Chapter Six
Summary and Conclusions
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The present study, although confined to Sarvodaya Movement in Tamil Nadu, has been systematic in the process of finalizing the total number of Sarvodayites in Tamil Nadu. The Sarvodayites under study are frontliners not only with reference to the growth of the Sarvodaya Movement but with reference to the global perspectives vis-a-vis the trends of the movement.

The total number of Sarvodayites in Tamil Nadu (252) has been arrived at through different listings as well as the actual participation in Sarvodaya programmes by the researcher. Therefore, it is with sufficient confidence about the generalizable character of the current data and analysis, the researcher is venturing to draw some conclusions of the study.

However, even before some salient features of the present study can be offered in the form of conclusions, some observations may be quite in order.

The researcher, in his capacity as the faculty member of the Department of Gandhian Studies and Peace Science, has been associated with the Sarvodayites and their movement in Tamil Nadu for the past one and a half decades. And for him, interaction with the Sarvodayites in Tamil Nadu on and off the campus is a periodical significant event almost week after week. Thus some of the background characteristics chosen for projecting tabulated data are well founded. This contention has been sufficiently substantiated by the data of the present study.
Highlights of the Present Study

6.1 General

6.1.1 The total number of Sarvodayites who responded in the present study constitute 30 per cent of which only two per cent were females and the rest males. Also notable is that there is an under representation of youth in the movement constituting only six per cent in the age group of 15 and 35 years. A majority of the respondents have done away with the caste system.

6.1.2 It is a good augury in the movement that none of the respondents is divorced. Sarvodayites in general work for ‘zero divorce’ and they set an example to others. A little over one-third remain unmarried among younger Sarvodayites and there is no single unmarried person among the elders.

6.1.3 A vast majority of the respondents (65%) do not have university education. Younger Sarvodayites are keen in getting into the portals of the university whereas the elder ones were not like younger ones.

6.1.4 The study gives an indication that there is a negligible representation of ‘Wealthy Sarvodayites.’ Though lacking an explanation, the only tentative conclusion to be drawn from the study is that majority of Sarvodayites are disproportionately drawn from families belonging to the lowest income groups. The economic standing of elder Sarvodayites is firm enough to bring regular income whereas the younger ones have irregular incomes.

6.1.5 The elder Sarvodayites hail from large family background whereas younger ones from a small families.

6.1.6 Eighty three per cent have gained rich experience over a period ranging from 21 to 40 years and the rest seventeen per cent have below 20 years of experience.
6.1.7 Forty five per cent of Sarvodayites live in urban environment and the rest 55 per cent seem happy to live in rural/semi-urban area. 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.

6.1.8 A majority of the Sarvodayites (61%) have their own house and the rest of them live in the organization's quarters and rented house almost in equal percentage.

6.1.9 As regards housing, all the Sarvodayites have moderate facilities. A majority of them (52%) have pucca houses with reinforced cement concrete roofing.

6.1.10 It is very difficult to practice non-possession and majority of the Sarvodayites desired to have reasonable savings.

6.1.11 Although the proportion of nuclear families has been increasing, the Sarvodayites are happy to live in the joint family—it 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.

6.1.12 Sarvodayites emerging from the same family is slowly diminishing and the new ones who join the movement hail from other families.

6.1.13 The respondents stated that Khadi is one of the indicators of Sarvodaya work as well as Gandhian way of life. A large number of them (91%) are in favour of vegetarian diet and they practice it with deep commitment. Most of the Sarvodayites prefer to use a very simple transport and their desire is to travel always with the last man and to plant a smile on him.

6.1.14 A vast majority (93%) of the Sarvodayites opine that they can be spiritualists and the rest (7%) expressed that it is not necessary to be a spiritualist.
6.2 Sarvodaya Leadership

6.2.1 The leadership is considered as a misnomer by most Sarvodayites, at least so far as Sarvodaya Movement is concerned. Sarvodayites seem alert about using the term ‘leader’ and consciously shun any debate implicating a hierarchy.

6.2.2 A majority of the respondents (93%) have, however, expressed their ideas regarding Sarvodaya leadership and only seven per cent of them indicates ‘don’t know’ against the question posed to them. According to them, a Sarvodaya leader or a Sarvodaya worker should be disciplined, service minded, a tower of unity and purity, a model to others, apolitical, committed to ideology and ego-free.

6.2.3 Almost all the respondents have spelt out that training is most important at every level and they preferred a training for imbibing spiritual culture.

6.3 Perpetuation of Leadership in the Movement

6.3.1 A majority of the respondents (94%) have listed various strategies and methods through which perpetuation of leadership in Sarvodaya could take place. Need based planning, constant and consistent action, living the life of Sarvodaya, confidence building, promotion of Gandhian ideology, encouraging swadeshi products, loving all and serving all, periodical enrolment in Sarvodaya, selfless service, training programme for youth, seminars, conferences, exhibition, padayatras, distribution of Sarvodaya literature, and honouring the best workers constitute techniques and methods of perpetuation of leadership in Sarvodaya.

