr>
<tr>
<td>1.</td>
<td>Farmers</td>
<td>3</td>
<td>22</td>
</tr>
<tr>
<td>2.</td>
<td>Retired Government servants</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3.</td>
<td>Commercial</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>4.</td>
<td>Professional (Lawyers)</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>5.</td>
<td>Sarvodaya Workers</td>
<td>9</td>
<td>64</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>14</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Computed from the primary data.

The table above portrays an analysis of the elder and younger Sarvodayites according to main occupations in which the respondents are fully engaged. A complete
picture regarding the occupation of the respondents emerges based on the data provided by the Sarvodayites in the study. There is no doubt that most of the respondents consisting of the elder and younger are full time workers in the Sarvodaya Movement. There is an over-representation 86 per cent from the elder Sarvodayites and 64 per cent of younger Sarvodayites who fall under the category of full time Sarvodaya workers. Both elder and younger Sarvodayites who are full time workers, don't attend no other work than the Sarvodaya affairs and their life is devoted for the promotion of Sarvodaya ideology. Both categories of Sarvodayites are fully engaged in the Sarvodaya Movement in one way or other. Of all respondents, only one of the elder Sarvodayites (7%) is engaged in the agricultural activities whereas 22 per cent of the younger Sarvodayites fall under the same category and they have been working on part time basis in the movement. Whenever Sarvodaya work requires more time, the part-time workers commit themselves devoting extra time. There is an under-representation from the category of retired government servants among the elders (7%) and commercial services which constitute seven per cent in the case of younger ones. Besides, a small group of professionals (lawyers) constituting seven per cent join the said category. None of the elder Sarvodayites fall under the category of professionals. It may be concluded that the elder Sarvodayites consider Sarvodaya work as full time occupation whereas the involvement of younger in the Sarvodaya Movement as part-time interest.
5.2.4 Economic Level

Table 5.20
Annual Income of Younger and Elder Sarvodayites

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Income Groups (in Rs.)</th>
<th>Young</th>
<th>Elder</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>No.</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Below Rs. 10,000</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>2</td>
<td>Rs.11,000 to 20,000</td>
<td>7</td>
<td>50</td>
</tr>
<tr>
<td>3</td>
<td>Rs.21,000 to 30,000</td>
<td>5</td>
<td>36</td>
</tr>
<tr>
<td>4</td>
<td>Rs.31,000 to 40,000</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>5</td>
<td>Rs.41,000 to 50,000</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>6</td>
<td>Rs.51,000 to 60,000</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>14</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Computed from the primary data.

It is evident from the table that most of the elder Sarvodayites (67%) and younger Sarvodayites (50%) lie in the income group of Rs. 11,000 to Rs.20,000. The second majority of the elder Sarvodayites (13%) and younger Sarvodayites (36%) fall under the income group of Rs.21,000 to Rs.30,000. The elder Sarvodayites (20%) have an income ranging from Rs.31,000 to Rs.50,000, of which seven per cent of them swing in between Rs.41,000 and Rs.50,000. None of the younger Sarvodayites fall under the category ranging from Rs.31,000 to Rs.50,000. It is interesting to note that there is one of the younger Sarvodayites (7%), who excels in the income group of Rs.51,000 to Rs.60,000. On the contrary, there is another young Sarvodayite (7%) who falls in the income group of below Rs. 10,000 and none of the elder Sarvodayites come under the said income group. It may be concluded that economic standing of elder Sarvodayites is very long and firm enough to bring regular income whereas the younger ones have an irregular income except one of the Sarvodayites.
5.2.5 Family Size

Table 5.21
Family Size of Younger and Elder Sarvodayites

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Family Size</th>
<th>Young</th>
<th>Elder</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>No.</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>1 to 3</td>
<td>5</td>
<td>36</td>
</tr>
<tr>
<td>2</td>
<td>4 to 6</td>
<td>7</td>
<td>50</td>
</tr>
<tr>
<td>3</td>
<td>7 to 9</td>
<td>2</td>
<td>14</td>
</tr>
<tr>
<td>4</td>
<td>10 to 12</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>5</td>
<td>13 to 15</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>14</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Source: Computed from the primary data.

Regarding the distribution of both elder and younger Sarvodayites according to family size, it is obvious that majority of the families of young Sarvodayites (50%) are having 4-6 members and elder Sarvodayites (28%) come under this category. Almost equal but a little different number of Sarvodayites family (36% young and 33% elder) consists of less than three members. The family of Sarvodayites having 7-9 members also stands equal with one per cent difference in both the categories which constitute 14% of younger Sarvodayites and 13% of elder Sarvodayites. Of all Sarvodayites, 26 per cent of the family of elder Sarvodayites consist of members ranging from 10-15 of which 13 per cent falls under the category of 10-12 members and the same percentage 13% lie in the category of 13-15 members. None of the family of younger Sarvodayites have more than nine members. It may be concluded that all the families of younger Sarvodayites have less than nine members and the
families of elder Sarvodayites maintain large family ranging from 1-15. In short, it may be summarized the elder Sarvodayites hail from large family background whereas younger ones from a small family.

5.2.6 Living Environment

Table 5.22
Living Environment of Younger and Elder Sarvodayites

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Environment</th>
<th>Young</th>
<th>Elder</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>No.</td>
<td>Percentage</td>
</tr>
<tr>
<td>1</td>
<td>Rural</td>
<td>8</td>
<td>57%</td>
</tr>
<tr>
<td>2</td>
<td>Urban</td>
<td>6</td>
<td>43%</td>
</tr>
<tr>
<td>3</td>
<td>Semi-Urban</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>14</td>
<td>100%</td>
</tr>
</tbody>
</table>

*Source: Computed from the primary data.*

It is obvious from the table that both elder and younger Sarvodayites live in different environments namely rural, urban and semi-urban. Majority of the elder (53%) and younger (57%) Sarvodayites live in the rural areas. In the case of urban areas, 27 per cent of the elder Sarvodayites and 43 per cent of younger Sarvodayites housed their families within urban limits and it confirms that the younger Sarvodayites prefer to have their life in the urban setting. The elder Sarvodayites who live in the semi-urban areas constitute 20 per cent and none of the younger Sarvodayites are placed in the semi-urban areas. However, the place of current residence of both elder and younger Sarvodayites did not throw up any notable difference between the two in terms of rural, urban and semi-urban.
5.3.1 Sarvodaya Leadership*

There are more than 350 definitions for the word "Leadership" in the English Language. According to Lord Moran of Britain, "Leadership is the capacity to frame plans that will succeed and the faculty to persuade others to carry them out in the face of all difficulties—even death." The definition has two parts. The first deals with the capacity to frame plans (programmes, projects or whatever) that have a high probability of success. It implies that the plan should be realistic. For doing so a leader should have full information about the size and quality of his resources. He should also understand the environments in which the plan has to be implemented. No plan can ever be implemented exactly as originally conceived. It has to be implemented by those who are working for their leader. They are bound to face difficulties and obstacles. They are bound to have their own ideas about the task in hand. That is why a leader has to have the faculty to persuade others to implement the plan despite difficulties, discouragements and setbacks.

a. Who can be a Good Leader?

In November 1990, the Chancellor of the Sai University had a long interaction with the MBA students and teachers. Being a stickler for perfection in every field of education in the University, he questioned them at great length about the leadership course and what they had learnt from it. After discussion for about an hour, he gave conceptual clarity to two fundamental issues related to this capability:

* Who can be a good leader; and

What does leadership process involve?

The term leadership is regarded as a misnomer by most Sarvodayites, at least so far as Sarvodaya Movement is concerned. According to Jagannathan, there is no leadership in Sarvodaya and all are workers of the Sarvodaya Movement.
Only a man whose ‘thoughts, words and deeds’ are in harmony can become a good and effective leader. His thoughts are pure—their source is not related to lust, anger, attachment, greed, egotism or jealousy. He says what he thinks—there is no duplicity in that, and he does what he says—there is no insincerity or hypocrisy in his deeds. In brief, he is a transparent and straightforward person in word and conduct. Diagrammatically two persons are depicted in Fig. 5.2. The first one is a clever worldly person. His thoughts are related to self-interest. He thinks one thing but says something different. And, when it comes to doing he will seldom do what he says he will. The second person has harmony in his thoughts, words and deeds.  

We trust a person whose thoughts, words and deeds are in harmony. It is this type of person who has the potential of becoming a good leader.

\textbf{b. The Leadership Process}

The discussion at the Sai University, on leadership, culminated in the Chancellor articulating what has come to be known as the ‘Mahavakya’—the great utterance about leadership. He summed up the entire distillate of the leadership process in just four words:

\texttt{TO BE; TO DO; TO SEE; TO TELL}

Diagrammatically, the mahavakya and the relative importance of its components are shown in Fig. 5.3.

\texttt{TO BE} is the source of leadership.

\texttt{TO DO} is the style of leadership by personal example.

\texttt{TO SEE} and \texttt{TO TELL} are the functions, tools and techniques of leadership.

\texttt{TO BE} means the aggregate of all there is in a person. It is composed of his values, his qualities and his knowledge. In other words, his total being. \texttt{TO BE} is the beginning and the end of leadership. This conveys the historic truth that the potential
Figure 5.2
Harmony in Thought, Word and Deed

Figure 5.3
Mahavakya
(The Great Utterance)
Leadership Process

and effectiveness of a leader is in direct proportion to the strength of his TO BE. That is why in Fig.5.3 TO BE is shown as the largest component in the leadership process. It is for this very reason that the holistic and practical approach to leadership expounded in this book, lays a major emphasis on TO BE. However, it is appropriate to restate that 90 per cent of TO BE of a leader is his character.

