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Churn on diligently

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Editorial

**Wanted : A Quiet
 Moral Revolution**

A FEW MONTHS BACK, the Ministry of Education, Government of India published "*Challenge of Education : A Policy Perspective*." It has popularly come to be known as a quest for a New Education Policy. During the last four months there have been more than four thousand Seminars on the subject all over the country. (One of the more meaningful ones was held in the Deendayal Research Institute. Its proceedings appear elsewhere in these columns.) We can only hope and pray that out of this churning (*Manthan*) of the educational scene, something worthwhile will emerge to give a new and positive direction to Indian Education.

However, it must be said that the educational scene, even as depicted in this official document, is nothing short of dismal. First as to the quantitative aspect. Article 45 of the Constitution had laid down, way back in 1950: "The State shall endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years."

Thirty-six years later, we are nowhere near that target. Out of 9.69 villages, big and small, as many as 1.91 lakhs don't have *any* school. "Where schools exist, 40 per cent have no pucca buildings, 39.72 per cent have no blackboards, 5.50 per cent have no drinking water; 53.4 per cent have no playground and 69.5 per cent have no kind of library. As many as 35 per cent schools have a single teacher to teach 3 or 4 different classes," Says this Document. Nor is that all. There are schools where teachers turn up only once a month—to draw their salary. As a result there are no students in these "schools."

Although 76% of the population of the relevant age group do go to primary school, only 37% of them enter secondary school—and only 23% are still there in class VIII. While most other countries spend anything between 6 and 8 per cent of their GNP on Education, India spends a paltry 3%. As a result of increased enrolments and decreasing value of money, "the total expenditure per student per year, by the Centre and the States, has declined in real terms". The share of primary education—the

very base of the social pyramid—in the Education Budget has declined dramatically. It was 56% in the First Plan; it is only 36% today!

Only half of those who clear the primary stage, enter secondary school. And only 30 to 40 percent of them pass out of school. "These Boards of Secondary Education are perpetually the subject of acrimonious controversy for leakage of papers, masscopying, tampering with results and other unethical practices". The 'Policy Perspective' adds: "The quality and orientation of teaching is so unsatisfactory even in the best schools, that almost all entrants to the Medical and Engineering streams have to arrange for extra coaching."

University education has grown faster. Its share in the total Education Budget has gone up in the last three decades from 9% to 16%, at the cost of primary Sector. It is clear the Government has been neglecting primary education, and heavily subsidising higher education, with "ridiculously low fees." Many of our engineering and medical graduates leave the country. (For I.I.T. Delhi the percentage is as high as 67.) "There is a widespread feeling that the products of IITs are geared more to the requirements of the international technology market rather than to India's own needs for development."

Of the country's National Laboratories, less said the better. Most of them are warehouses of junk equipment from the West. None of these laboratories is oriented to solving the country's technical or industrial problems. When Morarji Bhai, as Prime Minister, sought to attach laboratories to concerned ministries/industries, there was a hue and cry from the do-nothing vested interests. As for our Defence laboratories, they are the hotbeds of regular sabotage, with foreign lobbies seeing to it that we do not become self-reliant in defence—or make any breakthrough in that sphere.

QUALITATIVELY, our education is even more disappointing. Over seventy percent of our population is agricultural; and they find that this education is altogether unrelated to their needs. This education does not make a farmer, a better farmer; it rather tends to make him a non-farmer! Our schooling does not make a man either a good clerk or even a good mechanic. The bulk of our graduates are third divisioners, quite unequipped to face life. And then there is so little money—even less respect—in the teaching profession that "teaching has become the last choice in the job market". Even in technical institutions, 20 to 30% of teaching jobs are always lying vacant!

This is not to suggest that there has been no progress in the educational field. There has, indeed, been an explosion in education. However, there has been a decline in content, in quality, and, of course, in disci-

pline. Even more serious, there has been a general loss of direction. Before Independence, private institutions like those inspired by Dayanand, Vivekanand, Gandhi and Tagore set the tone for national education. Today all that is gone. Shantiniketan has been governmentalised. So has been the Kashi Vidyapith, contrary to the Founder's express wishes. R K Mission and DAV institutions are busy getting themselves declared "minority institutions"—just to avail of the extra rights given to such institutions! Oh what a fall is here, our countrymen!

The state is controlling, nay, monopolising, Education, to control and condition the national mind. In the words of Sardar K.M. Panikkar, the State is "some demon of Hindu mythology, a Ravana with a thousand faces and a million hands, each hand wielding a different instrument of power. It is a Chenghiz Khan with the telegraph line. What chance has an individual against such an institution?" In the realm of education more than in any other, we are living in a topsy-turvy world.

The 'Policy Perspective' has blamed the NCERT, NIFPA and UGC for their failure "to improve the content and quality of education". These institutions are only creatures of the Education Ministry, which, in turn, is only part of the Government of India. The failure, therefore, is of the Government of India, and of nobody else. It is the GOI which has shown a singular lack of understanding of the paramount importance of the content and quality of education. Too often the portfolio of Education is given to a minor minister, who may not even be a member of the Cabinet!

WE SUBMIT that Education must concern itself with the all-round development of man—physical and aesthetic, mental and intellectual, moral and spiritual. Nothing less will do.

Government must allocate enough funds NOW to attain hundred percent literacy by the year 2001. It must encourage private agencies to open schools and colleges by making all such expenditure tax-free. Studies have shown that education has spread most and best where it is mostly private—e.g. Kerala—and least and worst, where it is mostly governmental—e.g. U.P.

If the Government can spare the money to provide mid-day meals and free uniforms and books, it is welcome to do so. But a more practical course would be to make education productive—so that it makes a farmer's son a better farmer, and a carpenter's son, a better carpenter. That is the only way to make school-going worth-while even for the poor families.

The Education Budget must be doubled—to 6 per cent. And the imbalance in primary, secondary and university shares in this Budget must

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be corrected. The "Policy Perspective" claims in more places than one that the 10+2+3 system has been accepted. Accepted By whom? Was anybody consulted? In the same year that we increased schooling by one year under the above scheme, China cut it by one year! Today a Chinese student graduates 2 years earlier than his Indian counterpart! Has anybody computed the cost—in material and human terms—of this excessive schooling.

It is a measure of the bankruptcy of official education policy that it does not say one word about English education. Here is a subject which taxes more of our time and resources than any other. On top of that, it brain-washes the Indian mind. It is like crucifying every new generation on the cross of English. And it is compulsory! Nothing could be more destructive of the national interest, more abortive of the national genius. Why can't the Government leave it to students and their parents to decide how many languages they will learn, and what these shall be?

Also why can't we permit a student to learn Physics with, say, Sanskrit and Economics? Why do we have to put them in the straight-jackets of arts, Science and Commerce? Is the word 'Inter-disciplinary' to be confined only to the dictionary? If there is one subject that, we think, should be compulsory, it is Environment; and here, it is not available in school even as a voluntary course!

For the trouble, as we said, is with a lack of direction and purpose. What the Education policy makers, therefore, need more than anything else is wisdom—a philosophy of Indian Education. And here, in the words of Oscar Wilde, what lies before us, is our Past. We have only to pick it up, for it to show us the way.

A S THINKER after profound thinker has pointed out, in the words of T.S. Elliott: "No culture has appeared or developed except together with a religion", which is, "essentially, the incarnation of the religion of a people." Not only is the future of a people rooted in its past—its religion, its culture, its philosophy—we happen to have the best of it all in the world. In the words of Theos Bernard, author of 'Hindu Philosophy', "Philosophy is an art of life and not a theory about the universe... It must be realistic as well as idealistic. All these conditions have been satisfied by the philosophical systems of India."

There is a Sanskrit saying to the effect that the lion's roar of the Vedanta doctrine silences all jackal cries of other philosophies. H. Zimmer (Philosophies of India), remembering this, calls the philosophy of Vedanta, "the world reverberating roar of Indian wisdom". We have to make this the sheet-anchor of our Education—and indeed of our life—if we are to

make good. Without it we will be a people without soul, a ship without anchor or engine.

Just think of the heights attained by the insights of our seers! To the man of contemplative vision, Hinduism reveals Perennial Philosophy enshrined in gem-like utterances such as *Eko Brahma dwitīyo nasti* (there is only one Brahma and nothing else); *Tattvamasi* (That art thou); *Ahimsa paramo dharmah* (Non-injury is the supreme Dharma); *Vasudhaiva kutumbakam* (the whole world is your family); *Ekam sad vipra bahudha vadanti* (Truth is one, the learned perceive it differently). "Philosophy" says Nikhilananda, 'saved the Hindu from religious bigotry.'

In the words of Dr. M. Verma (The philosophy of Indian Education) "Only such a silent moral revolution can save us" and, if we may add, the world. Coomarswamy quotes Romain Rolland as exclaiming: "Teach us to understand all things, Asia, teach us your knowledge of life; and learn of us action, achievement." Coomarswamy further remarks; 'All that India can offer to the world proceeds from her philosophy nowhere else has it been made the basis of sociology and education.' Dr. Radhakrishnan calls religion 'the master passion of the Hindu mind.'

So be it! Let us not forget that India is not just India; it is, what nobody else is; and it has, what nobody else has. As G. Lowes Dickinson says: "The real antithesis is not between East and West, but between India and the rest of the World" ('An Essay on the Civilization of India, China and Japan'). And in the words of Ruth Reyna, "India must not forsake her rich heritage. There is no greater destiny for India than to remain uniquely Indian" (Pioneer, April 1966). This is not possible unless we go beyond the moral vacuum of the Nehru period, back to Gandhi—and Aurobindo and Vivekananda and Dayanand, and the ancient sages, seers and seers. Today, we are still living on the diminishing but surviving moral capital of pre-Nehru years. But should this moral vacuum continue unchecked and become vacuous, we will be in for more crime, more corruption, more violence than we today realise. There is no time to lose.

Gandhiji used to say that every Hindu child should learn Sanskrit and study Gita. We must do that—and more. If the minorities want their own schools, let them have them, complete with minority religious-moral instruction. But all other schools must have Indian religio-cultural content, quality and spirit.

If the Government is serious about formulating a positive New Education Policy—and, indeed, a Policy of National Regeneration—it must move in this direction, firmly, clearly and fast. If it does not, the conclusion will be inescapable that it does not mean business; that all it is doing

is playing with words, to amuse itself and its gallery. We hope it is realised that nation-building involves more than winning an election or talking of the twenty-first century. It is a test of courage, of conviction, of character. We hope and pray that, weighed in these scales, the Government will not be found wanting. □

Educational Humour

.....There is, on the whole, nothing on earth intended for innocent people so horrible as a school. To begin with, it is a prison. But it is in some respects more cruel than a prison. In a prison, for instance, you are not forced to read books written by the warders...In prison they may torture your body; but they do not torture your brains.—BERNARD SHAW

Nothing in education is so astonishing as the amount of ignorance it accumulates in the form of inert facts. —HENRY ADAMS

Examinations are formidable even to the best prepared, for the greatest fool may ask more than the wisest man can answer.—C.C. Colton

It is better to be able neither to read nor write, than to be able to do nothing else. —WILLIAM HAZLITT

Colleges are places where pebbles are polished and diamonds are dimmed. —ROBERT G. INGERSOLL,

The average Ph. D. Thesis is nothing but a transference of bones from one graveyard to another. —J. FRANK DOBIE

When you educate a man, you educate an individual; when you educate a woman, you educate a whole family.—DR. CHARLES D. MCIVER

So, I wonder a woman, the mistress of hearts,
Should descend to aspire to be Master of Arts;
A ministering angel in woman we see,
And an angel need covet no other degree. —CHARLED NEAVES

Education in Ancient India

AS THE OLDEST continuous civilization in the world, India has the oldest tradition in Education. The oldest literary record of mankind is the Veda, and the word Veda itself comes from *Vid*, 'to know'.

