

Manthan

manthan

MONTHLY JOURNAL OF DEENDAYAL RESEARCH INSTITUTE, NEW DELHI

निर्मम्यध्वमतन्द्रिता: (धीमद्भागवत 8-6-23) Churn on diligently

Vol. VIII

No. 4

APRIL, 1987

Contents

1. Bal Jagat or Bal Bagh Mahal
—Nana Deshmukh —8
2. National Thinkers Meet,
Bangalore, April 11-12 —11
3. Development is possible only
through Indigenous Resources
—Dr. J.W. Spellman —17
4. IERT, Allahabad
—Mahesh Chandra Sharma —29
5. News Coverage & Values in
Press, Radio & TV
—M.V. Desai —37
6. More about the missing
Saraswati Beneath the sands
of Rajasthan
—Swami Sakhyananda —49

'MANTHAN' Monthly

Deendayal Research Institute

7-E, Swami Ramtirthar Nagar,

Resai Jhansi Road,

New Delhi-55

Chairman :

NANA DESHMUKH

Editor :

K.R. MALKANI

Subscription :

Life	: Rs.	1,000
Annual	: Rs.	50
Single Copy	: Rs.	5
Foreign (Air)	: £ 15 or \$ 25.	

Dear Reader :

Namaste !

You have no doubt heard of Gandhian Economics, Deendayalji's 'Integral Humanism', Schumacher's 'Small is Beautiful' and Toffler's 'The Third Wave'. The quintessence of all these philosophies (i.e. wisdoms) is carried here in capsule form in Dr. J.W. Spellman's 'Development is possible only through indigenous resources'. You will love reading it.

Some time back Shri M.V. Desai, veteran journalist, had done a study of the news value of our Press, Radio and TV, for the Editors Guild of India. He notes, among other things, that the smallest politician gets more attention than the biggest scientist, that the Press is as obsessed with New Delhi as AIR and TV, that it is a media by the elite and for the elite. Here we publish this valuable study for the wider public.

In our series of on-the-spot studies of models of rural development, we carry this month an account of the Institute of Engineering and Rural Technology, Allahabad. Here is an unusual educational institution which not only produces for the market, it ploughs its profits into rural development in the surrounding area.

In our February issue we carried the summary proceedings of National Thinkers Meet in New Delhi. This month we carry the summary proceedings of a similar meet in Bangalore. Read together, they give a good idea of the national dilemma—and the ways of resolving in.

Also in this issue Nanaji gives an outline of the 'Bal Jagat' scheme of a Children's Garden Palace in Nagpur. If you have any suggestions, please hasten to make them.

Brotherly yours

'M'

Bal Jagat or Bal Bagh Mahal that is Children's Garden Palace

By : Nana Deshmukh

*"Trailing clouds of glory do we come
"From God who is our home;
"Heaven lies about us in our infancy."*

—Wordsworth

ALL MANKIND loves its children dearly. In India, the child, if anything, is loved even more fondly. Childless King Dilip set a new high in child-love when he sighed for the day when his child will crawl up to his knee and sweetly soil his royal robe. However, the child needs more than affection; he needs careful attention, wise counsel and necessary facilities for his full all-round development.

Maria Montessori evolved the Kinder Garten (Children's Garden/Bal Mandir) where the young child learnt things through play. More recently, Japan has developed Children's Parks; China has built up Children's Palaces. In India, even so-called Montessori schools for 3-and-4-year-olds have more books than games to learn with. It is, therefore, of the utmost importance that a model 'Bal Jagat', or Bal Mahal, suited to Indian conditions, is developed, for replication all over the country. The Deendayal Research Institute is happy to announce a plan for precisely such a Centre.

Nagpur is the geographical, communi-

cational and cultural centre of India. And here the Scientific Housing Society, Lakshminagar, has made a 3-acre rectangular plot available to DRI for this purpose. Distinguished architects, engineers, educationists and aesthetes are already working on plans and models, whose outlines are given below for your kind consideration.

The Bal Mahal will be literally a Garden Palace for children, with a string of Pavilions—or Mandapams—set in sylvan surroundings, and held together by a meandering murmuring brook. It will be a scenario in which the perceptive child—

*"Finds tongues in trees, books in the
running brooks,*

*"Sermons in stones, and good in every
thing."*

The Physical Culture or Body Beautiful Pavilion (Sundara Bhavan) will have a regular Gymnasium, complete with Wrestling and Boxing, Fencing and Karate, Skating, Swimming and Sailing and, of course, our good old Hatha-Yoga Asanas.

The Arts Pavilion (Kala Mandapam) will have sub-pavilions for Music and Dancing, Painting and Sculpture.

The Sangeet Mandapam will have

April, 19

He
Hea

arranger
instrume
folk. Th
music in

The
provide
Bharat
have a f
like Ruk

Chitra
children
draw its
and temp
masters
Leonardo

The S
train chil
with mod
Gandhara

The So
dapam) w
of children
Museum, a
a telescop
tions. The
ting the ch
the heaves
cycle of da
and applica
to the wor
macrocosm
Planetarium
a life-size g
the various

The B
Mandapam,

Here is a plan to produce a Heady, Hearty, Holistic Man . . .

arrangements for teaching vocal and instrumental music, both classical and folk. There will be a library of taped music in all these genre.

The Nritya Mandapam will likewise provide for the teaching of Kathak, Bharat Natyam and Folk Dances. It will have a film library of Masters of Dance like Rukmini Devi and Uday Shankar.

Chitra Kala Mandapam will instruct children in the art of painting. It will draw its inspiration not only from Ajanta and temple art but also from world masters like Michael Angelo and Leonardo da Vinci.

The Shilpi Shastra Mandapam will train children in the art of sculpture, with models from Ellora and Madurai, Gandhara and Greece.

The Science Pavilion (Vigyan Mandapam) will be literally a Wonder World of children. It will have a Science Museum, complete with microscopes and a telescope, appliances and contraptions. There will be models demonstrating the change of seasons, the eclipse of the heavenly bodies and the eternal cycle of day and night. These instruments and appliances will introduce the child to the world both, of microcosm and macrocosm. It will also be a virtual Planetarium. And above all there will be a life-size glass model of man, showing the various bodily functions.

The Educational Pavilion (Gyan Mandapam) will have an Auditorium,

showing the best children's films from all over the world. It will also screen great documentaries, astronomical footage and feature films of great significance like "Ape and Super Ape". There will be a library of albums of films, music, art, stamps. And, there will be a library of exclusively Children's Books.

There will be a huge globe—and relief maps of India and of major cities of India.....a closed circuit TV..... and crafts to learn.

There will be dolls to see—and toys to play with. And there will be a Laughter Room (Hansi-ka-Phuwara), complete with funny mirrors, slippery slopes and Bhool-Bhulaiya.

Child Life Members will plant a tree each. There will be pets—deer, peacock etc.—to fondle...a bank to save their money in...a cafeteria to refresh themselves.

The whole complex will be dominated by a circular pyramidal mound, presided over by Shiv Shankar Bholenath. Under this 'hill' will be a cavernous pool, combining beauty with mystery.

Here will be Information and Education, Knowledge and Wisdom, Vision and Entertainment, all in the service of the total development of the child into Complete Man, Man with a capital 'M'. Such a hearty, heady, holistic man will not only be the pride of his family and an asset to the country, he will be a Noble Man (Arya Putra) a Citizen of the World.

Suggestions are welcome : and sooner, the better!

The child has infinite capacity for development.

*"Around the child bend all the three
"Sweet Graces ; Faith, Hope, Charity."*

And Bal Mahal will maximise this development. It will fire the children's imagination, heighten their consciousness, cultivate their sensibilities and help flower their genius.

Bagh Mahal will be open 3 PM-7 PM, every day, throughout the year. It will be

open to girls and boys, of all classes and communities, age 3-12 years. There will be day-visitors—and Monthly, Annual and Life Members.

The whole project is expected to cost Rs. 50 lakhs to build—and another Rs. 5,00,000 a year to run.

Since this is a pioneering effort in Child Development in India, we would welcome suggestions on all aspects of the Bal Mahal Project. And sooner, the better !

Intimations of Immortality

*OUR NOISY YEARS seem moments in the being
Of the eternal Silence : truths that wake,
To perish never :
Which neither listlessness, nor mad endeavour,
Nor Man nor Boy,
Nor all that is at enmity with joy,
Can utterly abolish or destroy !
Hence in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore.*

From Wordsworth's

'Ode on the Intimations of Immortality'

A N
REN
11-12
1987)
Bang
troth
cultu

It
Suda
concl
Gene

TI
other
Direc
Keral
Prabh
V. Pa
'New
Hind
Princ
Dr.
Sadas
Krish

In
Sarva
Naray
also g

M
able t
Janua
Vaidy
Chari
Calcu
and K
the M

He
ceedin

April, 1987

elcome :
e better!

all classes and
rs. There will
onthly, Annual

spected to cost
—and another

ering effort in
ndia, we would
all aspects of the
nd sooner, the

National Thinkers Meet/Bangalore, April 11-12

(Summary of Proceedings)

A NATIONAL THINKERS CONFERENCE was held in New Delhi on Jan. 11-12, 1987 (vide "Manthan", February, 1987). A similar conference was held in Bangalore on April 11-12 by the Rash-trothana Parishat, a leading literary and cultural organisation of the South.

It was inaugurated by Shri K.R. Sudarshan, RSS Baudhic Pramukh, and concluded by Shri H.V. Seshadri, RSS General Secretary.

The Meet was attended, among others, by Sarvashri P. Paramesvaran, Director, Bharatiya Vichar Kendra, Kerala, Venkatesh Rao, editor 'Andhra Prabha', Ramaswamy, editor 'Utthan', V. Panduranga Rao, Cultural Editor 'Newstime,' Rama Gopalan, Secretary, Hindu Munani, Dr. K. Subrahmanyam, Principal, Vivekananda College, Madurai, Dr. Upendra Shenoy, Shimoga, B. Sadashiv Rao, Warangal, M.B. Gopal Krishna, retired Deputy Collector, Kerala.

Important RSS leaders of the South, Sarva Shri Yadav Rao Joshi, Surya Narayanao, R. Hari, Shanmughanandam also graced the conference.

Maharashtra, which had not been able to attend the New Delhi Meet in January, now sent Sarvashri Bhishikar, Yaidya, Nene, Jog, writers, and Seshadri Chari, youth leader. Dr. Sujit Dhar, Calcutta, Prof. M.M. Joshi, Allahabad, and K.R. Malkani, Delhi, also attended the Meet.

Here is a summary report of the proceedings.

Dr. Sujit Dhar invited everybody to introduce himself at some length. That done, he requested Shri Sudarshan to inaugurate the conference.

K R. SUDARSHAN : The many challenges facing India, had put Hindu society on the horns of a dilemma. We were told that if we were to catch up with the West in Science and Industry, we ourselves had to go Western. But India's greatest minds, Dayananda and Vivekananda, Aurbindo and Tagore, Gandhi and RSS, had rejected these assumptions. However, after Independence, power had gone into the hands of men who went counter to the Indian spirit and dubbed the heritage of the leaders of the Indian renaissance as 'reactionary' and 'obscurantist.' These people could decide on neither the name of the country—nor on the national anthem. And so they talked of 'India that is Bharat', and opted for a national 'anthem' and a national 'song'. They likewise argued over Hindi and Hindustani, only to continue English. For these people, Baber is 'history', and Sri Rama is 'myth'. And so our problems have grown worse since Independence. Government dances to foreign tunes. Now and then it talks of a "foreign hand", but it never identifies or crushes that hand. It is all confusion worse confounded. Foreign missionaries, indulging in anti-national activities, are expelled—only to be invited back !

It is in this situation that we are meeting here today. Let thinkers and writers like you give a clear lead to the country, even as Sri Krishna gave the correct lead to a bewildered Arjuna.

Geo-political, geo-economic, geo-cultural & geo-technical crisis

OPENING THE DISCUSSION on 'External Challenges to National Unity and the Response of the Hindu Mind', PROF. M. M. JOSHI said :

India today is facing a multi-dimensional crisis—geopolitical, geo-economic and geo-cultural. China and Pakistan are hostile neighbours, and they have both gone nuclear. USA is helping Pakistan to destabilise India in Kashmir, Punjab and elsewhere. The repeated recrudescence of violence in Gujarat may have the same roots. There is a sinister plan to carve a 'Greater Nepal' out of the hill areas of UP. It is significant that this movement is led by the brother-in-law of the Nepal ambassador in USA. The Gorkhaland demand springs from the same side. With a thaw in Sino-Soviet relations, China has moved more troops against India in Tibet. The so-called Bahujana Samaj Party, aggressively dividing Hindu society into "Backwards" and Forwards", is also a mysterious organisation with mysterious funds. Demands are going up for separate states of Braj, Bhojpur, Avadh, Bundelkhand, in place of U.P.

At the geo-economic level, multinational corporations are looting us. And in the name of 'liberalisation', GOI is allowing and encouraging this loot. Basic economic policies are being decided for us by IMF and World Bank.

These people who have come to teach us science, after destroying our science and industry, do not know that the Indian steel industry had 90,000 steel workers when East India Company arriv-

ed on the scene (Lynn White Jr. : "History of Technology in Mediaeval Ages"). The bricks used in Mohen-jo-daro, Harappa, Kalibangan, Mathura, 2000-5000 years ago, had the same shape, size and strength. Such was our scientific and industrial standardisation. Western military experts claim that the stirrup was invented less than a 1000 years ago; but a Sanchi stupa fresco shows both, a saddle and a stirrup, more than 2000 year ago! We have to counter this our multi-lateral exploitation on all these fronts.

V. PANDURANGA RAO : India has to fit itself in the world context. Our past is great; but it is not enough. We have to re-interpret it—and make it relevant to modern times. Hinduism will have to be tested and proved in the laboratory of modern times. Above all we must develop the new idiom, to be able to communicate meaningfully even with our own younger generation.

M. G. VAIDYA : I am afraid Prof. Joshi has painted a very dismal picture of our situation. As if the whole world is our enemy! I say, if Pakistan can befriend both, USA and USSR, why can't we manage our adverse circumstances to our advantage?

DR. UPENDRA SHENOY : There is a fourth threat to India: it is the geo-scientific and technological exploitation of India.

MALKANI : We don't have to be overwhelmed by the various chal-

ges. Whether and capital are challenging to each other selves. Mar but Muslim will do a Sp get that Ar year—712— later, they nuclear thre tion are the from going of our own the guts, we foreign debt paid back it Europe. C world threa import whea mitted the f the goods.