TO DO indicates that the best style of leadership is to lead by personal example; to practise what we preach. Style is the reflection of the substance of a man—his total being. Personal example can be set only if the TO BE of the leader is worthy of emulation. Phonies who pretend to be what they are not, are very quickly found out—you can smell them from a mile. In Fig.5.3, this reality is depicted by a perforated line between TO BE and TO DO. Mahatma Gandhi, set a personal example to eradicate untouchability by mixing and eating in their homes. Personal example in peace and in war is transparent and most infectious. It is the most potent technique of influencing people. It is rightly called the method of silent persuasion.

TO SEE implies that a leader must be in complete touch with the realities of the environments in which he is working. He should have the fullest possible information regarding the problem or the task to be handled. Only then can evaluate the options that he has, make a sound decision and evolve a realistic plan of action. Seeing involves going out to actually get a feel of things on the spot "you cannot sit in an air-conditioned office and make decisions."  

TO SEE is even more important at the implementation stage of any work. There are always difficulties and obstacles in the way of carrying out a task. Therefore, a proper feedback and seeing the progress of work on the spot is absolutely essential. Then only a leader can guide how to overcome problems. Thus only can he make sound decisions to modify the plan or reallocate resources or whatever. TO TELL means conveying to others what the leader wants them to do. Telling is effective if the instructions of the leader are clearly understood. This happens when the channel of communication is through hearts and depends entirely on the strength of TO BE.
and TO DO of the leader. If he has good qualities and sound knowledge, and he leads by personal example, then very few words are necessary to convey what a leader wants to be done.

The entire process of leadership is held together by one virtue in a leader—selfless love. It is always useful to remember the well known comment on selfless love.

"Love lives by giving and forgiving,
Self lives by getting and forgetting."™

The relevance of these words becomes clear when we see how a person has to carry people with him when he functions as a leader.

c. Functions of Leadership

In practical terms a leader has to achieve the task (mission, objective or goal). For doing so, he has to build his team as a cohesive group and develop every individual in the team to give his very best. Consequently, he has to harmonize and integrate the needs related to the accomplishment of the tasks with those of the group he leads and individuals in the group. But, a leader has to be absolutely clear about the needs of the three parties involved."™ This is best explained diagrammatically by depicting these needs in three linked circles, as shown in Fig.5.4.

i) Functions for Task Needs

* Defining the task
* Making the plan
  Allocating work and resources
  Controlling quality and tempo of work
Figure 5.4
Functions of Leadership

**ii) Functions for Group Needs**

- Setting standards by personal example
- Maintaining discipline; correcting mistakes
- Building team spirit
- Encouraging, motivating, giving a sense of purpose
- Appointing sub-leaders
  - Ensuring communication within the group
- Training the group

**iii) Functions for Individual Needs**

- Attending to personal problems
- Praising of individuals
- Knowing individuals personally
- Recognizing and using special individual abilities
- Training individuals

The respondents were asked to express their ideas of leadership in Sarvodaya Movement. Majority of the respondents (93%) have expressed their creative and excellent ideas regarding Sarvodaya leadership and the remaining seven per cent of them indicated "Don't know" against the question posed to them.

The following Fig.5.4 portrays different ideas of leadership in Sarvodaya under two categories. How a leader should be? and How a leader should not be?
# Figure 5.5
## Ideas of leadership in Sarvodaya

<table>
<thead>
<tr>
<th>Should be</th>
<th>Should not be</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. A good servant is a good leader.</td>
<td>1. Untruthful and providing lack of guidance.</td>
</tr>
<tr>
<td>2. A leader should encourage and appreciate workers.</td>
<td>2. A vacuum of leadership in the State and national level.</td>
</tr>
<tr>
<td>3. Disciplined and democratic</td>
<td>3. Individual freedom should not be curtailed.</td>
</tr>
<tr>
<td>4. Establishing a good rapport and solving problems without any selfish motive and expectations.</td>
<td>4. Should not practice bossism.</td>
</tr>
<tr>
<td>5. A leader should put the last in the first.</td>
<td>5. Should not centre round the well to do and the first man.</td>
</tr>
<tr>
<td>6. Service-minded and committed to the cause.</td>
<td>6. Should not centralize power.</td>
</tr>
<tr>
<td>7. A leader should be a tower of unity, purity and divinity.</td>
<td>7. Should not be selfish, avoiding bias and free from power hunger.</td>
</tr>
<tr>
<td>8. A leader should be a remover of obstacles.</td>
<td>8. Leadership without action should not be tolerated.</td>
</tr>
<tr>
<td>9. A language of the heart is necessary for the leader.</td>
<td>9. Should not put obstacles to the workers.</td>
</tr>
<tr>
<td>10. Dynamic and crystal-like leadership.</td>
<td>10. Avoidance of sugar-coating words.</td>
</tr>
<tr>
<td>11. Ability to adjust and co-ordinate under any circumstances.</td>
<td>11. Should not ignore second line leadership.</td>
</tr>
<tr>
<td>12. Should be like Gandhi, Vinoba and Jeyaprakash Narayan.</td>
<td>12. Should not be greedy and jealousy. Also should not stand away from mundane affairs.</td>
</tr>
<tr>
<td>13. Rectifying the defects and weaknesses of workers and followers.</td>
<td>13. Should not expose the weaknesses of workers and followers.</td>
</tr>
<tr>
<td>Should be</td>
<td>Should not be</td>
</tr>
<tr>
<td>-------------------------------------------------------------------------</td>
<td>-----------------------------------------------------------------------------</td>
</tr>
<tr>
<td>15. Faith in democratic decisions.</td>
<td>15. Should not be money-minded and publicity oriented.</td>
</tr>
<tr>
<td>16. Setting an example and a model to others.</td>
<td>16. Capitalist-labour relationship should not be applied in Sarvodaya leadership.</td>
</tr>
<tr>
<td>17. Ego-free and moon-light like leadership.</td>
<td>17. Should not indulge in self-image building.</td>
</tr>
<tr>
<td>18. Should be committed to ideology and principles.</td>
<td>18. Should not deviate from ideology and basic principles.</td>
</tr>
<tr>
<td>20. A leader should respect and follow all religions.</td>
<td>20. Should not believe rumours.</td>
</tr>
<tr>
<td>21. Faith in party less democracy and being apolitical.</td>
<td>21. Should be different from political leader.</td>
</tr>
<tr>
<td>22. Maintain harmony between thought, word and deed.</td>
<td>22. Slicking to the word given and decisions taken.</td>
</tr>
</tbody>
</table>

*Source Computed from the primary data*

d. Training for Sarvodaya and Leadership

"Training maketh a man," Nehru said. Training is essential if a programme is to be carried out with uniform action and efficiency as observed by M. Harisan Taylor. Training is necessary in Sarvodaya Movement where aim is to build up the human material to bring about a change in the spirit of the individual to make better men and women and to teach them self-reliance and confidence in themselves as Sarvodayites opined. It is the effective training which can build dynamic leader for the movement.
and make the people committed to Sarvodaya. Gandhi was of the view that training without spiritual culture is useless and may even be harmful. Further he said, “Training in nonviolence is diametrically opposed to training in violence. Nonviolence cannot be learnt staying at home. It needs enterprise.” This being so, training does not aim simply at the distribution of information and in no case may it be knowledge independent of moral norms. Training should include not only the process of education adopted to cultivate attitudes, but proper equipment for skills in action. In a well-defined programme both these aspects coalesce, thus leading to the enrichment of the quality of the individual and his capacity to act.

As part of ‘Sarvodaya leadership’, the respondents were asked to indicate how they train people more committed to Sarvodaya. Almost all the respondents have spelt out that training is most important at every level and it is the training which keeps the movement alive.

The following are the excellent methods and techniques of training suggested by the respondents to train people more committed to Sarvodaya.

- Training soaked in spiritual culture.
- Sarvodaya campaigns.
- Padayatra—A pilgrimage on foot.
- Sarvodaya Vahana Yatra—Tour on wheels.
- Attractive exhibitions including mobile type.
- Youth Shanti Sena Training Camps—Peace brigades training programme.
- Training in charkha spinning and wearing khadi and using swadeshi products.
- Formation of Gandhi (Mandram) Association in villages.
  Organizing Sarvodaya thinkers forum and study circle.
- Nurturing Gandhian values.
- Arranging wall newspapers and a plank figuring Thought for the Day.
- Training in yoga and meditation.
* Nonviolence training for youth.
* Training in the art of public speaking.
* Organizing shramdan activities.
* Organizing cultural programmes—Kala Kendra.
* Boycott of foreign products.
* Providing an opportunity wherein the trainees and people in general can realize the power of silence.
* Living together in a community gives ample opportunities for training in peace.

Yet another opportunity may be provided by giving a chance to learn music. Music linked with devotion or faith in a cause, teaches the people and trainees to live in harmony. Music can stir our emotions deeply, stimulate the imagination, help to solve inner conflicts, enrich the consciousness, bring about subtle and profound inner integration of character, express feelings and sympathies which cannot be put into words or even into acts.