The Vedic seer sees—and hears—as many scholars as he sees frogs! "Your every limb seems to grow larger, as you converse with eloquence on the waters" (Rigveda, VII, 103).

To begin with, all organised education was sacerdotal. (Even the famous universities of the West—Oxford, Cambridge, Harvard—started off as schools for priests.) In ancient India, too, education was organised round the need to preserve the sacred lore and bequeath it to the next generation. This ancient school was basically a one-teacher institution, with the scholarly Brahmin instructing Brahmin boys in his 'Ashram' in sylvan surroundings. As the prospective student presented himself and bowed low, he was welcomed by the Guru ('*Gur-ru*', 'dispeller of darkness') thus: "To Prajapati I commit thee. To the god Savitri I commit thee To the waters, to the plants I commit thee..... To Heaven and Earth I commit thee..... To all beings I commit thee for security from injury. Thou art a brahmachari...sip water...do thy work...put on fuel...do not sleep...sip water."

What did the Brahmacharis learn in the Guru's Ashram? Some idea of the curriculum can be had from Narada's reply to Sanat Kumar, whom he had approached for further education. When Sanat Kumar asked him what he had learnt till then, Narada replied: "I know the Rigveda, Sir, the Yajurveda, the Samaveda, as the fourth the Artharvana, as the fifth the Itihasa-purana (the Bharata); the Veda of the Vedas (grammar); the Pitrya (the rules for the sacrifice for the ancestors); the Rasi (the science of numbers); the Daiva (the science of portents); the Nidhi (the science of time) the Vakovakya (logic); the Ekayana (ethics); the Devavidya (etymology); the Brahnavidya (pronunciation, *siksha*, ceremonial, *kalpa*, prosody, *chhandas*); the Bhutavidya (the science of demons); the Kshatradvidya (the science of weapons); the Nakshatradvidya (astronomy); the Sarpa—and Devajanavidya (the science of serpents of poisons, and the sciences of the genii, such as the making of perfumes, dancing, singing, playing, and other fine arts). All this I know Sir....."

A pupil normally spent not less than 12 years in the Ashram.

In mediaeval Europe also, students and teachers used to live by begging

However, Megasthenes, the Greek envoy, found some scholars studying for as many as 37 years. And that would beat even our Ph.Ds and D.Sc.s. hollow.

The Ashrama (from the root *sram*, to exert oneself, or to perform austerities) meant first of all a place where austerities were performed, or a hermitage, and secondly the action of performing austerities. So the period of studentship of the Brahmachari was regarded as a time of discipline, or an Ashrama. Pupils had to work for their teacher in house and field, attending to his sacred fires, looking after his cattle, and collecting alms for him. The pupil also accompanied his teacher and awaited his commands. (This begging for students and teachers was nothing unusual. Even in mediaeval Europe, students used to go round begging for alms for themselves and their teachers. The Buddhist Bhikshus, who also lived by alms, have given us the words Bhiksha, Bheekh, Bikhari and, probably, also beggar.)

Rigid rules were laid down for the conduct of pupils. These included hygienic moral and religious precepts and the regulation of good manners. It was his duty to bathe daily, and to avoid honey, meat, perfumes, garlands, sleep in the daytime, ointments, collyrium, a carriage, shoes, a parasol, love, anger, covetousness, perplexity, garrulity. In the presence of his teacher he must not cover his throat, cross his legs, or lean against a wall, or stretch out his feet. Spitting, laughing aloud, yawning, and cracking the joints of the fingers were also forbidden.

The teacher was also under obligation to fulfil his duty towards the pupil. Not only was he to love him as his own son, but he was to give him full attention in the teaching of the sacred science, and withhold no part of it from him.

These old-time teachers were against harsh punishments. Gautama says, 'As a rule the pupil shall not be punished corporally. If no other course is possible he may be corrected with a thin rope or cane. If the teacher strikes him with any other instrument, he shall be punished by the king'. Manu also allows that a pupil who has committed faults may be beaten with a rope or split bamboo, but on the back part of the body only, never on a noble part; he who strikes them otherwise will incur the same guilt as a thief.

The sacrificial ritual itself gave birth to some of the sciences. The elaborate rules for the construction of altars led to the sciences of geometry and algebra being developed, and as it was sometimes desired to erect a round altar covering the same area as a square one, problems like squaring the circle had to be faced. The desire to find out propitious times and seasons for sacrifice and other purposes gave rise to astrology, from which astronomy developed.

The study of grammar must have been taken up in India from very early times. Panini, who is still the greatest recognized authority, was a native of Gandhara in the north-west of India. He wrote his great grammatical work about the fourth century B.C., but refers to no less than sixty-four predecessors. His *Sutras* containing the rules of grammar were in eight books, called the *Ashtadhyayi*, comprising about four thousand aphorisms. To this day the *Sutras* of Panini are committed to memory by students of Sanskrit.

On the completion of his education, the Brahmachari took a ceremonial bath and thus became a 'Snatak' (one who has taken the bath). He now presented his Guru with *Dakshina*—according to his capacity. It could be a piece of land, a cow, grains, clothing, shoes, parasol. As the snatak took leave, the Guru exhorted him thus: "Say what is true! Do thy duty! Do not neglect the study of the Veda! After having brought to thy teacher his proper reward, do not cut off the line of children! Do not swerve from the truth! Do not swerve from duty! Do not neglect what is useful! Do not neglect greatness! Do not neglect the learning and teaching of the Veda!"

Nor was education confined to Brahmins. There were regular Ashrams for Kshatriya and Vaishya boys while artisans and agriculturists learnt their respective job within the family. Kautilya prescribed four subjects for the ruling class of Kshatriyas. These are *Anvikshiki*, the triple Vedas, *Varta*, and *Dandaniti*. *Anvikshiki* is defined as comprising the *Sankhya*, *Yoga* and *Lokayata* philosophies. *Varta* includes a knowledge of agriculture, cattle-breeding and trade. *Dandaniti* is the science of government, including a knowledge of criminal law.

We have a model picture of these Ashrams in Valmiki Ramayana. "And among all those princes, the eldest, Rama, like unto Ketu, and the

*Panini, Prince of Grammarians,
mentions 64 predecessors!*

Special training for Kshatriyas, Vaiśyas and artisans

special delight of his father, became the object of general regard, even as the self-create Himself. And all of them were versed in the Vedas, and heroic, and intent upon the welfare of others. And all were accomplished in knowledge, and endowed with virtues, and among them all, the exceedingly puissant Rama, having truth for prowess, was the desire of every one, and spotless like unto the Moon himself. He could ride on elephants and horses, and was an adept in managing chariots, and he was ever engaged in the study of arms and aye occupied in ministering unto his sire."

Nor did education always have to be a long-drawn formal affair. When a king found his sons "hostile to education", Vishnudharman taught them all the wisdom in the world within six months through parables. The result is available to us, in 'Panchatantra', a string of stories that are as interesting as they are important in life.

The Kshatriyas were not only taught the arts of war and peace, they imbibed the graces of honour and chivalry. Willian Ward, referring to a work in Sanskrit on the military arts called *Dhanur Veda*, says, 'It was contrary to the laws of war to smite a warrior overcome by another, or one who had turned his back, or who was running away; or one fearful, or he who had asked for quarter, or he who had declined further fighting, or one unarmed; or a single charioteer who had alone survived in the engagement; or one deranged; or females, children, or old men.' His education concluded with the ceremony of 'Kharga Bandai', when a sword was tied to his side.

'A Vaisya must never conceive this wish, "I will not keep cattle", and if a Vaisya is willing to keep them, they must never be kept by men of other castes. A Vaisya must know the respective value of gems, of pearls, of corals, of metals, of cloth made of thread, of perfumes, and of condiments. He must be acquainted with the manner of sowing seeds, and of the good and bad qualities of fields, and he must perfectly know all measures and weights. Moreover, the excellence and defects of commodities, the advantages and disadvantages of different countries, the probable profit and loss on merchandise, and the means of properly rearing cattle. He must be acquainted with the proper wages of servants, with the various languages of men, with the manner of keeping goods, and the rules of purchase and sale'. The duties thus outlined would

require that a young Vaisya, besides a knowledge of agriculture, should also know the rudiments of commercial geography, arithmetic, and some languages, as well as the practical details of trade.

And then there were trade guilds for a variety of crafts. Just think of the classes of people who accompanied Bharat when he set out to request Rama to get back home. "And all others, and the foremost merchants as well as all the principal classes, joyfully went in quest of Rama. and a number of gem-cutters, and goodly potters, weavers, and armourers, and peacock-dancers, sawers, and perforators of gems, glass-makers and workers in ivory, cooks, incense-sellers, well-known goldsmiths, and wool manufacturers, bathers in tepid water, shampooers, makers of dhupas, and wine-sellers, washermen and tailors and actors."

In the majority of occupations a knowledge of reading and writing would not be required for the direct purposes of the craft, and would not be learnt. But certain Sanskrit works would in some occupations be learnt by heart. These contained traditional rules relating to the particular craft, and would not only be learnt but also explained to the novice. The craftsman was thus taught to look to the past ages for the rules of his trade and even to regard it as having been revealed by the divine skill of Visvakarma. Thus in South India there are persons, generally of the goldsmith caste, who are called *vastu sastris*, who know by heart the traditional rules regulating the building of houses, who must be consulted by those who wish to erect new houses as to all the necessary details prescribed by the ancient books. It was this all-round education and training that made India 'Jagat Guru'.

Although women did not get as much education as men, they yet produced Upanishadic seers like Gargi and Maitreyi. This ancient tradition came alive even in modern times in the person of Ahalya Bai, Tara Bai, Mira Bai, Rani Lakshmi Bai of Jhansi.

Kautilya prescribed a long course of training even for prostitutes. 'Those who teach prostitutes, female slaves and actresses, arts such as singing, playing on musical instruments like veena, pipe and drum, reading the thoughts of others, manufacture of scents and garlands, shampooing, and the art of attracting and captivating the mind of others, shall be endowed with maintenance from the state.'

*The all-round education that
made India 'Jagat-Guru'*

The glory of the Buddhist Education system

BUDDHISM ALSO kept up the high tradition of education. The Buddhist Viharas (monasteries) had monks (Bhikkhus) novices (sameneras) and Saddhiviharikas (students). Said the Buddha :

"I prescribe, O bhikkhus, that young bhikkhus choose an upajjahaya (i.e. Upadhyaya or preceptor). The upajjahaya, O bhikkhus, ought to consider the saddhiviharika (i.e. pupil) as a son; the saddhiviharika ought to consider the upajjahaya as a father. Thus these two united by mutual reverence, confidence, and communion of life, will progress, advance, and reach a high stage in this doctrine and discipline."

