CHAPTER ONE
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1.1 Importance of the Study
1.2 Present Situation
1.3 Review of related Literature
1.4 Title of the Study
1.5 Hypotheses
1.6 Objectives of the Study
1.7 Samples, Tools and Methodology
1.8 Definitions and Meanings
1.9 Limitations
1.10 Chapterization of the Report.
CHAPTER ONE

1.1 Importance of the Study

"It is a man-making religion, that we want. It is man-making theories that we want. It is a man-making education round that we want". Said Swami Vivekananda long ago. ¹

The history of the last centuries has shown that people's interests have turned away from the spiritual to material and with the advancement of technology has resulted in pollution and inhuman atmosphere.

Love is a powerful energy which holds everything together. Above all a person needs love in order to live, for he is not sustained by food alone. Without love a human carnation is not possible. Thus the aim of education should be to purify the mind so that pure love can stream forth from the soul so that the individual becomes capable of loving his neighbour, that he might fulfill the commandment, 'Love thy neighbour as thyself'.

The absence of true love and inhuman atmosphere created due to pollution, has resulted in a serious

situation from where a man has to return to his previous happy and golden age state.

The severity of the present-day Psychological, Economic, Educational and Ecological problems, and the manner in which they have to be attended can be understood in the following manner. The quotations below indicate the present situation.

1.2 Present Situation

a) Psychological Problems

1. The seventeenth century has been called the age of Enlightenment, the Eighteenth the age of Reason, the Nineteenth the age of progress and the Twentieth the age of Anxiety. With the conquest of many psychical ills which have afflicted him through his history, man has become increasingly aware of the role of psychological factors in human existence.²

2. It is startling to note that mental illness incapacitates more people than all other health problems combined together and mental patients occupy almost one half of the country's hospital beds.³

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³ Ibid P. 3.
3. "He scents the greatest danger from mental slums, In this regard he observes, Mental slums are more dangerous to mankind than material slums".4

4. The constitution of UNESCO contains a statement which seems to strike many people with the force of a conversion, "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed".5

b) **Educational Problems**

1. India's most urgent and immediate educational need is to adopt her own early ideals of education. Dr. R. K. Mookerji has truely assessed that "The exaggerated nationalism of the West is defeating itself, a victim of its own system. In this world situation surely Indian thought has its own place to fill. India must carefully conserve and foster the particular type of personality or character, she has been building up through the ages by a corresponding system of education."6

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2. In no country can education be considered as neutral to the changes in society. While education is a sub-set of the entire socio-economic system, it can also influence the system in a powerful way. In order that these influences occur in a desired direction, some planning of education and of the socio-economic system becomes of crucial importance. It is in this context of planned change that education can be visualised as an effective instrument of desired social change.

Education is not restricted to the formal system alone. It does not refer to only the elementary or higher levels either. Education is a continuing process of acquisition of knowledge through which process the individual and the nation realize their own responsibility to themselves and society. In this broader connotation, the linkage of education to social change would become too important to be lost sight of. In addition, they raise further questions of the meaningful educational structures and methodologies for the purpose of desired social change.  

3. When we are in search of wisdom we see that, "People who lose faith in the highest values (or, as many

would say, who lose their faith in God) and put all their faith in low-level values, such as money, good times and power, all too seldom have vision of excellence or mutual experiences of love. As a result they are often bored, anxious, lonely and not free to be free. They scorn the notion of sin but they are likely to be haunted by feelings of guilt for, so long as they retain any vestiges of their humanity, life at low levels cannot for long really satisfy them. It inevitably produces a kind of hunger which we call spiritual hunger. The fact that we call it 'Spiritual' does not mean that it is unreal, it is accompanied no less than physical hunger, by its own recognizable through indescribable brand of gnawing discomfort.

4. We realise the truth in the current dismal picture. 'India, reputed in the ancient lore as the custodian of the 'soul', is now becoming a nation without soul, thus joining the 'suicide gallop' of the West. Materialism has so engulfed us that every one, by and large, has become a worshipper of mammon, which rules the roost. The competition for a slice of the pie is fierce and no holds are barred in grabbing as large a slice as possible. All value norms are being cast to the

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winds in pursuit of pelf and power. The proliferating religious discourses have no perceptible impact on people's daily conduct which is attuned to material rat-race to win it by any means.

Even the intellectuals have either retreated in isolation or act as hirelings. Education, instead of helping the students to develop meaning and purpose of life has placed them in a vicious circle. The Universities and Colleges are riven by petty factionalism. Emotion claims precedence over reason. The common man is groaning under the weight of rampant corruption. The crime is on the increase. The design of selfishness, exploitation and hypocrisy are common phenomena. We are in the grip of hatred narrow sectarianism, regionalism and fanaticism. Man may have conquered the moon but has failed in the conquest of mind. There is abysmal ignorance about the values expounded in our scriptures. The atmosphere is so vitiated that the education of the mind and the heart is conspicuous by absence. The value-ills are legion. A break-through programme is urgently needed."  

5. Value-crisis is seen among educated classes.

The country is undergoing a cultural revolution. The educated classes are fast losing their faith in the traditional forms of religion and in the traditional values of religion. At the same time no other religion or religious values are taking their place; nor is any attempt being made to remould old religious forms to suit modern requirements while retaining their mass appeal and especially the values they stand for.