Last but not least, necessary opportunity may be provided for the people to work and get trained in tune with mother nature. Some amount of constructive work on the fields, or occasional spending of some quiet hours in woods is of considerable help in developing peaceful attitudes.

However, it may be noted that Sarvodaya is in its infancy in training in nonviolence. Many new experiments are yet to be made, many adventures yet to be risked. But the greater the challenge, the more the enthusiasm to take up the challenge. Gandhi pointed out a way long ago: "How are we to train individuals or communities in this difficult art of nonviolence? he asked, and proceeded to answer himself. " There is no royal road, except through living the creed in your life which must be a living sermon. Of course, the expression in one’s own life presupposes great study, tremendous perseverance through cleaning of one’s self of all the impurities. We should first seek the kingdom of Heaven and everything else shall be added unto us. The kingdom of Heaven is Ahimsa—Nonviolence."
5 3.2 Perpetuation of Leadership in the Movement

As regards perpetuation of leadership in Sarvodaya, the respondents suggested various strategies and methods through which perpetuation of leadership in Sarvodaya could take place. Majority of respondents (94%) have listed the practical methods and techniques whereas the rest (6%) did not respond.

a. Techniques and Methods

The following are the different techniques and methods of perpetuation of leadership in Sarvodaya spelt out by the respondents.

* Need based planning under the banner of Sarvodaya.
* Constant and consistent action programmes with commitment and devotion.
* Effective implementation of Sarvodaya programmes.
* By way of living the life of Sarvodaya based on nonviolence, truth, simple life and equality.
* Perpetuation through modern educational programmes.
* By ensuring that everybody would get everything.
* Confidence building activities.
* Promotion of Gandhi and Sarvodaya ideology through media and the press.
* Serving as a model to others.
* By following Gandhi, Vinoba and Jayaprakash Narayan strictly.
* Having a live electrified contacts with people and check the pulse of the people.
* By encouraging the products of Khadi and Village Industries with a deep faith in Swadeshi.

Loving all, serving all from the bottom of the heart.
Working hard without expecting any rewards having faith in divine thinking and marching with right means.
Periodical enrollment of Sarvodaya workers.
Carrying out Gandhian constructive programmes.

* Selfless service, ego-free service and sincere to the Sarvodaya work.

* Taking Gandhi and Sarvodaya ideology to the masses.
  Periodical training programmes for youths and workers in the movement.
  By way of working for a casteless and classless society.

* Through seminars, conferences, exhibitions and padayatra—pilgrimage on foot.
  Solving problems and disputes without incurring expenditure.

* Distribution of Sarvodaya literature in nook and corner of the community.

* By way of organizing a Gram Sabha in each village.

* Sarvodaya workers as bridge between people and Government.

* Honouring the best Sarvodaya workers.

* Equal treatment and opportunity for all.

* Building and training young Sarvodayites and they may be motivated to perpetuate Sarvodaya.

* Perpetuation can take place only when Gandhi and Vinoba’s ideals are kept alive.

b. Leadership in Tamil Nadu

The following table categorically indicates the assessment of proper leadership today in Tamil Nadu.
Table 5.23

Opinion of respondents regarding leadership in Tamil Nadu

<table>
<thead>
<tr>
<th>Si. No.</th>
<th>Category</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Available</td>
<td>28</td>
<td>34</td>
</tr>
<tr>
<td>2.</td>
<td>Not available</td>
<td>45</td>
<td>55</td>
</tr>
<tr>
<td>3.</td>
<td>Unable to assess</td>
<td>9</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>82</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

*Source: Computed from the primary data*

Regarding Sarvodaya leadership prevailing in Tamil Nadu, majority of the respondents (55%) strongly felt that as such there is no proper leaders available like Gandhi, Vinoba and Jayaprakash Narayan today in Tamil Nadu and the present day leaders cannot be compared with Gandhi, Vinoba and Jayaprakash Narayan. Most of them expressed that the present leaders are desirous to have more comforts and the leadership do not have any serious Gandhian blue print for the uplift of the last man. No unity, purity and divinity could be found and they work in isolation casting aspersions against one another. The researcher had come across some of the Sarvodayites accusing others and blaming themselves for the utter failures in leadership. There is no proper network of constructive work institutions in Tamil Nadu. No doubt that leadership today does not exist as it was thirty years ago and the degree of commitment and devotion gradually declined. Besides, nobody takes the footsteps of Mahatma Gandhi and Vinoba. There are opportunists who ultimately become selfish. It is always easy to tell anything but very difficult to practice it and there are Sarvodayites who act like political leaders. A little more than one-third of the respondents (34%) were of the view that there has been a proper and prosperous leadership in Tamil Nadu under the auspices of the Sarvodaya Movement. Each one
of them concentration a particular work of their interest in tune with Gandhian constructive programmes and they do not come together and work for a common action programme unless it is of serious nature. There has been a lack of network of institutions. Sarvodayites who are in favour of the present leadership expressed that the leaders of today, particularly under Sarvodaya Movement are seriously heading towards leadership like Gandhi and Vinoba.78 No doubt Sarvodaya Movement is moving in the right direction according to the one-third of respondents. The rest of the (11%) respondents were not in a position to indicate and spell out anything regarding Sarvodaya leadership.

Table 5.24
Meeting with Gandhi

<table>
<thead>
<tr>
<th>SI.No.</th>
<th>Category</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Yes</td>
<td>35</td>
<td>44</td>
</tr>
<tr>
<td>2.</td>
<td>No</td>
<td>47</td>
<td>56</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>82</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Computed from the primary data

The above table indicates the number of Sarvodayites who were able to see Gandhi at close quarters and to have a meeting with him in person. It is obvious that majority of the respondents (56%) expressed that they had not seen Gandhi whereas the rest (44%) of the Sarvodayites could meet Gandhi and they were inspired by him. All the Sarvodayites who had seen and met Gandhi were the elder ones who joined the movement in the infant stage. The Sarvodayites who basked under the sunlight of Gandhi continue to march without compromising their values and ideology. Whereas the second generation Sarvodayites, in particular younger ones, do not hesitate to make compromise with Gandhian values. It may be concluded that Gandhi had greatly influenced Sarvodayites who joined the movement in the initial stages.
5.3.3 Sarvodayites and Political Sphere

The respondents were asked to specify and indicate the ways in which the Sarvodaya Movement in Tamil Nadu has influenced the policy of the Government and style of the implementation of the programmes. Majority of the Sarvodayites, except a few were of the opinion that Sarvodaya Movement no doubt has influenced the policy of the Government in one way or the other and the style of implementation of the programmes under Sarvodaya is unique.

The following are the areas in which the movement has influenced the Government.

1. Khadi and Village Industries Sector
2. Prohibition Policy
3. Environmental Policy—Aquaculture authority bill
4. Bhoodan and Gramdan movement
5. Formation of Bhoodan board at the State level
6. Land ceiling act
7. Rural development programmes
8. Panchayati Raj System—Gram Swaraj
9. Cow protection
10. Formation of self-help groups as part of women development programmes
11. Eradication of untouchability
12. Communal harmony—Formation of peace committee
13. Functioning of (NGOs) Non-Governmental Organizations and its regulation
14. Health and hygiene—Removal of night soil
15. Leprosy work
16. Tribal welfare
17. Creation of a casteless and classless society—Encouraging inter-caste marriages
It is well known that the manner in which Government programmes are implemented, has created a deep sense of dependence on the part of the people. In this connection the respondents were asked to indicate whether Sarvodaya workers and institutions operate in a totally different style. It is obvious from the table that a majority of the respondents (61%) agreed that they are operated in a different style. Almost one-fourth (22%) of the respondents indicated that Sarvodaya workers and institutions are not operating with a difference. The remaining 17 per cent respondents had no response in this regard.

The respondents who fall under "Yes" category opined that there is discipline and code of conduct in the Sarvodaya institutions and it functions independently.

---

Table 5.25

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Category</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Yes</td>
<td>50</td>
<td>61</td>
</tr>
<tr>
<td>2.</td>
<td>No</td>
<td>18</td>
<td>22</td>
</tr>
<tr>
<td>3.</td>
<td>No response</td>
<td>14</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>82</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Computed from the primary data.
Sarvodaya workers are involved in the entire process of the movement right from planning to implementation with a mission and vision. Sarvodaya workers and its institutions respect the people and encourage them to become self-sufficient and self-reliant. Simple life is an indicator among Sarvodayites and in the Sarvodaya Movement which is evident and it could be said without any exaggeration that institutions operate in a different style. Institutions and workers no doubt basked and soaked in the Gandhian ideology are engaged in their work with commitment, devotion and the spirit of patriotism. There are institutions which carry out development programmes without any assistance and resources from the government and agencies abroad. Quality is maintained in the swadeshi products and Sarvodayites are against exploitation. Sarvodaya workers try to rise to the expectation of the institutions and provide a model at all levels.

The respondents who differ from "Yes" category and fall under "No" category expressed that Sarvodaya institutions are in no way different from Government institutions and they could not see any difference from their angle. It is experienced that power is concentrated and centralized in the hands of a few in the Sarvodaya organization. Lack of commitment in the ideology could also be found among the workers and institutions. Sarvodaya has become commercial and its spirit is getting lost. Moreover, they are not courageous to challenge and fight against the government on vital issues. In the place of simplicity, pomp show and window-dressing are in practice. Khadi sector depends on the government and thereby it follows the beaten track of bureaucracy and institutions could not operate in a different style.