While in the old Ashrams, Brahmins were more prominent, in the Buddhist Vihara, Kshatriya and Vaishya boys were more prominent. While Sanskrit was taught, the emphasis was more on Pali, the common people's language. The major centres of Buddhist learning were : Kanchipuram, Nalanda, Odantapuri, Sri Dhanyakataka, Kasmira, and Vikramasila. But chief of these was Nalanda in Bihar. It consisted of three grand buildings called Ratnasagara, Ratnodadhi and Ratnaranjaka. Here the rush for admissions was so great that 70 to 80 percent aspirants were rejected !

I-Tsin, the Chinese scholar-traveller writes that Five Vidyas were taught in Nalanda. These are : (1) Sabdavidya, grammar and lexicography; (2) Silpasthanavidya, arts; (3) Chikitsavidya, medicine; (4) Hetuvidya, logic; and (5) Adhyatmavidya, science of the Universal soul, of philosophy.

Hieun Tsiang reports on Nalanda : "The priests, to the number of several thousands, are men of the highest ability and talent. Their distinction is very great at the present time, and there are many hundreds whose fame has rapidly spread through distant regions. Their conduct is pure and unblemished. They follow in sincerity the precepts of the moral law. The rules of this convent are severe and all the priests are bound to observe them. The countries of India respect them and follow them. The day is not sufficient for asking and answering profound questions. From morning till night they engage in discussion; the old and the young mutually help one another."

Fa-hien, who was in India two hundred years before I-Tsing, mentions the dispensaries and hospitals which existed in Patna. Medicine

The rise and fall of Nalanda University

seems to have been specially cultivated by the Buddhists; and Charaka, who is one of the chief ancient authorities on medicine, is said to have been the court physician of the Buddhist King Kanishka in the first century A.D. Susruta, another great physician flourished in the fourth century A.D. However, surgery is believed to have suffered during this period due to Buddhist allergy to opening up, examining and operating on the body of men or animals. There is no evidence that law, mathematics and astronomy were cultivated in the Buddhist schools of learning. Probably law was already regarded, too much as an exclusive possession of the Brahmins to make intrusion by others possible, while Buddhism would not have the need of astronomy that Brahmanism had for ascertaining auspicious times for sacrifices and other ceremonies.

I-Tsing also notes that in India "both priests and laymen are generally in the habit of taking long walks, going backwards and forwards along a path, at suitable hours, and at their pleasure; they avoid noisy places. Firstly it cures disease, and secondly it helps to digest food. If any one adopts this habit of walking he will keep his body well, and thereby improve his religious merit."

While Buddhist education gave much refinement to Indian thought and carried it far and wide from China and Mongolia to Japan and Sri Lanka, its emphasis on celibacy and peace reduced the population, and weakened its resistance to foreign invasions. There was a reaction to this in the Brahmin revival and the emergence of Adi Sri Sankaracharya. But before the country could get back to normal, Islam hit the country like a tornado. Nalanda was burnt down by one Bakhtyar and his handful of invading barbarians. Hell was let loose on the country. Al Biruni, the historian from Central Asia who came to India at the time of Mohammed Ghazni's invasion, reported the confused scene thus :

"The Hindus believe that there is no country but theirs, no nation like theirs, no kings like theirs, no religion like theirs, no science like theirs".

"If you tell them of scholars in Iran or Khorasan, they think you a liar or ignoramus. If they travelled, mixed, they would soon change their mind."

"I can only compare their mathematical and astronomical literature as for as I know it, to a mixture of pearl shells and sour dates, or of pearls and dung." □

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Education in Mediaeval India

THE ARAB INVASION of the Sindh corner of India was a brief interlude. The Turks and Mongols who invaded India did not have a strong tradition of learning. Within India, only Brahmins had a strong tradition of learning, and they rarely embraced Islam. As a result Muslim rule in India was marked by a steep decline in education and learning.

However, even Muslim rulers needed Kazis, to administer the law. And so maktabas (schools) and Madrasas (colleges) were attached to mosques. But the emphasis on Arabic made Muslim education a big hurdle race. And the fact that the child had to begin his education with the Koran, made it doubly so.

With the coming of Mughals who were "Persianised Mongols", education took a turn for the better. Baber was a learned man. Humayun was returning from his library when he slipped from the stairs fell down and died.

Large numbers of Iranians came to India when Humayun and Akbar returned from their exile in Iran. The close relationship of Persian to Sanskrit made it easier to learn. Akbar not only opened Madrasas to Hindu boys, he gave important jobs to Hindus. As a result Hindus also took to Persian in a big way. The popular saying was : "Farsi Ghoray Charhsi" (If you want to ride a horse—i. e. become somebody—learn Persian).

Abul Fazl, Akbar's right-hand man, wrote in his Ain-e-Akbari : 'In every country, but especially in Hindustan, boys are kept for years at school, where they learn the consonants and vowels. A great portion of the life of the students is wasted by making them read many books. His majesty orders that every schoolboy should first learn to write the letters of the alphabet, and also learn to trace their several forms. He ought to learn the shape and name of each letter, which may be done in two days, when the boy should proceed to write the joined letters. They may be practised for a week, after which the boy should learn some prose and poetry by heart, and then commit to memory some verses to the praise of God, or moral sentences, each written separately. Care is to be taken that he learns to understand everything himself, but the teacher may assist him a little. He then ought for some time to be daily practised in writing a hemistich or a verse, and will soon acquire a current hand. The teacher

Akbar's directives for more and better education

ought specially to look after five things, knowledge of the letters; meanings of words; the hemistich; the verse; the former lesson. If this method of teaching be adopted a boy will learn in a month, or even in a day, what it took others years to understand, so much so that people will get quite astonished. Every boy ought to read books on morals, arithmetic, the notation peculiar to arithmetic, agriculture, mensuration, geometry, astronomy, physiognomy, household matters, the rules of government, medicine, logic, the *tabi'i*, *riyazi*, and *ilahi* sciences, and history; all of which may be gradually acquired. ('The *tabi'i*, *riyazi*, and *ilahi* sciences are the names of the threefold divisions of sciences. *Ilahi*, or divine, sciences comprise everything connected with theology, and the means of acquiring a knowledge of God. *Riyazi* sciences treat of quantity, and comprise mathematics, astronomy, music, and mechanics. *Tabi'i* sciences comprehend physical sciences'.) In studying Sanskrit, students ought to learn the *Bayakaran*, *Niyai*, *Bedanta*, and *Patanjal*. No one should be allowed to neglect those things which the present time requires".

Simultaneously Brahmins and Hindu chiefs kept the knowledge of Sanskrit and Shastras alive in difficult circumstances. And so they could still produce *Tulsi*, *Mira*, *Sur* and *Kabir*.

However, when Bernier, French traveller, visited India in the reign of Shah Jahan, he found the educational scene barren. 'A profound and universal ignorance is the natural consequence of such a state of society as I have endeavoured to describe. Is it possible to establish in Hindustan academies and colleges properly endowed? Where shall we seek for founders? Or, should they be found, where are the scholars? Where are the individuals whose property is sufficient to support their children at colleges? Or if such individuals exist, who would venture to display so clear a proof of wealth? Lastly, if any persons should be tempted to commit this great imprudence, yet where are the benefices, the employments, the offices of trust and dignity, that require ability and science, and are calculated to excite the emulation and the hopes of the young student?'

When Aurangzeb became king, his old teacher Mulla Shah approached him with hopes of high reward. But, for three long months, Aurangzeb just did not see him. And then he gave him the following dressing down: "Pray, what is your pleasure with me, Mullaji? Do you pretend that I ought to exalt you to the first honours of the State? Let

us examine your title to any mark of distinction. I do not deny you would possess such a title if you had filled my young mind with suitable instruction. Show me a well-educated youth and I will say that it is doubtful who has the stronger claim to his gratitude, his father or his tutor. But what was the knowledge I derived under your tuition? You taught us that the whole of Franguistan (Europe) was no more than some inconsiderable island, of which the most powerful monarch was formerly the king of Portugal, then he of Holland, and afterwards the king of England. In regard to the other sovereigns of Franguistan, such as the king of France and him of Andalusia (Spain), you told me that they resembled our petty rajahs, and that the potentates of Hindustan eclipsed the glory of all other kings; that they alone were Humayuns, Akbars, Jahangirs or Shah Jahans; the Happy, the Great, the Conquerors of the World and the Kings of the World; and that Persia, Uzbek, Kashgar, Tartary, and Cathay (China), Pegu, Siam, China, trembled at the names of the kings of the Indies. Admirable geographer! Deeply-read historian! Was it not incumbent upon my preceptor to make me acquainted with the distinguishing features of every nation of the earth; its resources and strength; its mode of warfare, its manners, religion, form of government, and wherein its interests principally consist; and by a regular course of historical reading to render me familiar with the origin of states, their progress and decline; the events, accidents, or errors, owing to which such great changes and mighty revolutions have been effected? Far from having imparted to me a profound and comprehensive knowledge of the history of mankind, scarcely did I learn from you the names of my ancestors, the renowned founders of this empire. You kept me in total ignorance of their lives, of the events which preceded, and the extraordinary talents that enabled them to achieve their extensive conquests. A familiarity with the languages of surrounding nations may be indispensable in a king; but you would teach me to read and write Arabic, doubtless conceiving that you placed me under an everlasting obligation for sacrificing so large a portion of time to the study of a language wherein no one can hope to become proficient without ten or twelve years of close application. Forgetting how many important subjects ought to be embraced in the education of a prince, you acted as if it were chiefly necessary that he should possess great skill in grammar, and such knowledge as belongs to a doctor of law and thus did you waste the precious hours of my youth in the dry, unprofitable, and never-ending task of learning words. Can we repeat our prayers, or acquire a knowledge of law and of the sciences only

*Aurangzeb's dressing down
to his teacher, Mulla Shah*

through the medium of Arabic? Did you ever instruct me in the art of war, how to besiege a town, or draw up an army in battle array? Happy for me that I consulted wiser heads than thine on these subjects! Go.

Withdraw to thy village. Henceforth let no person know either who thou art, or what is become of thee."

What little education was there, received a body-blow with the collapse of central authority and the sack of the imperial library of Mughals by Nadir Shah in 1739.

However, even behind the Purdah, there emerged some highly educated women like Gul Badan, sister of Humayun, Maham Anaga, nurse of Akbar, Nur Jahan, wife of Jahangir, Mumtaz Mahal, wife of Shahjahan, Jahanara and Roshanara, daughters of Shah Jahan, and Zeb-un-nisa, daughter of Aurangzeb.

And during this long Muslim rule there emerged a new language, Urdu (from 'horde'). It started as the language of communication between Turkish soldiery and Hindu shopkeepers. And it came into its own only in the last days of Mughals. □

—Why Timur Preferred India!

According to *Malfuzat-i-Timuri*, one day Timur called a conference of his military commanders to consider whether they should invade India or China, since both of them were infidel.