Our nation today is in a crisis of character and the only way in which we can meet it successfully is through man-making and character-building education. Education has to serve the needs of the economy and our universities must produce the skills and the attitudes, as well as the research that is necessary for meeting the needs of our planned economy and for accelerating the rate of our economic growth. But we are not planning only for a material civilization. We want to create a classless and casteless society based on truth and non-violence. We want to develop a socialist order. We want to combine the best in our national past with the best in the global present so that our future will be based, to use Acharya Vinoba Bhave's Language, on science and spirituality.
Our Universities can rise to the challenge only if they cease to be either ivory towers or mere architects of material values and take on the task of imbuing their students with the values that will make them build up the good society beloved of the seers, sung by the poets and in our own lifetime immortalized by the life and teaching of Mahatma Gandhi".  

6. Measures to be adopted for 'Garibi Hatao' should be of Gandhian way.

There should be no manner of doubt that the old and traditional theories would not serve any purpose with regard to the problem of Garibi Hatao. Our economists have been holding out hopes that substantial rise in national income and the rate of economic growth would automatically improve the living conditions of the poorer sections as well. These hopes have proved to be illusory. Prof. Peter Townsend wrote a series of articles in The Times, London, on 'The problems of social growth'. After quoting relevant facts and figures, he reveals that legislation in the United Kingdom during recent decades, instead of reducing the gap between the haves and have-nots, has made the rich, richer and the poor, poorer. In  

the United States too, the economic condition of the weaker sections, especially the Negro population has not shown any visible improvement despite phenomenal growth in the Gross National Product. Even in the Soviet Union, Public Sector Industries and collective farms have not led to a faster rate of economic growth and the Russian Planners are now openly accusing the Bureaucracy of lack of awareness of the welfare of people as a whole. 11

7. Ecology Problem, a part of Economic Problem

In the United Kingdom the Government has recently appointed a standing commission for preventing the pollution of air and water by all possible means including the regulation of the discharge of effluent and the foul vapours generated by automobiles. A British bi-monthly has written extensively on the politics of pollution in one of its recent issues and has mentioned ironically that modern science and technology which was supposed to contain satisfactory answers to all the problems has landed society in a very difficult and awkward situation.

It is sometimes thought that the situation might be better in Russia. But this a delusion, says the London Economist.

"Because the Soviet Union is not a capitalist country it is often thought that there must be less pollution there. Pollution in the West is usually blamed on an economic system which takes no account of the cost of pollution to the society in general. Yet it seems that the Soviet Union is as bad as we are".

It is high time the Government of India, also took special steps to prevent the pollution of air and water in the growing cities with a sense of urgency.  

8. While stressing the importance of pollutional problem and its relationship with economic situation a sort of warning is given.

"Recently, the Club of Rome consisting of the top scientists and economists of the world, has been driven to the conclusion, that 'If the present growth trends in world population, industrialisation, pollution, food production and resource depletion continue unchanged, the limit to growth on this planet will be reached sometime within the next one hundred years, the most probable result will be a rather sudden and uncontrollable decline in both population and industrial capacity". The statement adds, 'It is possible to alter' these growth trends and to establish a condition of ecological and economic

12. Ibid. P. 63.
stability that is sustainable far into the future. The state of global equilibrium could be designed so that the basic material needs of each person on earth are satisfied and each person has an equal opportunity to realise his individual human potential.\textsuperscript{13}

9. Ecological crisis and its effects are given in a similar way.

Quite aside from any particular evaluation of the current ecological situation the view has been often repeated in recent years that a global ecological crisis, may develop in the relatively near future as a result of which a general economic crisis will take place and the world's population will decline sharply. The most detailed analysis of such a point of view has been presented in a study by J. Forrester (1971) and in the collective monograph Limits to Growth.\textsuperscript{14} (D. Meadows).

10. To avert the situation some new technique should be adopted. "It is difficult to improve on the gospel of wealth as it has come down to us through ages. What is needed is a world-wide effort and a new technique to preach it, adopted to changing conditions in a rapidly

\textsuperscript{13} Ibid. P. 96
\textsuperscript{14} Budyko M. I., 'Global Ecology', 'Progress Publishers, Moscow', P. 255.
changing but too slowly perfecting world. We need to-day
enthusiastic evangelists, of the gospel to bring about
a revolutionary change in man’s outlook on life based on
the true conception of wealth and the value attached by
them to material resources so as to divert him to the
things of the spirit and enhance his appreciation thereof.
Much would depend on their day-to-day effort, on the
manner in which they present the gospel and on their
emphasis on diverse uses of wealth and fields for philan-
thropy". 15

11. The technique should result in the changed view
to wealth. Shriman Narayan says that, “Our ancient
Rishis and Sages were never tired of repeating that
‘Wealth by itself could never satiate man’. Gandhiji up-
held his ideal of simplicity all the time. He was averse
to all those economic and political activities which were
devoid of moral and religious values. It is in this
connection that I was particularly touched by the follow-
ing observations of Svetlana, the daughter of Stalin,
in her publication.”

“All the great religions of the earth have a high
moral teaching in common. All such religions demand that

15. Masani R. P. 'The Role of Wealth in Society',
man should not kill, should not steal, should do good, that he should not harm others if he does not want them to harm him. Nor should he strive after glory and riehes, for they are temporal. Spirit alone is eternal. The melody of a religious feeling is the music of life itself".

These are the shapes of things to come and Gandhiji's sublime vision gives us a rare insight into the future of man-kind.  

