



# Relevance of Gandhian Social Evils for The Present Social Context : A Study

*Knowledge has become driving force for determining quality of all human activities. Knowledge is pure and divine by nature. Gandhi pointed out that basic root of all these problems is the quality of knowledge. The quality of knowledge affects all other activities of human existence. True and refined knowledge is the solution to all the social evils. We need to review the quality of our knowledge. True knowledge can improve science and its intension, wealth and its utilization, commerce and its utility, pleasure and its value, worship and its spirit, politics and its objective. Thus quality of knowledge is source as well as solution of all social evils. It is the duty of all to educate child with true and universal knowledge which is valid, reliable and prejudice free.*

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## **I**ntrouction :

Gandhi was an ordinary man with an extraordinary will to live his life according to the principles of Truth and Non-violence. He was one who practiced what he preached. He moved the people with his sincerity and sacrifice. He railed at material pleasures, remained unpersuaded by the value of modernity and technology, and offered a vision of a simple life and value based society. His methods and principles could be easily understood by both the educated and the poor. Much of his social philosophy has lost its meaning for newer generations. Gandhi advocated seven social evils. He advocated these social evils during pre independence period. Now roots of these social evils are reaching every aspect in the society. Gandhi's ideas are relevant and very necessary to root out social problems and current struggles for the better social change. Even after all these years, his principles, dedication and mission continue to inspire not only the country but also the whole world.

## **Objectives of the Study :**

The main objectives of the article are, to understand the concept of social evils, how these social evils affect the development of the society and to know the relevance of social evils for the present society.

## **Gandhian Social Evils :**

Mahatma Gandhi pointed out seven social evils, which he considered as enemies of humanity and social integrity. The Seven Social evils, sometimes called the Seven Blunders of the World. Gandhi published in his weekly newspaper Young India on October 22, 1925. Later he gave this same list to his grandson written on a piece of paper on their final day together shortly before his assassination. The Seven evils

are Politics without principles, Wealth without work, Pleasure without conscience, Knowledge without character, Commerce without morality, Science without humanity and Worship without sacrifice.

## **Politics without Principles :**

Gandhi said those who firmly believe in non-violence should never stand for elections, but they should elect representatives who are willing to understand and practice the philosophy. Gandhi said an elected representative is one on whom you have bestowed your power of attorney. When politicians indulge in power games, they act without principles to remain in power at all cost are unethical. Partisan politics, lobbying, bribing, and other forms of malpractice that are so rampant in politics today is also unprincipled. Politics has earned the reputation of being dirty. It is so because we made it dirty. We create power groups to lobby for our cause and are willing to do anything to achieve our goal.

Politics without principles is betraying 'Raj Dharma' while in power and betraying, 'Praj'a's Dharma' while in opposition. Gandhi envisioned Maintaining ethics in politics will improve credibility. Holding power without ethics distorts realities, promote culture of suspicion and biasness, negate values of society and denature natural behavior of the people, communities and society. The key to a healthy society is to get the social will, the value system aligned with correct principles. But if you get a sick social will behind the political will that is independent of principle, society could have a very sick organization with distorted values.

## **Wealth without Work :**

Wealth is material possessions one should obtain it by virtue of an economic activity. This wealth must be obtained

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through hard work and by using fair means. There are acts like stealing, malpractices which offer short cuts for minting money. These methods are unapproved by the society and involve no sacrifices rather sacrifice rights of innocent fellow beings. Sacrifice in the form of use of energy, effort, personal resources, prestige and position brings wealth which satisfies our soul. The wealth earned with hard work and honesty is much enduring than attained through unfair means.

Gandhi cherished the ideal of economic independence for the village. He identified industrialization with materialism and felt it was a de-humanizing menace to man's growth. Gandhi never lost his faith in the inherent goodness of human nature.

#### **Commerce without Morality :**

Commerce without morality endorses acts of cheating, lying, stealing, palming off inferior products, cheating, making false claims and selling harmful or inferior products to innocent customers to make more money. There are also thousands of other ways in which one does immoral or unethical business. When profit making becomes the most important aspect of business, morals and ethics usually go overboard.

For a businessman Profit is the only consideration, even if duties, ethics and values need to be sacrificed. A businessman must understand business is nothing but an activity which facilitates exchange of goods and services between people and organizations. The currency is nothing but a means of making this exchange possible. Amassing of wealth by unfair means is nothing but gathering a heap of papers. These pieces of paper can't be equated with intrinsic value contained in the material and natural resources. Commerce without ethics ultimately results in spoiling and abusing of natural and human resources.

#### **Education without Character :**

Knowledge is neutral by nature but can be used for both positive and negative purposes. Character gives strength to do what is right, to hold ourselves and others accountable. It prevents us from taking unethical decisions which harm others' interest. Knowledge is the basis for our actions and accurate knowledge produces justified actions.

Our obsession with materialism tends to make us more concerned about acquiring knowledge so that we can get a better job and make more money. Today our educational institutes emphasize career-building and not character building. Gandhi believed if one is not able to understand one's self, how one can understand the philosophy of life. An education that ignores character-building is an incomplete education. Much knowledge without a strong principled character is more dangerous than little knowledge. Intellectual development without commensurate internal character development makes a dangerous attitude.

Some people don't like character education because, they argue, these values belong to the one particular sect. But we can get a common set of values like kindness, fairness, dignity, contribution, and integrity that can be accepted by everyone. No one will reject these values. We have to start

with these values which are unarguable and include these values in our education system, in our corporate training and development programs which leads to achieve a better balance between the development of character and intellect.