Leader after leader said that India had four great defences: "It has five big rivers; it has dense forests; it has valiant soldiers; and it has elephants who can pick up a horse with its rider and throw up both of them." But even so they said they must go to India. Prince Mohammed Sultan said: "The whole country of India is full of gold and jewels. There are plants (cotton) which produce cloth, aromatic plants (*chandan*), sugarcane. And the whole aspect of the country is pleasant and delightful."

Not one man said that they should invade China!

And so, notwithstanding the much greater hazards, Timur decided to invade India.

He had more soldiers of fortune than "the tribes of ants and locusts". Amir Khusru said that Mongols were such barbarians, their hair covered their eyes and their moustaches entered their mouth. One lakh Indians were rounded up. Since they could not be trusted and left with the baggage, one day before the battle for Delhi, they were all slaughtered—on the hill that how houses the Central Secretariat and Rashtrapati Bhavan. This was followed by loot. Said Timur: "Plunder in war is as lawful as their mother's milk to Muslims, who fight for the faith."

The English Juggernaut

WHEN THE BRITISH got the Zamindari of Eastern India after the 'Battle' of Plassey in 1757, and the Maratha power was broken at the Third Battle of Panipat in 1761, the fate of India was sealed. However, few people realised this reality. Nobody—not even many Englishmen—imagined at the time that English could become the language of education and administration in India. The old *madrasas* and *pathshalas* continued all over the country, in their attenuated form. In 1781, Hastings even started a *Madrasa* in Calcutta to encourage the study of Persian and Arabic. And ten years later, he started a Sanskrit College in Banaras. But the new factors and forces all favoured English. With the firm establishment of British rule in 1818—after the final defeat of Maratha armies—Englishmen acquired a new confidence in their role in India. Where, formerly, all Englishmen used to learn Persian etc., now more and more Indians began to learn English. (Nawab Shamsuddin of Dacca even fancied himself a critic of Shakespeare!) Power, prestige and money were all there in English. The East India Company's Charter of 1813 permitted missionaries to work in India. Their first college opened in Serampore in 1818. And in their efforts to convert the natives, they also learnt the vernaculars, prepared local grammars and dictionaries, translated the scriptures and thus gave a good fillip to Indian languages and literature.

A year earlier, in 1817, the Hindu College had been set up in Calcutta at the request of leading Hindus, with the assistance of Chief Justice Sir Hyde East, and the permission of the Governor-General. Soon English education was the rage in Calcutta.

"The excitement," Rev Alexander Duff wrote at the time, "for Western education, continued unabated. They pursued us along the streets; they threw open the doors of our *palanqueens*; they poured in their supplications with a pitiful earnestness of countenance which might have softened a heart of stone". By 1835, some 1400 boys in and around Calcutta were learning English in 25 schools, all of them private.

Out of the Rs. 1 lakh a year for education sanctioned by the Government in 1813, not a pie had been spent until ten years later! There was no official policy on education. It would, therefore, be quite wrong to say that English was imposed on the country. Fact is that leading Indians

British Rule made English Education inevitable...

more and more opted for English. When, in 1823, the British proposed to set up a Sanskrit School in Calcutta Raja Ram Mohan Roy strongly opposed the move! When he was 16, Roy was all for Persian and Arabic; when he was 22, he was all for English! English education was perceived as the wave of the future. British rule made English inevitable.

1835 marked the turning point in this respect. The Committee of Public Instruction had ten members and they were equally divided on the subject. The Orientalists wanted Sanskrit-Arabic-Persian, the anglicists were all for English. Those were the days of Benthamite utilitarianism in England and more and more people believed in doing what was useful and profitable. And English was considered useful for Indians. When Bentinck was appointed Governor-General, he met James Mill and assured him that in reality Bentham would be the Governor-General of India. Bentham wrote to Bentinck on November 19, 1829: "It seems to me that I behold the golden age of India lying before me." He very much desired Bentinck to encourage the diffusion of education and useful knowledge. In a letter dated 1st June, 1834, he outlined his views on education: "General education is my panacea for the regeneration of India."

It seems clear that before Macaulay reached India, Bentinck had already formulated his plans. In this situation, Macaulay's strong advocacy for English clinched the issue quickly. In the course of his famous Minute of Jan. 22, 1835, he said; "I have no knowledge of either Sanskrit or Arabic. But I have done what I could to form a correct estimate of their value. I have read translations of the most celebrated Arabic and Sanskrit works. I have conversed both here and at home with men distinguished by their proficiency in the eastern tongues. I am quite ready to take the Oriental learning at the valuation of the Orientalists themselves. I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia. It may safely be said that the literature now extant in that language is of far greater value than all the literature which 300 years ago was extant in all the languages of the world together. Nor is this all. In India English is the language spoken by the ruling class. It is spoken by the higher class of natives at the seats of Government. It is likely to become the language of commerce throughout the seas of the East.

"The question now before us is simply whether, when it is in our power to teach this language, we shall teach languages in which by universal confession, there are no books on any subject which deserve to be compared to our own; whether, when we can teach European science, we shall teach systems which, by universal confession, whenever they differ from those of Europe, differ for the worse; and whether, when we can patronise sound philosophy and true history, we shall countenance at the public expense medical doctrines which would disgrace an English Boarding-School, history abounding with kings thirty feet high and reigns 30,000 years long, and geography made up of seas of treacle and seas of butter.. The languages of Western Europe civilised Russia. I cannot doubt that they will do for the Hindu what they have done for the Tartar."

In his zeal Macaulay had over-stated his case; there was more rhetoric than logic. His object was to "form a class of persons, Indian in blood and in colour, but English in tastes, in opinions, in morals and in intellect." Macaulay himself wrote to his father: "It is my firm belief that if our plans of education are followed up, there will not be a single idolater among the respectable classes in Bengal thirty years hence. And this will be effected without efforts to proselytize; without the smallest interference with religious liberty; merely by the natural operation of knowledge and reflection."

Macaulay's famous speech on this subject in the House of Commons is well-known to everybody. He thought that "having become instructed in European language, they (Indians) may, in some future age, demand European institutions," and concluded by saying that "whenever it comes, it will be the proudest day in English history." Macaulay proved right on the first count—wrong on the second.

Macaulay was not the herald of the dawn. His thesis merely confirmed Bentinck's opinions, who issued his Resolution of 7th March, 1835, which stated: "The great object of the British Government ought to be the promotion of European literature and science among the natives of India; and that all the funds appropriated for the purpose of education would be best employed on English education alone."

However, this was not the end of the matter. Ten thousand Hindus

*Macaulay proved half right
—and half wrong*

De Rozaria's Hindu College Revolution in Calcutta

signed a petition against Bentinck's resolution and sent it to the Court of Directors in London. Two members of the Committee of Public Instruction of ten, resigned.

Adam in his 1834 Report on Vernacular Education had painted a fairly favourable picture of the educational scene in Bengal. He found that the medium of instruction was Bengali for Hindus and Muslims alike. The schools were generally one room thatched affairs. The teachers made only Rs.3-5 a month. Although Muslims then were some 35% of the population, only : % students were Muslim. Education in Three R's and classical language lasted about 7 years. There were no text-books—and discipline was rigorous. Female education was almost nil—since it was believed that an educated woman would be widowed early.

When Adam presented his first report on the intellectual condition of the people, he was greatly impressed by the large number of village schools scattered over Bengal and Bihar which convinced him of a deep-seated desire in the minds of parents, even of the humblest classes, to give education to their children. But his second and third reports on education brought out the defects in the system that had at first seemed so satisfactory, and he modified his earlier opinions and presented a melancholy picture of the depressed state of instruction as it existed amongst the masses of the Indian population. Now there was no stopping the English Juggernaut, pulled alike by the Government, the missionaries and the upper classes.

A highly significant step regarding education in India was soon taken by the Company's Government. It was the famous Educational Despatch No. 49, dated 19th July, 1854, which was drafted by Sir Charles Wood, President of the Board of Control, and forwarded to India through the Court of Directors, and which imposed upon the Government the duty of "creating a properly articulated system of education, from the primary school to the University."

The Educational Despatch of 1854, described as the "Magna Carta of English Education in India", formed a landmark in the history of education in modern India, because it out-lined a comprehensive plan which supplied the basis for the subsequent development of educational system in this country. This despatch, the principles of which were con-

firmed by the Secretary of State for India in the Despatch of 7th April, 1859, commended to the special attention of the Government of India "the improvement and far wider extension of education both English and vernacular", and recommended the following measures for the attainment of these objects :—1. the constitution of a separate department of the administration for education ; 2. the institution of universities at the Presidency towns ; 3. the establishment of institutions for training teachers for all classes of schools ; 4. the maintenance of the existing Government Colleges and High Schools and the increase of their number when necessary ; 5. the establishment of new Middle Schools ; 6. increased attention to vernacular schools, indigenous or others, for elementary education ; and 7. the introduction of a system of grants-in-aid. The attention of the Government was "specially directed to the importance of placing the means of acquiring useful and practical knowledge within reach of the great mass of the people. The English language is to be the medium of instruction in the higher branches, and the vernacular in the lower. English is to be taught wherever there is a demand for it, but it is not to be substituted for the vernacular languages of the country. The system of grants-in-aid is to be based on the principle of perfect religious neutrality.....A comprehensive system of scholarships is to be instituted so as to connect lower schools with higher, and higher schools with colleges. Female education is to receive the frank and cordial support of Government."

In 1857—the very year of the uprising, Universities were set up in Calcutta (January), Bombay (July) and Madras (September).

After this, education became the chief mission of the people. It became the bread and butter of more and more millions. Matriculation results every year provoked more interest than anything else, come war, come famine. The rest is common knowledge.

However, it is interesting to note that after the first flush of enthusiasm, the people added many If's and But's to English education. At first the Hindu College was the thing in Calcutta. Henry Derozio, a Portuguese half-caste lad of 17, joined it as lecturer in 1826. He fired the imagination of students.

Under the influence of Derozio, the Hindu College students drew their inspiration from Voltaire, Locke, Bacon, Hume and Tom Paine,

*Universities were set up
in the very year 1857 !*

"Good Morning, Madam!" to Kali in Calcutta

among others. A story published in a contemporary Bengali Weekly may be referred to in this connection. An Indian book-seller got 100 copies of Tom Paine's Age of Reason, and advertised them for sale at Re. 1/- per copy. But the demand for the book among the Hindu College students was so great that it was sold at Rs. 5/- per copy. Soon after, a part of this book was translated into Bengali and published in a Bengali paper. Students became radicals with ideas of liberty, fraternity and equality. But under the same influence, students became so denationalised that parents were shocked. The evils that followed were much exaggerated at the time, because they gave a rude shock to the orthodox people, and created a vague alarm in their minds about the total wreck of the general framework of Hindu society which they held so dear. We find pointed references to it in eight letters published in Bengali periodicals between November 6, 1830, and October 22, 1831. One gentleman laments "that his boy, educated in the Hindu College, has given up the old dress and customs. He dresses his hair, wears English type of shoes, does not put a garland round his neck, eats before taking bath, and neglects other rules of ceremonial purity". More serious is the charge made by another, that when he took his son, also a student of the Hindu College, to the temple of goddess Kali at Kalighat, the boy, instead of prostrating himself before the deity, like others, simply accosted her by saying, "Good morning, madam"! Among other complaints may be mentioned the habit of talking and writing letters in English, signing names with English initials, neglecting useful information or knowledge of India while concentrating on Europe, and holding the views of atheists like Charvaka.

