CHAPTER - I

INTRODUCTION.

Prof. N.C. Ranade, once, in his speech on Indian Political economics, at Deccan College, Poona cautioned us against our growing tendency of adopting Western economics in the name of progress. He observed that it was a general trend with the world's economists that they were prone to build their economic structure on the basis of Western economic principles. Indian economic thoughts were however distinct from the Western Economic ideologies. System of Indian economics was carved out of deep rooted Indian traditions and distinct Indian needs and therefore have greater potentiality and wider adaptability.

Mahatma Gandhi was one of those socio-economic thinkers who strived hard to make us realise that the Indian tradition of economic thought has great relevance to the Indian economic situation. Socio-economic progress of our country lies not in following the economic doctrines of the West, but in the revival of our own ideologies which call upon each inhabitant to practise 'tapa' or hard labour. Practice of 'tapa' (meaning hard labour) finds a prominent place in Indian scriptures.

In his life-time, Gandhiji often elaborated
indigenous principles of economic growth and demonstrated before us the correct approach to be adopted in our changing circumstances. It will be no exaggeration to state that he laid the foundation on which the edifice of Indian economic structure could be erected as best suited to the human personality of the country in the present set up. The tragedy is that even those who are convinced about the utility of these ideas neither follow them nor attempt to mould the society in accordance with those concepts. Gandhiji himself admitted that he was himself the lone follower of his ideology. He had his own limitations. His ideology was never given a trial on a scale through which its optimum benefit could be derived. Very few individuals are honestly inclined to adopt his precepts and consequently experiments on his ideas have been rare.

There is yet another difficulty in the way of Gandhiji's economic ideas. He developed his economic principles from the principles of life. The modern economists are inclined to look for complex doctrines in his simple writings. The simplicity of Gandhiji's approach has no charm for modern thinkers who are prone to think of simple human problems only in mathematical terms.

Another difficulty before the seekers of Gandhiji's ideology in economics is that the whole picture of it,
in its entirety, is not available at one place. He has written copiously, but all his writings on economics are scattered and are found buried in the general description of different problems of life relating to economics, religion and other social matters. Gandhi believed in tackling the various problems in man's life as a whole. He did not compartmentalise life.

Let us make a short comparative study of Western and Indian economics. Western economics is the outcome of the Industrial Revolution which started in Western countries in the mid-18th century; human element is largely neglected in Western economics. In Indian economic thoughts and economic actions, human consideration is given its due place. Economic thought in India does not believe in the multiplicity of wants ad infinitum. It admits of no profit motive or exploitation. It is unfortunate that even in India, a blind copy of the principles of Western economic thought has resulted in undue emphasis being placed on ever increasing material progress thereby neglecting the problems that are a by-product of this approach.

Principle of Western economics had its beginning in the assumptions of 'economic man'. It took for granted that man is by nature self-interest-motivated and it was this tendency that led its forerunners to build up a series
of theories behind which the profit motive played the key role. It holds the view that increasing wants provide incentive for economic development. If human wants could be fully satisfied, economic activities will cease. There had been other essential assumptions which became very common concepts of Western classical economic like 'no rent land', 'perfect competition', 'monopoly' etc., on which great principles of economics have been based. These assumptions, made by classical writers, are refuted and amended by the neo-economists. The present trend in economic thinking is to come nearer the reality. The basis of study being more artificial, discussions become more complicated permitting no exception to assumptions. The common concepts that are taught under the subject economics e.g., 'utility', 'Marginal productivity of factors of production' and other principles regarding 'determination of wages, interest, profit, rent and salary' hardly coincide with what we actually witness in practice—hence these are mostly hypothetical doctrines.

Study of economics should not restrict itself to the discussion of adopting one theory and discarding the other or evolving a new one for theoretical discussions and mental gymnastics. It must provide a guide-line for practical application of the economic theory in the economic development of a nation.
A minute study of growth principles that were gradually evolved during different periods, reveal one fundamental fact that, in general economists have helped to write the history of economic activities, prevailing during different periods, but in the expectation of evolving a new principle, they have simply revealed the policies that were generally adopted in the practical field. Principles regarding economic development present before us the cycles of economic development during different periods in certain developed countries. Technology and economic structure go on changing with the gradual development of a nation. There cannot be similarity in the structure of economy between any two countries. Past history of a nation cannot become a guide-line for the nation in some future times because circumstances of one duration can never remain static. Circumstances change, which they do not repeat. Moreover each nation will have to look to her own needs and systems to find an economic solution of her economic problems. As far as our nation is concerned Western ideologies will be of little help to us.