Our bigg lem is our o Once we fos forge the n come irresist wallow in th make our w For this, w goals, we Dream. And the idiom th stand, appre their heart ar

OPENIN the 'Internat Unity and th Mind', SHRI Jood' Mahara

not to be w I.P. to be Mahayana' 1980-84

ges. Whether it is Islam or Christianity, and capitalism or communism, they are challenges to several countries each, to each other, and even within themselves. Many of us are afraid of Islam; but Muslims in turn are afraid that we will do a Spain to them. Let us not forget that Arabs entered Spain in the same year—712—as Sindh. But, eight centuries later, they were thrown out of Spain. The nuclear threat and the economic exploitation are there. But nothing prevents us from going nuclear, except the weakness of our own will. Likewise, if we had the guts, we could write off our unfair foreign debts, even as USA had never paid back its huge railway loans from Europe. Communism ceased to be a world threat, the day Russia decided to import wheat from USA, and thus admitted the failure of its system to deliver the goods.

Our biggest and, indeed, only problem is our own divisions and confusions. Once we foster a national consensus, and forge the national will, India will become irresistible. We don't have to wallow in the Third World; we have to make our way into the First World. For this, we have to decide national goals, we have to have a National Dream. And we have to articulate it in the idiom that our people will understand, appreciate and accept with all their heart and mind.

OPENING THE DISCUSSION on the 'Internal Challenges to National Unity and the Response of the Hindu Mind', SHRI B.N. JOG of 'Hindu Ekloot' Maharashtra, said :

*Let's note wallow in the third World,
but make our way into the First World*

It is true that in 712, when the Arabs invaded Sindh, they also invaded Spain. But the parallel ends there. In 1498, when Ferdinand ordered Arabs out of Spain, our Zamorin (Samundri) of Calicut invited the Portuguese in! India's second enslavement began!

Recently Congress celebrated its centenary. It was a centenary of communal politics. In 1887, Badruddin Tyabji was elected Congress President. But other Muslim leaders—Sir Syed Ahmed, Nawab Salar Jung and the Nawab of Dacca—not only kept away; they asked Tyabji to leave the Congress. And Tyabji duly asked the Congress to wind itself up—at least for five years! —to prevent Hindus and Muslims from drifting apart!

In 1909, Muslims were given assembly seats out of proportion to their numbers. Even the soft-spoken Gokhale was constrained to protest in his address to Fergusson College, Pune, that the community which had no affection for the country, was being favoured, at the cost of Hindus, who had nothing but affection for the country.

In the Lucknow Pact, Tilak conceded even more seats to Muslims, in hopes of weaning them away from the British.

Gandhiji went even further. He gave an ideological basis to, and justification for, what had been only a pragmatic consideration till then. However, at the end of it all, we not only suffered a Pakistan, we also have forty Indian districts dominated by Muslims! Govern-

We first disintegrate society and then have an Integration Council

ments has yielded to extremists on the Shah Bano case. Will they now amend the Constitution to get round the latest Supreme Court judgement in Sairabanu case, on the Muslim women's right to maintenance in the event of bigamy?

The Hindu does not like the look of all these things. He wants to assert himself, and to come into his own. The solution lies not in appeasement, but in Reason. As Deendayalji rightly pointed out, we must liberate Pakistan.

P. RAMACHANDRAN: The Hindu is lacking in self-confidence. Outside of RSS ranks, a positive, Hindu consciousness is rare. The pre-1947 Congress did only half the job in reviving India. RSS has to complete the incomplete task of restoring our country to greatness.

RAM GOPALAN: New winds are blowing in Tamil Nadu. When we organised Hindu Munani six years ago, many wondered if we could cut any ice in a state poisoned by false history about North-South, Aryan-Dravidian, Hindi-Tamil. But we followed the dictum of Churchill: "Tell it to the public", and today there is great spontaneous response. We observed last August 14—the day of Partition—as 'Holocaust Day'. Lakhs attended our programmes all over the state. Here we called for 'Akhand Vishal Bharat'. I think India should be declared a 'Hindu Country'—not Hindu State.

BHISHIKAR: Hindu leaders talk of humanity, not of Hinduism. Our Sans-

kars are individual and cosmic; never national. We are tolerant to a fault.

VENKATARAMAN: Aryan-Dravidian and other imperialist theories are taught in school and college all over Tamil Nadu, as if they are gospel truth! These myths must be exploded. It is no use first disintegrating society with these lies, and then forming a National Integration Council.

Too many Hindus in Tamil Nadu are poor. Muslims and Christians are comparatively better off. Missionaries get tons of foreign money. Muslims make money out of money-lending, smuggling and Gulf jobs. More and more churches and mosques are coming up. Their wealth and power tend to attract the poor Hindus—particularly the fishermen—to their ranks. The entire coastal strip from Kanyakumari to Rameshwaram is non-Hindu today.

While Muslim and Christian schools and colleges have special rights, Hindu institutions are made to run under Private Schools Act and Private Colleges Act, with no special facilities, but much government interference. All these latter must be allowed to function as Hindu institutions, with the same rights and obligations as Christian and Muslim Institutions.

R. HARI: Caste is going out of society, only to re-emerge with a vengeance in politics. The Ezhavas of SNDP are describing themselves as 'Narayanans', not Hindus. The Ramakrishna Mission

has got it and the Arya same lines. O are planting vacant plot—All this has Kerala. In communists c gth of this H

Kerala ha villages. RSS of these. A polled almo the rest, it this Hindu Here, EMS krishna-Vivek Hinduism, w while RSS Hinduism! mischief and crete terms, a

SHANMU winds are blo ly when Kar the Navoday horrified to convert his Christianity. RSS spreads

BHANDA There is so Hindus in Ir and sections ing out of hundred and file declarato mination an

and cosmic; never
ant to a fault.

AN: Aryan-Dra-
alist theories are
college all over
are gospel truth!
exploded. It is no
society with these
National Integra-

in Tamil Nadu are
Christians are
off. Missionaries
they. Muslims make
lending, smuggling
and more churches
g up. Their wealth
attract the poor
the fishermen—to
e coastal strip from
eshwaram is non-

and Christian schools
pecial rights, Hindu
o run under Private
ate Colleges Act,
ilities, but much
ce. All these latter
function as Hindu
e same rights and
ian and Muslim

is going out of
merge with a ven-
le Ezhavas of SINDP
ves as 'Narayanas',
makrishna Mission

has got itself declared as 'non-Hindu';
and the Arya Samaj is thinking along the
same lines. On the other hand, Christians
are planting crosses wherever they see a
vacant plot—and then claiming that land.
All this has led to a Hindu feeling in
Kerala. In 1957, and again in 1987,
communists came to power on the stren-
gth of this Hindu appeal.

Kerala has some 10,000 towns and
villages. RSS has reached about one-third
of these. And so BJP-Hindu Munani
polled almost a million votes. In
the rest, it is the communists who turn
this Hindu feeling to their advantage.
Here, EMS took the line that Rama-
krishna-Vivekananda represented true
Hinduism, which was acceptable to them,
while RSS represented communal
Hinduism! We have to counter this
mischievous and redefine our goals in con-
crete terms, and in the modern idiom.

SHANMUGHANANDAM: New
winds are blowing in Tamil Nadu. Recent-
ly when Karunanidhi was in jail, over
the Navodaya School Scheme, he was
horrified to find missionaries trying to
convert his own DMK men in jail, to
Christianity. He expressed the hope that
RSS spreads fast in Tamil Nadu.

BHANDARU SADASHIV RAO:
There is so much discrimination against
Hindus in India today that many sects
and sections are going to court and opt-
ing out of Hindu society. There are a
hundred and one issues on which we could
file declaratory suits, to end this discrim-
ination and consolidate society.

Government is interfering in Hindu
religious institutions, appointing priests
and examining temple accounts. It should
either regulate Muslim and Christian
religious institutions also, or take its
hands off Hindu temples also.

Warangal district in Andhra alone has
over 170 padres—drawing Rs. 400 a
month in pay, free house and half the
church offerings. Church properties in the
district are worth more than Rs. 5 crores.
This is the story all over Andhra. How
shall we match it?

P.V. NARASIMHAN: Subtle attempts
are being made to divide and demoralise
Hindu society. Scholars have been com-
missioned to prove either that Thiru
Kural, the ancient Tamil classic, was
inspired by the Bible, or that its author
was a Christian!

M.G. VAIDYA: Discrimination against
Hindus must end. That is why RSS has
called for deletion of the discriminatory
Article 30 of the Constitution.

VENKATESH RAO: In religious
conflicts between two sides, both parties
are being put on par, regardless of the
rights and wrongs of a case. When some
politicians put on the sanyasin's robe and
chant 'Secularism', I am reminded of
Ravana who impersonated as a sanyasin,
to be able to kidnap Sita. Today Hindu
religious leaders have to queue up to
submit temple accounts to the charity
commissioner's staff. How about church
and mosque audit and accounts? Why
should Government have the power to

*Even Karunanidhi is shocked
by missionary activities*

Even Marx had talked of Hindus and Hinduisation

approve or reject the succession to a Hindu religious seat? How about the appointment of Mullas and Maulvis, Fathers and Bishops?

Missionaries are trying to divide Hindu society by persuading Harijans to reject the designation with the word 'Hari' in it, and call themselves 'Dalits'.

UPENDRA SHENOY : The institutions of Family, School and Temple are declining in Hindu society. How shall we meet this challenge? That is the question.

GOPALKRISHNA: Some Rs. 1000 crores a year are being received by Muslims and Christians from abroad. There is no check on, and no inspection of, these vast sums.

Leaders in power seem to have had a great weakness for christians. Nehru had his Mathai, Indira had her Alexander and now Rajiv has his George. In addition, Rajiv has a Roman Catholic wife who is very close to Fr. Kundukula of Kerala. Both, Christians and Muslims, are avoiding family planning.

T. LAKSHMINARAYANA: Every external threat has a local lobby; and every internal threat has a foreign master. It is a double danger.

S.N. MURTHY: Hindus should not be complaining. We should not think or act as though we were just another community. We are the nation, the arbiters.

Basically, Muslims and Christians are

also Hindu. There is just some forgetfulness on their part. It is not normal to deny your past or deride your forbears. I view Indian Muslims and Christians as bonded labour of some foreign cultures which no longer exist even in their native lands. What we want is a National Alternative to the *status quo*. The problem is ourselves, and not others. The Hindu mind is coeval with, and coequal to, the Indian mind. It is the role and destiny of this generation to provide the alternative to the weak and corrupt *status quo*.

INITIATING THE DISCUSSION on 'Challenges to Bharatiya Life Values and systems and Internal Conflict of the Hindu Mind,' SHRI P. PARAMESVARAN said :

Hindu values are not a point, they are a whole range. They can range from Dayanand to Vivekananda, Gandhi to RSS. Aurobindo was once asked how Hindus may meet the various challenges. And he had answered : "By disciplined force". That was in 1926, about the time RSS was founded.

EMS recently said he had talked of 'Indianisation' not 'Hinduisation'. Here is a Marxist who forgets that Marx himself had thought in terms of Hindus and Hinduisation. He had said, "Arabs, Turks, Tartars, Moguls who had successively overrun India, soon became Hinduised, the barbarian conquerors being, by an eternal law of history, conquered themselves by the superior civilization of their subjects".

Caste is a fact. Recently, the CPI (M)

(Continued on page 53)

Development Is Possible Only Through Indigenous Resources

by : Dr. J. W. Spellman

Head, Institute of Asian Cultures, University of Windsor, Ontario, Canada

RATHER THAN state my own definition of development it is better to consult the most authoritative source of the English language, the unabridged Oxford English Dictionary of some 13 volumes. It is necessary to examine the word "develop" to find out what it actually meant, because only by finding out what words mean, are we able to communicate accurately. Confucius said that if words are not exact, communication is not exact. With inexact communication comes disorder in government and society. This is an important statement with practical consequences in terms of development today.

The word "develop" is a 12th or 13th century word. The Italian form is "velupare" which means, significantly, "to unwrap", "to disentangle", "to rid free of". The opposite of "develop" is "envelop" which means "to hide", "to cover up", "to put constraints upon"—which is what we do when we envelop some thing. When we develop we do the reverse. We remove constraints, whatever they may be. The word "develop" maintains its original definition in photography. When we develop a film we reveal what is already latent in that film. We cannot put new things on the film and call it developed. Development is a process of revealing. As we continue with the dictionary definition, it says, "to unfold, as a tale or as a story develops", "to lay open by removal of that which enfolds". That is to say, something more comes out of that which already exists. This is the fundamental meaning.

We must also turn our attention to what has happened to this word. Develop which meant "to unfold", "to reveal", "to open up", "to remove constraints" continues with that basic meaning in most of its usages, with one major exception. About 1850, a new interpretation begins to appear. It is said of a "series of organisms showing progression from simpler or lower to higher or more complex types".

Around the middle of the 19th century this new idea began to appear and today the word primarily means "to evolve from lower to higher". We have to ask ourselves, what was happening at this time to change the meaning this way. When I say 1850 and add 7 years you know that I am 100 years after the Battle of Plassey in 1757 and at the high watermark of British imperialism. In 1857, the sovereignty of India passed from the East India Company to the Crown itself and India became "the greatest gem in the British Crown" and so forth. This was also a period of major Darwinism intellectually in which concepts of evolution were also saying that things go from lower to higher. More importantly, imperialism and colonialism asserted that countries go from lower to higher and what was lower were the colonies and what was higher was the civilization of mother countries. If you look at the *Illustrated London News* between 1850 and 1900 you will see reports of explorers who discuss "primitive peoples" living in these conquered countries. Who are these "primitive people"? These are people who were alleged to have primitive religions, primitive arts and primitive music.

Why call it the "Third" World? And why "under-developed"?

This viewpoint of India, Africa and other countries continues today. By the 1920's and 1940's it changed slightly and instead of being known as primitive people they were simply known as backward people, backward countries and backward societies. So from primitive they became backward. You know the rest of the genealogy. From backward they became underdeveloped and from underdeveloped they became developing. That is where they remain today—as developing societies. To put it in political terms, what became known as the Third World. What was the First World? Obviously, the First World was the United States and its allies. The Second World was the Soviet Union and its allies. The Third World? About 75% of the rest of the world's population became Third. The statement is amazing in its ethnocentric arrogance and yet that term is basically accepted today to describe most of the people in the world.

This interpretation of going from inferior to superior had a particular impact on India in almost every respect. In order to understand that impact, it is necessary to look at the writings of travellers and reporters to India before the 1900's. I am not romanticising the writings of Huang-Tsang or Fa-Hien or Marco Polo, or even the writings that are found in the Mughal period—in the Akbar Nama or such texts. Even if we bring it up to persons such as Sir Thomas Roe, the Ambassador of James I, or we discuss some of the very early reports of the Agricultural Commissions in this country, we will find a very different

society than one that was "primitive," "backward" or "underdeveloped".

Here we must introduce the issue of indigenous resources. I am suggesting that indigenous resources are fundamental to the idea of development. This is not a totally new concept. The use of phrases such as "local resources", "local felt needs", "people's participation"—all of those are part of the standard vocabulary of development workers in most parts of the world. They are included in most donor agency characters and manifestos and they are part of almost every apex, intermediate or primary voluntary groups discussion.