It is known from other sources also that a section of boys of the Hindu College gave up old religious ideas and social customs and deliberately adopted practices most offensive to Hindu sentiments, such as drinking wine, eating beef etc. There was a general outcry and, according to a Bengali Weekly of April 30, 1831, nearly 200 boys out of 450 or 460 left the college. Derozio's teaching was supposed to be at the root of all evils, and he was dismissed after 3 years of service. Three years later, aged 23, Derozio died !

Gradually, Brahma Samaj, Arya Samaj, Theosophical Society, Servants of India Society, Sanatan Dharma Sabha, Ramakrishna Mission, Sikh Education Society, BHU, AMU came up to Indianise education according to the varying concepts of different sects and sections of Indian society. Swami Dayanand, Swami Vivekananda, Sri Aurobindo, Dr. Annie Besant, Mahatma Gandhi became the prophets of a new Educational system in India. □

Dayanand : The Hindu Response

THE BRITISH introduced the English system of Education and the upper classes in Bengal and elsewhere lapped it up. But thoughtful Indians had no doubt that only an Indian system of Education would be right for India. And they came up with lot of thinking and variety of suggestions on the subject from time to time. The four major thinkers on the subject of Education during British Rule were Swami Dayanand, Swami Vivekananda, Sri Aurobindo and Mahatma Gandhi. Dayanand's thought even gave rise to a large number of DAV (Dayanand Anglo-vedic) educational institutions.

Dayanand gave praise where praise was due. He thanked the British for roads, canals, courts and freedom of religion. But he also found the court fees high, and witnesses false. He wondered why salt and sugar were being taxed, why cows were being slaughtered, why there was so little education.

Dayanand said that all boys and girls of all castes, classes and communities must be educated. However schools for boys and girls must be separate and at least three miles apart ! This education must go on for at least seven years. Students must learn not only the Three R's but also study Sanskrit, Shastras. He had no doubt the secrets of Physics no less than of Metaphysics were there in Sanskrit texts for discerning scholars to dig out. The Bengalis were pleasantly surprised to see that "though he is a complete stranger to western sciences, his discourses on all subjects are so excellent that people are struck dumb", reported the Bengali press. He quoted the Mahabharat to show that interdining and foreign travel were perfectly normal in ancient India.

Keshub Chandra Sen was surprised that a learned man like Dayanand did not know English ! And Dayanand was surprised that a learned man like Keshub did not know Sanskrit ! He also noted ! "The rich people's sons learn Persian and English, and only the sons of the Poor are left for study of Sankrit".)

In the beginning Dayanand spoke only Sanskrit, his mother tongue being Gujarati. It was Keshub who advised him to speak in Hindi to reach the masses. And Swamiji made his first Hindi speech only in 1874, just nine years before he passed away. He persuaded Jodhpur State to recognise Hindi in Devnagri as the official language in 1883. And that

Dayanand took up greas is snes which Gandhiji followed up!

made Jodhpur the first political unit in India to come out for Hindi. Since too many Persian and Arabic words were current at the time, he came out with Sanskrit equivalents for the same.

It is significant that Dayanand anticipated Gandhiji on the issues of Hindi, Cow, Women, Harijans and even salt—by half a century.

He not one wanted education for all, he wanted the minimum age of marriage for men as 25, and for women, 16. Indeed he thought it best for men to marry between 40 and 48—and women between 16 and 24. Dayanand ridiculed the notion that a father's Dharma would be destroyed if his daughter has her menses in his house. "How can the natural function of a woman be conceived as a sin of the father?"

He even wanted a child's education to begin before birth. And so he commended affection and harmony in the family and good nutritious food for the expectant mother. (Evidently vegetables and fruits were not very common in those days, and so he mentioned only milk, butter, cereals and sugar. He also recommended no breast-feeding after six days, in the mistaken belief that it weakens the mother!)

Dayanand had no doubt that Vedas must be taught to both sexes of all castes. And he quoted Yajur Veda XXVI : 2 in support.

स्त्रीशूद्रौ नाभीयतामिति श्रुतैः ।

यथेमां वाचं कल्याणीमावक्षानि जनेभ्यः । ब्रह्मराजस्याम्याशुद्राय

चायाय च स्वाय भारस्याय ॥ यजु० श्र० 26/2 ॥

God says in the Veda : "As I have given this word which is the word of salvation for all" mankind. (Here some one might say that by, the word 'Jana', which we have translated into all mankind, only Dwijas are meant, as, in the Smritis (so-called), they alone are allowed to study the Veda but not women and Shudras; the other half of this verse answers this objection by adding—"Brahmans, Kshatriyas, Vaishyas, Shudras, women, servants, aye, even the lowest of the low, so should you all do i.e., teach and preach the Veda.) Let all men, therefore, read and recite, teach and preach the Veda and thereby acquire true knowledge, practise virtue, shun vice, and consequently being freed from all sorrow, all pain,

enjoy true happiness." Indeed it was his vow as Gurudakshina to his teacher, Swami Virajanand of Mathura—"to devote everything, even give up my life, to the propagation of the books of the Rishis and the Vedic religion".

While teaching a rich merchant who had spent a fortune building two temples, Dayanand said : "You have spent your money in vain. In twenty to fifty years they will tumble down. It would have been better if you had done a deed that would have arranged the marriage of the daughter of a poor man; you could have arranged the marriage of these many thirty-year old maiden daughters of Kanauj Brahmins; you could have built a school for boys and girls, or opened a training centre for arts and crafts, from which the country and the people would have benefited. Instead, you have wasted your hundreds of thousands in vain".

All this had great influence on Indian educational thinking.

□

Calcutta Changed Dayanand

In Calcutta Swami Dayanand decided to wear proper clothing, speak Hindi, write books, advertise his programme and organise Hindus on missionary lines. The result the Arya Samaj writes JTF Jordens in his 'Dayanand Sarasvati : His Life and Ideas' :

"His whole style of life had also undergone significant changes. From the Calcutta journey onwards he always had a servant with him, and now he travelled with some three pieces of luggage containing books and clothes. When people who remembered him as the naked sanyasi without any possessions remarked on this, he explained that what he kept with him was needed for his work of reading, studying, preaching, and writing, and that 'these things are not against dharma.' In the towns where he had schools, he used to stay in the schools, but elsewhere he depended on the hospitality of his admirers. It is striking that, in seven out of the remaining ten cities, he was the guest of the local raja. He had become a very important public figure, and the nobles considered it an honour to be his hosts. He entered Aligarh seated on an elephant, escorted by some twenty Kshatriyas on horse-back."

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THE END OF all education, all training, should be man-making. The end and aim of all training is to make the man grow.

The training by which the current and expression of will are brought under control and become fruitful, is called education. What our country now wants are muscles of iron and nerves of steel, gigantic wills which nothing can resist, which can penetrate into the mysteries and secrets of the universe and will accomplish their purpose in any fashion, even if it meant going down to the bottom of the ocean meeting death face to face. It is man-making religion that we want. It is man-making theories that we want. It is man-making education all round, that we want.

There is only one method by which to attain knowledge, that which is called concentration. The very essence of education is concentration of mind. From the lowest man to the highest yogi, all have to use the same method to attain knowledge.

The more the power of concentration, the greater the knowledge that is acquired. Even the lowest shoemaker, if he gives more concentration, will make shoes better. The cook with concentration will cook a meal all the better. In making money or in worshipping God, or in doing anything, the stronger the power of concentration, the better will that thing be done. This is the one call, the one knock, which opens the gates of Nature and lets out floods of light.

The main difference between men and the animals is the difference in their power of concentration. This difference in their power of concentration also constitutes the difference between man and man. Compare the lowest with the highest man. The difference is in the degree of concentration.

To me the very essence of education is concentration of mind, not the collection of facts. If I had to do my education once again, I would not study facts at all. I would develop the power of concentration and detachment and then with a perfect instrument collect facts at will.

Transform the Sexual energy into spiritual energy

Power comes to him who observes unbroken Brahmacharya for a period of twelve years. Complete continence gives great intellectual and spiritual power. Controlled desire leads to the highest results. Transform the sexual energy into spiritual energy.

I beg you to understand this one fact, no good comes out of the man who day and night thinks he is nobody. If a man day and night thinks that he is miserable, low and nothing 'nothing' becomes. If you say, 'I am, I am,' so shall you be. That is the great fact you ought to remember. We are children of the Almighty, we are sparks of the infinite, divine fire. How can we be 'nothings'? We are everything, ready to do everything; we can do everything.

My idea of education is Gurugriha-vasa. Without the personal life of the teacher, there would be no education. One should live from his very boyhood with one whose character is a blazing fire and should have before him a living example of the highest teaching.

There are certain conditions necessary in the taught and also in the teacher. The conditions necessary for the taught are purity, a real thirst after knowledge, and perseverance. In regard to the teacher, we must see that he knows the spirit of the scriptures. The second condition necessary for the teachers is islessness. The third condition is in regard to the motive. The teacher must not teach with any ulterior selfish motive, for money, name or fame. His work must be simply out of love, out of pure love for mankind at large.

Never say any man is hopeless, because he only represents a character, a bundle of habits, which can be checked by new and better ones. Character is repeated habits, and repeated habits alone can reform character.

We are like silkworms. We make the thread out of our own substance and spin the cocoon, and in course of time are imprisoned inside. This network of karma, we have woven around ourselves. And in our ignorance we feel as if we are bound, and weep and wail for help. But help does not come from without; it comes from within ourselves. Cry to all the Gods of the universe. I cried for years and in the end I found that I was helped. But help came from within. And I had to undo

what I had done by mistake. I had to cut the net which I had thrown round myself.

What is the cause of evolution? Desire. The animal wants to do something, but does not find the environment favourable, and therefore develops a new body. Who develops it? The animal itself, its will. Continue to exercise your will and it will take you higher. The will is almighty.

Religion is the innermost core of education. First of all, we have to introduce the worship of the great saints. Those great-souled ones who have realised the eternal truths are to be presented before the people as the ideals to be followed—Sri Ramachandra, Sri Krishna, Mahavira, Sri Ramakrishna and others. Keep aside, for the present, the Brindavan aspect of Sri Krishna and spread far and wide the worship of Sri Krishna roaring out the Gita with the voice of a lion, and bring into daily use the worship of Shakti—the Divine Mother, the source of all power. At the present time, the worship of the divine play of Sri Krishna with the Gopis is not good. Playing on the flute and so on, will not regenerate the country. Playing on the *khol* and *kartal* and dancing in the frenzy of the *kirtana* has degenerated the whole people. In trying to imitate the highest sadhana, the preliminary qualification for which is absolute purity, they have been swallowed in dire *tamas*. Are not drums made in the country? Are not trumpets and kettle drums available in India? Make the boys hear the deep-toned sound of these instruments. Hearing from boyhood the sound of effeminate forms of music, the country is well-nigh converted into a country of women. The *Damaru* and horn have to be sounded, drums are to be beaten so as to raise the deep and martial notes, and with 'Mahavira, Mahavira' on our lips and shouting 'Hara Hara, Vyom, Vyom,' the quarters are to be reverberated. The music which awakens only the softer feelings of man is to be stopped now for some time. The people are to be accustomed to hear the Dhrupad music.