Reflection on some important growth principles

1 The idea behind naming some important growth principles is just to stir the thinking to a new direction and confirm the points mentioned in the above specially beginning with 'The minute study... ... gradually adopted'
beginning from classical analysis to the post Keynesian analysis may help us to have better understanding of the above statement.

The founder of classical economics, Adam Smith, in his famous work, 'An Enquiry Into the Nature and Causes of the Wealth of Nations', propounded the theory of increasing nations wealth through accepting 'laissez faire'. In his opinion, "Capitals are increased by parsimony and diminished by prodigality and misconduct". Smith's famous concept of the 'Invisible hand' gives a green signal to the activities of the capitalist class in a competitive economy. He says that 'nature' forms a natural system of arranging matters herself. It protects human rights, and saves them from conflict and thus promotes natural human development. In other words 'laissez faire' or a 'competitive market structure' has been advocated by him for unrestricted economic growth. In general classical economists could not have arrived at the fact that 'competition leads to monopoly' of the capitalist class. Economic history of Britain supports Smith's views in this respect. (Pure competition reveals the law of nature and power of nature to rectify the errors. But this had never been witnessed in any society.)

David Ricardo, another famous analytical classical economist, bases his economic theory, on the fact that abundance of land gradually decreasing in its productive potentiality for agricultural and other purposes and dependence of labour on capital. According to Ricardo, development process depends on 'gross revenue' i.e., the market value of the commodities finally produced and 'net revenue' i.e., 'the value of commodities required to maintain the labour force and fix capital stock to maintain the production'. The balance is the surplus production of labour and an addition to wealth. It is admitted, 'According to the classical vision, because labour in conjunction with natural resources and fixed capital does produce a surplus over and above what is required to maintain the labour force, economic development is feasible.'

Marx's famous theory of surplus value is the development on Ricardo's views. It also reveals the general tendency of capitalist class of the time. "Accumulate, accumulate! Tha is Moses and the prophets!" and admits "the enticement of over-improving technology leads the capitalist class to its eventual doom."
According to Marx, production system is the guiding factory of economic development. Marx had visualised fall of capitalism as an evitable eventual factor. In the short run-over, centralisation of capital and means of production added with socialisation of labour and commercial crisis will overthrow capitalism. In the long run, due to increasing misery of labour, concentration of capital, falling rate of profit, technological progress and corresponding increase in importance of labour, capitalism will meet its ultimate essential doom. The most celebrated theory of Marx is his under consumption theory. Marx rejects classical tenets. "supply creates its own demand". He says, "Nothing can be more childish than the dogma, that because every sale is a purchase, and every purchase is a sale, therefore the circulation of commodities necessarily implies an equilibrium of sales and purchases." Crisis is the outcome of time gap (metamorphosis) or split.

Henry George's views on rent, again reflect on the further development of economic history. "The ownership of a natural agent of production will give the power of appropriating so much of the wealth produced by the exertion of labor and capital upon it as exceeds the return which

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1. Meier and Baldwin, Economic Development, P.58
the same application of labour and capital could secure in the least productive occupation in which they freely engage."¹ To quote him again, "...The value of land depending wholly upon the power which its ownership gives of appropriating wealth created by labor, the increase of land values is always at the expense of the value of labor. And, hence, that the increase of productive power does not increase wages, is because it does increase the value of land. Rent swallows the whole gain and pauperism accompanies progress."² At another place he said, "This point, of the absolute perfection of labor saving inventions, may seem very remote, if not impossible of attainment; but it is a point toward which the march of invention is every day more strongly tending".³ All the above statements are of 1880.