12. Attachment is the root of all evils. Due to attachment we think that wealth is our goal, that becomes the cause of our grief. In order to remove the grief which is caused by being mixed up in desires, first of all attachment to objects and persons has to be reduced. The more a person owns, the more time and energy he is wasting with looking after them. As certain daily works have to be done no time remains to strive after spiritual things. Non-attachment to material possessions and the fruits of action liberate a person from a heavy burden.

Inculcate the habit of sharing your assets. He who is used to sharing the part of his material goods

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with his fellow men has come to know the secret of a happy life. We should know that the person who has accepted our Daan is an instrument to purify our mind. We should also look at the act of giving as a privilege given to us to worship the Divine. The practice of Daan creates non-attachment and we are better armed to master the vicissitudes of life. The following aspects should be taken into consideration with the practice of Daan.

Treat all your income and property and wealth as a trust from the Almighty and be in the habit of parting with a certain percentage of it. Give in a spirit of humility. You give because it is your duty to give. Since the discipline is for all people a rich man has to give, a poor man has to give, a rich man can receive a poor man can receive. Not only receiving but giving is also your privilege and you must follow it.

But products of following the rights are always fruitful. So also by products of inculcating sharing habits (Daan) creates Distributive Justice. Evolution of society is a deliberate action of Education. Our whole education, (formal, non-formal, and incidental education) should aim at creating this value and changed attitude towards the material and personal things.

रथेन रथतेन भलीधा मा गुण कस्थ हिष्ठि स्मृत ॥
We should enjoy our natural gifts, wealth etc., by renouncing them, that is, we should utilise them with a proper manner for the sake of human beings as if it is a trust. Ownership over material object creates an illusion and leads to tensions and crisis. Inculcation of sharing habits (Daan) with proper disciplines, touch the following various aspects of life which are relevant to the present day needs.

1. To minimise the needs.
2. To protect the natural atmosphere.
3. To rectify the imbalances created in different walks of life.
4. To overcome the difficulty created due to a lop-sided development.

All of us now talk of and demand rights and privileges, but the teaching of the old Dharma was about duties and obligations, rights only following duties discharged and not obtaining divorce from the latter.

Once Gandhiji said, "I need not rush to the ends of the earth for satisfying my primary wants of food, clothing, and shelter. While living a simple and peaceful life in Sevagram Village, I aspire not only to identify myself with humanity, but even to be in tune
with the infinite". 17

13. Detachment is the kingpin of Gandhi’s concept and it is this detachment that makes man capable of freedom. But detachment is negative. It becomes positive only when it is linked with self-less service. For Gandhi a detached self-less service is the real purushartha (Objective of man) and perfect humanity. Gandhi believes in seeking identity with the being in Becoming. Such an identity is possible only when man engages in self-less action for the well-being of others. Gandhiji’s conception of action is not world negation, but self-negation. It is not freedom from action but freedom in action. It is this commitment to the eternal higher law and its pursuit in life that constitutes freedom for Gandhi, as he says,

"What must be borne in mind is that just as all Nature’s movements and processes are mechanical and yet guided by Divine Intelligence or Will, even so man must reduce his daily conduct to mechanical regularity and precision, but he must do so intelligently. Man’s merit lies in an intelligent imitation of it rather than in emphasizing the mechanical nature thereof and reducing

himself to an automation. One has but to withdraw the self, withdraw attachment to fruit from all action and then not only mechanical precision but security from all wear and tear will be ensured. Acting thus man remains fresh until the end of his days. His body will perish in due course, but his soul will remain evergreen without a crease or a wrinkle."  

14. The emphasis of modern economics is on everyone getting rich. But to get rich does not mean transgressing boundaries that preserve the sanctity of the social order. It is necessary that it should be justice rather than legality that should constitute ground of any economic system.

True economics is the economics of justice. People will be happy in so far as they learn to do justice and be righteous. All else is not only vain but leads straight to destruction. To teach the people to get rich by hook or crook is to do them an immense injustice. (Unto this last, SWMG IV. P. 437).

Human economics takes man in the concrete rather than in an abstract category and is concerned with man's

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total rather than just economic welfare. Since man's total welfare consists in self-development, economic activities and relations must be geared to facilitating the quest for truth. Success in such a quest cannot be ensured if inequality, exploitation and domination inform economic activities and relations. This quest can proceed only on the basis of Sarvodaya, the welfare of all. Sarvodaya presupposes service, self-control and self-suffering therefore became the essential requisites for realizing Sarvodaya. Given the nature of human economics as Gandhi conceives it, some of its components become easily identifiable. One of the components for which Gandhi assumes great importance is the minimisation of wants.

Gandhi identifies the proliferation of wants as the root cause of the malaise of modern civilization. It is grounded in his firm conviction that it is greed that manifests itself in ceaseless activities making it impossible for man really to even think of his true mission on earth, that is self-development. Economic progress in the sense that everyone should enjoy a high standard of living and go on increasing his material wants is decidedly against moral progress. Furthermore, desires are endless and when man becomes a slave to his desires both contentment and happiness elude him. That is why Gandhi
declares that even if the paradise of material satisfactions, which they envisage as their final goal, were realized on earth, it would bring man-kind either contentment or peace.