6.3.2 Regarding Sarvodaya leadership prevailing in Tamil Nadu, majority of the respondents (55%) strongly felt that as such there is no beacon lights available like Gandhi, Vinoba and Jayaprakash Narayan today in Tamil Nadu, and the
present day leaders cannot he compared with them. Also they work in isolation sometimes casting aspersions against one another. One third of the respondents stated that Sarvodaya Movement and its leadership is moving in the right direction.

6.3.3 Majority of the Sarvodayites (56%) expressed that they had not seen Gandhi whereas the rest (44%) said they could meet Gandhi and were inspired by him.

6.3.4 A vast majority of the Sarvodayites, is 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.

6.3.5 Both Sarvodaya workers and Institutions are operated in a different style according to the majority (61 per cent). Almost one-fourth (22%) of them differ from the majority.

6.4 Involvement with People

6.4.1 A majority of the respondents (66%) 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.

6.4.2 Eighty two per cent of the respondents opined that there is no difference between Sarvodaya worker and Gandhian worker and the rest 18 per cent brought out subtle differences.

6.4.3 A majority of the Sarvodayites (66%) strongly believed that all Sarvodaya workers should live in the villages while the rest 34 per cent desired to stay in the city/town due to their work and also for convenience of their families.

6.4.4 A majority of the respondents opined that their families do not get affected by their Sarvodaya involvement working for the welfare of the people.
6.4.5 The present study reveals that majority of the SarvocJayites have involved and also inducted upto 500 members in the movement.

6.4.6 It is indicative that there is no age level at which one should enter into a life of voluntarism.

6.4.7 Both richer and poorer (who constitute majority—63%) encourage the life style of Sarvodaya worker wholeheartedly. It is the poorer who support them according to 17 per cent of the respondents.

6.4.8 This study shows that both married and unmarried individuals fit in equally for Sarvodaya work. Similarly both men and women are equally suited for Sarvodaya work and nobody is regarded inferior or superior for Sarvodaya work.

6.4.9 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 which is drifting as a thought of the past.

6.4.10 Majority of the respondents (93%) could only cover upto 500 villages and only seven per cent of them have reached more than 501 villages.

6.4.11 The Sarvodaya worker beneficiary ratio on an average is below 1000 and only a handful have been able to take it beyond 5000.

6.4.12 The following are the positive and negative factors influencing the Sarvodaya Movement. The positive factors which influence Sarvodaya Movement are working for a casteless and classless society, experimenting with nonviolence, pledging to work for the last man, adoption of simple life and use of khadi, encouraging inter-caste marriages, empowering women, faith in partyless democracy, commitment to Gram Swaraj, freedom from bossism, working for national amity and purity, organizing shramdan, encouraging youths in the movement and organizing periodical conferences and special events.
The factors that affect the image of Sarvodaya Movement negatively are groupism and casteism, lack of tolerance, power-hunger, thirst for publicity, lack of devotion and commitment, gap between leaders and workers, practice of hidden/concealed dowry system, misuse of foreign aid and also concealed corruption, frustration among workers, lack of unity and taking a shelter under political parties.

6.5 Global Perspectives

6.5.1 The present study suggests that Sarvodaya makes itself relevant to global issues and global perspectives.

6.5.2 Sarvodaya as such does not have any limitations.

While concluding the present study, it may be stated that the choice before us now is between ‘Sarvodaya’ and ‘Sarvanasa’—extinction of mankind. There are tremendous opportunities to promote a Sarvodaya society in which Sarvodayites can continue to play a paramount role. Problems confronting the Sarvodayites emerge from their community, work place and their non-Sarvodaya neighbourhood. To reduce their burdens, problems and to better the movement, the present study highlights the current trend and offers a blue-print for expanding and strengthening the Sarvodaya Movement in Tamil Nadu. It is suggested that a Sarvodaya society will be achieved not by making Gandhi a myth of the bygone days but only when we practice Sarvodaya ideology and Gandhian way as a living philosophy of life. We see a prophetic vision of an ideal society (Sarvodaya Samaj), where peace and harmony shall prevail. The crusading spirit of bringing such a society into reality is put on the shoulders of Sarvodayites who are moved by that vision.

6.6 Recommendations

On the basis of the findings in the present study following suggestions can be made. It will also serve as a blue print for expanding and strengthening the Sarvodaya Movement.
Like the United Nations Organization, there should be a world body for Sarvodaya Movement. Shanti Sena is to be formed as part of the existing United Nations system to work for world peace.

There could be a Sarvodaya Charter like the Earth Charter to be followed by all the nations.

Both Gandhian and Sarvodaya ideology may be taught in all schools, colleges and universities as part of the curriculum.

A strong and viable network among the constructive institutions, Sarvodaya organizations, voluntary organizations and other centres working on the lines of Sarvodaya is the need of the hour.

The grievances among the Sarvodaya workers must be redressed/ameliorated periodically. The outstanding Sarvodayites need to be honoured properly by recognizing their merit and achievement. A suitable national award for Sarvodaya work may be instituted so as to encourage the workers.