First of all, our young men must be strong. Religion will come afterwards. Be strong, my young friends, that is my advice to you. You will be nearer to Heaven through football than through the study of the Gita. You will understand Gita better with yours biceps, your muscles a little stronger. You will understand the mighty genius and the mighty strength of Krishna better with a little strong blood in you. You will

Religion is the inner-most core of education

Forget the flute and beat the drum and blow the trumpet

understand the Upanishads better and the glory of the Atman, when your body stands firm on your feet and you feel yourselves as men.

When there is conflict between the heart and the brain, let the heart be followed. It is the heart which takes one to the highest plane, which the intellect can never reach. It goes beyond the intellect and reaches what is called inspiration. Always cultivate the heart. Through the heart the Lord speaks.

Female education should be spread with religion as its centre. All other training should be secondary to religion. Religious training, the formation of character and observance of the vows of celibacy—these should be attended too. The women of India must grow and develop in the foot-prints of Sita. Sita is unique. She is the very type of the true Indian women, for all the Indian ideals of perfected woman have grown out of that one life of Sita. And here she stands these thousands of years, commanding the worship of every man, woman and child throughout the length and breadth of Aryavarta. There she will always be, this glorious Sita, purer than purity itself, all patience, and all suffering. She who suffered that life of suffering without a murmur, she the ever chaste and ever pure wife, she the ideal of the people, our national God, she must always remain. She has gone into the very vitals of our race. Any attempt to modernise our women, if it tries to take our women away from that ideal of Sita, is immediately a failure, as we see every day.

History and Puranas, house-keeping and the arts, the duties of home life and the principles that make for the development of character have to be taught. Other matters such as sewing, culinary art, rules of domestic work and upbringing of children will also be taught. Japa, worship and meditation shall form an indispensable part of the teaching. Along with other things they should acquire the spirit of valour and heroism. In the present day it has become necessary for them also to learn self-defence. How grand was the Queen of Jhansi!

Strength, strength is what the Upanishads speak to me from every page. It is the only literature in the world where you find the word, 'Abhiih', 'Fearless', used again and again. In no other scripture in the world is this adjective applied either to God or man. And in my mind rises, from the past, the vision of the great emperor of the West, Alexander

the Great, and I see, as it were in a picture, the great monarch standing on the banks of the Indus, talking to one of our sanyasins in the forest: the old man he was talking to, perhaps naked, stark naked, sitting upon a block of stone, and the Emperor astonished at his wisdom, tempting him with gold and honour, to come over to Greece. And this man smiles at his gold and smiles at his temptations, and refuses. And then the Emperor standing on his authority as Emperor says, "I will kill you, if you do not come" and the man bursts into a laugh, and says, "You never told such a falsehood in your life as you tell just now. Who can kill me? For I am spirit unborn and undecaying". That is strength!

There are thousands to weaken us, and of stories we have had enough. Therefore, my friends as one of your blood, as one that lives and dies with you, let me tell you that we want strength, strength, every time strength. And the Upanishads are the great mine of strength. Therein lies strength enough to invigorate the whole world. The whole world can be vivified, made strong, energised through them. They will call with trumpet voice upon the weak, the miserable and the downtrodden of all races, all creeds and all sects to stand on their feet and be free. Freedom, physical freedom, mental freedom and spiritual freedom are the watchwords of the Upanishads.

My heart aches to think of the condition of the poor, the low in India. They sink lower and lower every day. They feel the blows showered upon them by a cruel society, but they do not know whence the blow comes. They have forgotten that they too are men. My heart is too full to express my feelings. So long as the millions live in hunger and ignorance, I hold every man a traitor, who, having been educated at their expense, pays not the least heed to them. Our great national sin is the neglect of the masses and that is the cause of our down-fall. No amount of politics would be of any avail until the masses in India are once more well educated, well fed and well cared for.

Teach the masses in the vernaculars. At the same time Sanskrit education must go along with it, because the very sound of Sanskrit words gives prestige, a power and strength to the race. Even the great Buddha made one false step when he stopped the Sanskrit language from being studied by the masses. He wanted rapid and immediate results; and translated and preached in the language of the day, Pali. That was grand;

*Our great national sin is
the neglect of the masses*

The Buddha made a big mistake when he neglected Sanskrit

he spoke the language of the people and the people understood him. It spread the ideas quickly and made them reach far and wide. But along with that, Sanskrit ought to have been spread. Knowledge came, but prestige was not there.

Remember that the nation lives in the cottage. Your duty at present is to go from one part of the country to another, from village to village, and make the people understand that mere sitting about idly won't do any more. Make them understand their real condition and say, "O ye Brothers, all arise ! awake ! How much longer would you remain asleep !"

There are thousands of single-minded, self-sacrificing sanyasins in our own country, going from village to village teaching religion. If some of them can be organised as teachers of secular things also, they will go from place to place, from door to door, not only preaching, but teaching also. Suppose two of these men go to a village in the evening, with the camera, a globe, some maps etc. they can teach a great deal of astronomy and geography to the ignorant.

Kindle their knowledge with the help of modern science. Teach them History, Geography, Science, Literature and along with these the profound truths of Religion through these.

As the great king Bhatrihari says, "Let the sages blame or let them praise; let the Goddess of Fortune come or let her go wherever she likes, let death come today or let it come in hundreds of years, he indeed is the steady man, who dares not move one inch from the way of truth." Have you got that steadfastness ? If you have these three things, each one of you will work miracles.

I am no metaphysician, no philosopher, nay, no saint. But I am poor. I love the poor. Who feels for the two hundred millions of men and women sunken for ever in poverty and ignorance ? Him I call a *mahatman* who feels for the poor. Who feels for them ? They cannot find light or education. Who will bring the light to them—who will travel from door to door, bringing education to them ? Let these people be your God—think of them, work for them, pray for them incessantly—the Lord will show you the way. □

Sri Aurobindo for Hindu Nationalism in Schools

THE TRUE BASIS of education is the study of the human mind, infant, adolescent and adult. Any system of education founded on theories of academic perfection, which ignores the instrument of study, is more likely to hamper and impair intellectual growth than to produce a perfect equipped mind.

The first problem in a national system of education is to give an education as comprehensive as the European, and more thorough, without the evils of strain and cramming.

The first principle of true teaching is that nothing can be taught. The teacher is not an instructor or task-master, he is a helper and a guide. His business is to suggest and not to impose.

The second principle is that the mind has to be consulted in its own growth. The idea of hammering the child into the shape desired by the parent or teacher is a barbarous and ignorant superstition.

The third principle of education is to work from the near to the far, from that which is, to that which shall be. The basis of a man's nature is almost always, in addition to his soul's past, his heredity, his surroundings, his nationality, his country, the soil from which he draws sustenance, the air which he breathes, the sights, sounds, habits to which he is accustomed.

The instrument of the educationist is the mind or *antahkarana*, which consists of four layers. The reservoir of past mental impressions, the *chitta* or storehouse of memory, which must be distinguished from the specific act of memory, is the foundation on which all the other layers stand.

The second layer is the mind proper or *manas*, the sixth sense of our Indian psychology, in which all the others are gathered up.

The third layer is the intellect or *buddhi*, which is the real instrument of thought and that which orders and disposes of the knowledge acquired by the other parts of the machine.

To neglect religious education is to corrupt the race

There is a fourth layer of faculty which, not as yet entirely developed in man, is attaining gradually to a wider development and more perfect evolution. The powers peculiar to this highest stratum of knowledge are chiefly known to us from the phenomena of genius,—sovereign discernment, intuitive perception of truth, plenary inspiration of speech, direct vision of knowledge to an extent often amounting to revelation, making a man a prophet of truth.

In the economy of man, the mental nature rests upon the moral, and the education of the intellect divorced from the perfection of the moral and emotional nature is injurious to human progress. Yet, while it is easy to arrange some kind of curriculum or syllabus which will do well enough for the training of the mind, it has not yet been found possible to provide under modern conditions a suitable moral training for the school and college. The attempt to make boys moral and religious by the teaching of moral and religious textbooks is a vanity and a delusion, precisely because the heart is not the mind, and to instruct the mind does not necessarily improve the heart. It would be an error to say that it has no effect. It sows certain seeds of thought into the *antahkarana* and, if these thoughts become habitual, they influence the conduct. But the danger of moral text-books is that they make the thinking of high things mechanical and artificial, and whatever is mechanical and artificial is inoperative for good.

On the other hand, to neglect moral and religious education altogether is to corrupt the race. The notorious moral corruption in our young men previous to the saving touch of the Swadeshi movement was the direct result of the purely mental instruction given to them under the English system of education.

As in the education of the mind, so in the education of the heart, the best way is to put the child into the right road to his own perfection and encourage him to follow it, watching, suggesting, helping, but not interfering. The one excellent element in the English boarding school is that the master at his best stands there as a moral guide and example, leaving the boys largely to influence and help each other in following the path silently shown to them. But the method practised is crude and marred by the excess of outer discipline, for which the pupils have no respect except that of fear and the exiguity of the inner assistance. The

little good that is done is outweighed by much evil. The old Indian system of the Guru commanding by his knowledge and sanctity the implicit admiration, reverent emulation of the student was a far superior method of moral discipline. It is impossible to restore that ancient system: but it is not impossible to substitute the wise friend, guide and helper for the hired instructor or the benevolent policeman, which is all that the European system usually makes of the pedagogue.

The first rule of moral training is to suggest and invite, not command or impose. The best method of suggestion is by personal example, daily converse and the books read from day to day. These books should contain, for the younger student, the lofty examples of the past, given, not as moral lessons, but as things of supreme human interest, and for the elder student, the great thoughts of great souls, the passages of literature which set fire to the highest emotions and prompt the highest ideals and aspirations, the records of history and biography which exemplify the living of those great thoughts, noble emotions and aspiring ideals. This is a kind of good company, *satsanga*, which can seldom fail to have effect so long as sentimental sermonising is avoided, and becomes of the highest effect if the personal life of the teacher is itself moulded by the great things he places before his pupils.

The thirst of knowledge, the self-devotion, the purity, the renunciation of the Brahmin,—the courage, ardour, honour, nobility, chivalry, patriotism of the Kshatriya,—the beneficence, skill, industry, generous enterprise and large open-handedness of the Vaisya—the self-effacement and loving service of the Sudra—these are the qualities of Aryan. They constitute the moral temper we desire in our young men, in the whole nation.

I have spoken of morality; it is necessary to speak a word of religious teaching. There is a strange idea prevalent that by merely teaching the dogmas of religion, children can be made pious and moral. This is an European error, and its practice either leads to mechanical acceptance of a creed having no effect on the inner, and little on the outer, life, or it creates the fanatic, the pietist, the ritualist or the unctuous hypocrite. Religion has to be lived, not learned as a creed.