Proliferation of wants is based on the assumption that there is no limit to what one can get out of nature. Nature is frugal, but not necessarily limited in its endowment. What is therefore necessary is to cajole, tease and if necessary, coerce nature to yield what man wants. Man's access to the limitless bounty of nature is limited only to the extent that his capacity to transform nature is limited. This Gandhi insists is based on an erroneous viewpoint. Nature is endowed with only so much resources that can satisfy not more than man's minimum needs, it does not have enough to satisfy man's greed. And if man in his greed goes on treating nature as miserly but not lacking in endowment, not only will physical limits to growth set in, but social divisions of rich and poor leading to indulgence, on the one hand and penury on the other will also bedevil mankind.

Gandhi argues that economic equality of his conception does not mean that every one would literally have the same amount. It simply means that everybody should have enough for his or her needs. The acceptance of not
keeping for oneself more than what is necessary to satisfy natural needs will no doubt result in the economic equality of Gandhi's conception, but it also tends to accumulate unproductive wealth. The solution to this is the idea of trusteeship of the wealthy for the superfluous wealth possessed by them.¹⁹

15. Economics is a social science and hence integration of economic values with other subjects is a must. Economic problem cannot be understood with an analytic view.

The need of the hour is the recognition of the principle that economic development is but one aspect of human development and what we should aim at is human development as a harmonious whole of which, of course, economics constitutes an important and possibly crucially important component. Economic development therefore has basically to be in line with ethical development though the emphasis may shift from one to the other depending upon the stage one has reached in the development of the country concerned. The methods adopted for economic development from the values, whether ethical, spiritual or aesthetic, that have always taken the highest priority in human thinking and the development of human personality.

¹⁹. Ibid. P. 134. to 134
How this integration is to be brought about is still an unsolved problem. What is clear is that means and ends are inter-dependent variables, private gain is not necessarily consistent with public welfare. Material well-being has to be re-inforced by moral well-being and economic activity has to accord active recognition to the non-economic aspects of human life. The ancients extolled poverty and the moderns have gone in for affluence. Both have failed to secure peace and happiness. What is needed is a compromise admixture of the material with the spiritual, want with restraint and ethics with economics. It is this lesson of economic development that should not be lost sight of by the developing countries which in their desperate quest for material growth are tending to forget the values and the ultimate purpose for which economic development is only a means and not an end. 20

Changed view is possible only by changing the psychological of the people. How do we get our young people to adopt the new psychology for action? Sermons and exhortations do not provide the answer. Action programmes have to be devised for the deliberate stimulation of the new psychology and that needs research of a far more extensive and productive character in personal and

social dynamics than has been attempted so far by our social scientists. The only thing that is clear is that the human being is more than a mere economic man, that wealth and power are not the only mainsprings of human activity and that there have been other motivations for hard work and sustained action that are traceable in both personal and social human history. It is values that constitute the missing link in our economic development and what is needed is the building of the psychological foundations which stimulate material progress and also reconcile it with humanism and the best in the human heritage.

Economic activity is of the nature of both the ends and means activity, and its purpose is to secure exchangable goods and services possessing economic value but in such manner as -

a) to satisfy the fundamental minimum requirements of the community for economic goods,
b) to occasion the maximum use of resources and ensure avoidance of waste in each act of production and
c) not to hamper but to foster and promote the end
of all human activity namely, the development of human personality. 21

Spiritual base is a must for the new and required change. The basis of our socialism is spiritual. The method for attaining it, therefore, has to be spiritual too. Hence our linking up of non-violence with the achievement of a socialist society. Our armoury is, not hatred but love, not dictatorship but democracy, not revolution but evolution, not coercion but consent. Like socialism elsewhere our socialism also seeks to achieve equality and justice likewise. It envisages an institutional reorganization of both society and Government for the implementation of the socialist way.

It is important that our students and teachers should ponder well and deeply on the meaning of the socialist society that we have decided as our goal. Having done so, they should spread the light far and wide among people. They must also learn and then transmit the key to the achievement of this society. The key is neither just legislation nor mere extension of government activity. The key to Indian Socialism is essentially an individual key, the attitude each individual should adopt towards men and property, in fact, to life itself.

It is only when millions of men and women in India adopt the socialist attitude (keeping for minimum requirements and giving surplus to the needy, Daan) in their personal life and conduct, that India can truly achieve a socialist society. Hence the importance of universities and colleges is a must in the achievement of socialism. Our universities have a vital role to play in the rejuvenation of our nation, the restoration of her glory and the maintenance of her freedom. It is not the volume of learning but the nature of the attitude that they instil in their students that will determine the real utility of universities and colleges in India.

Gandhiji's approach to socialism was very different but more progressive as compared with current notions. He made a distinction between 'possession' and 'possessiveness'. In his view, the evil lies not in possession as such, but in the attitude of possessiveness. When a multimillionaire friend of Gandhiji approached him for blessings in renouncing his millions and giving up business activities, Bapu said, 'I do not want you to renounce either your millions or your business; I want to make use of both for the service of the poor'. Mahatma Gandhi desired the capitalists to become 'trustees' of the nation by running their business with integrity and
and efficiency and for the welfare of the people.²²

16. Values and Science must operate in co-operation with one another. They have mutually limiting and inter-penetrating functions. To bring about this harmony is the real task of philosophy; this is also the process through which a philosophy of life can be built up. Philosophy is the attempt to carry the arguments of science to logical limits, without departing from the laws of nature established by science. Scientific impartiality and philosophical detachment have much in common. The seer and the scientist, the visionary and the practical man, the person working with the brain and the one working with the hand—all enrich human society in almost equivalent measure by their useful work. The point is not adequately appreciated because each type of functionary, specialising in a particular trade or activity, serves humanity in a specific, tightly delimited sector and tends to get isolated from everyone else. This fact is partly responsible for the disorganisation and compartmentalisation of society with which we are faced today. It is, therefore, all the more necessary to evolve

a common, general outlook which would unite the efforts of all men in the grandest yet social transformation.\textsuperscript{23}