The removal of untouchability is the main plank of the Harijan Seva Sangh and it is not doing any justice according to respondents. Some of the Sarvodayites were of the opinion that it is because of the Government involvement and its assistance, Sarvodaya programmes still keep going today. Otherwise, it will be difficult for the institutions to exist and operate it effectively. There are Sarvodayites who are power drunk and they are after power. They are not prepared for power sharing as observed
by senior Sarvodayites. It may be concluded that Sarvodayites and institutions operate in a different style and Sarvodaya organizations no doubt are unique in nature.

a. A Non-political Yatra

It would be appropriate to present an event which is noteworthy under the banner of Sarvodaya. There is no fanfare, flag-off ceremony or frenzied blaring of loudspeakers, the vehicle too is different no custom-made car, only the earthy bullock cart. The ideal is Utopian, but its frail proponent is intent on realizing it, said a PTI report.

"One nation, one caste," is the slogan of the "bullock cart yatra"—tour launched by 65-year-old Gandhian, Mr.C. Velu in Kanyakumari on October 2, 1991 the birth anniversary of the father of the nation. The "one caste" this freedom fighter wants to propagate is "Gandhi caste." The mission is apolitical.

Mr. Velu's dream is to bring all the people of this land into the fold of Gandhism, which he feels, is the only panacea for ending casteism and to ensure harmony and peace.

A native of Salem town in interior Tamil Nadu, Mr. Velu is father of four children and a jeweller merchant by profession. It was fellow merchants who contributed Rs.40,000 for the purchase of bullocks and the specially-built cart. He also printed books and handbills to propagate his ideal. Mr. Velu, who was accompanied by three persons, spent around Rs.200 daily on food and cattle fodder.

Unity symbolized, painted on one side of the cart are a temple, church, a gurdwara and a mosque, to symbolize unity of all religions. On the other side it carries pictures of Mahatma Gandhi, Swami Vivekananda, Ambedkar and E.V. Ramasamy Naicker.

The Gandhi marga—way was actually conceived way back in 1973, and by 1985 the mission was planned, but it could not come through due to various impediments, including paucity of funds.
Asked what prompted him to launch his yatra, Mr. Velu said all over the country there was a discrimination against the "lower caste," and communal clashes were frequent. He wanted to do his best to eradicate these evils.

Mr. Velu felt there is no contradiction in creating yet another caste, as the ultimate aim is to do away with the caste system. “Gandhi caste,” till it is recognized as the nation’s only caste, should be accorded backward class status he said.

5.3.4 Nature of Involvement with People

"Go to the peasant people
Live among them
Learn from them
Plan with them
Work with them
Start with what they know
Build on what they have
Teach by showing; learn by doing
Not a showcase but a pattern
Not odds and ends but a system
Not piecemeal but integrated approach
Not to conform but to transform
Not relief but release"

This is the Credo of Rural Reconstruction followed by the South Asia Rural Reconstruction Association (SARRA), Bangalore which is in tune with Sarvodaya Movement. The enormous task of social and economic revolution can be carried forward successfully only with the involvement and participation of the people said the late Prime Minister of India Shri. Lai Bahadur Shastri.

People’s participation and involvement in development effort has been attempted in different countries in several ways. The more important of these are:
(a) A comprehensive programme of community development with the 'block' as a new institution of economic and social regeneration in the rural areas;

(b) the extension of the community development programmes into a full-fledged scheme of panchayati raj or democratic decentralization;

(c) promotion of cooperatives of all types;

(d) promotion of voluntary organizations of various types, particularly in the field of social welfare;

(e) programmes of workers' education and workers' participation in management through joint councils; and,

(f) creation of a large number of advisory bodies, with representatives of industry, labour and other interest groups, for advising and helping the government both in the formulation of policies and programmes and in implementing them.\textsuperscript{01}

According to Vinoba, Loka-sakti—civil power means the nonviolent and self-reliant power of the people. It is a power which is opposed to Himsa-sakti or the military power and different from Danda-sakti or the legal power of the State. The difference between civil power and State power is illustrated by Vinoba thus: "A zero in combination with unity yields ten. The zero has its great utility but without unity it is of no use. So unity represents the self-reliant power of the people, while zero represents the power of a government circular. The students of mathematics know that vast researches are conducted to investigate the qualities of the zero. Yet, it cannot be gainsaid that it has no independent strength of its own. Likewise, the State power can be effective only if it is based on the people's initiative or loka-sakti.\textsuperscript{83}

The Sarvodaya thinkers contend that State legislation cannot create loka-sakti. That power has to be created by suffering and satyagraha. The more the civil power, the less the State power. And the less the State power, the happier the people and the better the State. Thus there will be sovereignty of pure moral authority.
The generation of loka-sakti is a permanent necessity today. With the help of loka-sakti people will try to solve their problems by themselves. Government's interference would not be required. As an illustration, we note that Bhoodan envisages the formation of the social structure on the family basis of trust, love and cooperation as against distrust, hatred and what is called as 'survival of the fittest.' In a society governed by loka-sakti, the law of majority rule would be rendered defunct. Only the unanimous voice of the people would direct their course, again, as in a family. There would be no place for power or party-politics. Society built on the basis of loka-sakti and loka-niti would necessarily be free from present disparities and disabilities. The State action would be there, not as a binding but shasan-mukta (administration-free), sama-ras (homogeneous) and paksatita (partyless) society that Gramdan ventures to build up. It would be a society honouring values and sanctions different from those rampant today. In Vinoba's words: "The third force that we want to raise is called constructive force or the force of love. It has no reliance on military or legal sanction. It requires that the people should stand on their own legs more and more and rely on governments less and less. Thus, the only way to real and lasting peace is to enable the people to solve their problems themselves, i.e., by means of loka-sakti."

### Table 5.26

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Duration</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Below 10 years</td>
<td>10</td>
<td>12</td>
</tr>
<tr>
<td>2.</td>
<td>11-20 years</td>
<td>8</td>
<td>10</td>
</tr>
<tr>
<td>3.</td>
<td>21-30 years</td>
<td>11</td>
<td>13</td>
</tr>
<tr>
<td>4.</td>
<td>31-40 years</td>
<td>30</td>
<td>37</td>
</tr>
<tr>
<td>5.</td>
<td>41-50 years</td>
<td>19</td>
<td>23</td>
</tr>
<tr>
<td>6.</td>
<td>Above 50 years</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>62</td>
<td>100</td>
</tr>
</tbody>
</table>

*Source: Computed from the primary data.*
The decades of involvement in Sarvodaya work obviously refers to the involvement of Sarvodayites with the masses. It is quite evident from the above table that 37 per cent of the respondents have been involved in the Sarvodaya work for the past 31-40 years and serving the people with commitment in Sarvodaya ideology. 23 per cent of the respondents have 4-5 decades of involvement with Sarvodaya work. Nearly five per cent have more than five decades of involvement and they fall under the first generation Sarvodayites. 13 per cent of the Sarvodayites were involved for a period of 21-30 years whereas 12 per cent of them come under below 10 years of involvement and the remaining ten per cent have two decades of involvement to their credit. It may be concluded that a majority of the respondents (66 per cent) have involved themselves in Sarvodaya work for more than three decades and the remaining 34 per cent have less than 30 years of involvement in working with people.

a. Individual Vs Institution

The following table indicates the main reasons cited by the respondents either to function independently or join an institution.

<table>
<thead>
<tr>
<th>To function Independently</th>
<th>To join Institution</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. To have an independent thinking and shape life in tune with Sarvodaya.</td>
<td>1. Man cannot function independently.</td>
</tr>
<tr>
<td>2. To do independent service and to get government grants.</td>
<td>2. Family situation compelled to join the institute.</td>
</tr>
<tr>
<td>3. To have individual freedom.</td>
<td>3. For want of employment.</td>
</tr>
<tr>
<td>4. An individual can associate with any number of institutions.</td>
<td>4. Family is associated with Gandhian movement and institution.</td>
</tr>
</tbody>
</table>
5. Can achieve anything as an individual.

6. To undertake rural development work just like Sarvodaya work.

7. To avoid domination,

8. To have direct contact with masses.

9. To work within and around native village.

10. To have spiritual experience by serving people independently.

5. A single tree cannot make a garden and institute is like a garden which would protect.

6. To have a cooperative life and fellowship.

7. Faith in the group work in Sarvodaya.

8. A fruitful result could be found under the banner of an institution.

9. It is good to work with an institution.

10. For want of security and monthly salary.

*Source: Computed from the primary data*

b. Sarvodaya Worker and Gandhian Worker

The respondents were asked to bring out a difference between Sarvodaya worker and Gandhian worker. The analysis clearly displays that majority of the respondents (82%) were of the opinion that there is no difference between Sarvodaya worker and Gandhian worker and the rest 18 per cent brought out a subtle difference.

The following are the similarities according to respondents. Both are same, inter-related and working for the welfare of all based on Gandhian philosophy and Sarvodaya ideology. There cannot be Sarvodaya without Gandhi. Sarvodaya and Gandhian worker are like body and soul. They are like two eyes of the Sarvodaya Movement following the footsteps of Mahatma Gandhi. Both are free from politics and they remain apolitical. They are all the time identified with the masses. It was also stated that Sarvodaya worker ultimately becomes Gandhian worker.