The first question is what does indigenous mean and what are indigenous resources? The word indigenous means, very simply, whatever is born in that area. It is clear from that very meaning that indigenous resources cannot be something that are transposed from another culture or other institutions. Indigenous resources are those which are closely associated with the specific area with which development is involved. The issue of development itself revolves, knowingly or unknowingly, around this central question of indigenous resources.

If we look at the history of what is involved we will observe that indigenous resources were the very first to be attacked in this country and in this culture by the colonial and the imperial powers. One may say that it was almost a necessity of western colonialism to assume that the cultures, ideas and insti-

April, 19
tutions
ferior to
Through
was not

In fa
and, in
importa
and lega
even th
Arthasha
the cent
local la
opposed
then, ki
in overr
points
that hav
tance of
were sis
of India
of over
British p
though
centraliz
the diffi
India, c
The Brit
cept of
in the l
concept
tributary
been the

Loca
amongst
of the n
18th and
unfortun
the idea
going a r

tutions of the people governed are inferior to their own ideas and institutions. Throughout earlier Indian history this was not the case.

In fact, the idea of local institutions and, in particular, of local laws were so important that throughout the classical and legal texts of India, and this includes even the centralized texts such as the *Arthashastra*, it is indicated that the king or the central government may not override local laws, unless those laws are clearly opposed to the interest of Dharma. Even then, kings are advised to be very careful in overruling local laws because, the text points out, some kings who have done that have been assassinated. The importance of local laws and local institutions were so central in the history and culture of India that no ruler would have thought of overriding them—that is until the British period. Even the Mughal emperors, though they were far more oriented to centralizing than the rulers that arose in the different wars between kingdoms of India, did not go as far as the British. The British introduced a whole new concept of imperialism that had not existed in the history of India. That was the concept of centralized empire rather than tributary kingdoms which had previously been the usual method of administration.

Local laws and local institutions were amongst the first and the earliest victims of the new colonialism that arose in the 18th and the 19th centuries in India. This unfortunately was at the same time when the idea of development itself was undergoing a new definition. In this new defi-

inition, development did not emphasize "to reveal" or "to unfold" or "to remove constraints", but rather "to go from inferior to superior". That was part of the new doctrine of Darwinism and evolution and it could be conveniently applied politically to the relationship between the countries that were governed and the colonial powers. It was not a long step from discussing primitive organisms such as amoeba and paramecium to discussing primitive societies and primitive people and to determine that primitive was clearly inferior and to label wholesale the institutions of these colonialized countries as primitive.

One of the first targets in India was the practice and institution of agriculture. Indian agriculture is, even today, in most western texts, labelled as primitive agriculture. In fact one of the most common descriptions of the agricultural system of India is to call it a primitive system. We call the plough that is used by the farmers a primitive plough. We condemn this major institution of agriculture on which Indian society has existed for well over five thousand years as "primitive". It was a gigantic step (backward) to insist that "primitive" agriculture change to the recent western chemical-based agriculture.

The religions of India were also described as primitive. The Hindus particularly were identified as believers in a primitive religion which was riddled with idolatry and superstition. Today this is still a major image and stereotype of Hinduism. In the same way Europeans

"Arthashastra" advised kings to respect local laws and customs

Unfair comparisons of Hindu folklore with Christian classics

misinterpreted folk religion in their own cultures, they were making the same misinterpretation with respect to India. They compared Hinduism at its folk level with Christianity at its elite, philosophical level. Obviously when you make that comparison, the differences in the religions are enormous. Had Hinduism been compared in its philosophical level as found in the Upanishads, the concept of Atman or Brahman, the idea of Reality, with philosophical Christianity—ideas of St. Thomas or Augustine—the comparisons and the understandings would have been very different.

But, that did not take place: What took place was a comparison of gods at the village level with Christianity at its elite, monotheistic level. Even today many believe that Hinduism is a polytheistic religion and that Christianity is a monotheistic religion. Neither of those statements are correct. Hinduism is a monotheistic religion; it is a monistic religion. It is a pantheistic religion; and it is a polytheistic religion. By the same token, Christianity is also a monotheistic religion; a pantheistic and a polytheistic religion. It depends on the level of practice—whether it be by the village peasantry of Mexico or Italy, or in elite priestly philosophical discussions—those interpretations will vary. In any case, Hinduism was given this branding and that continues to this day. One of the most widespread of the Episcopal Hymns, which was found until recently in the Hymnal says :

*"What though the breezes blow soft
Over Ceylon's spicy Isle*

*Where every prospect pleases
And only man is vile
In vain with lavish kindness
The gifts of God are strewn
The Heathen in his blindness
Bows down to wood and stone..."*

In other words, it does not really matter what God does, the heathen bows down to wood and stone and this is the best you can expect of primitive, superstitious people.

Once this branding had been made, the culture itself was understood to be primitive, backward and inferior. The pity was that many people who belonged to the Indian intellectual classes went along with that interpretation of Indian culture. They also agreed that it was primitive, inferior, and backward. That in essence becomes the cradle ground of development. With that agreement it now became necessary to bring in a transposed technology and new institutions—political, medical, legal, educational institutions—not as an afterthought, not in a sly, secret way, but with all of the clear arrogance of imperialism.

Macaulay, in his famous "Minute on Education" said that one good shelf of British literature was worth all the books that India had produced and that it would be the aim of the educational system in India to produce people who, while Indian in colour and in appearance, would behave like Englishmen in all other ways. These would be the people who became the foundation of the Indian Civil Service. With their ideas, their

concept of
of the
colonialis
a Govern
This conce
deeply int
It is the
viour of
Governme

Develop
genous sys
were repla
of British
preceding
Someone
issue is wh
This conce
from the cl
which was
the balance
the purpose
imbalance,
again. It w
guilty or in
balance. T
in a village
harmony w
technologic
legal system
whether Ro
ples of law
were quite c

The poli
Political Pa
that develop
peculiar an
ence of the
under a cor
idea of uni

Th

concept of bureaucracy and their mistrust of the people (because fundamentally colonialism is based on mistrust) they built a Government that was based on mistrust. This concept of mistrust now extends very deeply into the fabric of Indian society. It is the foundation of the daily behaviour of the present bureaucracy and Government of India.

Development meant that these indigenous systems were to be replaced. They were replaced. The Anglo-Saxon system of British law established that every legal proceeding is an adversary proceeding. Someone is against someone else. The issue is who is guilty and who is innocent. This concept of law was quite different from the classical Indian concept of law which was that Dharma or harmony or the balance has been put out of order and the purpose of law would be to right the imbalance, to make things harmonious again. It was not a question of who is guilty or innocent; but how to restore the balance. That concept was fundamental in a village society because balance and harmony were crucial. In the urban and technological society out of which the legal systems of the west had grown—whether Roman or British—the principles of law and the needs of the law were quite different.

The political system of a Parliament, Political Parties and other institutions that developed as a result of the very peculiar and particular historical experience of the West were now understood under a concept of universalism. This idea of universalism is still one of the

most dominant of western cultural values. It is unfortunately one of the foundations of the United Nations operations today—that what is good in the West is good around the world. That same chemical medical system of the World Health Organization is good anywhere in the world. It is universally applicable. The United Nations believes that its charter of human rights—in terms of western Anglo-Saxon law—must be human rights around the world. We have seen it in the development phenomena in terms of the women's movements. Once again a situation that is felt within the problems of women in the West is universally applicable around the world.

The same is true of another phenomena that is just beginning to arise in India. This puts a new and a very unfortunate interpretation on Indian society to separate people into age groups, so that the old and the young are separated from each other. This process has already gone a long way in the West, particularly in the separation of the old, who sadly are understood to be unproductive people. They are put into separate homes, separate institutions and given specialized treatment that is sometimes patronizing, sometimes welfare, but essentially removed from the main stream of the society. This, of course, has never been the case in India where old and young have been the two greatest sources of educational transmission. We now begin to see aspects of these western values coming into India with development organizations arising specifically for the purpose of "benefitting" the aged.

The U. N. assumes that what is good for the West, is good for the World

I am happy to see Western ideas and projects fail in India

The concept of dividing people into age groups or dividing people into sex groups—these are all part of a transmission of different institutional systems and alien cultural values.

The result of this very aggressive drive under colonialism and imperialism—whether that imperialism was political, cultural or economic does not really matter a great deal—came in an analysis of development in this country which said that the main problem of development and the main obstacle to development is the people of this country! The people are so tradition-bound and so backward that it is going to be almost impossible to develop the country. This amazing and most arrogant concept said that the very foundation of the culture had to be changed if development was to take place! This was also one of the minor chants of the Government of India itself. The ideas and the institutions of the people, it claimed, must be changed. The emphasis on indigenous resources has exactly the opposite awareness. It is the planners who must change their ideas. It is the Government which must change. Development must be built and indeed can only be built on the institutions of the people.

The effect of this attack on indigenous resources was very tragic. It was to result in a very substantial lack of confidence of the people in themselves. It was to produce a mentality of passiveness. The new mentality said: "We cannot do anything for ourselves. We are dependent on you to do for us." That mentality is now one

of the major hurdles of development programming. Indians themselves began to adopt a very negative attitude towards their own culture and their own country, with expressions such as "Oh well, we are only Indians. It does not really matter for us. Please sahiv you take that. We are only Indians." This attitude carried over to Indian products—if fountain pens, one had to have a Parker or, tooth-pastes had to be Colgate, or radio to be Gruning or tires had to be Firestone. Whatever it was, if it was foreign, it was much better, and if it was Indian, it was only Indian.

This attitude had, and continues to have, most regrettable results. But fortunately it never really penetrated fully into the village level of Indian society. There the people took a different attitude and many of them resisted these mentalities that have now been subscribed to by a whole generation of Indian intellectuals, many of whom had been educated in the west as a form of "development" activities. It was considered highly developmental to give scholarships and fellowships and bring elite Indians to the west where they could be "properly" trained in understanding and ideas and then come back to this country. A number of them did not return which some lament as being a "braindrain". In my judgement it is probably better that they did not return to bring even more of these culturally offensive ideas into the country.

This lack of people's confidence and passiveness is itself one of the major reasons why many of the development

development ourselves began attitude towards own country. "Oh well, we really matter take that. We attitude carried —if fountain marker or, tooth- or radio to be be Firestone, foreign, it was Indian, it was

d continues to ults. But fortun- enetrated fully Indian society. Different attitude ed these menta- n subscribed to Indian intellec- d been educated "development" d highly develop- ps and fellow- ans to the west "properly" trained eas and then y. A number of ich some lament in my judgement at they did not e of these culta- the country.

s confidence and of the major the development

programmes have been unsuccessful. To emphasize indigenous resources is to validate the heritage which most people of this country still use as their foundation. There is no possibility of any meaningful development without the restoration of confidence, since confidence and development go together. The only way that confidence will be restored is by voluntary agencies and the government and others validating the existing cultural heritage and ideas and institutions. Not because it is a sentimental, romantic or nostalgic thing to do, but because it helps to reaffirm the personal experience of centuries of living that much of the people of this country have had. Because to emphasize indigenous resources gives more than lip service to concepts such as "power to the people", "people's right to make decisions about their own lives" or "learning from the people". Many of these are today little more than empty clichés and slogans. An emphasis on indigenous resources reaffirms these ideas as central and these ideas will necessarily have to be given more than lip service if development is to be meaningfully achieved.

It is not necessary to indicate in great detail the number of projects that have failed in this country—projects that were essentially based on alien ideas, on alien institutions, on transposed technology. It really did not matter how powerful was the organization sponsoring those ideas—whether it was the family planning drive of the Ford Foundation, or whether it was the agricultural technology of tractors and pesticides and chemical fertilizers

which, unfortunately, are now to be found dominating in every agricultural college of India. Most of these projects I am delighted to say have been failures in this country. It is my hope that one day the agricultural colleges will create a major department of organic people's gardening which is not based on the expensive debilitating system of western agriculture. So long as development plans are based on western concepts the number of failures will rightly continue.

The use of indigenous resources is a meaningful village entry strategy—meaningful because it can gain the confidence of the people honestly rather than by gimmicks. A leading Indian development Institute, funded by the Government of India told me that their village entry strategy was to take a bunch of pills and go to the village a few times and distribute those drugs. Once this was done it was possible to plan and work with the villagers. Such an ignorant and dishonest approach does not lay any foundation for meaningful village entry strategy. Indigenous resources can make a major difference in project success.

Even if all this were untrue, if all this evidence were without any historical basis and if all the statements made here were false, one still must consider the futility of the pursuit of non-indigenous resources. It will never be possible to produce in India enough automobiles, for example, that is equivalent to the situation in the west. If that were achieved we should all die of pollution. China wisely ruled out the

Are we sure that Allopathy is better than Grandmother's remedies ?

The Western system profits the rich —at the cost of the poor

pursuit of that kind of transportation. In the field of medicine it will never be possible to produce physicians in sufficient number or enough accessible and inexpensive hospitals and a supply of drugs to supply all the people in India through the western allopathic system. All you can do is to make the resources available for the rich at the expense of the poor. This is the greatest danger in following a model that is based on alien technology. To sustain that model the poor have to pay for it. It is the rich who always benefit from the western legal, medical, educational, technological, political and economic systems. When development organizations build legal aid programmes they contribute to that exploitative system. It is true as well when they build hospitals, or use or advocate the use of pumpsets and diesel or pesticides and chemical fertilizers. When they use these they help only to increase the profits of multinational companies and contribute to the power of the rich. For the landless labourers and small peasants are without those resources. All these indicate the clear futility of the pursuit of non-indigenous resources. The use of such scarce resources and the practice of pesticides, for example, are under heavy attack even in the west. Many countries have banned varieties of pesticides and medicines. Unfortunately and with great danger those that are banned are now profitably dumped in India and South East Asia.

Indigenous resources are the only way by which dependencies can be avoided. If development is accepted as an activity

of relying on one's self, then indigenous resources are the genuine methods by which dependencies will be avoided. When people cannot supply resources to themselves it is not genuine development. I am not advocating a museumised or fossilized culture which continues on the basis of a romance with ancient India. Development first means the removal of constraints that become sources of exploitation. The sources of exploitation need to be removed, be they local or native or indigenous. I am not supporting those indigenous institutions. What I am saying is that indigenous resources are the soil and the root on which new ideas can be grafted. A mango tree cannot be grafted to an apple tree. Alien institutions and ideas cannot be grafted to Indian systems. Modifications and adaptations may be necessary but the foundation must be indigenous.

Indigenous resources are a method of preventing exploitation in a society. If exploitation is central to the whole question of underdevelopment, the more we use resources which are scarce the more those resources are capable of exploitation. This is another aspect of indigenous resources that is particularly important especially for activist and neo-marxist groups who discuss the question of resources seriously. We must change our understanding of resources to an understanding that resources are far wider than simply saying that land or labour is the fundamental resource, as some of these groups argue.