The neo-classical analysis also lays emphasis on capital accumulation⁴ for economic development and human welfare. 'The rate of interest' and 'level of income' determine the rate of saving. It was thus established that development depends on more technological improvement and activities of entrepreneur. Rate of interest primarily depends on these two factors and affects the future investment. These things determine the rise and fall of

² George, Progress and Poverty, P. 224
³ Ibid-253
⁴ Capital accumulation ia 'an unnatural force'
economic development. In any case, the final policy seems to be in favour of capital and labour-saving devices. This tendency, though it becomes the dogma of economic development, acts like an invisible hand.

It is practically ignored by all that development is a gradual process in practice. Marshall admits this. He believed in the evolutionary theory of Darwin and Spencer and regarded economy as organic in nature. He remarks, "... the maxim that 'Nature does not willingly make a jump'... is specially applicable to economic developments." Still he gives more importance to man's capacity than to nature. He says, "while the part which nature plays in production shows a tendency to diminishing returns, the part which man plays shows a tendency to increasing returns." His optimism again is clear from his statement that man "is more unselfish, and therefore more inclined to work and save in order to secure a future provision for his family; and there are already faint signs of a brighter time to come, in which there will be a general willingness to work and save in order to increase the stores of public wealth and of public opportunities for leading a higher life." This is clear in itself to make us believe that man wishes to use his intelligence in such a way as to gain more profit for the self.

1 Meier & Baldwin; Economic Development, P.70
2 Meier & Baldwin; Economic Development, P.75,76
3 Ibid-77
doubt, it is the general nature of the masses that they
demand more from capitalists in an organised way and the
clever capitalist class provides more amenities to the
general mass in order to maintain their upper hand in
economy. Both are selfish and both know the weaknesses
of each other. It is here that the economists have failed
in their interpretation to locate the cause of disparity,
persistence of two classes viz. 1. capitalist and 2. labour,
the labour not revolting severely against the capitalist
class. The pointer, according to Gandhiji was that there
was lack of intelligence on the part of the majority who
want to lead on easy life, and therefore accept the inducement
of the more intelligent class and remain mere cogs in the
wheel of the running civilisation.

Keynesian theory of employment had given rise to
different growth principles and economic models. Effective
demand is the sole constituent of Keynes theory of
employment. Effective demand is governed by the Aggregate
Demand function (which refers receipts of entrepreneur)
and Aggregate Supply function (which refers to cost).
As Keynesian economics is short term economics and its
main criterion is to deal with under-employment and
unemployment problem of developed nations, therefore no
attention is paid to Aggregate Supply function by him.
Effective Demand comprises of (1) consumption demand
(demand for consumption goods) and (2) Investment Demand
(demand for capital goods). In the capitalist economy,
a gap arises between community income and community consumption with the increase in national income. It induces under-employment and unemployment. In order to promote employment, Keynes advocates boosting investment with the main emphasis upon government expenditure on public works which result in increasing effective demand.

Keynesian theory evolved as a post depression economics stands for reform of Capitalism with a tinge of socialistic approach like state intervention during depression period. Keynes urged for public works to be undertaken to step up effective demand. He suggests of deficit financing. His consumption theory reveals that he favoured equal distribution of income as propensity to consume is quite low among the monied class and vice-versa. He refuted classical view of self-adjusting.

The basic problem of underdeveloped countries is 'disguised unemployment' which could hardly be solved by any of the noted development theories including Keynesian and Post-Keynesian theories. Even Dr.V.K.R.V. Rao could not appreciate Keynesian approach as a measure to India's economic development.

J.A. Schumpeter's views assume 'closed competitive economy'. His whole theory rests with 'innovation'. He believed that innovation (producing new articles all the
time with frequent changes in quality, development of machinery method, finding new market, exploiting new resources of raw materials etc.) brings changes in economic activities. He believes that economic development is cyclic in nature. His innovation theory more or less reveals the trend that was already being evolved. He rightly rejects consumer's sovereignty and points out the growing importance of entrepreneur in the economic development. It is not only in the interest of capitalist but also to the persons in the lower income group. The main force is entrepreneur.