The following are the differences between Sarvodaya worker and Gandhian worker.
### Sarvodaya Worker vs Gandhian Worker

<table>
<thead>
<tr>
<th>Sarvodaya Worker</th>
<th>Gandhian Worker</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Sarvodaya worker concentrates khadi work only.</td>
<td>1. Gandhian worker is looking after all round village work.</td>
</tr>
<tr>
<td>2. Production oriented.</td>
<td>2. Service oriented and generates Gandhian thinking.</td>
</tr>
<tr>
<td>3. Paid by Tamil Nadu Sarvodaya sangh.</td>
<td>3. Engaged in honorary work.</td>
</tr>
<tr>
<td>4. Result and target oriented.</td>
<td>4. Philosophy oriented.</td>
</tr>
<tr>
<td>5. Working in the Khadi Bhavan and show rooms.</td>
<td>5. Working in the villages and could be seen in action.</td>
</tr>
</tbody>
</table>

Source: Computed from the primary data

### c. Rural Development and Sarvodaya Work

The following are the ideas of rural development programmes when compared to Sarvodaya work.

* Rural development is policy oriented whereas Sarvodaya work is people-oriented.
* Rural development programme is a temporary relief and Sarvodaya aims at the total change in the community.
* Rural development is executed as per the guidelines from the government whereas Sarvodaya is self-based and value based. Sarvodaya serves as a guidepost to rural development.
* Sarvodaya aims at the all-round development. Rural development is one-sided.
* Under rural development, people's participation is not encouraging compared to Sarvodaya work and people volunteer themselves to undertake any work under Sarvodaya.

* Sarvodaya work is revolved around Gandhian constructive programmes whereas rural development deviates from it.

* Rural development is backed by Government and Sarvodaya is free from any support and it stands on its own.

* Sarvodaya work is ego-free whereas rural development has a cadre in which the one commands the other.

* Rural development is target-oriented whereas Sarvodaya work is mission oriented and it has permanence.

* Lack of commitment under rural development is experienced whereas devotion and dedication are the landmark of Sarvodaya.

* Rural development is bureaucratic and power oriented whereas Sarvodaya is based on love and nonviolence.

* Sarvodaya is drawing the best from the body, mind and soul whereas rural development revolve around infra-structural facilities.

* Rural development is not a match to Sarvodaya and it may be called a child to Sarvodaya. However, Sarvodaya is beyond rural development programmes.

### Table 5.28

**Should Sarvodaya Workers live in the Villages?**

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Category</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Yes</td>
<td>54</td>
<td>66</td>
</tr>
<tr>
<td>2.</td>
<td>No</td>
<td>29</td>
<td>34</td>
</tr>
</tbody>
</table>

Total 82 100

*Source: Computed from the primary data*
It is evident from the table that majority of the respondents (68%) strongly believed that all Sarvodaya workers should live in the villages while the rest 34 percent expressed their desire to stay in the city/town due to their work and also for convenience of their families. The respondents who are in favour of their life in the villages have some valid reasons. By staying in the village, one can easily understand the villagers and win the heart of the people. Village life is based on simplicity and it is an opportunity to experience the reality of the village. Problems could be easily sorted out in a village with the help of people themselves. It is easier to mingle with the villagers. A little more than one-third of the respondents (34%) expressed that adequate facilities are available in the town and it is good for pursuing education by their children. Some of the Sarvodayites opined that it is because of their work in the cities, they could not stay in the villages and they would prefer to live anywhere with their families.

<table>
<thead>
<tr>
<th>SI.No.</th>
<th>Category</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Affected</td>
<td>12</td>
<td>15</td>
</tr>
<tr>
<td>2.</td>
<td>Not affected</td>
<td>70</td>
<td>85</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>82</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Computed from the primary data.

It is said "Problem is part of life" and it would affect any aspect of one's life. However, the problem need to be tackled in such a way that the routine work does not get affected. The Sarvodayites under the study were asked, "How does Sarvodaya work affect family life?" The table above obviously indicates that a majority of the respondents (85%) strongly felt that their families are not at all affected due to Sarvodaya work and the remaining 15 per cent were of the view that Sarvodaya work does affect their families."
To a question among respondents, how do they think, Sarvodaya work and one's own family life affect each other? Majority of the respondents have taken their life as Sarvodaya life. Sarvodaya, no doubt shapes the family and the family life is Sarvodaya life. Some of the families of Sarvodayites have imbibed the values of Sarvodaya. The question of affecting each other depends upon the mind of the Sarvodayites. The mind is like a restless bird' said Gandhi. 'Mind is like a mad elephant' said Sarada Devi. Hence, the Sarvodayites who have restless mind may have a feeling of affecting the family. Some of the Sarvodayites carefully plan, organize and manage their family life in tune with Sarvodaya ideology and they have learnt to live with what they have. If the life partner in the family is convinced with the work of the Sarvodayites then the problems do not arise.

Sarvodayites have a dual responsibilities to look after both family and the community to which the Sarvodayite is attached. Sarvodayites who experience financial hitches in their families could overcome it by simplicity. It was stressed that family members were enrolled as ashramites during Gandhiji’s days and why not Sarvodayites follow the same which will not affect their families. In one way Sarvodaya work is a complementary to the family. Some of the families get affected only when the husband and wife differ each other in carrying out Sarvodaya work. Sarvodaya enables to satisfy the needs of the family, not greeds of the family. An average Sarvodayite feels that there is no adequate salary and the family has to earn from other sources. The family which maintains discipline, divinity, unity and purity could be termed as Sarvodaya family. It was also stated that both family life and Sarvodaya life could be easily merged based on the experiments in phoenix settlement in South Africa. It may be concluded that a majority of the respondents opined that their families do not get affected by the Sarvodaya work.

d. **Family Life influencing Sarvodaya Work**

Majority of the respondents stated that Sarvodaya itself is a family and it is enriching their family life. Some of the Sarvodayites expressed that their families
have encouraged them to devote time for Sarvodaya. The families in which both husband and wife are involved in the Sarvodaya work will be helpful not only to their family but also helpful for all. There are families of Sarvodayites who have taken a vow to use khadi and swadeshi goods in their family life. Unity in their family is the backbone of Sarvodaya work said respondents. While carrying out Sarvodaya work, their families automatically become very simple, humble, thrift and give-up comforts. As a result the family becomes peaceful and devotes more time for Sarvodaya. The family could become ideal by imbibing the values of Sarvodaya.

Sarvodaya is a living example of cooperative life and "To live for others" is the joy. Family is the basic unit of Sarvodaya society and the family life should be based on moral values. Family, no doubt is a small but a significant training ground for Sarvodaya life. The families should be oriented towards the welfare of all and the liberation of all. Family life, however, gets influenced and shaped due to Sarvodaya.

Table 5.30

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Category</th>
<th>No. of Men</th>
<th>Percentage</th>
<th>No. of Women</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Below 500</td>
<td>45</td>
<td>55</td>
<td>50</td>
<td>62</td>
</tr>
<tr>
<td>2.</td>
<td>Above 501</td>
<td>21</td>
<td>25</td>
<td>21</td>
<td>25</td>
</tr>
<tr>
<td>3.</td>
<td>None</td>
<td>16</td>
<td>20</td>
<td>11</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>82</td>
<td>100</td>
<td>82</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Computed from the primary data

The respondents were asked to figure out the number of men and women members that they have been able to bring into the Sarvodaya Movement. It is evident from the table that a majority of the respondents (55%) were able to induct and involve
below 500 men, when 02 per cent of IIMII have 25 per cent of the respondents have enrolled more than 501 men and women members in the activities of the movement. It is also interesting to note that there are Sarvodayites, constituting 20 per cent who have not involved any men members in the movement and 13 per cent of them have not bothered to involve any women in the movement. It may be concluded that majority of the Sarvodayites have involved and inducted below 500 members in the movement.

e. Voluntarism

The respondents were asked to prescribe an age level at which one should enter a life of voluntarism. The voluntarism-as-service approach derives its basis of action predominantly from empathy for fellow human beings (All people are God's children). It is driven by the "calculus of pain." Compassionate and humanitarian people cannot stand the suffering of others, they have a moral duty to attend to the victims. Voluntarism as an approach to relief has four main characteristics.

(a) It is an individual-oriented approach.
(b) It often exhibits a patronizing or moralistic attitude.
(c) It works for ameliorative changes.
(d) It is often carried out by non-political and nonviolent means.

Majority of the respondents opined that there is no age level at which one should enter the life of voluntarism. Some of the respondents have indicated that anybody can take up voluntarism after their education and attaining the age at which the individual can stand on their own legs. It may be underlined that from a five year old child to a eighty year old man, could take up voluntarism, which means from childhood to the aged, the voluntarism could be practiced. While taking up voluntarism discipline should be maintained. Besides this, voluntarism can be taken up if there is a commitment in the mind of the individual and service-orientedness. It is the mind and not the age for voluntarism, stated the respondents. It may be concluded that there is no age level at which one should enter into a life of voluntarism.
Table 5.31
Who encourages a life of Sarvodaya Worker?