The indigenous resource position says

that
able yo
knowle
knowle
western
medicin
once yo
cine, o
can be
the svil
ource.
Any on
is local
As long
ource,
resource

It m
words i
avathis
(person
through
bed slo
ple of t
those w
fic. The
quack s
in Cana
prescrip
purpos
When
of medi
you beg
tive lin
you see
the mo
the wor
salutary
look at
that we
in smal

that because resources are locally available you do not require specialized knowledge for their control. Specialized knowledge is at the base of western resources, technology and medicine and of exploitation itself. But once you are using Grandmother's medicine, once you are using a system which can be taught to most of the people in the villages, then everyone has the resource. Anyone can pick the neem leaf. Any one can find the bark of a tree that is local, to make a paste for a massage. As long as you cannot control the resource, you cannot exploit by selling that resource.

It may be of some value to say a few words about folk medicines. The Manthra-vathis of the folk system of medicine (persons who treat snake, scorpion bites through holy ashes and chanting prescribed slokas) which is used by most people of the country are held in contempt by those who imagine themselves as scientific. They say that this is a superstitious quack system of medicine. Recent reports in Canada show that 60% of the medical prescriptions are ineffective for the purposes for which they are prescribed. When you start with a system of medicine that is 40% effective and then you begin to add the enormous exploitative financial cost of that medicine, then you see you may be dealing with one of the most repressive medical systems that the world has ever produced. Here it is salutary particularly in South India to look at the early medical folk systems that were practiced and still are practiced in smaller villages and ask whether those

systems are not a far better foundation of development, rather than more and more chemicals under the control of multi-national corporations.

The objective of a programme of indigenous resources is to make local resources and particularly the resources of knowledge, which is a fundamental resource, more widely available. It is that resource of specialized exploitive knowledge which enables the lawyers to bleed the people in this country. It is that knowledge resource of exploitive medicine which enables physicians to become a special group—one of the highest paid in the society. It is knowledge that is the resource. Take that resource and awaken it in the people in as many areas as possible and you will limit the amount of exploitation. It must be done in the field of education where universities now charge enormous capitation fees and where the degrees they give are not worth much. Alternative educational systems can remove the resource from the hands of the specialists. Stimulate technology that people themselves can repair with materials that are locally available and you remove the power of the technicians to control those resources. Indigenous, resources, then, is also a method of preventing or minimizing or reducing exploitation which is fundamental to the question of development.

We talk about learning from the people, but the truth is that our education system is based on a top-down approach. "I am the specialist. I teach you and you teach some one below you

*How important is "Literacy" by itself?
Was Christ or Krishna 'literate'?*

What is the use of 'employment' that separates children from mother?

and they teach someone below them and finally we teach the people in the village." But as a matter of fact, our educational system is quite impoverished and it ignores an enormous body of knowledge. There is a big fashion in development organizations for what is called literacy. There are people who think that literacy is of the highest importance and illiteracy is a terrible curse. I cannot help asking what University Buddha went to, or how literate was Krishna, or what were the degrees that Christ had in this exercise of literacy. But that apart it is important to recognize that the oral tradition, that is to say, the illiterate tradition, is a culturally significant phenomena. What does literacy mean? Literacy is not knowledge. Literacy is not wisdom. Literacy is not education. Literacy is the ability to read and write the local language. That is it. Even an illiterate person like myself is able to communicate in India and understand many things that are going on. That is no less true of people in the villages.

More important is what happens when you replace an oral tradition with a literate tradition. Many beneficial things in the society die. What are some of the casualties of a literate society? One of the most important is personal communication. To the extent that a society emphasizes literate communications, it de-emphasizes oral and personal communications. The traditional educational system of this country based on the guru-chela concept was an oral tradition. It is a fact that India has what we call the oldest living literature today because of

the oral traditions, not because of the literate traditions. The Vedas and other texts were all orally transmitted by pundits. They were in early times not even permitted to be written down. It was that oral tradition that ensured their survival and not a literate tradition which has interpolations and corrections in the margins of the text. Imagine what would have happened to Indian music had that music been a literate system. Had it been written as western music is written, there would be no Indian music. Indian music is based on a parameter of the *rag* or the *tal* within which all of the spontaneity, all of the personal creative expression is displayed. Reduce that to literacy and you destroy that creativity.

In many European countries, no dominant cultural concept of guesthood is fundamental. Continuous daily personal relationships are on the contrary a dominant part of Indian society. One of the greatest complaints of western societies today is the enormous de-personalization of people. It is not simply an issue of romantic nostalgia. It is a serious problem of mental illness in a society where people receive therapy because they do not and cannot find enough scope for substantial contact and personal recognition and personal relationships. We should thus examine literacy programmes as we should critically look at other projects that have been introduced as part of alien ideas and institutions.

It is important to re-examine very critically other "development" program-

because of the
 edas and other
 transmitted by
 early times not
 written down. It
 at ensured their
 tradition which
 erections in the
 gine what would
 music had that
 em. Had it been
 is written, there
 is Indian music
 of the rag or the
 spontaneity, all
 ve expression is
 to literacy and
 activity.

ountries, no do-
 of guesthood is
 daily personal
 the contrary a
 in society. One
 ints of western
 enormous deper-

It is not simply
 nostalgia. It is a
 mental illness in a
 receive therapy be-
 cannot find enough
 al contact and
 and personal
 d thus examine
 s we should criti-
 ojects that have
 of alien ideas and

re-examine very
 pment" program-

mes including balwadis and creches, which split up families and take children away from their parents, putting them in the hands of strangers in the name of employment. Indeed, we must re-examine the concept of employment itself and ask ourselves to what extent development agencies are building programmes which put people into humdrum, boring, uncreative work day after day, considering it development, simply because it provides them with a few rupees. Employment is understood in the western world to be a fundamental form of personal identification. People are identified by their jobs, by their form of employment. In moving in those directions we may often be doing acts which are quite underdevelopmental. This is to say, quite uncreative, quite unrevealing. Many "income generating" projects are some

of the worst curses of existing development programmes.

Beyond exploitation, and beyond indigenous resources the fundamental issue of development must be the revealing of the creative genius, the inner person, the higher aspirations of a people and a society.

Indigenous resources are not a romantic accessory to the issue of development. Indigenous resources are at the very heart of developmental activity, and ought to be at the heart and head of development organisations.

(C/o Indian Cultural Development Centre 3 Montieth Lane, Madras 600 008.)

□

Wanted Agents Throughout Bharat for **VIJAYA BHARATAM**

Nationalist Tamil Weekly
 deposit @ Rs. 7/- per copy
Minimum 5 Copies

Subscription

Annual : Rs. 70/-

Half Yearly Rs. 40/-

For Details Contact

Circulation Manager,
VIJAYA BHARATAM,
 86, Patel Road,
 Perambur,
 MADRAS-600 011



Kisan Sammelaan in Jaiprabhagam

Jaiprabhagam Holds Kisan Sammelaan & Tribal Women's Conference.

The Rural Development Centre at Jaiprabhagam, set up by the DRI near Balrampur in Gonda district of Uttar Pradesh, is a triple confluence of Education, Awareness and Activity. Last month several important programmes were conducted there :-

1. Kisan-Sammelaan Gramodaya Vidyamandir and Programme.
2. Annual Function of Chinmaya.
3. Tharu Tribal Women's Training Programme.

A very purposeful Kisan Sammelaan of the entire district was held on March 2. It was attended by some 800 farmers. The participants realised fully that such educative and constructive conferences are the real need of the day. Here the cultivator could learn how to make his efforts more fruitful with the help of latest knowledge, sharing of useful experiences, and chats with experts in the various fields.

These experts presented informative talks on the application of science and appropriate technology, crop-protection, village industries, cattle-farming, bee-keeping, and growing of hedges and oilseed crops, followed by question-answer sessions, which were extremely useful and lively.

Agriculture-specialist Dr. S.K. Ojha, Horticulture specialist Shri K.P. Singh, Deputy Agriculture Project-Officer, Village-Craft Officer Shri L.K. Tiwari, Vegetable expert M. Istiaq Ali, Cattle-farming expert Dr. Shrivastava, DRI technical expert Dr. Naval Kishore Vajpayi and DRI Agriculture, Fishery and Bee-keeping Superintendent Shri Chandrashekhar Singh narrated their experiences and expressed their technical opinions in the various sessions organised at the conference.



melan

ed informative
of science and
crop-protection,
e-farming, bee-
of hedges and
by question-
were extremely

Dr. S.K. Ojha,
Shri K.P. Singh,
Project-Officer,
L.K. Tiwari,
Shri Ali, Cattle-
rivastava, DRI
Naval Kishore
ture, Fishery and
endent Shri
narrated their
and their technical
sessions organised

Institute of Rural Technology, Allahabad : A new Successful experiment

Mahesh Chandra Sharma

The Institute of Engineering and Rural Technology, Allahabad, is a highly developed and impressive Engineering Institution. The complex extends over some 50 acres near Prayag Railway Station. It has developed from a small experimental school into a huge institution, determined to achieve something new. In 1955, it started as a 'Civil Engineering School'; in 1962, it developed into 'Allahabad Polytechnic'; and in 1981, it assumed its present form as 'Institute of Engineering and Rural Technology.

We have many engineering institutions in the country. Many pioneers have built up successful academic institutions. But, it is something unique to work with a determination to set up an educational institution as a laboratory for social change. They want to develop this institute for research in the quest for a happy and prosperous rural society. I was, therefore, very keen to go and see the institute for myself. I was very eager,



Cottage Spinning in Sankargarh

as a DRI worker, to get myself intimately acquainted with the various voluntary efforts in the quest for rural reconstruction.

I reached Prayag on the morning of March 8 by Prayag Raj Express. Here I stayed with the Director Shri R.N. Kapur as a member of the family. Surrounded by staff quarters and student Hostels, I found the atmosphere very congenial for study and observation.

I went round the whole complex in the company of Shri Shatrughan Singh. Being a student of Political Science and Sociology—and a worker in the socio-cultural field—I am quite innocent of technical and engineering subjects. As such I could be only an attentive listener at the teaching Faculties and in the Laboratories. The way my Guide explained everything to me in intimate detail and with great enthusiasm even to a layman like me, proved that he was

IERT trains students, produces goods and markets them !

at least as much of a social-reconstruction worker as a technician. I could, therefore, get a fairly good idea of this technical complex, its development and efficient administration. I could also see their new attitude to make experiments, and not be stuck in traditional ruts.

Academic engineering laboratories do train students; but they do not normally engage in production and marketing. However, the I.E.R.T. thinks along very different lines. They showed that these

very labs, which train and teach, can also produce goods and services. The Faculty for Administrative Training itself, Shri Kapur felt, should prove its real marketing and administrative skill. With this end in view, an Industrial Department was set up, with centres for production. Today this Institute supplies wooden and steel furniture and other equipment to Indian Railways, on the basis of competitive tenders. Here is a brave new enterprise for an educational institution to have embarked upon.

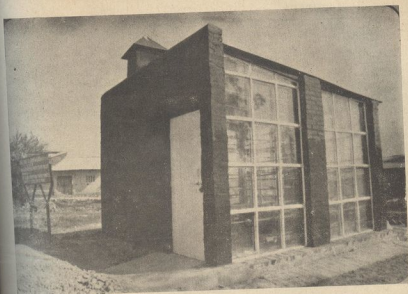


The learned author, Mahesh (R) with Shri Shatrughan (L) & Shri R.N. Kapur

But even more of note is the attention in the production in the development. "Faculty of R speciality of planning of government, or requires youth training but it is difficult from the "naukrity, attaching to mes. It is this formal education. The I.E.R.T. aimed oriented or degenerated but at establishing

Manthan

uch, can also
The Faculty
itself, Shri
real market-
With this
Department
production.
wooden and
equipment to
sis of competi-
ve new enter-
institution to



Seasoning Plant, Gohari

But even more important and worthy of note is the involvement of the institution in the process of integrated rural development. The formal creation of the "Faculty of Rural Development" is a speciality of this Institute. Today the planning of projects undertaken by the government, or by voluntary organisations, requires youth trained in specific subjects; but it is difficult to keep their psyche free from the "naukri" or designation mentality, attaching to these formal programmes. It is this mentality which makes formal education narrow in its conception. The I.E.R.T. aims not at an examination-oriented or degree-awarding education, but at establishing some developmental

models of rural reconstruction with mass-cooperation, aroused through the consciousness of social idealism. My basic quest for seeing and understanding this institution was also that. For this I went to visit a rural reconstruction centre directed by the Institute at a hamlet named Gohari, only 12 km. from Allahabad.

Prof. M. Shahi of the Rural Reconstruction Training Department of the Institute was my Guide on this visit. Shri Shahi, before joining this Institute as professor, was associated with the constructive programmes of J.P. in Bihar. The Gohari Centre was established some ten years

*How the criminal village
of Gohari was tamed*

Today Gohari is a beautiful centre of development work

ago. In spite of being so very close to Allahabad, Gohari is not linked by any major road. Social evils and economic backwardness had made it a virtual den of criminals. People were scared by the prospect of having to pass by it. Social workers had to undergo a long struggle while trying to establish the centre at this place. They had to work hard for a long time to win the confidence of the local people. These people belaboured the first social worker who went there and snatched away his watch and other articles. The Director of the Institute, Shri Kapur, rejected the idea of lodging a complaint with the Police or seeking Police assistance. He tried to win the

confidence of the people through mass-contact and at last their efforts were crowned with success. Today Gohari is a beautiful centre of development work. People have a place of honour for this centre in their hearts.

But old habits die hard. What with the paucity of social cooperation and the ignorance of the residents, the criminal mentality is still lingering. They do not have direct confrontation with the Development Centre, but they make their existence felt in the Centre.

Because of the reconstruction work along the approach road, new localities



This is IERT's School in Gohari



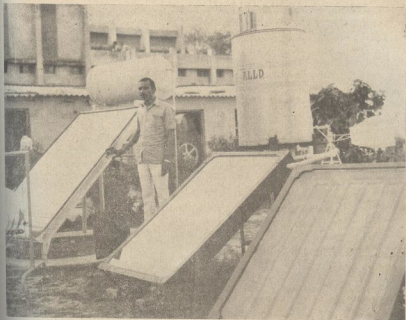
are springing up along the approach road which once a day, for the passers-by, is no longer a place of activity, although the shape and colour are available.

The 'Gandhi' Development Centre, a form of community worker's conference, Hospital, Women's Centre, Primary School are living examples

ugh mass-
orts were
ay Gohari
ment work.
ar for this

What with
n and the
e criminal
ey do' not
the Deve-
make their

ction work
localities



In quest for alternative sources of energy

are springing up beside the road. The road which once struck terror in the passers-by, is now busy with economic activity, although it is still in a very bad shape and conveyance is not easily available.