17. In the light of environmental knowledge what sort of new values should be inculcated through education is given in the following paragraphs. It is unthinkable to have education without any kind of values. Attitudes and values are important if any change is to be expected in an individual. All educational philosophies, therefore, essentially stress values. All the educational commissions have advocated inculcation of moral and spiritual values. As suggested in Learning to Be, 'the physical, intellectual, emotional and ethical integration of the individual into a complete man is a broad definition of the fundamental aim for education. Our National Policy, 1963 call for 'an emphasis on the development of science and technology and the cultivation of moral and social values', so that 'the educational system produced young men and women of character and ability committed to national service and development'.

What kind of attitudes and values are desired to deal with the present condition? Till recently, various

\textsuperscript{23} 'Man, Reality and Values', General Education Reading Material Series No. 7, Asia Publishing House, 1964, Bombay, P. 88.
commissions and educators have advocated and discussed morality and values only in theistic and nationalistic terms. In the light of the new environmental knowledge, however, we are considering morality in terms of brotherhood of man and communal responsibility for the universe. The notion of spaceship 'Earth' has become a common place all over the world.24

The morality of Universal brotherhood is, however, not new. In fact, it is very conventional for us to say, 'Vasudhaiv Kutumbakam'. Its revival is, however, based on new footing of awareness of environmental unity. Ababai Wadia (1973, P. 108) thinks that the emergence of this new ethic would give a fundamental purpose and place to mankind.25

While we think of educating for New Values, we must accept that, values are not static, for our relationships to this world are not static. As guides to behaviour, values evolve and mature as experiences evolve and mature.


25. Ibid. P. 134.
From where does an individual evolve his, her values and forms a set of attitudes towards objects and issues? Certainly from the family, the school, the mass media and a host of voluntary associations involving the individual.26

18. In the long history of man's progress and development the kind of education that came into existence first was informal education. Informal education originated with the coming into existence of the homo sapiens and it will continue to exist as long as life continues. It is automatic, self-spreading and universal in character. The folkways, customs, mores and traditions had to be learned by the young in order to be successful in life. They learnt them by observation as well as through active participation at the time when they were practised by the elders. So we find that at an early period education was synonymous with socialization.

What makes the formal system formal is that everything in it is predetermined, pre-arranged and fixed the syllabus, the time, duration etc. In education, at one end stands the formal system and at the other, informal. The former is an arranged one and the latter is wholly unarranged and therefore to a great extent 26. Ibid. P. 138.
haphazard, though not fruitless. 27

19. When we think for the value inculcation and the requirements of the future, the first thing to be considered is of Laws of Creation. Every person born on earth must learn again from the beginning to recognize and respect the laws of the creation, if he wishes to live in harmony with his environment. A person must pass through many experiences and lessons before he can adopt i.e., behave in a harmonious way.

In order to make the path of his life on earth easier, from early childhood on a young person receives education and character building from his fellowmen. This is of great help to him, for during the process of education and character-building a young person is not only partially held responsible for many mistakes which he makes. Therefore, education and character-building are an invaluable help to every person, for they enable him to bear the law of the Karma when he has grown up.

When we think of the future we have to accept that the world in which we live is not a chaos, but a

cosmos. Consequently there is no such thing as chance in
the world. There is only law, in accordance with which
all events take place. Outwardly visible phenomena and
events are nothing other than manifest forms of the law
expressing itself behind them.28

20. Non-formal Education, Objectives, Reconstruction
of Society and Daan Value:

Non-formal Education is a way to understand the
Cosmos and its laws. Incorrect meanings of the concepts,
religion and Daan, should be corrected with non-formal
teaching. The correct meaning of these is given in
Vinoba's literature, in Geeta Pravachan Suvarna Mahotsava
Smarnika.

As an Acharya, an accomplished guru of Sanskrit
and Arabic and a student of world's major religions
Vinoba has gone deeper into the analysis of 'religion'
than any ordinary mind can understand. Thus when he pro-
claims that the days of religion are over, he pronounces
a prophetic judgement on the religious situation of our
time. It would be foolhardly to think that Vinoba is
against 'religion' per se. What he is against, however,

28. Metzger Werner; Education and character building
of man from the cosmic point of view;
Kriyayoga University, West Germany, 1979, P. 7.
is what religion has become and how it is understood by the masses.

Vinoba is critical of the fact that religion is linked with institutions. In institutionalized religion authority is delegated by certain individuals. Furthermore, religious crimes are committed against people.

Vinoba says that religion is not a 'blind faith' which relies on someone else's experiences and not on one's own. Religion for Vinoba is experimental.

Religion is not merely a theory but a practice. A truth is not true unless it is lived out, said the Neoconfucianist philosopher, Wang Yang Ming of China.

Vinoba feels that religion is not to be associated with sects. Often these sects claim their superiority over other sects and become means of strief and violence. Religion in its true meaning is beyond such a narrow minded appeal.

According to him true religion has been struggling to come into being. Vinoba Bhave is not alone in criticizing the conventional understanding of the term 'religion'. Within India and abroad there have been many theologians of different faiths who have raised a serious voice against a narrow definition of 'religion'. In
India, such names as Vivekananda, Tagore, Aurobindu and S. Radhakrishnan are well known in this regard. Dr. Radhakrishnan was an exponent of the Religion of the spirit. He proclaimed that humanity was in need of a 'spiritual faith'.  