The Harrod and Domar Model can well be regarded as an improvement on the Keynesian theory. Harrod believed that actual investment and saving form a fixed proportion of income and hence increase in investment depends on the rate of increase in income. It follows that the entrepreneurs will be satisfied with actual investment only if income is increasing correspondingly. Thus if the rate of increase in income is too high the entrepreneurs will find actual investment less than what is desirable while if increase in income is not high enough, actual investment will be on the high side. If income growth rate is just so much as to make entrepreneurs satisfied with the actual investment, then the rate of growth of income is warranted rate of growth. Since the proportion of investment to income is fixed an increase in income means that both income and investment will be higher in the next period. And if entrepreneurs are to accept this higher investment as a desirable need, then income will have to grow even faster than before. This will lead to a further increase in income, investment and so on. Investment and
income will be chasing one another up a spiral. On the other hand, if there is a decrease in income, investment would also fall. But if the entrepreneurs are to be satisfied with the lower investment then income should further fall. This would then mean that there is a fixed relationship between income and investment and the entrepreneurial behaviour, a rise in output will necessitate further rise because investment demand will be rising correspondingly, while decrease in output will cause a further fall because demand for investment also will be declining.

Domar pointed out that the preservation of full employment in a capitalist economy requires a growing income. The essence of his theory consists of two important points, namely, that an act of investment increases the productive capacity of the economy and simultaneously generates greater income. Hence it follows that there will be stable economic growth only if the rate of investment is such that the additional income generated is just enough to take care of the increased productive capacity resulting from increased investment. The productive capacity may be represented as the supply side and the income generating capacity as the demand side because it is income that is created that causes demand for productive capacity to be maintained.

Both the economists (Harrod & Domar) strove to evolve a theory for continued economic growth. Their theory is definitely a development on Keynesian theory as they consider not only the 'demand effect' but also the 'supply effect'. In the Harrod model the emphasis is on psychological acceleration coefficient,
while in Domar Model technical capital output ratio is given its due importance.

The economic growth depends on the functions of the surplus income produced by investment (the demand effect) and surplus capacity of production of assets (the supply effect). Their assumptions like 'no relation between international trade, average and marginal saving tend to be equal', are hardly believable in the present context even in a developed economy. Prices have been continuously changing and its effect has not been studied under this theory.

Our thinking has been considerably influenced by Western economic thought. In general we may conclude that Western conditions and policies have greatly influenced the economic theories that we are made to study. Gandhiji saw some inherent flaw in the Western economics that springs from 'industrialism'. He believed that Indian economics is not a hypothetic economics. Western economics cares for 1. satisfaction of gradually multiplying wants, 2. raising the standard of living, 3. making the study of economics independent, without any thought towards its impact on the spirit and ethical values of life and its impact on mind. These trends in economics have given rise to: 1. individualism and selfishness; 2. too much of materialism; 3. conquest of nature (time, distance and space) taking this to be progressive scientific out-look and thus exploiting nature with ever growing speed with the advance in technology; 4. mental anguish.
Gandhiji's approach to our economic development on our own lines provides a unique way of progress of each individual in consonance with nature and taking help of invisible forces in every sphere of our life. It increases the standard of life and develops charm in living due to the development of invisible force in us. It cultivates power of discrimination to understand that materialism is a craze and a digressive thought. It is natural economics, based on non-violence. Human consideration, which is secondary in Western Economics, is the basis of Indian economics. Indian economics disdains increase of wants profit motive, and indulgence. Exploitation as such is completely wiped out from it, which is inherent in Western Economics.¹

India provides historical proof of the existence of such economics. But this fact is generally ignored. There is glamour in the Western type of industrialism. It has become the symbol of 'progress'. Hence Indian economics, which calls for sacrifice and self-suffering or which restricts human beings from different sorts of indulgence, could not be advanced.

We fail to understand that industrialism in Great Britain is the outcome of competitive spirit to outmode Indian economics. The history of 'cotton' and cloth speaks of the downfall of our economics, and growth and prosperity

¹ Refer pp (Industrialism & Exploitation)
of Western economies.

Growth under Indian economics depends on the degree of intelligence and ingenuity of each individual member of society, whereas Western economies flourish on two factors:

1. Internal factor: Technology, a few innovators and abundance of less intelligent classes.

2. External factor: Prevalence of less developed economies which may provide market and raw materials.

Western economy is quite susceptible to the whims of a few innovators of economy, market conditions, population and means of production. Booms in economy provide greater benefit for higher class but simultaneously severe depression for the lower class.