The 'Gandhi Chabutra' of the Gohari Development Centre has assumed the form of community congregation and worker's conference centre. The Gaushala, Hospital, Womens' Tailoring Training Centre, Primary School and Market-place are living examples of the tireless efforts

of social workers. As an economic self-sufficiency programme—including training of cultivators, employment and administrative cooperation as well as the guidance of various industries by the centre—It is a source of great inspiration for workers of voluntary organisations.

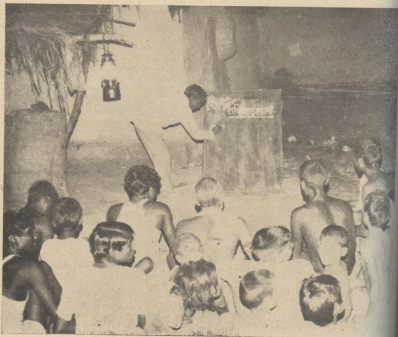
Wood-craft, steel-craft, potteries, match-box-making, leather work, making cups and plates out of leaves, oil-crushing, soap-making with inedible oils, fabricating agricultural implements and marketing of all these products are activities

*The Gandhi Chabutra has
become a Community Centre*

A cluster of villages is the right unit for development

which cannot be performed single-handed. The capital investment in these industries has largely been boosted by the Government and the Institute. It is also not easy for them to survive in the open-market competition. But taking full advantage of the protective measures adopted by the administration, these industries have developed to a stage which can be termed as a piecemeal effort to develop the technique of rural-reconstruction work.

Shri Kapur regards the 'Vikas Khand' (Development Block) of rural reconstruction as rather too big a unit. Our society is illiterate, the means of communication are meagre, and poverty, rampant, so that it is difficult to organise on the basis of Nyaya-Panchayat or even big village-clusters. Accordingly they have drawn up a blue-print of one Development-Centre in the centre of 6-8 villages, so that people can be inspired to cooperate through activity and training.



Village Night School

'Vikas Khand'
rural recons-
big a unit. Our
means of com-
and poverty,
cult to organise
achayat or even
accordingly they
-print of one
the centre of 6-8
n be inspired to
y and training.



Self-employment Centre, Gohari

They have established four more sub-Centres, at Gohari, Hajigangj, Barhaiya and Yusufpur. At all these centres there is at least one whole-time worker of the Institute.

As chance would have it, a meeting of the workers connected with the extension-centres of the Gohari Reconstruction Project was held when I was there. Thus I had the opportunity to attend this meeting along with Dr. R.N. Prasad, the Head of the Rural Reconstruction Development of the Institute. We were also accompanied by about 20 students of the Post-Graduate Diploma Course. It

was quite an experience to share views with these young men. They worked with great idealism; but they seemed to be so depressed by socio-economic problems, they simply wanted to have 'service' (naukri) under the scheme of Rural Development! A great deal has yet to be done to infuse in them the self-confidence to work in a voluntary Rural Development Organisation.

The method of decision-making process and of the reporting of achievements at the meeting appeared to be very systematic, combining the formal administrative skill with the informal

*Naukri, Naukri Naukri—
that's what all of them want*

Let every technical institute be a production centre

fraternity of workers. The activities of Gram Vikas Samiti, Mahila Mangal Dal, Yuvak Mangal Dal, School and Balvadi, Tailoring Training, Health Programme, Literacy Campaigns and Night Schools in all the Centres were duly reported in great detail so that without visiting all these centres, I could still have a very clear idea of the programmes conducted there. A welfare organisation of local labourers is also being attempted at these centres. This experiment also is, in the main, constructive, so that organised labour may not only raise anti-exploitation slogans, but they may also plan to work out their own welfare, establish institutions for the future welfare of their children, as well as enhance their capabilities for self-employment. Last but not the least, they are taught to resist with their united strength all conspiracies to exploit them and inflict social injustice on them. This experiment is unique and the Institute deserves hearty congratulations for the same.

It was a rich experience to meet the workers. In general they are all salaried men with families. The psychological, economic and administrative difficulties of making salaried men feel like social workers can well be understood. This is also an experiment worthy of emulation from the view-point of rural development. The provision in the Seventh Plan for aiding the voluntary organisations for Rural Reconstruction has greatly increased the possibilities of their indirect governmentalisation. Voluntary organisations shall have to be extremely vigilant to ward off the temptation of indirectly

assuming the role of the bureaucracy. I had a discussion with Shri Kapur and Dr. Prasad on this point and they seemed very conscious of the need to make voluntarism all the more effective.

I.E.R.T. is mainly an institute for technical training. But their involvement in the activities of rural reconstruction is playing a very important role in evolving an appropriate technology for integrated development in this field. How to have more skilful irrigation through easier and cheaper means and less strenuous labour; how to save fuel in domestic consumption; how to make ovens and stoves more efficient and handy; how to utilise alternative sources of energy—all these and other investigations are carried out and passed on for practical demonstration in the various reconstruction centres. I could not go into how successful is the correlation of research and academic functions of the Institute with their direct activities of rural reconstruction, except as a social worker. But I do feel that if every technical training institute and academic centre embarks upon such experiments, we should be able to present better indigenous models of integrated development with mass-cooperation and involvement. The present mass-inertia needs a powerful effort for the village community to move forward. These experiments of I.E.R.T. Allahabad can prove to be very useful and exemplary.

My aim here is not to present a balance-sheet of the activities of the

(Continued on page 58)

PROFESSOR
much as lay li
news broadca
darshan's nev
that they do
is happening
upon in their
headed by A.
and P.C. Jos
vaguely share
informed of
relevant to hi

Disconten
persons conc
to know and
this is no
by the fac
tune in to th
Gandhi's as
the incident
Prime Minis
from South
adviser saw
up to cover
sent away
Shankar rep
the hell are
AIR and Do
long suffe
bureaucracy
of Parliamen
moving bure
it from falli

An atten
here to prov
journalists a
note should
draft leading
sals to impro
sis in the fir

News Coverage & Values in Press, Radio & T V

M. V. Desai

PROFESSIONAL JOURNALISTS as much as lay listeners of All India Radio's news broadcasts and viewers of Doordarshan's news coverage have long felt that they do not get to know what really is happening. This has been commented upon in their several ways by committees headed by A.K. Chanda, B.G. Verghese and P.C. Joshi. Their dissatisfaction is vaguely shared by almost everyone, well informed or in search of information relevant to his or her life and livelihood.

Discontent has also been voiced by persons concerned with the citizen's right to know and access to information. That this is no idle talk has been underlined by the fact that Rajiv Gandhi had to tune in to the BBC to hear more of Mrs Gandhi's assassination. There was also the incident at a recent meeting of the Prime Minister with foreign journalists from South Asia. When his information adviser saw a Doordarshan team lining up to cover the PM's address, they were sent away helter-skelter with Mr. Mani Shankar reported to have asked: "What the hell are the TV boys doing here?" AIR and Doordarshan news coverage has long suffered from interference by the bureaucracy. Political unease in and out of Parliament has not succeeded in removing bureaucratic blight or prevented it from falling into a safety-first net.

An attempt has therefore been made here to provide a basis for discussion by journalists and interested citizens. This note should be taken as a preliminary draft leading to a set of concrete proposals to improve news coverage and analysis in the first instance by All India Radio

and Doordarshan. This note has four parts and touches upon:

1. Inadequacies of the newscast and causes for dissatisfaction;
2. comparisons—qualitative and statistical—of news coverage by AIR, TV and four Delhi newspapers;
3. the state of newscast by AIR and TV stations away from Delhi and indications that the coverage in State and regional languages, by AIR, TV and newspapers, is likely to become still poorer;
4. a recapitulation of approaches to news values in the western world and their approximation to the reality of processes and event, whether in the market economies or India.

TO BEGIN WITH, it may be useful to trace the inadequacies of the newscasts of All India Radio and Doordarshan to their legitimate sources or causes. It might then become clearer as to which of the seeming drawbacks and difficulties are inherent in the conditions under which these newscasts are produced. And which others are there which are remediable? There may then be need for clearer policy guidance, greater professional competence and a keener news sense, more balanced newscast, better infrastructure and working conditions, and so on. But any improvement will first depend on an analysis of the conditions, considerations, and news values which govern the working of the news rooms in All India Radio and Doordarshan.

The smallest politician gets more attention than the biggest scientist

If journalism is invariably a race against time and space, it is even more so with radio and TV. For instead of some 40,000 words or 40 columns of editorial matter in a morning newspaper, the broadcaster has to accommodate all news of the day within a period of 15 to 30 minutes, i.e., in some 1500 to 3000 words. Secondly, there will always remain with TV a tendency to select news items which lend themselves to visual presentation. This can crowd out something newsworthy but visually dull.

In addition, there are other characteristics and factors, such as :

1. Partly as a result of the very tight format, AIR and TV newscasts cannot give the details and countervailing circumstances. Therefore news sounds bald, unsatisfactory and incomplete. The remedy lies in seeking greater concreteness and balance, assuming that news fall is varied and adequate, editing is done professionally, and more broadcasting time made available for current affairs.

2. Owing to incompleteness of coverage, there obviously is a shift of emphasis and distortion in presentation. When radio and TV say that all was quiet in Ahmedabad on the day, barring two incidents, a listener or viewer is in no position to decide if it is advisable to make a trip to Ahmedabad or to move about freely in the city.

3. Tremendous importance is given to news emanating (a) from official quar-

ters and (b) in New Delhi. Frequently these news items have as their peg a function or speech associated with the Prime Minister. It is therefore inevitable that even when the attempt is to furnish news without emphasis on personalities, it appears that AIR and TV newscasts make a calculated effort to give importance to members of the government and of the ruling party. There is no doubt that right from the Information Minister downwards, every news-controller (officials, professional news directors and editors and pressure groups) wants to prove his loyalty and dependability by throwing the limelight of good publicity on whoever are in power or known to be influential with the powerful.

4. If this overweight of political personalities is to be reduced, detailed exercises will have to be done on how events can get delinked from personalities and be so narrated as to give just hard news. This is initially and essentially a political decision. But it will need high professional competence to be carried out faithfully.

5. The studied effort in AIR and TV newscasts seems to be to give an impression of normalcy, business as usual and, when there is an accident or calamity, to play down its seriousness or impact. This can be quite misleading. Here they need to take to heart the advice given by the Prime Minister to 38 editors of newspapers from all parts of the country on 9 September: "The press is generally so obsessed with politics that even the smallest politician gets more space in

April, 1987

newspapers th
do not mistrust
the press not
news. Nor do v
mouthpiece."

To the exte
concentrate on r
and publicise the
in power, it shou
the imbalance i
ways :

1. Is the ne
news-casting me
Centre and in the
mingly from offic
biased, incomple
can be done to
governmental an
that kind of new
gathered? Do th
have that nose fo
sources of non-gov
this kind of new
training? Who will

2. Is it possible
or viewers' clubs wh
alert enough to poin
they seriously think
official newscasts? If
better idea about t
their audiences, th
attempt to satisfy the
viewers are not organ
can the media crit
help?

3. Is it possible
even to quantify the

newspapers than the biggest scientist...I do not mistrust you...We do not expect the press not to give what it regards as news. Nor do we want the press to be a mouthpiece."

To the extent that radio and TV concentrate on news from official sources and publicise the activities of politicians in power, it should be possible to correct the imbalance in two or three different ways:

1. Is the newsfall with the official news-casting media adequate at the Centre and in the States? If it is overwhelmingly from official sources and therefore biased, incomplete and inadequate, what can be done to provide more non-governmental and varied news? What is that kind of news? Where is it to be gathered? Do the official journalists have that nose for news? What are the sources of non-governmental news? Does this kind of news gathering call for training? Who will provide it?

2. Is it possible to activate listeners' or viewers' clubs whose members would be alert enough to point out every day what they seriously think they have missed in official newscasts? If AIR and TV have a better idea about the news interests of their audiences, they might make an attempt to satisfy them. If listeners and viewers are not organised and articulate, can the media critics and journalists help?

3. Is it possible to concretise and even to quantify the damage or deprivation

which is inflicted on listeners and viewers because of the inadequacies of news coverage and presentation? In what ways does the present style of the official media play down the activities and concerns of other public institutions and political parties? Which are the real-life situations (say in an IRDP district or a drought-or flood-stricken area) where the official media fail their target audiences who stand to gain from relevant and comprehensive news coverage?

ON ORDER TO pinpoint the actual difficulties, it was felt that a study of the most significant or widely displayed news segments of the press, AIR and Doordarshan might help. For this, four Delhi papers—*Indian Express*, *Times of India*, *The Hindustan Times* and *Patriot*—were taken up, as also the 9 p.m. broadcasts of AIR news and 10 p.m. news telecast by Doordarshan. From the newspapers, ten major stories from the front page and the main news page inside were considered. Any story prominently displayed on these pages with at least a two-column headline was counted a "major" story for this purpose.

A general impression is that the broadcast media give more of official news than the privately-owned press. (Official news is news about, or relating to, the government.) But a closer scrutiny shows that if ten major stories in each medium are taken into account, there is not much to distinguish the government-owned media from the press. The press also covers and gives prominence to official news. Nearly two-thirds

*The Press is as obsessed with
New Delhi as Radio and TV*

But Press gives much more non-official news than Radio or TV

of the news in the government media are official news, mainly from the Central Government. The proportion of the Central and State official news in the press is only slightly less than in the government-owned media. But differences are not significant.

Only when it comes to non-governmental news does the press certainly cover much more of it as compared to the AIR and Doordarshan newscasts. It also gives much [more of bad news, whether about corrupt officials or untoward events. This analysis, however, is restricted to ten major stories only from the four Delhi newspapers. They provide a much more extensive coverage of other events, most of which is not official news. This must give the press an overall different image as a news gatherer and purveyor.

There is another common factor between the government media and press: the origin of major news items is mainly the national capital and the state capitals. Only a few stories emanate from other places.

If one compares radio news bulletins with newspaper coverage, again taking into account their 15 major stories only, Table 1 suggests that only about a third of the radio news stories figure among the major stories in newspapers. But nearly a half of the radio news is to be found in the television bulletins.

TABLE 1
News items highlighted by the AIR

and TV and also covered by newspapers—*Indian Express, Times of India, Hindustan Times and Patriot.*

AIR	TV	IE	TOI	HT	PAT
104	58	33	28	32	34

NOTE : The period of study was seven days in early August 1985. News items on sports and the weather are excluded.

This brings out an interesting point. Though the newspaper highlights and radio and TV news are similar in being largely attributable to Central and State governments and in originating mainly from New Delhi and State capitals, the items covered are not all the same. The newspapers do depend upon official sources for their news diet. But the selection they make is somewhat different from the selection made by the official media.

