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# **GANDHIAN SOCIAL PHILOSOPHY: A STUDY OF THE IMPACT OF CONSTRUCTIVE PHILOSOPHICAL IDEAS IN RURAL COMMUNITIES IN ANDHRA PRADESH OF INDIA**

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**Received: Sep. 2019 Accepted: Oct. 2019 Published: Nov. 2019**

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**Abstract:** Mahatma Gandhi ushered in a new era in the history of Indian Political thought and gave a new out look to our national problem. He made the world believe that even the greatest of political problems could be solved by personal sacrifices and making the opponent realise his excess and mistakes. For Gandhiji, non – violence and ahimsa was the most suitable answer to violence with the result that non-violence in his philosophy became a faith as well as a creed , Gandhiji wanted to establish an ideal society based on the concept of Panchayat Raj and democratic decentralization of our modern Concept.

Gandhiji was a socialist of a different kind. He did not believe in the use of force for snatching superfluous wealth from the rich for distribution among the poor but on the contrary believed in convincing the capitalists to voluntarily donate their wealth to the community for collective welfare. Mahatma Gandhi had his own approach to the economic problems facing our times. Clear analysis of his approach to the economic conditions real approach and his deep anxiety for nations economic development and recovery more particularly when applied to India.

**Keywords:** Sacrifice, Non-Violence , Ahimsa , Panchayat Raj And Community.

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**Introduction:** Social policy can be regarded as an intellectual and organised actions adopted and pursued by a government to deliver the services for people in order to met their needs for welfare and wellbeing and to bring about socio economic transformation in the society. The social policy mainly refers to guide lines and interventions, which aim to improve human welfare and to met human needs for education health housing employment and social security

As effort has been made in this block to make the student to understand the concept of social policy and its important in the social economic development of the society. Social policies are essential for nation building because benefits of economic growth do not automatically are justified not only from a humanitarian view point. There are economic and political need for future growth and political stability minimally designed to maintained citizen support for their governments. The objectives of social policy are to enhance the wellbeing of on citizens, build human capital support employment and enhance social cohesion.

**Objectives:**

- To privilege a specific group or to treat people equality
- To Change individuals or group or to change environment
- To achieve full employment
- To reduce one qualities of income & wealth.
- To promotion of the concept of healthy agencies.

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**Gandhi's Views on Non – Violence:** Gandhi Derived his programme of non- violent action for the Indian people from his doctrine of truth and love. It is possible to justify Gandhi's programme on purely pragmatic considerations. According to him non-violence is natural to man. It is non- violence only when we are aware of the consequences and yet choose to adopt a difficult course of action, because use considers it to be right. Satyagraha or non-violence is therefore based on moral force. Mahatma Gandhi is one of most dynamic and effective leaders who world has ever seen or studied. Gandhi was a warrior of truth, a priest of non – violence. He was a model of simplicity and practical idealist. Whatever he touched, he made it more knowledgeable. He had unshakable faith in moral order of the universe. The philosophy of Gandhi is mainly based on twin principles, viz., truth and Non – violence. According to Gandhi, non- violence; they are like the two sides of a coin. A person who follows the principles of truth and non- violence knows no defeat in life. Non – violence based on rationality is essential for the survival of the community and it is so regardless of the philosophy we may adopt.

Gandhi took further stiff for repudiation of violence in conduct. He held that we must be non – violence not only Hindi way we act but also in our attitudes to end relations with other human beings. While Gandhi's stand on non – violence would find ready acceptance from responsible men through the word, miss giving are at times caused because of his attitude towards science & Technology. Gandhi greatest contribution was to indicate away for humanising society ware inequalities would be eliminated without violence.

**Ahimsa – The Universal Principle:** According to Gandhi, all religions are agreed to the principle of Ahimsa. A principle is the expression of perfection. So far as man lives in flesh and blood, he cannot do without committing some sort of violence.

**Relevance of Gandhian Ideals:** Gandhian thought arises out of the fact that he never attempted to work out a systematic philosophy for himself. Gandhian philosophy has to be extracted from his life and action. Gandhi's attitude to social change was revered by his own experience. They had consoled him that a man can fashion his life through discipline, effort and endeavour. The other seat passion the Gandhi's life was transformation of Hindu society, so that modern values could be in corporate into its ancient structure. He believed that this could be done without giving up the basic elements of the Hindu faith. Gandhi was not strong physically, but his moral courage was boundless. Gandhi tried to develop tear less ness in the Indian people through a series of experiments.