21. Principles of Universal Faith are Yadnya, Daan, Tapa, Karma and Swadhyaya. Daan is described below:

शंतीदान और सम्पत्तिदान

By Sampattidana is meant that whatever wealth or prosperity, little or more is granted by God to a person, he should surrender a part of it. Even the poor are not entitled to do otherwise. "तेन त्यक्तेन भुक्तिः"

Renounce and enjoy is the precept of the Upanishads for all.

I have put forward a demand from each one of something: it may be labour, it may be wealth, it may be intelligence. If this happens then not only will the nation have made up the shortage faced by the five year plan, but it would also create a much bigger energy resource for the nation. In India if each individual

gives up 1/6th share to the society then it is possible to generate a vast energy resource and if all this is done voluntarily it would also bring about upliftment of moral values in the society.\textsuperscript{30}

22. \textbf{NATIONAL POLICY ON EDUCATION}

In Part II of the National Policy on Education, 1986, the following essence and role of education has been enumerated.

\begin{enumerate}
\item[i)] In our national perception education is essentially for all. This is fundamental to our all round development, material and spiritual.
\item[ii)] Education has an acculturating role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper and independence of mind and spirit - thus furthering the goals of socialism, secularism and democracy enshrined in our constitution.
\item[iii)] Education develops manpower for different levels of the economy. It is also the substrate on which research and development flourish, being the ultimate guarantee of national self-reliance.
\end{enumerate}

\textsuperscript{30} Vinoba, \textit{Geeta Stands above sectarian views}, Geeta Pravachan Suvarna Mahotsava Smarnika, 1982, P. 44.
iv) In sum, Education is a unique investment in the present and the future. This cardinal principle is the key to the National Policy on Education.\(^{31}\)

In Part I of the same policy document the following points have been stressed.

i) Education has continued to evolve, diversity and extend its reach and coverage since the dawn of human history. Every country develops its system of education to express and promote its unique socio-cultural identity and also to meet the challenges of the times. There are moments in history when a new direction has to be given to an age-old process. That moment is today.

ii) The country has reached a stage in its economic and technical development when a major effort must be made to derive the maximum benefit from the assets already created and to ensure that the fruits of change reach all sections. Education is the highway to that goal.\(^{32}\)

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32. Ibid. P. 27
In Part VIII which stressing the need of Reorienting the content and process of Education and inculcating Value Education, the policy document lays down the following:

1) The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values.

2) In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help, eliminate obscurantism, religious fanaticism, violence, superstition and fatalism.

3) Apart from this combative role, value education has a profound positive content based on our heritage, national goals, universal perceptions. It should lay primary emphasis on this aspect. 33

While considering the point of review of resources in Part XI of the same document following points are stressed. 33 Ibid.
1) The education commission and the National Education Policy of 1968 and practically all others concerned with education have stressed that the egalitarian goals and the practical, development oriented objectives of Indian Society can be realised only by making investments in education of an order commensurate with the nature and dimensions of the task.

ii) Resources, to the extent possible will be raised by mobilising donations, asking the beneficiary communities to maintain school buildings and supplies of some consumables, raising fees at the higher levels of education and effecting some savings by the efficient use of facilities. Institutions involved with research and the development of technical and scientific manpower should also mobilize some funds by levying a cess or charge on the user agencies, including Government Departments, and entrepreneurs. All these measures will be taken not only to reduce the burden on state resources but also for creating a greater sense of responsibility within the educational system.  

34. Ibid.
In the light of future of Indian Education it is stated in the Part XII of document as under:

1) The future shape of Education in India is too complex to envision with precision. Yet given our tradition which has almost always put a high premium on intellectual and spiritual attainment, we are bound to succeed in achieving our objectives.  

All of us to-day feel the truth in the above situation to a greater extent and also agree that through education and mind training programme we can solve the problem. But what are the weapons of defence?

Principles of Universal Faith in general and principle of Daan in particular is a tool to solve the psychological problem and in place of mis-trust and hatred, love could be created. To-day we have been caught in the vicious circle of Karma, and do not find peace and security. A true spirit of Daan involved in a new society created through education would lead to Distributive Justice via Social Justice and would definitely lead to peace and co-operation, love and security which again would lead to virtuous circle of Karma i.e., Daan.

35. Ibid. P. 29.
Many a times International Organisations have also prepared their constitutions and programmes in this regard, which can be seen from the following.

**NIEO, EQUALITY AND EDUCATION**

The New International Economic Order, (NIEO) and its programme of action adopted by the sixth special session of the U.N. General Assembly in April/May 1974 is a decision to replace the existing unjust and unequal world order by one based on equity, sovereign equality, independence, common interest and cooperation among all states.\(^{36}\)

Many experts have tried to show the facts of the present crisis and have also tried to find out the reasons for the same; but have neglected the principles of Universal Faith in general and Daan principle in particular, without which a remedy would not be found.