It is clear that out of the news emanating from official sources or relating to Government, the press picks up items which are some-what critical while the radio and TV pick up those which speak well of Government. So, obviously, journalist in newspapers also do not look for news from sources and places other than New Delhi and State capitals. There is little news from mofussil towns and villages. News about drought and hunger, as among the people of Kalahandi in Orissa, is not broken until after the visit of a VIP.

As for TV news, the availability of visuals often determines newsworthiness of the items included. Items with visuals

April, 1987

are usually relating to... ment in Delhi or... capitals. Only in... visuals from non-go... from mofussil tow... foreign news items w... as many as those fr...

Sources and 1... and 10, 1985,

Government : Cent... States

Non-governmental... Foreign

NOTE : Visuals fro... Union Min

So the question... readers, listeners and... they want or ought t... on radio and from T... question. There is no... ment of their needs or... But as persons intere... as concerned citizens... that the answer would... their views on the rol... their hours of work an...

If one's primary exp... informed, the question... about what? Doings... are a major concern

ered by newspapers—
of India, Hindustan

TOI HT PAT
28 32 34

d of study was seven
early August 1985.
as on sports and the
excluded.

an interesting point.
aper highlights and
are similar in being
to Central and State
a originating mainly
nd State capitals, the
ot all the same. The
pend upon official
ews diet. But the
is somewhat different
made by the official

out of the news
ial sources or relating
press picks up item
at critical while the
to those which speak
So, obviously, journa-
also do not look for
and places other than
capitals. There is little
towns and villages.
and hunger, as among
andi in Orissa, is not
e visit of a VIP.

s, the availability of
mines newsworthiness
ed. Items with visuals

are usually relating to the Central govern-
ment in Delhi or its activities in State
capitals. Only in a few cases are the
visuals from non-government sources and
from mofussil towns. Surprisingly the
foreign news items with visuals are nearly
as many as those from New Delhi. It is

doubtful if all the foreign news with
visuals is telecast because of newsworthi-
ness. There is reason to think it is inclu-
ded just because visuals were readily
available and the foreign suppliers are
hard pushers as well as producers of high
quality visuals :

TABL 2

Sources and places with visuals shown by Doordarshan between August
1 and 10, 1985,

Government : Centre	45	New Delhi	51
States	21	State Capitals	17 (including GOI personalities/)
Non-governmental	8	Other places	6
Foreign	41	Foreign	41
	<hr/> 115		<hr/> 115

NOTE: Visuals from State capitals also include visits or activities attributable to
Union Ministers and Central Government sources.

So the question remains: Do the
readers, listeners and viewers get what
they want or ought to from newspapers,
on radio and from TV? It is a different
question. There is no systematic assess-
ment of their needs or news requirements.
But as persons interested in media and
as concerned citizens it may be argued
that the answer would partly depend upon
their views on the role of news media in
their hours of work and of leisure.

If one's primary expectation is to keep
informed, the question is: Information
about what? Doings of the ruling class
are a major concern of news gathering

and dissemination. The news media
served well as sources of information
about political developments. But they
seem to fail in educating the masses.

One consequence of the type of news
media we have is the development of media
by the elite for the elites and more impor-
tantly the emergence of a headlines culture.
The general run of the readers and listen-
ers have time for just the headlines about
major developments and do not bother
about news interpretation, analysis and
details. Also there is obsession with
politics in the news media. Why is it
that the contents of news media seem
to be of little relevance to the common

*Why there are too many foreign
visuals in Indian TV news*

Development of the media is by the elite and for the elite

man's day-to-day concerns? Or is this what the common reader wants?

Another look at the news contents of radio, TV and newspapers was restricted to what can be arbitrarily described as headlined news or the major stories displayed on the front pages for a period of 20 days between April 1 and April 10, 1985 and from 1 August to 10 August 1985. During this period a study was made of the 313 news items highlighted by All India Radio, 228 stories featured on Doordarshan (for ten days August 1-10) and 200 news items which

were found pre-eminent in the four Delhi newspapers.

These news items were sourced to their origin, as dealing with matter concerning the Centre, State Governments, non-governmental activities or foreign affairs. Predictably, the Union Government predominated in the coverage by AIR and Doordarshan (45.7% and 46% of all the items, respectively). Taken together, State and Central Governments provided in AIR's newscasts some 68% and in telecasts some 60% of the news. Doordarshan has the distinction of giving the highest coverage to foreign news.

TABLE 3

Sources of news items highlighted by AIR, Doordarshan and Delhi newspapers during April 1-10 and August 1-10, 1985. (Figures in brackets give the percentage. TV news was scrutinised for ten days only.)

	AIR	TV	IE	TOI	HT	PAT
Total items	313	228	200	200	200	200
Government : Central	143 (45.7)	105 (46.0)	85 (42.5)	71 (35.5)	74 (37.0)	73 (36.5)
Government : States	70 (22.4)	33 (14.5)	54 (17.0)	32 (16.0)	36 (19.0)	41 (20.5)
Non-governmental	53 (16.9)	39 (71.1)	60 (30.0)	68 (34.0)	64 (32.0)	51 (25.5)
Foreign	47 (15.0)	51 (22.4)	21 (10.5)	29 (14.5)	26 (13.0)	35 (17.5)

It is perhaps inevitable that the Delhi newspapers should be both flooded with and overwhelmed by news from New Delhi. During the same twenty

days, a tally was taken of the cities and areas from where the most prominent news items emanated.

Here the newspapers seemed to be

more under the shadow of their immediate sources of news than radio or TV : one half or more of the stories had New Delhi in their date-line. Here, again, TV stood out with its emphatic selection of a substantial number of foreign news items.

in the four Delhi
were sourced to
with matter con-
te Governments,
ities or foreign
e Union Govern-
e coverage by
(45.7% and 46%
ectively). Taken
ral Governments
scasts some 68%
0% of the news.
inction of giving
oreign news.

The result is that news from within the country (excluding New Delhi) hardly finds mention or display. With the newsfall from the States nowhere more than ten per cent, there is much food for thought in Table 4 for those who never tire of talking about a new international information order but are totally unmindful of the imbalances that distort the news flows as between New Delhi and State capitals, and State capitals and other towns (not to speak of the urban centres and rural areas) :

Table 4

News places in AIR, TV and the press
(Figures are in percentages; period :
1-10 Aug. 1985)

	AIR	TV	IE	TOI	HT	PAT
New Delhi	48	46	59	58	48	53
State capitals	29	20	25	21	25	18
Other towns	7	6	4	4	13	10
Foreign	16	28	12	16	14	19

AS BETWEEN India's different newspapers and among competing channels of communication (print, radio and TV) one would expect news coverage to vary in content and emphasis. This diversity of sources and interpretation is partly what plurality in news angles as well as democratic dissent is

about. So news coverage and values will vary not merely from region to region and country to country but also between media organisations.

This is brought out with some emphasis in Table 5. It indicates the number of stories which were deemed to be important by media organisations in New Delhi. The figures underline the extent to which these news items were found to have been given similarly prominent treatment in the other newspapers and broadcasting organisations. They also bring out the proportion of stories highlighted in common.

For the purposes of this comparison, a selection was made either of the 12 headlines or otherwise important news items broadcast by All India Radio and telecast by Doordarshan with similarly significant 12 stories displayed on the major news pages of four New Delhi newspapers, namely, *Indian Express*, *Times of India*, *Hindustan Times* and *Patriot*.

Table 5

Common stories displayed as significant items of news and highlighted by AIR, TV and Delhi newspapers, August, 1985.

	IE	TOI	HT	PAT	AIR
Indian Express	84	62	52	47	33
Times of India	43	84	41	33	28
Hindustan Times	41	35	84	28	32
Patriot	34	36	28	84	34
AIR	28	26	30	26	84
Doordarshan	84	23	26	24	27

There is too little news from state capitals and smaller towns

of the cities
the most promi-
seemed to be

Two little of national news in provincial papers

IT WOULD REQUIRE A separate and more detailed comparison to bring out the differences in news coverage and therefore, in news values among the media in States. In the years to come, the people living outside Delhi can be expected to turn increasingly to local newspapers in the language of the State or the region and to the regional news bulletins of AIR and TV. Studies in India and abroad have shown how the coverage of foreign news as a proportion of total news coverage has gone down since the Second World War in all important newspapers. Similarly there is reason to believe that there is in India less and less news over the years in newspapers in State and regional languages from sources and about events outside their linguistic, cultural and administrative region.

This trend owes itself partly to expenses of news gathering, partly to difficulties of coverage and transmission in spite of improved telecommunications, and partly to greater reader interest in neighbourhood or backyard news. Before independence, news about national or constructive movements and the public's curiosity made news coverage an element in national integration. Now the newspapers have no such magnificent and common obsession.

When we see the fate of AIR listeners and Doordarshan viewers of regional newscasts, the contrast becomes more stark. In these bulletins there is precious little of non-official and extra-regional news. This is particularly so in States

like Maharashtra, Tamil Nadu and West Bengal where the TV relay of some New Delhi newscasts is being replaced by local language bulletins, sometimes because these are in Hindi. The editors are therefore forced to open the door to every little piece of information from the State Government.

This is a loss to listeners and viewers. It should also be a source of anxiety to AIR and Doordarshan in their role as monopolies. For they fail to transmit news, voice casts and film from the central news units in Delhi and arrange the exchange of similar material among AIR and TV stations in the States. This trend reflects the increasingly unprofessional functioning of the AIR and TV news organisations both in New Delhi and the States. The subject is important enough to call for a special study.

Those of us who work in Delhi are naturally exercised by the poor news fare that is served by AIR and TV. But one needs to spare a thought for those who live elsewhere in the country. Their sources of news are getting thinner and more polluted. If this trend continues, their plight will be unsufferably worse in ten years time. In Bombay during the days when Mr Antulay was Chief Minister, the State Government's electronic news-gathering team was one of the most active and aggressive in the country. The result was that most of The non-official and non-Maharashtra news was pushed out to make room for Mr Antulay.

One can only make a brief and bald

mention of the reasons of the important "national news" outside their metropolitan down—perhaps not as a proportion of sold. There is a much the very centres of public transport bottlenecks paid to dispatch of news towns by aircraft, literate are turning to English and regional language of them have competed the metropolitan papers

As compared, however, quality metropolitan newspapers, the numbers are of medium and small moving up. Unfortunately of them a crying shortage and printed, hardly at an agency news service endable news coverage, frequently by persons grind, rags and "acknowledgment" of them.

This situation will after AIR has set up by local stations and Doordarshan centres. So the micro-Doordarshan centres will under-utilised as now, genuine uplinks for news over the country to be Delhi and other television. And so the listeners are to be content with local news for the most part by and large authority-

'News

Nadu and West
lay of some New
replaced by local
sometimes because
editors are there-
door to every
on from the State

eners and viewers.
ce of anxiety to
in their role as
fail to transmit
film from the cen-
i and arrange the
material among
a the States. This
reasonably unprofe-
the AIR and TV
in New Delhi and
ect is important
cial study.

ork in Delhi are
the poor news fare
and TV. But one
ght for those who
e country. Their
etting thinner and
trend continues,
ufferably worse in
ombay during the
y was Chief Mini-
ment's electronic
as one of the most
the country. The
The non-official and
was pushed out
Antulay.

e a brief and bald

mention of the reasons. The circulation of the important "national" newspapers outside their metropolitan centres is going down—perhaps not absolutely but certainly as a proportion of the total copies sold. There is a much higher demand in the very centres of publication; there are transport bottlenecks which have put paid to dispatch of newspapers to outlying towns by aircraft, train and taxi; the literate are turning to local papers in English and regional languages; and some of them have competed successfully with the metropolitan papers.

As compared, however, with good quality metropolitan and big city newspapers, the numbers and readership also of medium and small newspapers are moving up. Unfortunately they are most of them a crying shame—poorly got up and printed, hardly any of them taking an agency news service or providing dependable news coverage, owned and edited frequently by persons with an axe to grind, rags and blackmailing sheets many of them.

This situation will not improve even after AIR has set up by 1990 another 80 local stations and Doordarshan has a dozen more programme producing centres. So the microwave links between Doordarshan centres will remain un- and under-utilised as now, there will be no genuine uplinks for news matter from all over the country to be exchanged with Delhi and other telecasting stations. And so the listeners and viewers will have to be content with local and district news for the most part. This too will be by and large authority-oriented.

To ensure that newspapers, AIR and TV do not continue to provide a news coverage which becomes poorer each passing year, journalists and their professional organisations need to discuss news values and training of news persons without delay. Such national debate can hopefully pave the way to early remedial steps towards the provision of adequate reporting staff and professional news desks for the print and electronic media.

Some twenty years ago Johan Galtung and Mari Ruge set out an approach to news values. They sought to explain how news items get selected and newscasts get structured. They took us beyond the definition provided by Harold Evans.

To pass the test of the news-editor (copy-taster or gate-keeper), a story has to be of human interest. That is why Harold Evans said in 1963 that news is people. Northcliffe had an unerring eye on circulation figures and advertising revenues. So he put it slightly differently: "News is what somebody somewhere wants to suppress: all else is advertising." This is not far removed from the statement that the journalist's job is to comfort the afflicted and afflict the comfortable.

When it does, it has a social function. Here we come to the role of news agencies and newspapers in setting the agenda for discussion and pointing to directions in opinion formation. And we get involved in the role of media in society. We regard them as providing a forum for

*'News is what somebody somewhere wants
to suppress: all else is advertising'*

A journalist's job is to comfort the afflicted, and afflict the comfortable

public debate on matters of social concern. This societal role is available to media where the exercise of authority is open and accountable to the public, and decisions are reached after unrestricted debate.

Journalists often think of themselves as addressing that part of the public which is the opinion-forming and decision-making elite. They also, at times out of vanity, think that they contribute to the emergence of a consensus on major issues under discussion. This is perhaps at the back of Stuart Hood's mind when he describes news sense as "the ability to judge the language and attitudes permissible within the opinion-forming organisation of our society."

In Galtung and Ruge's view, for an event to be highlighted and news to be displayed, news coverage has to relate to the concerns of elite people and affluent nations. Or it should lend itself to be seen in personal terms. Or the event should be negative in consequences. All this has the result of emphasising—"accentuating"—the newsy characteristics or newsiness.

Galtung and Ruge suggest this is only a step away from distortion of reality. They believe that between the occurrence of an event, its news catching the reader's eye and its registration on his mind, there is at each and every stage of the intervening processes a tendency towards selection and, therefore, towards bias and distortion.

Before we come to the eight points in

the Galtung-Ruge analysis, a reference might be made to Denis MacShane's five considerations which he says weigh with every journalist. The are—

Conflict;
hardship and danger to the community;
the unusual (that is, something novel, odd, abnormal);
scandal; and
individualism.

All these elements go to make news. They explain the emergence of popular, tabloid and yellow press, investigative and cheque-book journalism, and an adversarial as well as a shotgun approach to news coverage.

