"A Comprehensive Study Of The Gandhian Approach Of Roots Problems Of The Human Beings In Society"

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Abstract

Gandhiji discussed various social aspects of the development of society. We can observe in his discussion about roots problems of every individual. Roots problems are egoistic matter. The roots of the problems may also be traced in the ways and the methods that the parents and teachers adopt for socializing children and making them learn in their infancy and childhood. Gandhiji, trying to reduce harmful thinking and activity, because he understood for development of the society or nation remove these kinds of thinking very important. He always focused on the non-violence thinking and he also try to introduce these principle in everybody mind. Society can abandon all kinds of harmful activities and move towards progress. Gandhi focuses on education for improved humanity and society and tried to remove illiteracy and ignorance in the society for better social progress. He thinks education makes the development of every individual mind and body. So education is most vital for any society.

Key word: Ego, Desire, Society, Roots, Child, Education, School, and Knowledge.

Introduction-

Gandhi worked not only for the political liberation of the nation, but for liberation of all the suppressed and oppressed sections of the society. Roots problems set in the minds of every individual or human being in the form of ego and desire. Ego and desire climb to tendencies of the greed and anger and which these the core roots of the problems are in the society, as well as country. Greed and anger decide most of the human actions, these are made man selfishness and also contracted minded; which are very detrimental for a society. Desire and Greed are one resist and competes with others and in corollary. And tendencies of

this jealousy, hatred, intolerance, fear, prejudice, envy, pride, arrogance, lust, and passion, cunning and so on create a clash of egos.

Ego and Desire-

Personal and social problems are caused by the main agreement of egos of different persons. Ego is blind. Its characteristics are like to obstinacy, selfishness and unwillingness etc. Ego arise a false sense of identification of material world and also its basic attention protect of the material possessions, self-interests, self-identity, self-image and self-gratification. An egocentric individual not only arrogant but also obstinate, he always think about himself. His self-preservation and self-interest are very sturdy for constitutes his entire world. An ego proves to be conflict and obstruction in distinguish right from wrong and also it's creates problems in the civilization. Egoistic tendencies are harmful in character and from them precede delusion which confuses men and ruins their motive. The confused reasons act as barriers of self-interest which, in turn, creates parapet of division between men and men make their behavior unreasonable and conceited killing their conscience. Then they do not be uncertain in exploiting others or in committing acts of crime, corruption and violence for their egoistic self-interests, which is a blatant abuse of dignity and self-respect of the people thus, problems arise in the life of the individual and that of the society.

Role of Family-

Egoistic negative tendencies are sown and nurtured to take roots in the minds of man in the family, wherein, the child is born and brought up. By birth, the child is more or less blameless with a clean mind and heart. He learns the lessons of societal behavior in the family and thereby the basics of positive or negative tendencies are transmitting into the behavior and personality of the child. Thus, the motivational force of the parents may be positive or negative, obviously guide the psychological make up to the children.

Gandhi argues that, the child is not born playful in the shocking sense of the term. If parents would behave themselves whilst the child is rising, before it is born and after, it is a well known actuality that the child would impulsively obey the law of truth and law of love. In bringing up of the child, the parents depart deep imitation on the brain of the child through their bodily contacts, the sensation of touch and their actions. When the parents make service and make sacrifice for the child, naturally, the spirits of service, sacrifice and the values of love and performance of duty are transmitted into the mind of the child who tend to develop a positive behavior and personality. In case for some reason or the other, the child is destitute of such spirits and values of behavior in its childhood, the overall development of the child as a social being with positive attitudes becomes uncertain. As the child grows older and becomes able of learning, by observation and imitation, he makes the parents his role model of ideal behavior. In this role,

by their own behavior and actions, parents offer positive or negative ideals for the child imbibe and get affected. In the absence of parents, full care and guidance to their children, the problems arise in the family and society. Even if parents tender guidance to their children, usually they are not able to give a positive role-model due to weaknesses of their own behavior. They reap what they show when it comes to children's behavior.

Role of School-

School play most important role to developing behavior of child. We known when the child grows at a standstill older, he goes to school. The first stair of socialization that a child encounters outside home is in the classroom. A child who until now had simply imitated the behavior of his parents, all of a unexpected finds independence to critically examine his own and others behavior. He also chooses one or more interface with the children of his peer group and he learns from them as well. By now the children begins to think, reason and analyze things so observed in the family, school and the community; on the basis of his analytical understanding in the situation. Gandhi views on women Education Gandhi was an ardent supporter of compulsory education for girls as well as boys. By education I mean an all round drawing out of the best in child and man body, mind and spirit, literacy is not the end of education or even the beginning. It is only of the means whereby man and women can be educated. Literacy in itself is no education. I would therefore begin the child's education by teaching it a useful handicraft and enabling it to produce from the movement it begins its training. I hold the highest development of the mind and the soul is probable under such a system of education. Gandhi planned free and compulsory education for children of both sexes, from ages seven to fourteen. Some parents and the teachers use corporal punishment, spanking, rebuking, thrashing and shouting at the children for correcting the behavior of their children. Though such techniques may give up some immediate consequences to the satisfaction of parents and teachers, the eventual outcome prove to be disastrous for the development of the personality of the children for this simply an attempt to might something on them against their will. Corporal penalty and forced attempts leave some permanent negative impersonation on the minds of the children that harm their inherent potentials of self-confidence, self-determination and will-power and develop negative attitudes in them.