A proper representation of Sarvodayites in both State assembly and parliament may be given with a view to keep a Gandhian fibre in the mainstream of the country. Sarvodaya Kala Kendras (cultural centre) need to be created as part of cultural dimensions of the Sarvodaya Movement.

'Think globally and act locally' should be the watch word of Sarvodayites and they must exhibit all their skills to become 'heroes in action.'

Every Sarvodayite should be totally knowledgeable in Sarvodaya ideology and Sarvodaya literature must be analyzed and discussed in the fora periodically.

A vast amount of reading materials on Sarvodaya must be made available in every nook and corner of the State/Nation.

All the Sarvodayites should remain apolitical and settle their differences without any bias.
The success of any programme of the Sarvodaya Movement depends upon the personality of the Sarvodayites. The purer his life, the more effective he is likely to prove. He must have the requisite knowledge of all village problems. In order to have such Sarvodayites, it is necessary to provide suitable training to enable workers to gain noble qualities and skills for serving society. Sarvodayites must imbibe ashram vows and live the life of spirituality. The Sarvodayites (workers) have to be imparted a habit of systematic study and a widened outlook of life.

The present day Sarvodayites must be recognized and treated almost next to the living freedom fighters, who also work for social, economic, political and moral freedom. The Government may provide certain concessions for travelling at free of cost for the purpose of attending constructive works in the villages.

A periodical get-together of the Sarvodayites and the government officials may be held so as to discuss the common goals and issues affecting the society.

Every village has to be visited and its people educated. There are two types of villages namely Sarvodaya and non-Sarvodaya villages. Sarvodaya village refers to a village falling under the shadow of the movement and non-Sarvodaya village being untouched by the Sarvodayites. Keeping in view the welfare of the lowliest of the low, Sarvodayites have to chalk out such a plan of action so that everyone may get work and food. Padayatras—pilgrimage on foot organized periodically will go a long way in realizing the lofty ideals of the movement.

The annual State level Sarvodaya conference should be held without any break. The periodical gathering is an indicator of the dynamism of the Sarvodaya Movement.

A public Sarvodaya Propaganda Van (vehicle) may be operated under the banner of Sarvodaya with a view to take its ideology to the masses in particular among youths. As such there is no structured propaganda except a few occasions by the Sarvodaya sanghs for Khadi sales. Hence, the movement, may launch a regular propaganda.
A Sarvodaya Festival may be organized under the auspices of the movement in Tamil Nadu.

At the State level, there could be an 'Advisory Board for Sarvodaya Movement' in Tamil Nadu in which representatives from all levels may serve as a member of the Sarvodaya Board to monitor the activities of the movement and to march in the right direction.

"Putting the last man first" must be a daily concern of the movement for which Sarvodayites should keep on struggling.

'One Leader' and 'One Movement' under the banner of Sarvodaya in Tamil Nadu should be welcomed. As such, there are different leaders in different institutions who also float the idea that all are workers; nobody is a leader and all are equal. However, a leadership is required for the movement. If Sarvodayites pour love on movement, the movement will pour love on the people.

Sarvodaya organizations in Tamil Nadu which depend upon the assistance from abroad must reconsider their stand.

Sarvodaya Sanghs functioning in the district headquarters may fully utilize the services of Gandhian workers, constructive workers who are known as Sarvodayites in the respective areas.

A "Think-tank" of Sarvodayites consisting of all the seven important organizations/institutions both at the State and national level may be constituted with a representation of Sarvodaya Samaj, Sarvodaya Mandal, Sarvodaya Sangh, Harijan Sevak Sangh, Basic Education Society, Spinners Association and Gandhi Smarak Nidhi.

Sarvodaya documentation cell may be operated and computerized for common use of all institutions in Tamil Nadu.
Annual calendar of activities may be chalked out and it may be made known to the public.

There could be both men's wing and women's wing of the Sarvodaya Movement so as to enroll more members.

The retired development officials and teachers may be fully oriented and involved in the programmes.

The Gandhi Mandram (Club) may be organized in every village.

The message of Sarvodaya may be broadcast and the success stories of Sarvodaya may be highlighted through media.

The ideology of Sarvodaya may be facilitated to permeate in all the government programmes.

Sarvodaya promotes spiritual values and hence the movement could ultimately become a spiritual movement.

A vibrant youth wing may be created under the auspices of the Sarvodaya Movement. Both youth movement and Sarvodaya Movement should to that extent be identical.

The enrollment of new Sarvodayites is the need of the hour and the Sarvodaya Movement should never allow the decline in the total number of Sarvodayites.

Sarvodayites who practice non-possession may be encouraged and suitably rewarded.

A linkage between Sarvodaya centres and spiritual centres may be attempted with a view to keep Sarvodayites in the spiritual atmosphere and to spiritualize the community.

A representation of Sarvodaya Movement may find a place in the State Planning Commission constituted by the Government.