In the poorer countries, the problem is to decrease the poverty of the masses and it can be solved by increasing the productive capacity of the individual members of society. In the developed countries, where national income is very high, the problem is "to maintain steady growth in national income so as to avoid chronic deflation or inflation". The more the rich countries increase their national income (national product) the more will they be required to find a wider and richer market for their products to be sold in thus

Two main 'isms' viz. capitalism and communism are the outcome of industrialism. Communism is taken to be the measure to save the world from the grave evils of capitalism. The fundamental evils of capitalism are:

1. Control of power and wealth by a few capitalists who own the means of production;
2. Great inequality in the world, producing disparities and creating two distinct classes—have and have-nots;
3. Chaos in the world through speculation, over-production and under-production, price mechanism, trade cycles;
4. Increase of imperialistic or predatory tendency and creation of terror of war for selfish gains;
5. No capacity to stand on its own legs if it could not exploit other weaker nations and find a market for its produce.

Though Communism claims to eradicate these evils, yet it could not save itself from other evils. In its application, we see that it has only changed the form of capitalism. State becomes the capitalist and the persons who run the state and hold the authority are worse than the capitalists. Exploitation of weaker nations through power politics is very clearly witnessed in the world to-day. People are fed up with too much of control and are anxious to get liberty to speak, to express. It has added the tension in the world through the terror of war. "Both under capitalism and communism human values are not fully taken into account, man being looked as gun fodder under capitalism and a cog-wheel
under communism. Both have failed to deliver the goods as they were taken to extremes. We are to have a mixture of both.¹

Capitalism has one good quality of personal freedom which is not found in communism. On the other hand communistic approach seems to be the best remedy to begin with in the development of a country which had been suffering since long time from backwardness and direct or indirect pressure of imperialism, since communism appears to start with humane considerations. In the long run both reach a state of similar ideologies with difference in degree as is evident from two glaring examples of U.S.A. and U.S.S.R. Exploiting tendency of one kind or the other is prevalent in both the countries and both of them realize the inevitable stress of increasing war preparation. One country needs the plan for introducing liberalization for greater incentive to production and invention, while the other needs measures to control increasing economic centralization of power and wealth. These are measures to balance the lopsidedness of the economy caused by either power or wealth or both. The measures they take to remedy the lopsided economy are nothing but touching the human factor to save the economy from paralysis. But the planners or thinkers of the Western economy do not switch over to origin or the roots of the lop-sided economy. Gandhiji has not only pointed out the root of the evils but has introduced principle of balanced

economy in Indian economic principles. Gandhiji saw the defects in their starting point, i.e., in industrialism itself, as Western economic principles keep up centralization of power and wealth. It matters little whether power and wealth are centralized in the hands of the state or in a few persons or in both jointly when state also becomes a competitor as a big capitalist with other capitalists in mixed economy.

The nations of the world have a fancy for industrialism and technological improvements, higher standard of living, with greater amenities of living and charm of enjoying life with greater leisure and thrilling experiences, leading them to individualism or centralization of their emotional self.

The prevailing trend has blurred our intellect and free thinking. Rather we have become too conservative and averse to change. 'Industrialise or perish' has become the slogan of the age. In India too, we have fallen to these temptations and are trying to imitate Western economic ideas. Undoubtedly, because of Gandhiji's impact we are making efforts to remove the defects of the two 'isms' and take advantages from these two ideologies the capitalist and the communist. In making experiments we are trying to evolve a 'mixed economy' of our own variety. In this mixed economy that we have tried to follow, we have not only tried to blend the ideologies of the two 'isms' but there is an admixture of Indian economics also in it. Therefore our mixed economy is peculiar and novel. We try to console ourselves by the idea that no country in the
world today has either 'complete capitalism' or 'complete communism' in practice and each country in fact has some sort of mixed economy.