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Category</th>
<th>No</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Richer</td>
<td>14</td>
<td>17</td>
</tr>
<tr>
<td>2.</td>
<td>Poorer</td>
<td>16</td>
<td>20</td>
</tr>
<tr>
<td>3.</td>
<td>Both</td>
<td>52</td>
<td>63</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>82</td>
<td>100</td>
</tr>
</tbody>
</table>

*Source: Computed from the primary data.*

The above table reveals that both richer and poorer who constitute majority (63%) encourage the life of Sarvodaya worker wholeheartedly. Almost one-fifth of them who fall under the category of poorer, support the role of Sarvodayites whereas 17 per cent of them who fall under the category of richer have a full of appreciation for the Sarvodaya worker. Whether richer or poorer, all the service oriented and Sarvodaya minded people alone encourage the Sarvodaya worker. In the case of rich people, their support always comes in the form of cash or kind for the mission in which Sarvodayites are engaged. To mention a few, TVS Group at Madurai, Jeya Vilas at Aruppukottai, Sakti Group at Coimbatore and Bajaj Group all over India sponsor the Sarvodaya programmes.
The respondents under the study were asked to give their opinion whether married or unmarried individuals fit in better for Sarvodaya work. Majority of the respondents (54%) opined that both married and unmarried individuals fit in better for Sarvodaya work. The second majority of the respondents (40%) are in favour of the married Sarvodayites only. The remaining six per cent of them, constituting little lower than one-tenth of the respondents, opined that it is the unmarried individuals fit in better for Sarvodaya work. From this table, it may be concluded that both married and unmarried individuals are good for Sarvodaya work.

Table 5.33
Whether men or women better for Sarvodaya Work?

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Category</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Men</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>2</td>
<td>Women</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>3</td>
<td>Both</td>
<td>68</td>
<td>83</td>
</tr>
<tr>
<td>4</td>
<td>No opinion</td>
<td>5</td>
<td>6</td>
</tr>
</tbody>
</table>

Total 82 100

Source: Computed from the primary data.
The above table reveals the opinion of the respondents, whether men or women better suited for Sarvodaya work. It is obvious from the table that a majority of the respondents (83%) strongly opined that both men and women are better suited for Sarvodaya work and nobody is inferior or superior for Sarvodaya work. All are equal according to respondents. Only six per cent of the respondents expressed that it is men who are better suited for Sarvodaya work while the rest five per cent are in favour of women workers and six per cent of the respondents have no opinion in this regard.

f. Sarvodaya Movement—One Generation Proposition

To the statement, “Sarvodaya Movement in India is a one generation proposition resulting from the direct influence of Stalwarts like Gandhi, Vinoba and Jayaprakash Narayan, most of the respondents have clearly stated that Sarvodaya Movement is a one generation proposition and the new comers in the movement do not reflect any Gandhian thinking and it has become thought of the past. The dominant opinion was reported to be in favour of giving wide publicity for the movement and its ideology be taken to schools and the masses. Similar to the association in the name of Gandhi functioning in Maharashtra, Young Men's Gandhi Association (YMGA) could be launched.

After the galaxy of leaders like, Gandhi, Vinoba and Jayaprakash Narayan, Sarvodaya Movement is polluted and the younger generation could not pick up the thread of Gandhi and also miserably failed to follow the footsteps of Mahatma. If at all Sarvodaya workers today function in the movement they do it for the sake of name and money, and Sarvodaya is not practised as a way of life. Sarvodaya will no doubt enrich the life of generations and it could be easily practised in the family. Some of the respondents stuck to their ideas by stressing the need for potential leadership in the Sarvodaya Movement and yet nobody has emerged like Gandhi, Vinoba and Jayaprakash Narayan. It was stated that people have forgotten Mahatma and the first generation has failed to influence the younger generation to take up the leadership.
The second generation has not volunteered themselves to understand Gandhian techniques and take up service activities—voluntarism under the banner of Gandhian constructive programmes. One of the senior Sarvodayites cautioned the researcher that there will not be any worker engaged in spinning in the coming generation. He recalled that the first generation workers were fully trained in spinning and slowly it is getting replaced. "I see God in every thread that I spin," said Gandhi. Similarly, Sarvodaya could be found in every thread that the second generation could spin. No doubt, spinning is an indicator of the growth of Sarvodaya Movement.

Table 5.34
Realization of Sarvodaya in the Second Generation

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Category</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Yes</td>
<td>16</td>
<td>19</td>
</tr>
<tr>
<td>2.</td>
<td>No</td>
<td>66</td>
<td>81</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>82</td>
<td>100</td>
</tr>
</tbody>
</table>

Source: Computed from the primary data

To a question, in what percentage of cases, Sarvodaya work has entered the second generation in the families of Sarvodaya workers themselves, a vast majority of the respondents (81 %) strongly felt that Sarvodaya has not got disseminated among the second generation and a very little has reached the younger generation. Some of them expressed that the second generation is not committed and they lack confidence. There was devotion and work discipline among the first generation workers and it has been lacking today. Sarvodayites were not able to attract youths to get them into the movement and simplicity is not appreciated among them. The remaining 19 per cent of them were of the view that Sarvodaya has immensely influenced the second generation in the families of Sarvodaya workers themselves. From this table, it may be concluded that Sarvodaya Movement is a one generation proposition.
Table 5.35

Number of villages covered by individual Sarvodayites

<table>
<thead>
<tr>
<th>St.No.</th>
<th>No. of villages</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Below 100</td>
<td>21</td>
<td>26</td>
</tr>
<tr>
<td>2.</td>
<td>101-200</td>
<td>47</td>
<td>57</td>
</tr>
<tr>
<td>3.</td>
<td>201-300</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>4.</td>
<td>301-400</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>5.</td>
<td>401-500</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>6.</td>
<td>Above 500</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>82</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Source: Computed from the primary data

The respondents were asked to indicate the exact number of villages in which they have been able to carry out their Sarvodaya work so far. The table clearly shows that a majority of the respondents (57%) were able to cover 101-200 villages and the second majority of them (26%) could cover below 100 villages. On the whole, only seven per cent of the respondents were able to cover more than 501 villages. The respondents who have covered 201-300 villages constitute 5 per cent, the respondents covering 301-400 villages constitute one per cent and the remaining four per cent of them could cover 401-500 villages. From this table, it may be concluded that a majority of the respondents (93%) could cover below 500 villages whereas the rest seven per cent of them have reached more than 501 villages.
Table 5.36

Number of people benefited from Sarvadayites

<table>
<thead>
<tr>
<th>Sl No.</th>
<th>No. of people</th>
<th>No.</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Below 1000</td>
<td>47</td>
<td>57</td>
</tr>
<tr>
<td>2.</td>
<td>1001-2000</td>
<td>19</td>
<td>23</td>
</tr>
<tr>
<td>3.</td>
<td>2001-3000</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>4.</td>
<td>3001-4000</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5.</td>
<td>4001-5000</td>
<td>10</td>
<td>12</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>82</strong></td>
<td></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

*Source: Computed from the primary data*

The table highlights the number of people who have been benefited from the Sarvodaya work. It is clear that the people below 1000 who have been benefited from the Sarvodaya work constitute 57 per cent and the people ranging from 1001-2000 comprise 23 per cent, the category ranging from 2001-3000 consist of four per cent and the same percentage fall under the category of 3001-4000. Almost a little more than one tenth (12%) of the respondents have taken Sarvodaya to the people ranging from 4000-5000. It may be concluded that most of the people benefited from Sarvodaya work are below 1000 and it has never exceeded more than 5000.

**g. Sarvodaya Movement as defined by Respondents**

The respondents were asked to define Sarvodaya Movement whether it is by the number that counts or there is any other yardstick.

The following are the important variables listed by the respondents in this regard. The movement is purely based on love, truth and the number of workers involved in it, opined the respondents. The general yardstick for the movement is selfless service based on truth and nonviolence aiming for the total transformation of
The quality of swadeshi product, the iruiiful service to the poor, disciplined life, production by the masses and not by the machine, providing employment, finding solution to the social problems, carrying out constructive programmes, deep faith in the ideology, setting an example to others, removal of untouchability, simple life, wearing khadi, promotion of brotherhood and equality, working for prohibition, keeping away from politics, evil free mind, commitment in the spiritual life, providing basic needs to the needy, practising voluntarism, maintaining harmony between thought, word and deed and attitudinal change constitute valuable yardsticks and important parameters of the Sarvodaya Movement.

h. Sarvodaya Movement towards Babu's Dream

The respondents were asked to say it in percentage to what extent Sarvodaya Movement in Tamil Nadu has been able to reach Bapu's dream. Majority of the respondents opined that Bapu's dream is materialized to some extent in Tamil Nadu. The respondents who opined in favour of the realization of Bapu's dream in Tamil Nadu constitute the percentage ranging from 10 per cent to 40 per cent. The following are the different sectors in which Sarvodaya Movement in Tamil Nadu has been able to reach Bapu's dream.