The eight criteria indicated by Galtung and Ruge are—

1 Frequency	5 Correspondence
2 Amplitude	6 Surprise
3 Unambiguity	7 Continuity
4 Familiarity	8 Composition

To explain the criteria, they say that the relative importance of a happening or event has a direct link with the time-span and frequency of the outlet for news. For a daily newspaper, Longowal's murder or the promulgation of an ordinance on the electoral consequences of the death of an independent candidate in Punjab is more newsy than the research programmes in Ludhiana's Agricultural University or combing and mopping operations against terrorists in Gurdaspur district. If the story affects many people

or has a wide more newsworthy biguity and fact to be noticed relevant.

If the message clearcut, it is progress of agriculture of Andhra Pradesh of the corrupt officers income-tax department because news and complex matters most—the waters of floods in Assam world, however, increase in crude oil producing countries locally understood running a tractor the farmer in breeds relevance, ethnocentricity.

That is why explain correspondence Ruge say that "the hypothesis of value depending on event to our hopes and predictions. in news is important seems to go against familiarity and something out of the also news.

Five considerations and eight criteria that weigh with journalists.

or has a wider amplitude, it becomes more newsworthy and dramatic. Unambiguity and familiarity matter for events to be noticed, reported and to become relevant.

If the message is familiar, simple and clearcut, it is easier to convey it. The progress of agriculture in the dry districts of Andhra Pradesh or the official examination of the antecedents of allegedly corrupt officers of the customs, excise and income-tax departments is difficult to report because of its slowness, remoteness and complexity. The news next door matters most—for New Delhi a rise in the waters of Jamuna rather than the floods in Assam. In an interdependent world, however, a far away event like the increase in crude prices by the oil exporting countries has to be interpreted in locally understood terms like the cost of running a tractor or a diesel engine by the farmer in Punjab. So familiarity breeds relevance, cultural proximity and ethnocentricity.

That is why, when they come to explain correspondence, Galtung and Ruge say that "news" is "olds". This is the hypothesis of consonance, the news value depending on the closeness of the event to our hopes, expectations, fears and predictions. The element of surprise in news is important even though it seems to go against the two criteria of familiarity and correspondence. Something out of the blue or uncommon is also news.

In many of our newspapers, it is difficult to follow the sequence of debate or the chronological course of events. The desk does not maintain continuity of coverage. Yet the fact remains that an item that hit the headlines a few days ago will continue to be covered. Continuity of coverage, however, does not mean the item has the same significance as before.

Finally, every news-caster worries about balance and composition—in the layout of the front page, in the selection and sequence of different kinds of news. He will balance the headlines of leading stories, placing of photographs, selection of news from agencies and from the paper's own correspondents and the contrasting impacts of good news and tidings of death or disaster, as well as home fare and foreign stories.

Also, news stories have to catch the attention of the gatekeeper making his choices from and judgements on the day's newswall. Therefore it is equally necessary to remember how the pressure of time tells on the selection process in the sub-editors' rooms and news studios. As the hour comes for them to put the paper to bed, or go on the air, or to assemble the visuals for the telecast of news, only those items will pass muster which have "strong" news values. Frequently it happens that news is not news because it fails to get into print or broadcast or telecast.

□

More about the missing Saraswati Beneath the Sands of Rajasthan

By : Swami Sakhyananda

THE VEDIC RISHIS have sung the glories of River Saraswati in the hymns of Rig Veda. Agamas and Smritis pay homage to the holy waters of Saraswati and enjoin us to adore them in our daily worship and prayers. Tradition says that Maharshi Vaivaswata Manu, the first king of humanity, had his seat on the banks of Saraswati. The great Rajarshis and Brahmarshis of yore flourished on the banks of this sacred river. Many Smritis tell us that this sacred river disappeared at a place called "Vinasanam" (II:21) which is identified with the present desert of Rajasthan, and particularly with Anupgarh-Kalibangan area.

With all these traditional and literary evidences before us, our modern historians, tutored in the western school of Indological Studies, still hold that Saraswati is a 'mythical' river, having no reality in their historical sequence. They are not prepared to admit that India had a civilisation before Alexander's invasion in 326 B.C. In their view, Aryan civilisation had its cradle somewhere outside India, in the Russian Steppes or the Mediterranean coastal area—anywhere but in India! All historical speculation relating to ancient India is carried on, on the basis of this western theory fabricated in the nineteenth century. It has no relevance to India's age-old histories, traditions and culture.

Then the archaeological experts of the twentieth century stepped in with their newly developed 'scientific' methods of speculation to improve the findings of their elders. They made excavations in the Indus valley and the arid regions

of Rajasthan and Gujarat, and unearthed the ruins of more than forty cities buried underground. Some seals and tablets containing inscriptions in an unknown script were also found among the ruins. In their estimate, the ruins have an antiquity of 4500 to 5000 years. But experts have not been able to tell us as to who built this magnificent civilisation—nor the causes of its destruction. The script remains an enigma even today. In their ignorance they are advancing queer theories, like their seniors, about Aryo-Dravidian conflict etc., to explain the cause of destruction.

Regarding the history of Saraswati, the archaeologists have nothing to say, for it is beyond their scope of investigations. It is under such circumstances that the Surveyers of the Central Arid Zone Research Institute have come forward to offer some solution, at least with regard to the river Saraswati lost in the desert; they have discovered its diverse courses under the sand-heaps of Rajasthan desert.

The excavated cities are not very far from the courses of the river so far discovered in the desert. In this context, we here offer a solution to these problems by placing before the readers some historical facts, gathered from Indian traditional and literary sources, relating to the disappeared river Saraswati and the magnificent civilisation that grew on its banks.

From Rigveda, (X-5-64) it is learnt that in ancient days the two rivers Saraswati and Drishadvati, along with the five tributaries of Sindhu (Indus),

Varna in Bulgaria is actually 'Varuna' and Phrugia is Bhrigu

used to flow separately into the sea, which then extended far into the interior, like the present Gulf of Cambay, or the Persian Gulf further to the west. The opening of this Gulf of Sindhu was then known as Kachha (Cutch at present, meaning 'tortoise'-shaped). There were some Islands at this opening and in the middle of this Gulf. They were known under the Puranic names of Kusasthali (Dwaraka), Panchajanyam (present Mandvi-Kutch), and hamanakam (Sind-Hyderabad in Pakistan). The Eastern region of this gulf which comprises the present western Rajasthan and the vast plains round about Mathura and Kurukshehra, were then known as Vraja-bhumi, meaning pasture-land. It was highly fertile in olden days due to the flow of Saraswati and the canal system leading from it. We have no means to ascertain exactly at what point of time this state of geomorphological conditions prevailed. Still from the available sources, it may be inferred that this was the condition before 3100 B.C., i.e. beginning of Kaliyuga.

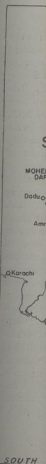
The people who inhabited this region and the coastal areas on the western side of Sindhu and the Islands during this remote period, were known as *Panchajanas*, meaning thereby five different peoples descended from the five sons of Yayati, known under the Puranic names of Yadu, Turvasu, Druhyu, Anu-Druhyu and Puru. Their descendants, the *Panchajanas*, are often referred to in the Puranas as *Asuras*, i.e., the original or major stock of *Arya-Kshatriyas* (*Purva-devah*). In course of time they came to be divided

into hundreds of clans and tribes, the most famous of them being *Yadavas*, *Haihayas*, *Kurus*, *Saindhavas*, *Yavanas*, *Dasarnas* and *Bhrigus*. The term *Panchajana* is applicable to each and everyone of these clans and tribes. They were all highly industrious and adventurous. Some of them, especially the *Bhrigus*, were great navigators, carrying on trade with foreign lands. Ancient *Phrygia* (*Brigia*) of Asia Minor and the west coast of south India, called *Bhargava-Kshetra*, were in ancient days their colonies.

'Phrygia' is modern English spelling, in Bulgarian (ancient Thrace) and other Balkan languages it is spelt as 'Brigia' and 'Brigya'. It is a corrupt form of 'Bhrigih' i.e. the colony of *Bhrigus*. Their original home was 'Bhrikukachha' at the mouth of Narmada. They were great navigators. With the assistance of *Yavanas*, *Panis* and other sea-faring traders of ancient Bharat, they colonised the west coast of south India, (called *Bhargava Kshetra*) and raised the land to civilisation. They also had occupied many places in the Mediterranean coastal areas of north Africa and Balkan peninsula, Bulgaria with its capital sea-port town *Varna* (*Varuna*) was their stronghold in Europe. From there they expanded their colony to Anatolia and established the ancient country of *Brugia* (*Phrygia*), by conquering the Amazon women rulers of the place. Ancient Greek tradition supports this view.

The *Panchajanas*, in early days, i.e. before 5000 B.C., were leading a pastoral life, rearing cattle, sheep and horses

Then, g
in these
and trac
bhumi,
raise cu
Mahabb
King Ku
known
river Gh



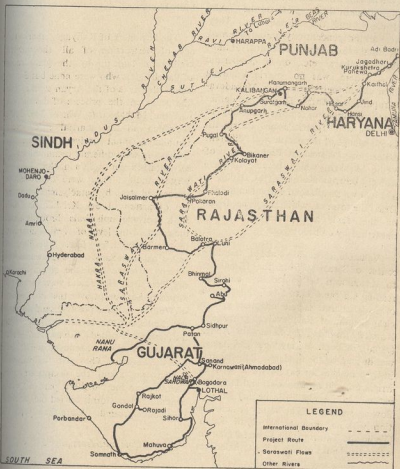
and tribes, the
being Yadavas,
Yavas, Yavanas,
the term Pancha-
and everyone
They were all
adventurous.
the Bhrigus,
aying on trade
cient Phrygia
the west coast
rgava-Kshetra,
colonies.

English spelling;
(e) and other
elt as 'Brugia'
rrupt form of
Bhrigus. Their
kachha' at the
ey were great
assistance of
er sea-faring
they colonised
India, (called
ed the land to
had occupied
rranean coastal
Balkan penin-
apital sea-port
s their strong-
are they expan-
dia and establi-
y of Brugya
the Amazon
Ancient Greek
w.

early days, i.e.
ding a pastoral
ep and horses

Then, gradually, they came to settle down in these regions, developing agriculture and trade. Canals were dug in Vrajabhumi, leading water from Saraswati to raise cultivation. There is mention in Mahabharat about a long canal built by King Kuru to water the fields of what is known as Kurukshetra. The dried up river Ghaggar is probably a remnant of

that canal. There was a network of canals in western Rajasthan also, dug out to water that region. When the canals became to many, and the flow of water became rather scanty, fresh supply of water was effected by tapping the courses Yamuna and Satadru (Sutlej). The different courses of Saraswati in Rajasthan desert area, now discovered, might



Kurukshetra was a city on a Saraswati Canal, dug by King Kuru

be the traces of those ancient canals dug up by the Panchajanas who inhabited this region in by-gone ages.

When agriculture and trade flourished, cities arose in these regions on the banks of canals and the coastal area. They were all independent city-states governed by different sub-clans of Yadus, Haihayas, Saindhavas etc., on a democratic basis. There was no overlord among them except their Great God, Mahadeva-Pasupati, and Mother Durga. The deities were worshipped in temples according to Aagamic and Tantric forms of rituals. The language of the people was different dialects of *Paisachi*, a Prakrit form of Vedic Sanskrit, which became obsolete with the dawn of Kaliyuga (B.C.3100). It had its own script, then current in Sindhu Desa, the form of which may be found on the seals and plates now being unearthed by archaeologists.

Valuable information about the long course of Saraswati from the Himalayas to Kutch can be gained by carefully reading Chapters 35 to 54 of Salya Parva of Mahabharat. These chapters give a clear account of Baladeva's pilgrimage to Kurukshetra along this Saraswati Apaga (canal), by boat. In my view, this Apaga was dug up by the Somarya Panchajanas in by-gone ages for navigation as well as irrigation, joining Saraswati and Drishadvati with the Aravalli (Pariyatra) streams flowing westward. The Saraswati civilisation with its innumerable Rishi Kulas (Vedic and Tantric Study Centres) flourished on the banks of this Apaga. Baladeva

visits many of them during his pilgrimage to the north, via Prabhasa and Bhriaga Kachha at the mouth of Narmada. It is certain from this pilgrimage account, that this Apaga had not dried up during Mahabharat war days.

The beginning of Kaliyuga marks the age of destruction of all the ancient civilisations built up by the great races of Panchajanas who were none but Somakula Kshatriyas of the Aryan stock. The first stage in the process of destruction was the Mahabharat War of 3067 B.C., in which all the martial races were annihilated. What survived of the ancient civilisation were different communities of agriculturists and traders in the cities of western India. They were destroyed in the second stage by cataclysms following the departure of Sri Krishna in B.C. 3031. Seismic upheavals brought about the rising of the level of Vrajabhumi and the sea-bed by a few feet. The flow of water through Saraswati Southwards was thereby arrested and the rivers became dry thereafter. Huge tidal waves from the Arabian Sea swept over the low regions of Western India, depositing sand throughout the region, and turned the place into a desert. It is called "Vinasanam" (Place of Destruction) in Manusmriti (11:21-2) and the Puranas. They give us valuable information about the "disappearance of Saraswati in the Northern part of "Vinasanam". Sandstorms buried the ancient cities underground. More than forty of

(Continued from page 58)

(From
in Kerala not only Nadars, they picked and one Christian relate to caste orga ble to visit Sway week-ends ?

Russia has been krishna Mission, RSS and Vishwa H Swamis have been Recently the birth Ramakrishna was RK Mission and a Calcutta.

Youth is interes munist have organ schools and col Shastra Sahitya P financial assistance Science and Techn launch Swadeshi Se must be clearly und not universal; it has The science of Hea in the West, but Ay Yoga is our science Russia banned its p

When EMS cla ed all the Funda Hindu, he has to l proved, even the unions captured a universities.

PANDURANG Andhra ABVP sv Osmania university

(From page 16)

in Kerala not only gave representation to Nadars, they picked one Hindu Nadar and one Christian Nadar! How shall we relate to caste organisations? What shall we do with TV, which makes it impossible to visit Swayamsevaks' homes on week-ends?

Russia has been trying to woo Ramakrishna Mission, even while attacking RSS and Vishwa Hindu Parishad. Many Swamis have been invited to Russia. Recently the birth anniversary of Sri Ramakrishna was observed jointly by the RK Mission and a Soviet delegation in Calcutta.

Youth is interested in science. Communists have organised a vast network in schools and colleges through their Shastra Sahitya Parishad, with massive financial assistance from the Ministry of Science and Technology. Should we not launch Swadeshi Science in a big way? It must be clearly understood that science is not universal; it has a national dimension. The science of Health led to Allopathy in the West, but Ayurveda in the East! Yoga is our science; but a few years back Russia banned its practice!