The main feature of our mixed economy is that our country is fast changing towards industrialisation. We have kept aside the basic principles that govern Gandhiji's ideologies. The economists admit that the basic principles on which Gandhiji's ideals stand, not suited to economic conditions of India. It may not be out of place to remark that custodians of the two 'isms' of the world the two great powers - are trying their best to pull us within their fold for their selfish gain because the vastness of our country and our political, geographical and social situation is such that any time it can imbalance the two power blocks if we bend towards either of them. We however, profess naturality. Our policy is vacillating. We want to assert our independence, while at the same time we are trying to use the two power blocks. We also proclaim that we would not exploit any country and we would not allow ourselves to be exploited by any power of the world. We want to assure the weaker nations that they can count upon our help to develop themselves without any fear of being exploited. However the Western Economic ideology towards which we are unconsciously moving in ignorance, forgetting the very basis which forms the mainstay of our Indian economics (predominance of decentralised industries in villages and self-sufficiency of villages and in their two basic needs viz. food and cloth) will give a fatal blow to our human approach and we shall
be forced to exploit other nations more and more. Whichever nation adopts industrialisation as a means of progress, shall have to be in search of new markets for her mass production and enter into competition with other nations. This means following the policy of exploitation. Advanced countries are quite shrewd and adopt varied methods for their selfish gains; if we want to stand in level with them, we shall have to adopt their tactics.

This is a period of transition. What is essential for us is that we follow the economy which shall help each individual of our nation to earn his bread, live contended and attain the aim of human life. If we have faith in our Eastern justice (Gandhiji has coined this word as the main human factor), if we believe that man's ultimate end is not pleasure but joy or happiness which we can gain only by 'plain living and high thinking' and if we accept our science of religion which tells us that 'every action has its equal and opposite reaction', it shall be clear to us that it shall be a blunder on our part to be a captive of the cult of modernism, maintaining material progress as the aim of our life, without pondering deeply over what is the real progress or the knowledge of soul force and neglecting it altogether.

Each member of the society, without exception, needs fresh and pure air, water and food the (the basic natural requirements). They are the basis of life. This is self evident and needs no proof. The more the society is advancing,
the more unscientific scarce and impure grow these essential factors of life. The pity is that in spite of our greater scientific knowledge, we lack in having any correct notion of purity and freshness. From the point of view of health, mill flour, processed rice, white sugar, condensed milk, aerated water, tinned fruits and vegetables and other edible articles stand no comparison with hand ground flour, pounded rice, pure milk, fresh water from spring or river, fresh fruits, vegetables and other articles yet we prefer former on account of our so called modernism. It reflects our lop-sided progress and people are gradually being deprived of fresh and pure articles instead, they are cultivating a taste for unnatural things that have been made attractive for human use or are easily available or which require no personal labour for preparation. The same is the case with stored water and polluted air. Science of materials is definitely advancing but it is at the cost of natural way of human living.

The sun is the greatest power house of nature, but we deny that energy to us by keeping ourselves aloof from the sun. Rivers are polluted by draining industrial effluents into them, thus polluting the river water. As a result, this affects our health adversely and we are the real sufferers.

In the economic world of today we can clearly see that in the name of material advancement, civilization and modernization we actually uphold the principle of 'survival of the fittest', the old discarded doctrine. "The prevailing
belief" says Henry George, "now is, that the progress of civilization is a development or evolution, in the course of which man’s powers are increased and his qualities improved by the operation of causes similar to those which are relied upon as explaining the genesis of species viz., the survival of the fittest and the hereditary transmission of acquired qualities."

To quote him again, "progress is the result of forces which work slowly, steadily, and remorselessly, for the elevation of man. War, slavery, tyranny, superstition, famine, and pestilence, the want and misery which faster in modern civilization, are the impelling causes which drive man on, by eliminating poorer types and extending the higher; and hereditary transmission is the power by which advances are fixed, and past advances made the footing for new advances."?

At the base of continuous technological advancement the idea is to elevate a plan for higher type of production with lesser cost a less cost than the previous one or the prevailing one. Formerly, things were prepared with the help of manual labour which was afterwards supplanted by gradual introduction of a higher type of machine technology. The technology aimed at exploiting the former way of production for self gain. This exploiting tendency, which

2. Ibid., p. 480.
began with the exploitation of a few artisans, now spreads to reach a limit where one country produces certain things by higher technological implements in order to expel all the contemporaries in certain fields.

