

## **Sri Anna Hazare, Wall Street & Mahatma Gandhi**

Two recent happenings protest and fasting by the Social Activist Sri Anna Hazare against corruption in public and private life eating into the vitals of a state and the agitation at the New York Wall Street first and later in different parts of the world against exploitation and deprivation by the Corporate Houses and Bankers, have brought into focus Mahatma Gandhi. Both the incidents have one central reason and theme-Greed-as the agitators at the Wall Street termed it as ‘Corporate greed’ and responsible for the economic distress in the U.S.A., Anna Hazare was more concerned about the immoral – content and loss of dignity of his countrymen in the eyes of the world – community.

Interestingly on both the occasions the protestors took the name of Gandhiji for salvation. While a big size photo of the Mahatma was hung on the back of fasting Sri Hazare, the Wall Street agitators painted or pasted Gandhiji’s face on their tents. This reminds us about the students’ agitation in France during President General de Gaulle’s regime (1968). The students’ slogans interestingly fitted with the fundamentals of Gandhiji’s social, political and economic thoughts like ‘anti-megalopolis’ or decentralized society, an economy preferring small units as against large ones and polity participatory democracy minimizing the scope for greed and corruption.

This induces us to consider the essential features of Gandhiji’s society. A people – oriented micro-society, a participatory democracy where power moves in oceanic circle, ever widening, never directed towards concentration anywhere, consensus, not majority rules the day, production follows the minimums necessary consumption – level or Need, not greed-oriented, particular consumption-basket is the admitted norm, co-sharing should be the order of the day since affluence cannot be guaranteed to all, wages and prices do not chase each other, centralized large-scale monoliths, urban-oriented, elitist and macro-social order collapse in the milieu and a new education-Basic Education – that teaches to accept realities with a new curriculum conforming to the needs of the emerging society should be cultivated and pursued all over the globe. Involvement of all should be the pre-condition. To Gandhiji India was his laboratory, but he always had a global over view. Virtually Gandhiji’s inspiration was the first Sloka (Stanga) of ‘Ishophonishad’ – “The God or the World has arranged enough for our necessities, the enjoyment is in renunciation, do not covet or lay hand to others’ riches’. This juxtaposed, make us realize that in the name of a faulty globalization theory and process and so called opening up of economy or market-economy encouraging ill-motivated, self-seeking people to subvert the true goal and process of development and real amelioration of the suffering people everywhere and have forced the conscious and consensus among us to come out to undertake protests, fasts and agitations to bring about the necessary change. We are aware that change of a dysfunctional social order is a difficult one particularly in the face of a resistance from the vested interest, but our solace is that we have always found de-classed leaders like Dr. King Jr., Dr. Mrs. Korazene

Acquino, Nelson Mandela to take up the challenge and encourage and Lead people to march towards the land of an exploitation less, egalitarian society.

Did Gandhiji have a blue-print for the change-over or the methodology to be pursued? If is a non-violent people-oriented struggle initiating a confrontation against the vested interests of a domineering, centralized, exploitative society or the other name of a 'violent society' as Gandhiji would prefer (hind swaraj), from interaction with which a change emerges or the struggle is carried on till it reaches the full circle or usher in a 'Non-Violence Society' – non-domineering, non-exploitative, decentralized, egalitarian social order. As such it will be a permanent revolution and since people-oriented it uses such process and technique which are within the grasp of the general mass. Gandhiji observed that one step is enough for him. As such it will be struggle / compromise or stock-taking / struggle and demolition and construction together through Stayagraha and pursuance of various Constructive Programmes to build the new society from within and below and practice of 'Eleven Vows' in one's life to become worthy of the society that emerges ultimately – a Truth Society or Moral Society culminating in Swaraj and Sarvodaya Society.