The above mentioned troubles can arise in the family and the society due to the reality that the parents and teachers lack the skills requisite for child education and child development. The skills requisite are those to nurture the self-confidence, self-determination, will-power and analytical ability so as to reach their potential. Due to lack of skills, they hardly make any attempt for the spiritual development and training of the inner beings of the children which is essential for an all-round development of their personality and for the prevention of psycho-social problems facing the individual and the society. Today, the main concern of the parents and the teachers seems to be that their children should grow physical and develop

employability in them, so that they could earn wealth instead of making them better citizens and better human beings. It is liability of social workers to take stair for training the parents in parenthood. The structural changes in the institution of family may also be required.

Gandhian Perception of Social Progress-

Gandhian perspectives of social works are towards attaining self-realization which Gandhi terms as Destiny of Humankind. He does not want self-realization for him alone but it is the goal to be achieved by all human beings, the last and the least in the society. He finds that the goal of self-realization could not be attained through the modern industrial civilization which is based on greed, competition and the capacity to exploit others, individuals by individuals, groups by groups and nations by nations. For him, social progress can be measured in terms of truth, non-violence, spirituality, morality, ethical values and the capacity of the individual to assert and protect the dignity and that of the group and the communities.

According to Gandhi perceived truth, non-violence, human dignity as the real values of human life. It is the man who can perceive them and make efforts to attain them and thereby the stage of self-realization in life. He considers that true social progress could not be achieved through so-called material development which does not bring real happiness to man. That simply adds to the miseries of the people. Real progress means removal of hunger, ignorance and want from the land and in ensuring individual freedom, health and happiness to the last and the least in society. Such social progress can be achieved when the individual is inspired by spiritual and moral values in the life and the society thrives in an atmosphere of freedom and self-determination for individuals to find their own path in life with consciousness such that it does not violate those rights of others.

In Gandhian perspectives, the basic problem not only in India, but also the world over is the violation of human dignity and self-respect of the individual and that of the community. Some of the key problems that are directly or indirectly linked with violation of human dignity are retardation of social progress. He demands that we should take initiative in our own hands to solve problems. The dignity of man to looks to the faults of others without realizing our own errors and to depend on others for solving our problems.

Illiteracy and Ignorance-

Illiteracy means that the adults cannot read and write due to the fact that they were left outside the pale of school education. Ignorance does not mean the absence of knowledge. This can be described, as misplaced or faulty knowledge which is self-limiting. It is possible that illiterate person can be knowledgeable having practical wisdom and so-called knowledgeable person can be ignorant when he lacks practical wisdom with all his bookish knowledge. The wisdom and supreme truth transcended both illiteracy and ignorance. Gandhi focuses on education to remove illiteracy and ignorance in the society. Education makes the development of mind and body goes hand in hand with a corresponding awakening of the soul.

Social Institutions-

Roots of the problems may also be traced in the structure of the institutions of marriage and family which form the bedrock of Indian culture. The institution of marriage was sacramental which means that it was a religious institution based on trust, mental devotion and social bonds which lasted for the whole life of wife and husband. This institution as also of the institution of caste was to provide stability to the social and economic system of the society. No doubt, there were advantages and disadvantages of these types of institutions.

Industrialization-

Industrialization is the model of development of society. In Industrialization mass production of goods in large-scale production units with new technology employing skilled and unskilled labor. According to Gandhi, industrialization is based on greed and exploitation of man. Exploitation is a form of violence and it violates the dignity and self- respect of the individual, group and nations. Exploitation is inherent in the industrialization as the motive force behind it is more production, more productivity and more profits to satisfy the greed of the owners. In present day the Information technology with its computers has replaced the human faculties of memory. In current situation the report may or may not be correct but it confirms the fears of the scientists expressed by them at times. Because a serious consequence of this development in technology could be that mafias with robots help taken control over the society. Such are the serious warnings for humanity being sounded even by scientists themselves. Industrialization has caused another serious problem. The planet earth is under siege from combined effect of air and water pollution, global warming and ecological imbalance due to the exploited. There is a linkage between industrialization and ecological degradation that cause various problems being faced by human society. The fact is that roots of the problem are certainly integral and inseparable parts of industrializations.

Conclusion-

Gandhi works not only against desire and greed in men but also against economic and social systems and institutions. According to Buddha, desire is the root cause of the pain and evils in the society. Desire always brings confusion of mind and limitation of the will and distorts the view of things. Desire and its preference are the roots of the problems. There can be no right thinking for desire as it is the perversion of truth. Unless desire and greed are shunned, it is not possible to prevent or eradicate the problems from the minds of man and the structure of the society. These are the greatest obstacles in the spiritual growth of man and social progress of the society and restoration of dignity and self-respect to man and community.

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