"It was realised by Gandhiji that if India follows the Western method and technology the vast masses can never feel the glow of freedom and prosperity, and particularly when the vast masses are being subjected to awful poverty, introducing mechanisation will dehumanise them even further."1

Automation is presenting new problems of its own, threatening to ruin individual members of society for whom Gandhiji stood. "It appears that we are building up a society which we do not know ourselves and in which the individual will be the helpless victim of his own creation. Those vast technological developments unmistakably demonstrate the urgent need for thinking afresh of the fundamental guiding principles on which the whole social superstructure is to be built up."2

Such progress stated a claim on conquest of time, space and ultimately Nature. It even boasted that it can even produce life and can make men immortal. With the advanced knowledge of our hand, we are unable to realise how

1. Mathur, Essays, p. 78.
2. Ibid – p. 15.
the food we intake, affects our body, our emotions and our feelings.

'To progress' is but man's nature and not of other animals. From canoes to steamships, bullockcarts to spacecrafts, small mud houses to palacious buildings, hand fans to air conditioned appliances, ploughs to tractors, are all examples of modernization. Again folk songs classical dances and country plays to cinemas and televisions, small villages to big cities thrill one and make one a slave to modernism. Big factories with greater amenities to labour class, and attractive wages also attract our attention towards it all.

With this material advancement, higher standard of living and thrilling life, we also witness the decay of humanity side by side, specially where modernization is reaching spectacular proportions culminating into more of crimes, severed relations, frustration and suicides.

The civilization is reaching a critical stage. There are great disparities in the wealth of nations and also wide gulf between the income of people, which makes for a pyramid type of society with the highest income group at the top. A man is respected by the property he holds.

Modernism teaches women to discard motherhood. Alexis Carrel, in his book 'Man the Unknown' expresses his opinion thus that it is only after one or more pregnancies that
females attain their full development. It is the saddest picture of civilization where love of family life is not taken as one's duty (as is the belief of Indian Philosophy) but is displaced by passion. It is the root of many evils of society, and is the outcome of an unnatural way of living. "The basic reality in life" says Will Durant, "is not politics, not industry, but human relationships - the association of a man with a woman, and of parents with a child. About these two foci of love-mate-love and mother-love...all life revolves." Let us also cite Gandhiji's views. A young married co-worker of Gandhiji expressed to him his desire of taking vou of Brahmacharya (celibacy). To this Gandhiji replied, "No vow is necessary for you. You may go on living the ordinary life of a householder. If you are a couple with normal instincts, situation will come to you after the birth of two or three children. I am telling you this out of my own experience in married life." 

Long back, Dr. Paul Van de Calsey-de, Director, Regional office for Europe of the WHO, pointed out that Europe is still fighting for good health; unclassified multiform viruses take the place of conquered microbes, like 'The phoenix arising from its own ashes'. To quote him, "Man has now to defend himself not so much against natural dangers as against those which he has himself created.

2. Ibid, p. 165.
As industry develops and raises social and economic standards, life becomes more and more artificial. Air and water get polluted, smoke and dust choke our breath, all sorts of foul smells assail our nostrils and deafening noises of horns and loud-speakers upset our nerves. A big city is 'a hell on earth'.

"The tempo of modern life; huge densely populated agglomerations, the break-downs of families; all exacerbate mental ill-health, giving rise to new mental diseases and creating juvenile delinquency problems. While expectation of life continue to grow, the causes of death stand out in fresh relief. In West Germany, France, Holland, Britain, Scandinavia and Switzerland diseases of the heart and blood-vessels rank among the chief causes of death at all ages, with cancer close behind." The very recent news in papers shows that cancer is gradually increasing in Britain. (2563 persons out of one million males and 2063 out of one million females suffered from cancer in the last year).

