

administration is concerned, and the extent to which it will so help the coalescence of the Indian people into one National should be regarded as the true test of the success of the new system.”⁵

Therefore, mere representation in the legislatures to the various existing divisions or groups, without any attempt to bring about their fusion for administrative and legislative purposes will not prove fruitful in the long run.

Thus, Dr. Sinha criticized the Ramsay MacDonald Award and opined that “Judged, therefore, from the nationalist standpoint, the award is obviously as bad it could be, while from the communalist point of view it must be declared to be an almost ideal award conceivable.”

(Foot notes)

¹ A Selection From the Speeches and Writings of Sachchidanand Sinha, Op. Cit., 1942, PP. 153-154.

² Ibid., P. 156.

³ Ibid.

⁴ Ibid., P. 157.

⁵ Ibid., P. 157.

Shaw’s Economics and Political Views

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G.B.Shaw (1856-1950) was a prolific writer, he wrote ceaselessly upto the time of his death. In all his writings, his only mission was to popularise his revolutionary ideas. He makes his stand on economics and politics crystal clear when he says:

I am myself by profession what is called an original thinker, my-business being to question and test all the established creeds and codes to see how far they are still valid and how far worn out or superseded and even to draft new creeds and codes.¹

It is a comprehensive statement of Shaw’s economics and political views. His penetrating intellect has analyse all that come to his way-poverty or prostitution, theatre or music, religion or science, marriage or crime, education or evolution, democracy or socialism. One may or may not agree with what he says on these vital issues, but this much has to be concerned that he always presents his case like a prophet whose steps never waver and whose tongue never falters. So far as his originality is concerned, his own.

Confession makes the matter simple and non-controversial: “I am a crow”, he observe, “who has followed many ploughs. No doubt I seem prodigiously clever to those who have never hopped, hungry and curious, across the field of philosophy, politics, and art.”² This gives us the real clue to the many sided personality of Shaw. His mind was influenced by a number of thinkers no doubt, but he chose to worship at the shrine of none. On the contrary, he built his own altar, the main pillars of which were socialism and creative evolution. We have already dealt with his philosophy of creative evolution in the second chapter. Now it is the turn of his concept of socialism to be treated in this chapter as the other pillar of the altar of his philosophy of life.

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Shaw's socialism is more economic than political in nature. He was deeply convinced that unless people are economically emancipated, all efforts at improving the conditions of life would prove abortive. Shaw, besides being a hard realist, is a visionary as well, and he wants to see this world of ours people by supermen. But the goal is not so easy as to be achieved simply by reforming any one Institution and leaving the rest to mere chance. He knows well that this is an uphill task which requires incessant and strenuous efforts in various directions. Whatever be the area of reform- religion on morality, socialism a democracy, marriage aureducation - the destination is the same. To Shaw, all these external reforms are not an end in themselves. They are, at best, a means to achieve the thethe goal of Supermanhood. This is why he wants every institution to be so reformed as to help man in creating a congenial climate for the the emergence of supermen. Socialism and democracy have to play an effective role in creating conditions for the realisation of this Shavian dream.

The picture emerges more clearly when one studies the teachings of Jesus. Shaw has beautifully summarised them at a place.

They, too, want equally of opportunity and equality of wealth. The desire to do away with exploitation and oppression. But even then they are our far behind Jesus in that they want to you realise their dreams through violence, whereas Jesus Wanted to bring in these changes through the thealchemy of love and co-operation.

One would not be doing full justice if one ignores Rousseau whose contribution to the the development of socialist thought is of no mean order. His famous utterance "Man is born free but is everywhere in chains" succinctly summarised his viewpoint as regards the relationship between the individual and society. He regards the institution of private property as the original source of all evils.

It is against this background that one has to study the economic thought of Shaw. To begin with, Shaw is a staunch believer in socialism. But, surprisingly enough, his socialism is neither purely Utopian nor completely Marxian. The question arises: What is it like? And how does it propose to ameliorate the prevailing conditions of of life? These are the relevant questions which have to be answered in order to enable us to form a clear picture of the Shavian ideology.