The singular compromise made in the so called National Education of Bengal, making the teaching of religious beliefs compulsory, but for-

The compromises which killed National Education in Bengal

'Nadi-Shuddhi' necessary for proper working of senses

bidding the practice of *amsthana* or religious exercise, is a sample of the ignorant confusion which distracts men's minds on this subject. The prohibition is a sop to secularism, declared or concealed. No religious teaching is of any value unless it is lived, and the use of various kinds of *sadhana*, spiritual self-training and exercise is the only effective preparation for religious living. The ritual of prayer, homage, ceremony is craved for by many minds as an essential preparation and, if not made an end in itself, is a great help to spiritual progress; if it is withheld, some other form of meditation, devotion or religious duty must be put in its place. Otherwise, religious teaching is of little use and would almost be better ungiven.

But whether distinct teaching in any form of religion is imparted or not, the essence of religion, to live for God, for humanity, for country, for others and for oneself in these, must be made the ideal in every school which calls itself national. It is this spirit of Hinduism pervading our schools which—far more than the teaching of Indian subjects, the use of Indian methods or formal instruction in Hindu beliefs and Hindu scriptures—should be the essence of Nationalism in our schools, distinguishing them from all others.

There are six senses which minister to knowledge—sight, hearing, smell, touch taste and mind, and all of these, except the last, look outward and gather the material of thought from outside through the physical nerves and their end-organs, eye, ear, nose, skin, palate. The perfection of the senses as ministers to thought must be one of the first cares of the teacher. The two things that are needed of the senses are accuracy and sensitiveness.

The senses depend for their accuracy and sensitiveness on the unobstructed activity of the nerves which are the channels of their information and the passive acceptance of the mind which is the recipient.

If the obstruction is such as to stop the information reaching the mind at all, the result is an insufficient sensitiveness of the senses. The defects of sight, hearing, smell, touch, taste, anaesthesia in its various degrees, are curable, when not the effect of physical injury or defect in the organ itself. The obstructions can be removed and the sensitiveness

remedied by the purification of the nerve system. The remedy is a simple one which is now becoming more and more popular in Europe for different reasons and objects, the regulation of breathing. This process inevitably restores the perfect and unobstructed activity of the channels and, if well and thoroughly done, leads to a high activity of the senses. The process is called in Yogic discipline *nadi-suddhi* or nerve-purification. As a sense organ, the mind receives direct thought impressions from outside and from within.

The first qualities of the mind that have to be developed are those which can be grouped under observation. We notice some things, ignore others. Even of what we notice, we observe very little. A general perception of an object is what we all usually carry away from a cursory half-attentive glance. A closer attention fixes its place, form, nature as distinct from its surroundings. Full concentration of the faculty of observation gives us all the knowledge that the three chief senses can gather about the object, or if we touch or taste, we may gather all that the five senses can tell of its nature and properties. Those who make use of the sixth sense, the poet, the painter, the Yogin, can also gather much that is hidden from the ordinary observer. The scientist by investigation ascertains other facts open to a minutest observation. The first thing the teacher has to do is to accustom the pupil to concentrate attention.

We may take the instance of a flower. Instead of looking casually at it and getting a casual impression of scent, form and colour, he should be encouraged to know the flower—to fix in his mind the exact shade, the peculiar glow, the precise intensity of the scent, the beauty of curve and design in the form. His touch should assure itself of the texture and its peculiarities.

Memory and judgement are the next qualities that will be called upon, and they should be encouraged in the same unconscious way.

The one faculty we have omitted, apart from the faculty of direct reasoning, is Imagination. This is a most important and indispensable instrument. It may be divided into three functions, the forming of mental images, the power of creating thoughts, images and imitations or new combinations of existing thoughts and images, the appreciation of the soul in things, beauty, charm, greatness, hidden suggestiveness, the

*The faculty of imagination
is most important of all*

emotion and spiritual life that pervades the world. This in every way as important as the training of the faculties which observe and compare outward things. But that demands a separate and fuller treatment.

The mental faculties should first be exercised on things, afterwards on words and ideas. Our dealings with language are much too perfunctory and the absence of a fine sense for words impoverishes the intellect and limits the fineness and truth of its operation. The mind should be accustomed first to notice the word thoroughly, its form, sound and sense; then to compare the form with other similar forms in the points of similarity and difference, thus forming the foundation of the grammatical sense; then to distinguish between the fine shades of sense of similar words and the formation and rhythm of different sentences, thus forming the foundation of the literary and the syntactical faculties. All this should be done informally, drawing on the curiosity and interest, avoiding set teaching and memorising of rules. The true knowledge takes its base on things, *artha*s, and only when it has mastered the thing, proceeds to formalise its information.

The perfection of the body, as great a perfection as we can bring about by the means at our disposal, must be the ultimate aim of physical culture. Perfection is the true aim of all culture, the spiritual and psychic, the mental, the vital and it must be the aim of our physical culture also. If our seeking is for a total perfection of the being, the body is the instrument which we have to use. *Sariram khalu dharma-sadhanam*, says the old Sanskrit adage—body is the means of fulfilment of dharma, and dharma means every ideal which we can propose to ourselves and the law of its working out and its action. □

Vinoba to Gandhi

"I very much like your new ideas (Basic Education) about education; the more so because my own ideas in this respect tend in the same direction. I do not like this dual formula: work + education. I believe instead in the non-dualistic equation: work = education. I have no doubt whatever that education can be, and must be, self-supporting. Indeed, I think that as far as the villagers are concerned, an education which is not self-supporting does not deserve to be called education."

Art is the highest Education— and Art is about God !

Ananda Coomaraswamy

ONE OF THE CHOICEST spirits of the Indian renaissance was Ananda Coomaraswamy. Born of a leading Tamil father of Sri Lanka and English mother, he was brought up as an Anglo-Indian, only to blossom into a nationalist in the deepest sense of that term. What shocked him most was that art, which is the highest education, and which was an integral part of Indian life till then, had been smothered by western machines and western domination. "If the exhibition of works of art, like the reading of books, is to have a cultural value, i.e., if it is to nourish and make the best part of us grow, as plants are nourished and grow in suitable soils, it is to the understanding and not to fine feelings that an appeal must be made. In one respect the public is right; it always wants to know what a work of art is 'about' Let us tell them what these works of art are about and not merely tell them things about these works of art. Let us tell them the painful truth, that most of these works of art are about God, whom we never mention in polite society. Let us admit that if we are to offer an education in agreement with the innermost nature and eloquence of the exhibits themselves, that this will not be an education in sensibility, but an education in philosophy..., a wisdom to be applied to everyday matters."

He elaborated: "Religion is not in the East, as it is in the West, a formula or a doctrine, but a way of looking at life, and includes all life, so that there is no division into sacred and profane."

He was sad to note that "not all the highway robbery and violence of kings or conquerors made the production of real art impossible, as has the industrial revolution, which, developing first in Europe, has spread to every quarter of the earth, destroying in a month the traditions of a thousand years."

Moreover, he said, 'to the extent that we have 'overspecialized', and do not understand one another, we are 'idiots'—etymologically, 'peculiar individuals,' and so peculiar as to be excluded from whole continents of the normally human universe of discourse. Scientist and theologian

The modern man's culture is very provincial indeed!

gian, maker and consumer, philosopher and folk no longer understand one another; and we talk of the 'mysterious East' in a way that would have been impossible in the Middle Ages. It sometimes seems that the more our means of communication are improved and multiplied, the less are we really able to understand one another, and that the more we know of less and less, the more impossible it becomes to understand our own past. It would be difficult to imagine a culture more provincial than is that of the average educated man of today".

The difficulty of understanding one another, or of understanding our own past, he said, is greater now than it has ever been. "Our 'science' knows of 'love' only as a chemical reaction, and the 'quest' of immortality, the effort of men and women to master matter by spirit, is the chief intellectual preoccupation of the men and women outside the sphere of 'civilization' today. Our universe of discourse has long been undergoing a process of contraction, mainly by an elimination of values from the symbols that once implied both facts and values; and it is precisely this elimination of values from our minds that prevents us from understanding the normal cultures in which the notion of value predominates. We can only communicate with what remains of traditional civilizations on the level of a lowest common denominator, for which the vocabulary of 'basic' English will probably suffice. There is little or nothing in a modern American education to qualify a man for converse with a Tibetan or Indian peasant—not to mention a scholar; all we can do together is 'eat drink, and be merry'."

He was afraid that Indian Independence will not mean much unless Indians first became truly Indian. "Before we can have India, we must become Indians.....I firmly believe the only service possible to render to the cause of Indian freedom, is service to Indian ideas."

He had no doubt that we cannot pretend to culture until, by the phrase "standard of living", we come to mean a qualitative standard..... Modern education is designed to fit us to take our place in the counting house and at the chain-belt; a real culture breeds a race of men able to ask, what kind of work is worth doing?

"More than a physical well-being is necessary for felicity. An Indian peasant's face has neither the vacancy of the grinning apes and whores

that are the ideal of the American advertiser, nor the expression of anxiety that marks the American 'common man' in real life.

"In a brave new world the cultural domination of America is even more to be dreaded than that of England: for these United States are not even a bourgeoisie, but a proletarian society fed on 'soft bun bread' (these words are those of a well-known large scale baking company's advertisement of its product), and thinking soft bun thoughts."

He hoped he saw in the simple austerity of Indian home-spun cloth—Gandhiji's *khaddar*—the beginnings of a new, modest, but fully Indian artistic environment. □

It changed Coom raswamy's Life

The morning was pleasant. The sound of working songs reached him from nearby field. Coomaraswamy congratulated himself on the peaceful life he had found. But then a seemingly inoffensive pair came down the road: a Sinhalese mother and child proudly dressed in the European fashion. Their clothes were bedraggled and filthy, painfully out of place, yet "These were not paupers of the village as might be supposed, but though rather well off themselves, and were looked up to, as wearing European dress. They were the local converts to a foreign religion and a foreign dress, equally unnatural and equally misunderstood. And therewith came before my mind all I had seen in the last two years of the ruin of native life and manners before advancing civilization!"

From these thoughts, others shaped themselves: "How different it might be if we Ceylonese were bolder and more independent, not afraid to stand on our own legs, and not ashamed of our nationalities. Why do we not meet the wave of civilization on equal terms?.....Our eastern civilization was here 2000 years ago; shall its spirit be broken utterly before the new commercialism of the west?.....Sometimes I think the eastern spirit is not dead, but sleeping, and may yet play a great part in the world's spiritual life."

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National Education for A Mightier India

Dr. Annie Besant

NOTHING can more swiftly emasculate national life, nothing can more surely weaken national character, than allowing the education of the young to be controlled by foreign influences, to be dominated by foreign ideals. From 1896 onwards, I have ventured to urge on the Indian people that the education which was given to their sons was denationalizing and despiritualizing. Foreign habits, foreign manners, foreign dress, foreign ways are all enforced in a foreign language, with, in missionary schools, a foreign religion to boot, sterilizing the boy's heart and despiritualizing his whole nature. Is it any wonder that the national spirit decayed, What must our national education be ?