Gandhi opined that truth and non- violence are applicable in legislatures, in politics and worldly affairs. He had no use for them to attain individual salvation. All along, it had been his experiment to introduce and apply them in everyday life. He strove to make these principles as matters for practice by groups, communities and nations. The crucial problem of the world today is to establish peace. Chronic poverty, pollution, un employment, exploitation, inequalities and constant threat of war are additional problems. Today humanity is truly at the cross roads.

In the 21<sup>st</sup> century Gandhian ideals can work better than most other narrow ideologies. Through Gandhian ideology poverty can be eradicated, conflicts could be solved, peace could be achieved and environment could be healed. Let us pledge to follow the ideals of Mahatma. There is no doubt that Gandhi's ideal of Non – violence will be extolled as long as history continues.

**Gandhian Ideology: Relevance to Contemporary Society:** Gandhi is believed to have greater relevance in the present world of modern science and technology. Modern science and technology has produced geographical neighbourhood but the distance between man and man has increased. Mahatma Gandhi made significant contribution to social development by constructive work and programmes, aiming at removal of disabilities, of the people at the social, political, economic and spiritual levels. Gandhi says: "the human body is meant for service, never for indulgence, renunciation is life, indulgence spells death. Service to humanity has been the ideal of all saints and prophets of peace and so for Gandhiji.

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**Precept and Practice:** Gandhiji always emphasized that “India lives in her villages”. He practiced whatever he preached. His thoughts and actions always went together. He used to say that one ounce of action is better than tones of thought without any action.

**Gandhi’s Vision about Society:** Gandhi envisioned that our hands and acts have got to move towards a society which will really feed, clothe and provide and pave the way to live in peace.

- Importing of moral education
- Adult education programme
- Community conflicts and national integration.

**Social Values:** It is necessary to transform society through the individual and by social values of love, non – violence and justice. Social workers must create the conditions which would help the people to be self-reliant and realize the ideals of the purity, honesty and righteousness, fair play, justice and universal tolerance without the loss of individual freedom.

**Basic Values of Development:** The modern development activities have tended to create avenues for excessive consumerism of some against the continued deprivation of many others. Gandhiji had clearly advocated the restrictions of wants voluntarily. In fact, he had said that there is enough in this world to meet the needs of everybody, but not enough to meet even a single man’s greed. Development may be defined as economic growth plus social change.

**Gandhi Views on Education:** Gandhi felt that education was a medium through which the character of nation would be built. The education should part away national image and should suite our national conditions. It should also enable us to take provide in our fast culture and civilization. He disliked the present system of education which made us more a foreigner than an Indian in India.

**Constructive Programmes:** Gandhi carried constructive programmes and did not call them social work programmes. He carried them alongside the freedom movement. His constructive programmes included, abolition of untouchability, promoting community amity through the removal of all distinctions, introduction of prohibition, development of rural industries, introduction of basic education emancipation of women, organization of peasantry, improvement of village sanitation, upliftment of Advises, and improvement of the cattle. The social workers would find these programmes enriching Indian society in general and rural society in particular. Rural reconstruction was his mission. He initiated a large number of constructive social welfare programmes designed to remove the evils that had crept into society. His constructive programme found ready acceptance among people. The success of his power weapon Satyagraha too enticed many volunteers.

The major groups and institutions which function in a society are in the fields of economic, politics, religion, family and recreation. In a modern society the two other important institutions involved an in the fields of health and education.

**Conclusion:** Gandhi draw from this the conclusion that reality is not merely a physical order, but also a normal one. It is spiritual in character and is governed by values which transcend all empirical considerations. The accepted without question through we also tried to find arguments in support of his belief. God was for him are immediate dictum of consciousness. Gandhi the experience of the supreme Whether it is being or power or knowledge is an experience that cannot be broken up in to fragments without doing violence to its nature.

Social development is a new paradigm, which is a comprehensive term used for defining the total development of the society with regard to social, political, economical and cultural dimensions. Social development is a much broader concept which took time for the developing nations to accept the phenomenon. Social development is an inclusive development concept with economic development also becoming a part of it.

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