But very soon this society took a different turn. At the outside, it was not a socialist society. It had sprung from a somewhat vague impulse to moral and ethical regeneration. But later on, its members realized that the reconstruction of society was possible only on socialist lines. It was this conviction which

led the Fabians to profess socialism. The quotation, effectively presents the cankerous and corrosive effects of poverty on society. But does his business stop at that? No. Like a prophet he declares in unequivocal terms that money and money alone is our first requirement. He maintains: " Money is the most important thing in the world. It represents health, strength, honor, generosity, and beauty as conspicuously and undeniably as the want of it represents illness, weakness, disgrace, meanness, and ugliness."³

This one finds that all the great socialist thinkers have reached more or less a similar conclusion. Like them, Shaw too, is fully aware of the injurious effect of inequality on the health of mankind.

Both poverty and riches, unjustly distributed, are in themselves immensely dangerous to the stability of civilization itself. "Poverty", says Shaw, "means disease and crime, ugliness and brutality, drink and violence, stunted bodies and unenlightened minds.

Shaw stands for complete harmony between politics and religion. At a place he says: "I do not want to banish religion from politics, though I want to abolish the thing miscalled religion in this controversy from the world altogether. I want to bring religion back into politics."⁴

He wants to change the entire social and economic conditions which will, in their turn, produce an electorate capable of judging things in there right perspective.

Before concluding this chapter, it would be better to examine, in brief, Shaw's attitude to economic exploitation and political reveries, racial policies and appetite for expansionism.

Despite such warnings by Tolstoy, Gandhi, Shaw and the like, there is a mad race among the affluent nations for inventing, manufacturing and amassing weapons of incalculabledestructive capacity - and all this in the name of security and international peace. However, there is one redeeming feature. It is the idea of disarmament.

Before concluding it would be better to see once economic equality is established, democracy, is sure to undergo radical changes

the average citizens will become more educated and enlightened and they will be in a better position to judge think freely and fearlessly. The evil influence of money in political life will naturally disappear. Merit and integrity will count much and this will go a long way in establishing the so-called aristocratic democracy, which Shaw advocates. In the democratic society of Shaw, every citizen will be educated so as to consider himself a responsible member of the federation of the world. As such narrow nationalism will be non-existent.

He is convinced that if man chose the path of reason and good sense, a society free from exploitation, violence and injustice was perfectly possible, War and competitive nationalism would become things of the past.

It should be amply clear by now that Shaw's mind was entirely free from all forms of prejudice or preconception in his approach to the burning issues and problems of his time be it socialism or democracy, war or nationalism. No doubt, he has been influenced by Plato, Jesus, Rousseau, Marx, Ruskin, and the like, but he has not been a blind follower of anyone of them, Before accepting anything, he allows it to pass through the crucible of reason and common sense.

Truly, Shaw's economic and political views are syncretically realistic and pragmatic.

The age we are breathing is of financial domination. All classes of people even the saints, sages, hermit etc. who have nothing to do with money demand privileges and facilities in the modern time. Money that helps us remove our poverty is an avoidable thing. Without money we cannot live peacefully. It has capabilities of buying one's labour, favour and calibre, we must know that there are always choas and disorder in every nation because there is dearth of money. A nation that is rich has no revolutions or anarchy because the chief objects are our life are eat, drink and money. All great thinkers have come to this very conclusion that economic developments are prior to political rights. This is because we have witnessed for several years that the voters of poor have been being bought for a little money. The money power of our leaders has also enabled them to snatch votes of weaker section through muscle powers. They scare the poor and threaten them to bully them and also displace their residences. The poor are totally unable to go against them. But there is few of change in nature. There has seen a great change in

this domain. The condition of the poor have changed with the change of their economic upgrading. They have come forward to control their tyranny. They have forced the Govt. to reserve seats for them. Thus they are also represents of the Govt. Their condition is going better and better.

Thus it can be openly said that economic property play a vital role in the change of tyranny, corruption and atrocity in the state.

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2. The Complete Prefaces, p-753
3. ibid, p-122
4. The Religious Speeches of Bemard Shaw, p-52