1.3 **Review of related literature**

Vinoba Bhave\(^{37}\) has referred to the concept of Daan in his literature. He find to root of the concept of

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Daan in Bhagvat Geeta and has also expressed that Daan is similar to his concept of Bhoodan and Sampati Daan. Mahamahopadhyaya Shri P. V. Kan.e has mentioned Daan in his book "History of Dharmashashtra". He finds Daan as one of the important tenets of Dharma. All the authors such as Mohan Radhey, J. S. Mathur, R. R. Diwakar and others while explaining the concepts of Gandhian Trusteeship, Sarvodaya, Minimum Needs, State of Wantlessness etc., have referred to Daan which according to them is similar to all these. Mehta and Masani find the concept of Daan relevant with Schumaker's idea, "Small is beautiful". Bertrand Russell J., Veer Raghavan, R. S. Trivedi and others have accepted that distributive justice is attainable through education in general and through the inculcation of the principle of sharing in particular. K. D. Acharya, Indoo Tikekar, Adi Doctor and A. S. Joshi, in their Ph. D. Thesis and in their writings have stressed that social reformation is possible through the Daan habit.

Though the review of literature and research does not directly throw light on the educational implications of the principles of Daan most of the authors referred

to above compare Daan with Gandhiji idea of Trusteeship and Sarvodaya, Vinoba's Bhooman and Sampatidaan and J. K. Mehta's theory of wantlessness. All of them agree that education, through the inculcation of Daan principle, can transform the present society.

1.4 Title of the Study

The title of this study has been, "An Educational and Economic Approach to the Principles of Universal Faith-Daan".

1.5 Hypotheses

The following hypotheses were established and tested in the study.

a) Restructuring of society with human atmosphere and Distributive Justice is possible. It ought to be one of the aims of informal Education.

b) Daan is a tool to Distributive Justice.

c) To solve the problem of Inequality.

i) Everybody must be a trustee of wealth.

ii) Everybody must be economic (not wasting the the resources available).
iii) Economic use of Daan would mean adopting the habits of fulfilling minimum needs.

iv) By giving Daan to the needy the social welfare schemes undertaken by the Government (State and Central) can be augmented.

v) To share with others by way of Daan is one of the principles of Universal Faith which creates harmony in between man and nature.

The hypotheses considered in the study is based on the Law of Diminishing Returns, Marginal Utility i.e., in the words of 'Alfred Marshall' the additional benefit which a person derives from a given increase of his stock of a thing diminishes with every increase in the stock that he already has. To increase total utility or the welfare of society the have's should give to the have-nots, so as to create 'Distributive Justice'.

This not only increases the total utility of society at the same time a rich becomes freer and reduces his tension as he tends to the state of Detachment.

A state of detachment or J. K. Mehta's wantlessness does not mean cession of work but it is a state of freedom from the attachment of fruits of work.
The Law of Standard of Living states that as income increases, we enjoy more comforts and luxuries because the percentage expenditure on necessaries diminishes, at the same time we are also caught in the vicious circle of unnecessary wants. Though it is agreed that we must try to increase our standard of living at the same time we have to become careful that it leads to wastage of the resources and also the source of creating tensions. By giving surplus to the needy distributive justice is attained.

'Through education of the Daan principle social reconstruction and creation of new society wherein Distributive Justice is possible' is the hypotheses of the study undertaken.

What would be the nature of new society with distributive justice is explained in the following paragraphs.

An important value premise of the society of the future has to be social justice, i.e., not only equality of opportunity in education, health and employment but also a fair system of economic rewards moving towards a greater and greater degree of equalization. Here the classical formulation of Marx and Engels, 'from each according to his abilities and to each according to his
needs', epitomises the principle governing this aspect of the future society. The egalitarian value premise is necessary because without it as it evident from the society in which we are living, freedom loses much of its content. The goals of participative politics, social mobility, prevention of a new social stratification and continuous cultural advance will not be realised without pursuing the egalitarian ideal in society.

In class society particularly in a free economy not only do man and man and man/nature relationship get irreparably damaged but man's relationship to his own self gets impaired. He suffers from fragmentation, from one sided development of his faculties, and false needs, develops inner conflicts and torments and there is often a feeling of emptiness. Life often loses all meaning and activity in all purpose. In the new society it should be possible for man to avoid this fracturing and mutilation of self and cultivate the full and all round development of his powers, thus attaining inner unity and harmony. And this is in no small measure aided by having man and man conflicts resolved and seeing that man and object relationships do not get distorted. Thus man regains essential humanism in the new society. The three syntheses between man and self, man and man and man and nature are in fact closely inter-related and need to be
simultaneously realised.  

Thus from the above it can be concluded that there is a disharmony in man himself, man and man and man and the nature, which can be understood with one word of ecological imbalance, which can be rectified with the material aid of Daan.

In this study the collection of data and information is in support of the hypotheses at the same time the relevancy of the principle of Daan is also be conformed in today's situation.

1.6 Objectives of the Study

Following objectives are considered in the study.

1. To study Daan as a principle enunciated by different universal faiths.

2. To study the concept of Daan from Economic, Social, Psychological and Educational point of view.

3. To undertake a comparative study of Daan in solving previous social problems and Modern Economic Psychological and Educational problems.

4. To study how Daan would contribute in achieving distributive justice.

5. To study the place of Daan in Socio-Economic welfare.

1.7 Samples, Tools and Methodology

Research is as old as the academic consciousness of human mind. Man has always tried to look back at his history for better understanding of the evolutionary process leading to the present stage of mankind. He has also endeavoured to re-examine and, wherever possible to re-interpret the things he has already gone through. Present has its root in the past and the seeds of future are sown in the present itself. Man's urge to understand the present has obviously induced him to look into his past more carefully and present his interpretations more scientifically in order to give up purposeful direction to his intellectual efforts in pursuit of diverse ends to which the human activities are devoted. This urge of human brain to re-examine and to re-understand the things may rightly be called research.

