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SARVODAYA IN VILLAGE ECONOMY

Dr. Sunita Tewari

Associate Professor(Political Science),ML & JNK Girls
PG College ,Chilkana Road,Distt-Saharanpur(U.P)



ABSTRACT

One must think of life as a whole and in all its varied aspects. Then there can be no watertight divisions and consequent clash of interests between agriculture and other industries or occupations. It should be possible for the worker of one occupation to take part in another occupation or have a share in the earnings of other occupations.

KEYWORDS: Village Economy , various kinds , actual cultivator Indian village .

INTRODUCTION:

The lack of entirety of outlook is the reason for the various kinds of injustices resulting from the existence of one person as the owner and another as the actual cultivator of land, standing in relation of landlord and tenant, or owner and labourer or self.

The landlord's share in what the tenant might produce with his labour has been long assumed to be legitimate, but the tenant gets no portion out of what the landlord might earn through other occupations which he is enabled to pursue owing to the tenant relieving him from the labour on land.

It is sought to remove his injustice by abolishing the absolute landlord. He is asked either to become a pure agriculturist himself cultivating the land or to cease to have any interest in that land.

This does not seem to be the right direction of remedying the ill.

For the proper uplift of the Indian village it is important that a villager should not be merely an agriculturist , a herdsman or a trader. As a rule none of these occupation provides continuous engagement and full work during all the days of the year. Even if every one of these could be so developed as to provide full employment to persons engaged in it, it is necessary that they should also pursue a handicraft along with their main occupation. A mere agriculturalist does not often develop fully on the intellectual plane.

Village needs led to the rise of the artisan class where they could not be created locally, they were invited from the other places. The same needs brought the mere agriculturalist under the control of the trader. A few persons with greater intelligence or cunning than the others of the agriculturalist class also took to that profession.

They did not require to abandon their lands. They were cultivated first through labourers and through leases.

Thus came about a division of labour. But in the division of earnings ,the merchant claimed a share both in the produce of the land and the labour of the artisan ,while he admitted nobody's share in the yield produced by the sweat of the labourer and also exploited the skill of the artisan by giving him no more than just sufficient

for bare existence, while he himself gave no share to the labourer from his earnings from other lands or occupations. Thus the only person who worked hardest and got least was the land labourer and the artisan.

The reforms now attempted aim at eliminating the landlord and the middleman (i.e., the shopkeeper or the agent) making the artisan and the farm-labourer 'free' classes and enabling them to take a due share of the fruits of their labour.

Since none dares to stop large scale industries, the industrialist retains a place of honour in the national economy.

The joint Hindu family system was based on blood relationship. There was a time when a family consisted of as many as 200 to 250 members. This made it possible to divide the work of cultivating land, tending the herds, manufacturing various articles, marketing produce etc amongst its different members. All belonged to one family and consequently each one shared in the produce of all. But that system has now disappeared and it is not possible to revive it in the same form. But the principle of common share in the earnings of all which underlies that system is a valuable one. It can now be taken advantage of only through multi-purpose co-operative societies and all laws and reforms should be devised with the object of promoting such societies.

The landlords, the agriculturalists, the tenant, the farm labourer, the village, the artisans, the shopkeeper and the emigrant who goes abroad for a short while to earn, should be all so knitted together in a common society that everyone shared the earnings of all others and none remained unemployed. Everyone is of course to get a living wage. People should be guided and taught to a social and economic life based on such multi-purpose co-operative basis.

If the landlord is prepared to share all his other income with the tenant and the labourer, there should be no harm even if he retained the ownership of the land.

There would be no objection to a trader investing his savings in the land and taking a share in its produce by getting it cultivated by labourers or tenants if he is equally prepared to share his other income with his tenants and labourers.

If co-operative principle is being adopted the terms absentee landlord, unearned increment exploitation will fall out of use.

Such type of laws must be adopted which welcome and encourage landlords to take great interest in their lands, to go back to their villages and take to personal cultivation, improvement of agriculture and also promotion of industries in their villages, in such a way that the tenant, the artisan and the labourer all share together the joint earnings—all occupation and all earnings being regarded as joint.

The agriculturalist is very much attached to his land and will not part with it easily. He will do his best to circumvent the law. It would, therefore, be much better for all if he could be induced to go the way of justice and Sarvodaya.

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