When EMS claims that he has defeated all the Fundamentalists, including Hindu, he has to be corrected and disproved, even though Leftist students unions captured all the three Kerala universities.

PANDURANGA RAO : Well in Andhra ABVP swept the prestigious Osmania university clean.

We can, and must, prove the scientific basis of our philosophy. We have to integrate the best in East and West. Kapil's concept of 'Time' is the same as that of Einstein. The Upanishads and Quantum Physics agree that matter and energy are basically one and the same. More and more western biologists recognise the idea of 'evolution' in our concept of 'Dashavatar'. The chanting of 'Om' changes our brain wave pattern for the better. German executives are beginning their deliberations with 'Om' chanting for 3 minutes, for quicker and sounder decisions!

Our problem is that religious leaders don't read Physics, and scientists don't read philosophy. Let us combine science and spirituality—and we will produce a million Vivekanandas!

DR. M.M. JOSHI : Bhagavad Purana was our People's Science. 'Yad Pinda, Tad Brahmamde'—as the atom, so the cosmos—that was our thinking, now confirmed by science. Basically, both capitalism and communism have the same materialist value system; our own value system was non-exploitative.

JOG : We cannot have Ram Rajya without the modern equivalent of Rama's 'Bow & Arrow'.

Dr. SUJIT DHAR : Ours is the oldest living civilization. The fact of our survival proves the superiority of our values and of our system. Obviously our race has faced a vast variety of vicissitudes in its long life. From time to time,

*Science plus Philosophy will
produce a million Vivekanandas*

'Veshi' and 'Sameshti', 'Srishti' and 'Parmeshti'

our thinkers and Rishis have re-interpreted our thought and re-integrated our institutions. The process of synthesis has been long, continuous and successful. There is no reason why we can't master our present problems and reach new heights.

M G VAIDYA : The very word 'Dharma' is derived from the root 'Dhru', to bind together. It is Dharma that integrates the individual through 'Veshi', the society through 'Sameshti', Nature or Environment through 'Srishti' and all consciousness (Chaitanya) through 'Parmeshti'. All these four unities constitute Dharma. All values are variations of Dharma.

M. SHIV PRASAD : The greatest insights are embedded in our Shastras. But what Shastra shall be our bedrock? I suggest that it can't be, say, Hanuman Chalisa; it can only be Veda. The Gita itself is the elaboration of just one Vedic mantra.

SHASTRY : They describe India—much smaller than USA, USSR and China—as a "sub-continent" so that they can divide us. They dub our society 'casteist', so that they can sub-divide it to no end. Actually Dharma unites, it does not divide—even as human organs make for proper functioning and not for division. We have a rich tradition of harmony. When some diehards objected to Ramanuja performing the last rites of a Harijan, he pointed out that Sri Rama had performed the funeral rites of Jatayu bird. And he added : "Man is not worse

than bird; and Ramanuja is not greater than Rama !"

We condemn Macaulay for many of our problems. Actually the whole world has about the same system. Let us adopt and improve that system, and not just condemn it. Let us make our temples the centres of our social life.

P. RAMACHANDRAN : We can't fight consumerism; we have to turn it to our advantage—by safeguarding consumer interest in terms of price and quality.

Let us form a Joint Ekatmata Front of all Swadeshi organisations, bridging all differences. Before long, everybody will recognise that the Hindu vote Bank is by far the biggest bank of them all.

However, we also have to think far beyond that. We must have a world view, what the Germans call Weltanschauung. Deendayalji's 'Integral Humanism' has Vedic roots. Marxist world view is purely physical. Freud's is vital. Our philosophy includes, integrates and transcends all other philosophies.

MADHAVAN : We have all heard of Tao of Physics, of 'Brahma being an expression of E-MC². We have to study Sanskrit and Shastras and encourage art and literature.

M. HARI : The Bharatiya Vidya Kendra, set up in Kerala, needs to be extended to the whole country. We should endow scholarships in basic subjects like Shyamji Krishna Verma did almost

April, 1987

a century ago
launch though
Review' and
also stop—an
Drain from Ind

SESHADR
Bombay colleg
are controlled
nists. I found
organ 'Qalam'
Big Business
University Hi
become a "M
organisations a
ing disinforma
RSS. We have
flood of positive

KRISHNA
versus Modern
Only a Great I
dilemma and bri

VENKATESH
are contradicted b
be a reconciliation
and government's

Dr. SUJIT D
are seized of that

SADASHIV R
are not particula
can't we avail of u
do national resear
rotten Parishat l
states?

RAMASWAMY
experts in national

a century ago. We should revive and launch thought magazines like 'Modern Review' and 'Triveni' of old. We should also stop—and reverse—the Manuscript Drain from India.

SESHADRI CHARI: Today in Bombay colleges literary organisations are controlled by socialists and communists. I found the communist literary organ 'Qalam' carry page after page of Big Business advertisements. Bombay University History Department has become a "Minority Cell". All these organisations and institutions are spreading disinformation about Hindus and RSS. We have to see that there is a flood of positive Information.

KRISHNA BHATT: Orthodoxy versus Modernity is an old dilemma. Only a Great Dream can resolve this dilemma and bridge this great gulf.

VENKATESH RAO: Old customs are contradicted by modern laws. Let there be a reconciliation of people's customs and government's laws.

DR SUJIT DHAR: The Acharyas are seized of that matter.

SADASHIV RAO: Our publications are not particularly successful. Why can't we avail of universities' facilities to do national research? Why can't Rashtrotthan Parishat be replicated in other states?

RAMASWAMY: Let us involve experts in national dialogues. Let us con-

tact Greens Party of Germany and the Friends of the Earth. It was men like these who saved the Amazon valley from a 1500-km long World Bank-financed railway line, the valley that generates 35% of all oxygen on earth.

SHASHIDHARAN: Only recently there was a big flare-up in Karnatak over that story in 'Deccan Herald'. But there is no sociological study of that traumatic phenomenon.

Let us use cinema, drama, folklore, Yatras and Melas for national revival.

PANDURANGA RAO: Thought comes before action. Mind is most important. The country needs facts, not propaganda. Let us induct promising young men and women into mass media. Let's train them in journalism, particularly English journalism.

It is no use complaining about missionaries and their schools. The point is: Do we spend even half an hour daily with our children? If we do that, we have nothing to fear. My children have been to missionary schools. But I can assure you they can argue with the Pope and explain Vedanta to him. On the other hand we have families with both parents working. Children return to a locked home, waiting for one of the parents to turn up. They are truly the 'orphans' of modernism.

Consumerism is a menace. All we need to cleanse our teeth is our forefinger and some tepid water. But these

*India, said Sister Nivedita,
needed 'Aggressive Hinduism'*

Vivekananda & Gandhi clicked because they touched Hindu heart

'Hidden Persuaders' (Vance Packard) want you to brush your teeth with a length of paste three times a day! All additives, whether for colour or for flavour, are poisonous; but kids are used in these ads, to sway whole families.

DR. SUJIT DHAR: Our target groups should be three: Youth, Women and Intellectuals.

IN THE CONCLUDING SESSION which discussed 'Appropriate Strategy and the Role of Intellectuals in facing the challenges,' Shri M. Hari said:

We are a wave of the Indian renaissance. There is much common ground between us and the intellectuals. Conferences like these should be held in various states.

We should not be surprised to see most intellectuals side with the Establishment. As Vijayan, leading cartoonist, pointed out during the Emergency, intellectuals are like our spectacles; they always rest on the nose (of authority)!

It is not easy to organise Hindus; they are so very individualistic. As Dr. Hedgewar, founder of RSS, used to say, organising the Hindus is like weighing a group of frogs. We should not confine ourselves to writers and artists; we should organise Sahitya-Premis and Kala-Premis. In Kerala, our Bharatiya Vichar Kendra is a very good platform. In the year of the Congress Centenary, we invited Achutha Menon, former Chief Minister (CPI) and Justice Krishna Iyer. Our

'Tapasya' is also a very good platform for a whole range of intellectuals.

P. PARAMESVARAN: We are not the only ones working in this field. PPST of I.I.T. Madras, is a small but significant effort in the same direction. Dharampal's 'Beautiful Tree' is a great service to the cause. We don't have to just swear by Vedas and close our eyes to the world around us.

T. LAKSHMINARAYANA: We should be confident of our cause. Let us put our opponents on the defensive. A good Swayamsevak can be more than a match for a comrade or a Padre. Practical problems are coming up all the time. We should have a Legal Cell to take care of issues at all levels of the judiciary.

DR. M.M. JOSHI: The world needs 'Hinduism Made Easy'.

R. GOPAL: Let us give the country what sister Nivedita described as 'Aggressive Hinduism.'

CONCLUDING THE DELIBERATIONS of the 2-day conference, Sri H.V. SESHADRI, General Secretary, RSS, said:

Let our actions match our thinking. Today Rashtrotthan has a hundred branches and hundreds of publications. Let it be an example for us all.

We don't have to be diffident at all. Many years back Ashok Mehta was in Udipi. Some socialist workers called on

April, 1987

him and asked what he thought. He said that the Party. After some time, Ashok Mehta told them that he was also the same, but he had a different explanation for it. He said that because here in India, the Hindus! Vivekananda said that the country only belongs to the Hindus. He said that when the name comes, it makes you feel a little bit of distress. You are not aware of the defects in your thinking. Their Aindu blood is in you. Gods you will have to worship.

Gandhiji also identified himself as a Hindu.

He added: "I have been in the pursuit after truth."

(Continued)

them have been the Archaeological Department.

According to the literary records, the present site of Mohenjo-daro belonged to Sainthi "Savvira" in the Harappa (Harapa) Salwas, a subclan of the "HARA-Yupia" for the workshop in Yupa-Skambha bha Sukta of Atharva (7). It is this Yupa-the Stamba or Stambha later days. Swami stated this fact.

Some other groups took place during

him and asked him why more intellectuals followed the RSS than the Socialist Party. After some silent thought, Ashok Mehta told them that his experience was also the same, but that, he had no explanation for it. Fact is that RSS clicks because here is the heart-beat of the Hindus! Vivekananda could rouse the country only because he had the courage to say: "Then and then alone you are a Hindu, when the distress of anyone bearing that name comes to your heart and makes you feel as if your own son were a makes you feel as if your own son were in distress. You may see thousands of defects in your countrymen, but mark their Aindu blood. They are the first Gods you will have to worship."

Gandhiji also succeeded because he identified himself as a "staunch sanatani Hindu."

He added: "Hinduism is a relentless pursuit after truth and if today it has

become moribund, inactive, unresponsive to growth, it is because we are fatigued! and as soon as that fatigue is over, Hinduism will burst forth upon the world with a brilliance perhaps unknown before".

Sunil Mukherji was a top Naxalite in West Bengal. He used to rave against Hinduism and Hinduism. Then somebody asked him if he knew anything about that subject. Sunil went to work. He studied the Scriptures. Today a mellowed Sunil is a more aggressive Hindu than you or me.

Our ancient society has survived trials and tribulations over the ages in reasonably good shape. The Hindu Renaissance brings tears of joy to most eyes.

Valmiki and Vyas would recognise this country and our people. Let us become modern smritikars. And the future is ours!

(Continued from page 52)

them have been unearthed so far by the Archaeological department.

According to Indian traditions and literary records, we may say that the present site of Mohen-jo-daro originally belonged to Saindhavas; it was called "Saurava" in olden days. The city of Harappa (Harayupia) was built by Sivas, a subclan of Anus.

'HARA-Yupia' is the place renowned for the worship of Hara (Rudra-Siva) in Yupa-Skambha extolled in the Skambha Sukta of Atharv Veda (Canto 10-Ch. 7). It is this Yupa-Skambha that became the Stamba or Sthanu-Linga of Siva in later days. Swami Vivekananda has clearly stated this fact.

Some other geological changes also took place during this memorable epoch

of Kaliyugadi: (1) Due to the rising of the earth's surface in the southern parts of Western India, the perennial flow of water through Saraswati and Drishdvati took diverse courses eastward and westward to join Yamuna and Satadru (Sutlaj), respectively; (2) the five tributaries of Indus joined together and took a new southward course to join the sea near Karachi, as we see at present; (3) some of the Islands in the South sea, like Dwaraka and Santimat, and the western coastal strips of South India were submerged for ever without a trace behind.

All these cataclysmic changes were effected probably between B.C. 3030 and 2830. Let research students see things in this new light. (Vivekananda Vijnana Bhavan, P.O. Punkunnam, Trichur-680002).

(Continued from page 36)

Institute. I have been trying to understand the direction and vision of voluntary reconstruction as such. In this connexion one more activity calls for mention. It is the establishment of a centre for the medical treatment, employment and training of the handicapped. The physically handicapped may not degenerate into mentally handicapped also—that is a very commendable experiment in this direction. The difficulties—economic, social and psychological can well be imagined. It is certainly a necessary task and a noble effort.

During my tour, I could visit only Gohari. The institute guides several other centres, chief of which are located in Baranpur and Shankargarh Development Block. Baranpur is a cluster of 6 villages, about 76 km. from Allahabad, and Shankargarh is another cluster of 6 villages, some fifty km. away. Village industries and appropriate rural technology are specialities at Shankargarh. Spinning, weaving, tailoring centres for

women distinguish the development efforts here; other activities are identical with those at Gohari.

A two-day sojourn was too brief for seeing such varied and spread out activities. But the high idealism and infectious enthusiasm of such illustrious people as Sarvashree Kapur, Shah, Prasad, Shatrughan and S.K. Narayan ensure the success of the Project. All honour to them.

The Director, Shri Kapur, is, by training, a Civil Engineer. He joined the institute as a professor but soon took over as a dedicated worker in the evolution of the complex. The magnificent dimensions of this reconstruction effort and the formation of a compact team of workers very much owes its inspiration to him. He is about to retire and now he would devote himself to developing an organisation of voluntary agencies named 'Gram Vishwa', sponsored by the DRI. In the next issue of 'Manthan', readers will find a report of the meeting of 'Gram-Vishwa' held at Pune on April 3-5.

राष्ट्रीय विचारों की अग्रगण्य सराठी साप्ताहिक पत्रिका

एकता

- * समकालीन गतिविधियों की सटीक जानकारी देते देते जनमानस को प्रबोधित करने का प्रभावशाली माध्यम,
- * कहानियाँ, महिला-जगत, बालविश्व जैसे कई ग्रन्थ स्तम्भ,
- * आकर्षक ताजसज्जा, सुरुचिपूर्ण साहित्य जाने माने स्तंभ लेखक
- * प्रति वर्ष किमान दो विशेषांक * प्रतिमास ५६ पृष्ठ
- * वार्षिक चंदा : ५० रुपये मात्र / एक प्रति का मूल्य : ५ रुपये मात्र

सम्पादक : आनंद हड्डीकर

संपर्क स्थान

'एकता' प्रकाशन, १३६० शुद्धवार पेठ,
नातूबाग, पुणे-४११००२

Pioneer