* Khadi and Village Industries
* Women's Development Programmes
* Padayatra—a periodical pilgrimage on foot
* Ideology through Sarvodaya Sangh/Institute
* Gram Swaraj through Panchayati Raj System
  - Anti-liquor campaign/prohibition
* Harijan welfare
  - Training for constructive workers

The following are the important areas and the reasons for which Bapu's dream is realized less.
* Less number of Gandhian and Sarvodaya workers
* Lack of understanding and poor communication
* Hindrance from some quarters—the affluent
* Lack of divine thinking
* Selfish and vested interest
* Lack of involvement in the movement
* Deviation from Gandhian track
* Gandhi is made for some people
* Lack of motivation and dedication
* Lack of man power
* Lack of leadership
* No proper co-ordination and network among institutions
* No application of truth and nonviolence
* No wages according to work

The following table* highlights both positive and negative factors influencing the Sarvodaya Movement as spelt out by the respondents in the study:

### Table 5.37
Factors influencing Sarvodaya Movement

<table>
<thead>
<tr>
<th>Aspects</th>
<th>Positive</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ideology</td>
<td>Working for the creation of a casteless and classless society</td>
<td>Invisible groupism and casteism</td>
</tr>
<tr>
<td></td>
<td>Experiments with nonviolence through Shanti Sena</td>
<td>Lack of tolerance and harmony among co-workers</td>
</tr>
<tr>
<td></td>
<td>Thinking all are equal</td>
<td>Hunger for power</td>
</tr>
<tr>
<td></td>
<td>Celebrating significant events</td>
<td>Thirst for publicity</td>
</tr>
</tbody>
</table>

7 This table was presented to a few Sarvodaytes in order to get their reaction. Th* authenticity and reliability of the table contents were well received.
<table>
<thead>
<tr>
<th>Aspects</th>
<th>Positive</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Loving all; serving all</td>
<td>Gap between leaders and workers</td>
</tr>
<tr>
<td></td>
<td>Pledging to work for the poorest last man</td>
<td>Lack of devotion and commitment</td>
</tr>
<tr>
<td></td>
<td>Adoption of simple life and use of swadeshi products</td>
<td>Pomp and show and window-dressing</td>
</tr>
<tr>
<td>Social</td>
<td>Encouraging inter-caste marriages</td>
<td>Very few practise it</td>
</tr>
<tr>
<td></td>
<td>Working for the uplift and empowering women</td>
<td>Male dominated movement</td>
</tr>
<tr>
<td></td>
<td>Campaign against social evils</td>
<td>Practice of hidden/concealed dowry system</td>
</tr>
<tr>
<td>Political</td>
<td>Faith in partyless democracy, No direct involvement with political parties.</td>
<td>Taking a shelter under political parties and approaching them for petty gains</td>
</tr>
<tr>
<td></td>
<td>Misdeeds of Government discussed in closed meetings and with individuals</td>
<td>Lack of courage to fight against Government on vital issues except a few like Jaganathan</td>
</tr>
<tr>
<td></td>
<td>Committed to Gram Swaraj and to strengthen Panchayati Raj System</td>
<td>Lack of organized and collective action in working for local Govt.</td>
</tr>
<tr>
<td>Economic</td>
<td>No profit, no loss policy in the village products</td>
<td>Misusing foreign aid indulging in corruption</td>
</tr>
<tr>
<td></td>
<td>Deep faith in the practice of Gandhian Economics</td>
<td>Lack of action against multi-nationals</td>
</tr>
<tr>
<td>Management</td>
<td>No Bossism</td>
<td>Frustration among workers</td>
</tr>
<tr>
<td></td>
<td>Faith in the non-interference of police and court in the affairs of management</td>
<td>Landing in the court</td>
</tr>
<tr>
<td>Aspects</td>
<td>Positive</td>
<td>Negative</td>
</tr>
<tr>
<td>-----------------</td>
<td>--------------------------------------------------------------------------</td>
<td>------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Leadership</td>
<td>Gandhi, Vinoba and JP projected as ideal leaders</td>
<td>Failures in building the leadership. Second line is lost.</td>
</tr>
<tr>
<td></td>
<td>Working for amity, unity and purity</td>
<td>Lack of leadership to unite different forces</td>
</tr>
<tr>
<td>Environment</td>
<td>Fighting against prawn culture and multi-nationals</td>
<td>Some of the Sarvodayites do not join the fight</td>
</tr>
<tr>
<td></td>
<td>Organizing shramdan for clean environment</td>
<td>No combined efforts like Sarvodaya, Shramdan Movement in Sri Lanka</td>
</tr>
<tr>
<td>Peace and harmony</td>
<td>Inter-religious approach, respect for other religions, desirous to build harmony India</td>
<td>Lack of combined action</td>
</tr>
<tr>
<td>General</td>
<td>Participation of the youth in the Sarvodaya Movement encouraged</td>
<td>No structured training programmes for youths</td>
</tr>
<tr>
<td></td>
<td>Organizing State level Sarvodaya conferences and special events</td>
<td>No continuity and a lot of gaps between one conference and the other</td>
</tr>
</tbody>
</table>

Source: *Computed from the primary data.*

However, it may be noted that Sarvodaya workers in Tamil Nadu are very much active and constructive in carrying out Sarvodaya programmes in particular Khadi and Village Industries and Rural Development programmes according to Gandhian worker from Kerala Sri.P. Sridharan Pillai, President, Centre for Gandhian Studies and Rural Development, Trivandrum. The researcher had a dialogue with him at Gandhigram on 12-1-1998 during his campaign for rebuilding India.
5.3.5 Visualizing the Global Perspectives

Today's world is in the throes of several global crises that have serious repercussions for us all. One billion human beings are functioning on an average income of less than $200 a year malnutrition and starvation are taking their toll on those living on such meager resources.\textsuperscript{85} Swelled by growing numbers of underprivileged people who seek subsistence from day to day, world population, now at five billion, is on its way to reaching 9.28 billion by the year 2050.\textsuperscript{86}

While we are witnessing a runaway deterioration and loss of resources essential for agriculture precious non-renewable energy resources are being squandered. All the while, we are living in the shadow and insecurity of a formidable escalation in the production of lethal weapon—a colossal waste of the world's resources, amounting to an annual world-wide consumption of 660 billion dollar that could be used to alleviate the basic needs of humanity.

Additionally, these global issues are related to each other in often complex networks of causal inter-relationships that constitute vicious cycles (See Diagram 5.6).

What can Gandhi's message contribute toward the solving of these momentous problems? Simply said, his message brings crucially relevant solutions. Gandhi was the most decisive theoretician and the most spectacular practitioner of nonviolence—a doctrine which meshed closely with specific points of his global programme of social reform.

Let us examine seven general problems in the world, with corresponding Gandhian solutions. These solutions are closely related to one another, Gandhi's overall strategy for peace and justice hinged upon the practice of all solutions; selfless service, fair and right labour, love and nonviolence, conciliation, participation in government, education/ re-education, and sharing of resources.\textsuperscript{87} These points of his integrated constructive programme (as he termed it) reinforce one another.
Diagram 5.6
Global Issues - The Vicious Cycles

Together, they constitute a complete, encompassing (some might say "holistic") philosophy of life and action. (See Diagram 5.7)

The Gandhian strategy is a challenge to us. If we want a world that is secure and human, we have a responsibility to change our lives and to make changes around us that will improve the lives of others.

a. The Need of a World Outlook

Isolation and separation, in the world today, means annihilation and death. Co-existence has become a condition for survival. Nonviolence and brotherhood are no mere altruistic and idealistic concepts. They have the sanction of stark realism. Because of the phenomenal growth of science, brotherhood and love have acquired a new relevance. Society cannot last without them. If hate and rivalry continue as before, human society will be destroyed by modern science. If brotherhood and love become the cementing force in society, modern science will create a new world of freedom, peace and plenty.

A seer used the term 'universal man' in the Rigveda ten thousand years back. We have to be like that. This is the demand of the time, and it has the assurance of self-knowledge. We think that both science and self-knowledge are equally assailing narrowness.98 Let us have that broad outlook, no matter whether we are engaged in household work, or in cleaning our land, or even in conducting the government.

b. The World Outlook of Sarvodaya

The objective of Sarvodaya is to demolish the walls standing between various countries. Just as we are today free to move within India from one State to another, are welcome to live anywhere, can go for sight-seeing, education or business (to any part of the country), similarly a man should be free to come and go to any place in the world. This is what we have to do.
Diagram 5.7

THE GANDHIAN PROGRAMME FOR GLOBAL CONVERSION

(Achieving one goal fosters the achievement of each of the other goals or points in the programme. Non-achievement of any one goal is a potential hindrance to the achievement of the others goals.)

Source: Guy de Mallac, op. cit, p.3
According to the nonviolent way of thinking, human society is one, and in it separate nations are conceived merely for the sake of convenience. If a particular nation has the good sense to adopt nonviolence, it will not regard itself as separate from and as opposed to the others. It will be as anxious to safeguard the legitimate interests of neighbouring nations as those of its own."

c. World Government

Sarvodaya thinkers advocate a World Government. But Vinobaji’s conception of a world government is very different from the various plans advocated by western thinkers from time to time. They have been thinking of a world state with a capital from which the whole world would be governed. Their world government is simply a larger edition of what a national government is today, with authority and means to bring any recalcitrant member to the right path. Not so with Vinobaji: his ‘World State’ would have no police or military. It would command maximum moral authority and minimum physical power. It would be composed of sages, well-versed in ethics and beyond attachment and repulsion. They would meet at a central place, but their decisions would be in the nature of advice to be accepted by others with suitable modifications to suit particular conditions of a country. The sanction behind their advice would not be of coercion, but of the respect these persons would command due to their moral pre-eminence. A tribunal of similar persons with like authority would also be constituted to settle disputes between various countries. Vinobaji is sure that a world panchayat would come into existence, and then the two important institutions would be the village panchayat at the one end and the world panchayat on the other. Provinces and nations would gradually lose their importance. He is critical of the United Nations Organization because it lacks universality, is based on the principle of power and does not taboo the use of armed forces to solve international disputes. His prescription for world unity comprises a free give and take of ideas, exchange of non-essential articles as gifts, help to a country in distress and adjudication of disputes by a tribunal.
**d. A Global Framework for Awakening**

The global awakening process should take place at three levels. The first level is at the level of the individual, the family and the cluster of families, may be numbering 100-150 families which we call rural or urban community groups. For the sake of clarity let us call this the primary level of awakening. The secondary level is where such communities are integrated together as national communities. Let us call this the secondary level of awakening. The third or the tertiary level is global awakening.