The concept of research in its modern setting is held to be consisting of the following things.
a) Avenue of quest, inquisition or investigation.
b) Specific or well defined domain.
c) A well laid hypotheses.
d) Capable of being based upon observable data.
e) Scientific technique of analysis.
f) Logical interpretation of results.

According to John Best "Research is a more systematic activity directed towards discovery and the development of an organised body of knowledge." 41

There are different approaches to research of which the main approaches are -

1) Historical approach,
2) Case study approach,
3) Descriptive approach, and
4) Experimental approach.

Researches have also been classified differently depending upon the approach, the purpose and the nature of a research activity. Broadly speaking researches can be classified into two categories such as -

1. Fundamental, Pure or Theoretical Research, and

Fundamental Research can take shape in two different ways.

1. Discovery of a new theory.
2. Development of the existing theory.

Fundamental research can be uni-disciplinary, multi-disciplinary or inter-disciplinary. Let us understand inter-disciplinary research.

While studying Economics as a branch of knowledge, we do not pay sufficient attention to the fact that economic activities are part of life, and cannot function independently without being affected by other aspects of life. The Economists think the Economic man as an abstraction and builds his theories round the Economic man, who is assumed to function in isolation. This may help the understanding of certain problems but it should be remembered that the same cannot always happen in practice, as other forces influence life simultaneously. The attitude and work of man are influenced by social and political forces as well as by ethical considerations and unless an effort is made to see life as a whole with the multifarious forces and motives which operates on the same,
we shall fail in dealing with the human problem, hence an interdisciplinary approach is taken for studying the concept of Daan.

In this study an attempt is made to survey the concept of Daan from Economic, social and educational point of view and its relevance in solving the modern problems and achieving Distributive Justice and Social Welfare. Whether the concept is useful for solving Socio-Economic and cultural problems of developing as well as world society is also studied.

In this study today's Economic, Educational and Psychological problems are studied and the efforts are made to find out a tool of Daan as one of the principles of universal faith as enunciated by different faiths.

In this analytic study there is little scope for use of sampling technique and common tools of social research. Content analysis is used both as a tool and technique to analyse the educational and economic approach to the concept of Daan. The data obtained is regarding Economic, Social, Psychological and Educational problems and the relevance of Daan at different times to solve the problems. The method adopted is of critical comparison between problems of different situations.
1.8 Definitions and Meanings

2. Daan means to share with humility.

1.9 Limitations

1. The study is limited to one of the principle of Universal Faith, 'Daan'.
2. Educational and Economic approach are the approaches undertaken to understand the principle of Daan.
3. The data collection is limited to the context of Indian situation.

1.10 Characterization of the Report

The various chapters of the report are as follows:

1. Design of the study.
3. Daan.
5. An Educational Approach.
7. Summary, Conclusions and Recommendations.
In introduction it is given as to why the study has been undertaken, what is the hypotheses of the study and the details of the study, what are the aims and objectives of the study etc.

In the next chapter Principles of Universal Faith, the meaning of the concept is given as a gist of the 'Vedas' as the Vedas are accepted universally as they contain the basic and true knowledge, their gist may be regarded as principles of universal faith. Various principles of universal faith like Yadnya, Daan, Karma and Swadhyaya and their meanings are given. Importance of Homatherapy, Agnihotra and Daan two material aids of welfare are stated.

In the next chapter of Daan, its meaning, definitions, scriptural evidence, types, procedures, importance as a tool to distributive justice, Law of Karma, psychological implication, educational implication and international peace are dealt with.

In the fourth chapter of economic approach, definition, meaning, aims and objectives, welfare objectives, Daan a tool to distributive justice—trusteeship, Survodaya, Inequalities, National Income and Welfare, Minimum Needs Theory, Gandhian Communism are the details.
In the next chapter, Educational approach i.e., Definitions, meaning, Aims and Means of Education, New education, Daan principle and Distributive Justice in education, Social reconstruction through education, the current trends and present crisis in education and the education for beyond Marxism are the details given.

In the chapter on Integrated approach, the aim of growth, Duty of Man, Education as an integration, Education and Reorganisation of society, Education for Social Justice, Daan principle in the process of re-structure, Education-Distributive Justice and Gandhian Communism are the details dealt in.

In the last chapter of conclusion, the conclusions of first six chapters and recommendations are given. The summary of the study is shown in the following chart.

1. Principles of Universal Faith = Gist of the Vedas =
   ↓                Sanatan Dharma
Daan  ↓              (A tool)
Gandhian = Distributive = (Beyond Marxism)
Communism          Justice  ↑
Through Education for mind training.
   Education - Aim of Study - Individual Welfare.
   Interdependence of social and individual welfare leading to Distributive Justice.

3. Daan a reciprocal way of giving and receiving creates harmony in between (1) Man and self, (2) Man and man, (3) Man and Nature = Distributive Justice i.e., a tool to correct disparities in all sectors.

4. Daan implies the theories of
   i) Trusteeship.
   ii) Minimisation of needs.
   iii) Sarvodaya.
   iv) Fair means of earnings.
   v) Detachment.

5. Economic incentive for:
   a) Selfish earning results in boredom, corruption, conflict, instability.
   b) Earning for Daan results in co-operation, stability, peace and fraternity ...