The peace appeal of children of New Hyde Park (New York) to the United Nations reads as under: 'We the children of the world... do not want to be the last generation. We do not want to die before we have had a chance to live'. "We do not want to be blown to bits by nuclear bombs. We do not want to be exposed to the terrible dangers of radioactive fall-out".
We have progressed in nuclear weapons and wish to have space crafts. This is apparently a good progress from bows and arrows, sword and shield; all these at what cost? Will the use of nuclear weapons and space crafts help humanity? Alas! In capturing the secret of the atom, we have indeed lost the secret of the soul. Progressive war technology has added not to peace but fear. "Technology has mastered the art of saving time, but not the art of spending it."\(^1\)

"Economic progress has been taken to mean limitless material advancement. Gandhiji was of the opinion that real progress means moral progress.\(^2\) He was not against material progress but definitely he was against limitless material progress. If we go on limitlessly increasing our physical wants and intellectual pursuits, nature will limit them to our physical and intellectual capacities.\(^3\) Gandhiji believed, "when a man has the scientific outlook it will be reflected in every act of his, in his eating, drinking, rest, sleep - everything will be scientifically regulated and with a full appreciation of its why and wherefore. Finally, a scientific mind must have detachment or else it will land itself into the lunatic asylum. The Upanishad says that whatever there is in this Universe is from Him."\(^4\)\(^1\)

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1 Mathus, Essays, p.74.
2 Gandhi, M.K., 'To the students', p.27.
No doubt, our country, since the Mughel Period, has had to suffer a chain of severe blows which ransacked our villages. Gandhi felt that apathy prevails in the villages and villagers have become apathetic. We need material advancement to an extent. But as Gandhi remarked, "India was once a golden land, because an Indian then had a heart of gold. The land is still the same but is a desert because we are corrupt. It can become a land of gold again only if the base metal of our present national character is transmuted into gold."

Thus Gandhi kindled a line of thinking; he did not advocate formation of a sect to be confined in any treaty of society. He has guided us on the path through his vision and scientific approach to the dire problem of mankind. The essence of scientific method lies in realisation of correct goal. There is nothing like absolute perfection in science. It is a gradual process "No science has dropped" exclaims Gandhi, "from the skies in a perfect form. All sciences develop and are built upon through experience. Perfection is not an attribute of science. Absolute perfection is not possible either for man or for the science that he creates."

Compromise is essential at every step of progress. Even life which is the outcome of violence is a matter of compromise. Increase of violence destroys its entity, whereas

minimum violence is essential for its existence. It is equally true that the less the violence there is, the more is the contentment and peace. The same theory applies to economics too. Scientific approach reveals to us that we must aim at high ideals and high ideals are inconsistent with high materialism. These two forms denote two principles viz. 1. Indian economics and 2. Western economics. The former is losing ground while the latter in its overwhelming state, is imbalancing society itself. The former has to be raised and the latter has to be lowered to balance each other. Without a balance of the two, the world's position will become chimerical. There are seen in society signs of wide disparities of different nature and different forms, presence of predatory and oppressed class, differentiation of low and high between man and man, disparities in fruits of labour and the property one could amass for oneself etc. It can not be denied that economic and social disparities have been present all over the world. In the medieval era there were serfs and land lords, in the 19th and 20th century workers and employers. These form two distinct classes of society - disparities seem to be the root of the society in all the stages of evolutionary world. Struggles have been going on for removing the social injustice since long. The French Revolution of 1789-1815 and of 1848, the American Revolution against slavery in 1861-65, the Russian Revolution of 1905 and 1917 and the Indian peaceful Revolution for achieving independence of 1905-1947 were all fought with the idea of removing disparity from the
society. But these revolutions could not fulfil their aim. Gandhiji could sense the root of the social evils and he tried his utmost for a revolution far wider in intensity and far superior in justice. Regeneration of Indian economics was for Gandhiji, a revolution in itself. Gandhiji was 'a man of life'. His principles were his own, because he preached what he stood for and himself practiced them. "You must know that it is no easy thing for a principle to become a man's own, unless each day he maintain it and hear it maintained, as well as works it out in life."¹

"That even in the land of Gandhiji his opinions and views are at a discount is a painful fact. The material advancement of the West has dazzled our vision. We have become oblivious of the evils that may creep in our blind imitation of the West. These ideas of Gandhiji must give us food for thought for many decades to come."²

The economic thought of Mahatma Gandhi will bide for ever as Sri Shrinivasa Sastri remarks, "Yet 'the figure of Gandhi persists. Sooner or later, you will have to come back to Mr. Gandhi'."

¹ Epictetus, Gandhi's View of Life, ed: Chandreshakhar Shukla, opening page.
² Mathur's Essays, p. 86.