If we consider rural and urban community awakening as two separate sectors, then along with the individual, family, national and global awakening there are six inter-dependent and inter-related levels at which we have to look as human beings to bring about this total awakening. If we look at the processes from an institutional or structural perspective, six others inter-related and inter-dependent areas can be identified, integrated and harmonized with the national awakening process. They are the spiritual, moral, cultural, social, political and economic aspects of life as they affect various human beings at the six levels ranging from the individual to the global community. While we help to motivate, mobilize, organize and institutionalize human beings at these levels they have to be awakened in all these six sectors beginning with the spiritual.

In planning for awakening or development we have to be conscious of the limitations placed upon us by the bio-sphere, eco-system and the psycho-sphere. By bio-sphere Dr. AT. Ariaratne means that portion of the earth from the bottom most part of the ocean to the topmost part of the earth where life can occur. By eco-system he means the inter-dependent biotic and non-biotic components on earth. By psycho-sphere he means the sum total of psychic energies released by human beings the critical mass of which has an influence on our thinking processes. In real planning all these factors have to be taken into consideration. (See Diagram 5.8)
### Diagram 5.8

A Global Framework - Planning for Awakening

<table>
<thead>
<tr>
<th>BIOSPHERE</th>
<th>PORTION OF THE EARTH WHERE LIFE OCCURS</th>
</tr>
</thead>
<tbody>
<tr>
<td>ECO-SYSTEM</td>
<td>INTER-DEPENDENT BIOTIC AND NON-BIOTIC COMPONENTS</td>
</tr>
<tr>
<td>PSYCHOSPHERE</td>
<td>SUM TOTAL OF PSYCHIC ENERGIES RADIATED BY HUMAN CONSCIOUSNESS</td>
</tr>
<tr>
<td>COSMIC LAWS GOVERNING HUMAN LIFE</td>
<td></td>
</tr>
</tbody>
</table>

When we delve deep into these five cosmic laws and relate them to the global problems we face, we can clearly trace the causes to the violation of these laws."

In other words, we can look at the gap between the rich and the poor, prevalence of hunger, disease and ignorance, disruption of eco-systems and environmental pollution, prevalence of bloody conflicts and wars, violation of human rights and terrorism, prevalence of incurable diseases such as AIDS and cancers as conditions that have been brought about by imbalances caused by the violation of these five fold laws.

e. Sarvodaya and Global Perspectives

In order to visualize the global perspectives vis-a-vis the trends of Sarvodaya Movement, the respondents were asked to bring out the relevance of Sarvodaya to global issues and global perspectives. It was made clear that a majority of the respondents were able to indicate the relevance of Sarvodaya to global perspectives. "The world is one family," said Vinoba Bhave. World is composed of individuals. As of 1990 the world population was 5.28 billion and it will be 9.83 billion by 2050. The problem of the individual is the problem of the family and the problem of the family is the problem of the world. Hence, Sarvodaya greatly cares the individual human personality as it basically believes that the good of the individual is contained in the good of all.

"Love all and serve all," said Satya Sai Baba. Sarvodaya is based on Ahimsa—Love and Nonviolence and it is the corner stone of service which aim for the welfare of all and awakening of all. Nonviolence is permanent whereas violence is short lived. Further, Sarvodaya offers sustainable remedies to every global issue and peace could be maintained by practising Nonviolence—Love and Truth. Equality, simplicity and nonviolence are universally accepted in the world. Sarvodaya also advocates for one-world and one-government and it serves as a guidepost to world peace, brotherhood and harmony. Sarvodaya Movement could be parallel to United Nations
organization which act as the bridge between one nation and the other and to work for realizing the dreams of Gandhi, Vinoba and Jayaprakash Narayan. There are several world problems that have some repercussions and the problems could be spelt out in the order of preference under the global agenda. Poverty, unemployment, population exploitation and arms race are the universal problems and it can be solved under the plank of truth and ahimsa, nonviolence should be accepted from the bottom of the heart according to respondents.

Nelson Mandela has found a way through Gandhi. Outstanding regional and bilateral issues could be tackled through the way Gandhi had shown to the world. Swadeshi policy will certainly strengthen all the nations in the world, Sarvodaya is based on humanism and it has the solution to global issues according to respondents.

"Jewels are many but gold is one. Nations are many but world is one," said Satya Sai Baba. "All nations are one and there is no superior or inferior nation," opined the respondents. The ideology of Sarvodaya can tackle the challenges of the world today and face any global crises like the threat of a nuclear holocaust, the deterioration in eco-system, violence in the social system, the demographic crisis, crisis in the world economy, global poverty and global health crisis, as clearly indicated by the respondents. It may be concluded that Sarvodaya makes itself relevant to global issues and global perspectives.

f. Limitations of Sarvodaya

The respondents were asked to spell out the limitations of Sarvodaya philosophy vis-a-vis political systems of countries in order to spread it round the world. Majority of the Sarvodayites opined that there is no boundary for Sarvodaya as the truth, love, ahimsa, nonviolence and brotherhood, have no separation of walls. The motto of Sarvodaya "Jai Jagat"—World as one Family—heading towards global unity is being practised by the Sarvodayites. Sarvodaya could be made part of United Nations system with a view to take the ideology of Sarvodaya to all the member
countries. Sarvodaya is known to the world but it requires some efforts to streamline it in the existing political systems of different countries in the world. While experiencing the variation and differences among the nations, Sarvodaya no doubt could bring unity and purity in the world.

The limitations of love and nonviolence are the limitations of Sarvodaya philosophy. Truth and nonviolence are as old as the hills and it is applicable to the world. Sages and Saints have no boundaries and limitations and in the same way Sarvodaya is free from all limitations.

The American Gandhi, Martin Luther King and the African Gandhi, Nelson Mandela are the products of Gandhi and Sarvodaya. They have emerged beyond the expectations of the world. These two great personalities had no limitations to reach Gandhi. Hence, it could be said that Sarvodaya philosophy has no limitations vis-a-vis political systems of countries.

Sarvodaya is relevant at all times and it is like a rose flower which could emerge from the soil of every nation. All the countries can follow it according to their local needs. One has to think seriously to bring harmony in the heart of every citizen and then unity in the world.

Bread labour should be the watch word of the world community and it has no limitations to practice it.

There are Sarvodayites who take Sarvodaya abroad and they share their experiences of the movement. As a result, Sarvodaya could occupy in the heart of the world community. Every nation should respect other culture and many countries are heading towards Sarvodaya observed respondents. It may be concluded that Sarvodaya philosophy as such does not have any limitations.
g). General Observation

As part of Sarvodaya and its global perspectives, the respondents have made general observation which are noteworthy. It is high time to have a living model which can be considered an inspiring living lesson and personality to emulate the nation as a whole to move in the right direction, better understanding and meaningful interaction and integration in the world community.

The world leaders have accepted Sarvodaya and its philosophy and it is the world government which has to take a shape. In order to fulfill the dream of Mahatma Gandhi, a suitable training programme at the school level should be imparted all over the world. Sarvodaya may be integrated in the school curriculum which ultimately will shape the personality of the children.

World thinkers as such constitute a body of universal brotherhood. A world summit on Sarvodaya could be contemplated and it would bring all the world thinkers on one platform to sort out global issues and the solution could be found through Sarvodaya.

There is no other way except the Gandhi way which is the need of the hour. This will certainly result in “Zero World War” and “Zero Conflicts.”
End Notes


5. (See Note 3), Ibid, P.91.


25. The researcher had visited an ashram type of family wherein the children of Sarvodayites and the orphan children lived together and interacting each other and sharing love and joy. The researcher was wondering whether such a system was possible or not? However, the visit had given confidence.


29. Ibid, P.23.


34. CWMG, Vol.18, P.215.
38. Ibid, P.88-89.
40. Harijan, 8-1-1950.
42. Ibid, P.315.
52. Ibid, P.2.


61. Ibid, P.106.


64. Mahavakya—is the term used for the short and crisp eternal truths articulated in the most ancient literature of humanity-vedas. Aldous Huxley, using one of them—'thou art that'—as the theme, wrote his seminal book the 'Perennial Philosophy.'

65. Sai Baba while discussing leadership with the students and teachers of MBA class at the Sai University.

66. Expression by an experienced executive in a leadership seminar at the Pepperdine University for the Executive MBA Class held in July 1992.


68. Sai Baba.


73. Ibid. P.97.


76. Ibid, P.102.

77. On many occasions, the researcher felt uncomfortable while Sarvodayites accusing others. Some of the Sarvodayites have given some documentary evidence highlighting the misdeeds of a few Sarvodayites.

78. Most of the respondents have appreciated the illustrious leadership of N.M.R. Subburaman, K. Arunachalam, S. Jagannathan, M. Aram, V. Selvaraj and V. Ramachandran.


89. Ibid, PP.189-90.

90. Ibid, P.151.