#### **Pleasure without Conscience :**

This evil is connected to wealth without work. People find imaginative and dangerous ways of bringing excitement to their lives. Their search for pleasure and excitement often ends up costing society very heavily. Pleasure without conscience is the pursuit of sensuality and gratification without responsibility to God, others or one's self.

Gandhi believed pleasure must come from within the soul and excitement from serving the needy, from caring for the family, the children, and relatives. Building sound human relationships can be an exciting and adventurous activity. Unfortunately, we ignore the spiritual pleasures of life and indulge in the physical pleasures which are "pleasure without conscience."

The main reason for pleasure without conscience is greedy and selfishness. Many people seem to want these pleasures without conscience or sense of responsibility. It is a great challenge to learn to give and take, to live selflessly, to be sensitive and to be considerate. Otherwise there is no sense of social responsibility or accountability in our pleasurable activities. In some countries hunting is considered as a sport. This is the most insensitive and inhumane. How can killing animals bring fun and excitement to anyone? This is pleasure without conscience. When we cease to care for any life, we cease to respect all living creatures. The ultimate costs of pleasures without conscience are high as measured in terms of time, money, in terms of reputation, in terms of wounding the hearts and minds of the people.

#### **Science without Humanity :**

Science without humanity is like turning men into material and machines into decision makers. Machines in the form of computers and robots can definitely take more accurate decisions than humans but they will miss the human concern. Gandhi says, "I would prize every invention of science made for the benefit of all. The heavy machinery for public utility work, which cannot be undertaken by human labor, has its inevitable place, but all that would be owned by the State and used entirely for the benefit of the people."

Science which is used to discover increasingly more gruesome weapons of destruction that threatens to eventually wipe out humanity. No other species on earth has wrought more destruction than man. Materialism has made us possessive. The more we possess the more we need to protect and so the more ruthless we become. If science becomes all technique and technology, it quickly degenerates into man against humanity. If there's very little understanding of the higher human purposes that the technology is striving to serve, we become victims of our own technology. We may see an evolution and revolution in science, but without humanity we see little real human advancement. Science and

technology have changed the face of everything else. But the fundamental things still apply, as time goes by.

### Worship without Sacrifice :

One person's faith is another person's fantasy. Religion has been reduced to meaningless rituals and practices. In the name of God religious people have spawned more hate redness and violence. True religion is based on spirituality, love, compassion, understanding. Gandhi believed whatever labels we put on our faith; ultimately all of us worship Truth because Truth is God. Superficially we may be religious person but if that belief, understanding, compassion, love and appreciation is not translated into our lives. Prayers will have no meaning unless we follow humanity. True worship demands sacrifice not just in terms of the number of times we say our prayers but in how sincere we are in translating those prayers into life styles.

Worship without sacrifice is the conviction that one can maintain a relationship with god receiving blessings from him. One has to offer unconditional surrender from one's position, prestige, ego and possessions. Worship is a mean to thank the almighty for what we are blessed with, and seeking everything good for every living creature on this planet. Thus seeking of welfare of others is integral part of worship, which inspires us to sacrifice our hoardings in favor of deprived ones. Without humility, Pride and selfishness will destroy the union between man and god.

### Conclusion :

Knowledge has become driving force for determining quality of all human activities. Knowledge is pure and divine by nature. Gandhi pointed out that basic root of all these problems is the quality of knowledge. The quality of knowledge affects all other activities of human existence. True and refined knowledge is the solution to all the social evils. We need to review the quality of our knowledge. True knowledge can improve science and its intension, wealth and its utilization, commerce and its utility, pleasure and its value, worship and its spirit, politics and its objective. Thus quality of knowledge is source as well as solution of all social evils. It is the duty of all to educate child with true and universal knowledge which is valid, reliable and prejudice free.

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- ( 1 ) शोध-पत्र 1500-1700 शब्दों से अधिक नहीं होना चाहिए।
- ( 2 ) हिन्दी एवं मराठी माध्यम के शोधपत्रों को कृतिदेव 10 (Kruti Dev 010) में टाईप करवाकर 'पेजमेकर 6.5' में भेजें।
- ( 3 ) पंजाबी माध्यम के शोधपत्रों को अनमोल लिपि (AnmolLipi) या अमृत बोली (Amritboli) या जॉय (Joy) में टाईप करवाकर 'पेजमेकर 6.5' में भेजें।
- ( 4 ) अंग्रेजी माध्यम के शोधपत्र टाईम्स न्यू रोमन (Times New Roman), एरियल फॉन्ट (Arial) में टाईप करवाकर 'पेजमेकर 6.5' या 'माइक्रोसाफ्ट वर्ड' में भेजे जा सकते हैं।
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- ( 6 ) संदर्भ ग्रंथ सूची इस प्रकार दें -

### For Books :

- (1) Name of Writer, "Name of Book", Publication, Place of Publication, Year of Publication, Page Number/numbers.

### For Journals :

- (2) Name of Writer, "Title of Article", Name of Journal, Volume ....., Issue ....., Page Numbers.

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- ( 8 ) शोधपत्र की साफ्टकॉपी रिसर्च लिंक के ई-मेल आईडी [researchlink@yahoo.co.in](mailto:researchlink@yahoo.co.in) पर भेजने के बाद हॉर्डकॉपी, शोधपत्र के मौलिक होने के घोषणा पत्र के साथ हस्ताक्षर कर 'रिसर्च लिंक' के कार्यालय को प्रेषित करें।