(1) It must be controlled by Indians, shaped by Indians, carried on by Indians. It must hold up Indian ideals of devotion, wisdom and morality, and must be permeated by the Indian religious spirit rather than fed on the letter of the creeds. That spirit is spacious, tolerant, all-embracing, and recognises that man goes to God along many roads and that all the prophets came from him.

(2) National education must live in an atmosphere of proud and glorious patriotism, and this atmosphere must be kept sweet, fresh and bracing by the study of Indian literature, Indian history, Indian triumphs in science, in art, in politics, in war, in colonization, in manufactures, in trade, in commerce. The *Arthashastra* must be studied as well as the *Dharma-shastra*, science and politics as well as religion.

(3) National education must not be separated from the homes of the nation. The ideals, the interests, the principles, the emotions of the one must be those of the other. For the nation is built out of families, and the present opposition between the home and the school must cease. The teachers in school and college must work in harmony with the teachers in the home.

(4) National education must meet the national temperament at every point, and develop the national character. India is not to become

a lesser—nor even a greater—England, but to evolve into a mightier India. British ideals are good for Britain, but it is India's ideals that are good for India.

We do not want echoes nor monotones; we want a choral melody of nations, mirroring the varied qualities of Nature and of God. Shall Nature show but a single colour, and trees, and flowers, and mountains, and sky wear but a single hue? Harmonious variety, and not monotony, is the mark of perfection.

Away from all apologies for India, with all deprecatory explanations of India's ways and customs and traditions. India is herself, and needs not to be justified; for verily, God has evolved no greater, no more exquisite than India's among all the broken reflections of His own perfect beauty. □

Education Won War

IN 1905, little Japan defeated Russia. It was a turning point in history. Kuropatkin, the Russian leader, attributed this to superior Japanese education.

"The non-commissioned officers in the Japanese army were much superior to ours, on account of the better education and great intellectual development of Japanese common people. The defects of our soldiers—both regulars and reservists—were the defects of the population as a whole. The peasants were imperfectly developed intellectually, and they made soldiers who had the same failing. The intellectual backwardness of our soldiers was a great disadvantage to us, because war now requires far more intelligence and initiative, on the part of the soldier, than ever before. Our men fought heroically in compact masses, or in fairly close formation, but if deprived of their officers, they were more likely to fall back than to advance. In the mass we had immense strength, but few of our soldiers were capable of fighting intelligently as individuals. In this respect the Japanese were much superior to us..... Among many of the common soldiers who we took as prisoners, we found diaries which showed not only good education, but knowledge of what was happening and intelligent comprehension of the military problems to be solved."

Why the National Schools Failed

Lala Lajpatrai

THE PROBLEM of National Education interested all national leaders. It particularly interested Lala Lajpatrai who had been associated with the DAV institutions in a big way.

In a book on the subject written way back in 1920 he was sorry to note that institutions of national education had failed in their purpose. "It is quite true that I am one of those persons who raised the cry of 'National Education' in North India, so far back as 1883, and I have since then used it rather effectively for enlisting sympathy and collecting funds for the various institutions that were from time to time started to impart education on 'nationalist' lines. It is also obvious that the nationalism that we preached in those days was rather narrow and sectarian. Sir Syed Ahmad Khan was the first among the leaders of thought in North India who set afloat the idea of denominational education. The Christian institutions had led the way before him. The Mohammedan Anglo-Oriental College at Aligarh was a symbol of the new Muslim nationalism which Sir Syed Ahmad Khan founded, educational in function, but political in scope and effect.

"The education imparted in these institutions, as distinguished from the ordinary state-owned schools and colleges, was 'national' only in so far as it helped the creation of the denominational atmosphere aimed at by its promulgators. The Muslim College and the Hindu Colleges all professed to enforce and encourage the study of the vernaculars and their sacred languages, but the emphasis all the time was on the University examinations. The scheme of studies promulgated by the official Universities was accepted unreservedly, except, in the additions that were made to the courses in Hindi and Urdu, Sanskrit and Arabic. The principal business of the staffs engaged was to prepare students for University examinations. The results achieved in these examinations were the measure of their success and popularity. In the two colleges in the United Provinces, the leading positions on the staff were reserved for Europeans.

"Looking back at the record of the institution (DAV) for the last 32 years of its life, giving all possible credit to the founder and managers and the leaders thereof for the best intentions and the best efforts, I regret

Indians want to remain Indians, but they want to be progressive Indians

to say that failure in their principal aims, expressed and unexpressed, is writ large on it.

"The only effort of this kind which was, in my judgement, truly national, was that made by the National Council of Education in Bengal under the impetus of the Swadeshi and the Boycott. The scheme of the National Council was free from the sectarian tinge of the Upper India movements; it took no notice of denominational nationalism, it took ample cognizance of the economic needs of the country as a whole, and it frankly recognized the necessity of ignoring the official University curriculum on the one hand and State aid on the other. It aimed at National consolidation and national independence. It was a direct challenge to the Government, and Government accepted it whole-heartedly. What came of it is known to everybody and need not be stated here. It failed as it was bound to do, because it came into conflict with the State.

"The National Council of Education still exists, but only in name. Its condition is moribund. The leaders and officers themselves have strangled it. Mr. T. Palit and Sir Rash Behari Ghosh, two of its strongest pillars, gave it a death-blow when they handed over their magnificent endowment to the Calcutta University, instead of to the National Council of Education, founded and led by them. The few scholars who, with characteristic self-sacrifice, gave up careers to give instruction to the students of the National College, are all dispersed. They are seeking appointments in Government-aided institutions."

Shortage of funds and non-recognition by the Government killed the institutions, when their fragmented concept of nationalism did not reduce them to sectarian proportions.

Lalaji had no doubt that ancient learning could not be revived, except for research purposes. He was equally clear that "we do not want to be English or German, American or Japanese; true we want to be Indians, but modern, up-to-date progressive Indians, proud of our past and aspiring to a greater and nobler future."

He urged the fostering of patriotism in schools *ala* France, where the systematic inculcating of "a staunch and true devotion to the Father-

land, sufficient to weather any crisis", became a vital principle of education in schools.

He explained: "The teaching of patriotism in India and its place in the scheme for national education must revolve round the following points:

"(1) Love of India as a whole, as distinguished from love of village, town, city or province.

"I am sure Indian Nationalists do not want to set up an aggressive nationalism of the kind which will breed contempt or hatred of other nations.

"Vague, undefined, indeterminate cosmopolitanism is often a disguise for gross selfishness and a life of sensuous inactivity. While cosmopolitanism meant something noble when coming from the mouth of an Englishman or an American, in the mouth of a Hindu and a Chinese it means only an attempt to escape the duties which, patriotism lays on them. While I respect the former for their cosmopolitanism, I despise the latter for their lack of patriotism. For them it will be time to become cosmopolitan after they have cultivated patriotism and raised their respective countries to the level of other independent, self-conscious, self-respecting nations.

"Among domestic and useful animals, what country on earth produces more beautiful cows and bullocks? Our horses and camels, dogs and cats, sheep and goats, are inferior to none. We have noble trees, the noble *pipal*, the great *chinar*, the tall *poplar*, the sacred *bo*, and many others. We grow fruits which, in flavour and delicacy, sweetness and taste, are superior to any other in the world. The kingly mango, the guava, the orange, the banana, the mangosteen, the grape, the melon, oh, how impossible it is to count them!"

"(2) The love of the nation as a whole, regardless of the various religious creeds and castes into which it is internally divided.

"Mr. William Archer has admitted that before the British established themselves in India, Muhammadan princes ruled over Hindu subjects, and Hindu princes over Muhammadan subjects, with very tolerable impartiality of rule or misrule. And the same is true in the native states of

A vague cosmopolitanism is no substitute for a live nationalism

Hindus and Muslims must be proud of each other's best products

today, not merely as a result of British overlordship. At no time since the days of Aurangzeb has either religion seriously tried to over-power and cast out the other. Is there anything in Indian history which can be cited as parallel to the massacre of St. Bartholomew's Day in France, or to the orgies committed by the rival sects in Holland, Spain, Italy, Germany, and even Great Britain and Ireland, in their frenzied attempts to extirpate one another?

"The general massacres ordered by Tamerlane and Nadir Shah made no distinction between Hindus and Mohammedans.

"The teaching of Hindu-Mohammedan unity can be greatly facilitated by the writing of special and carefully worded theses on the lives of our national heroes. Lives of Shivaji, Partap and Govind Singh, as well as those of Akbar, Sher Shah and Shah Jahan must be carefully written. They should contain no untruths; they should be scrupulously true but written from a broad, patriotic and national point of view. They should be a composite production of patriotic and scientific history. Hindus should learn to take pride in the achievements of Mohammedan heroes, saints, writers, and the Mohammedans, in those of the Hindus.

"If Mother India is proud of a Nanak, she is also proud of a Chisti. If she had an Asoka, she had an Akbar too. If she had a Chaitanya, she had Kabir also. If she had a Harsha, she had a Sher Shah too. If she had a Vikramaditya, she had a Shah Jahan also. If she had a Mohammedan Alauddin Khilji and a Mohammedan Tuglaq, she had their Hindu prototypes as well, for every Hindu hero. If she is proud of a Todor mal, she is equally proud of Abul Fazl. She can as well be proud of her Khusrus, Faizis, Ghalibs, Zauqis, Ferishtas...as she can be of Valmiki, Kalidas, Tulsidas, Ram Das, Chand Nasim and Gobind Singh. Even we modern Indians can be as well proud of a Hali, an Iqbal, a Mohani as of Tagore, Roy and Harish Chandra. We are as proud of Syed Ahmed Khan as of Ram Mohan Roy and Dayananda."

Lalaji gave the greatest importance to physical education. "We have every year about a hundred thousand young men engaged in mastering Milton, Shakespeare, Southey, Shelley, Kalidas and Firdausi, who have never been told, either at home or at school, how to cultivate an erect posture, how to take care of their bodies, hands, legs, noses, eyes, teeth, ears, organs, muscles and nerves. They know nothing about the hygiene

of living, of housing, of food, of dress and of mating. The curriculum of studies takes no cognizance of these things, nor of those which provide recreation and amusement of a healthy and edifying character.

"Nine hundred and ninety-nine out of a thousand graduates of Indian schools and colleges grow to manhood without any knowledge or taste for music. Hardly one in a hundred graduates of our universities can be confidently said to be possessed of normal health. We have had numerous reports about 'how to improve the teaching of English', and some relating to other subjects, such as mathematics, science, law, etc.; we have had the reports of Commissions on Industrial Education, but so far we have done nothing to study the physical condition of our school population and to find out what we could do to secure an improvement in their health and physique."

He recommended physical examination, instruction in health problems, gymnasia, swimming pools and school credit for physical fitness and prowess.

Lalaji recommended common text books throughout the country, as far as possible.

Above all he wanted education to enable men to think and to act. "I wonder if there is one among a thousand teachers in India who thinks, or who has been told, that the real purpose of education is to help the child to become a thinking and an acting person."

All in all it was quite a model for National Education. □

Bertrand Russell on Sex Education—

ANSWERING QUESTIONS is a major part of sex education. Two rules cover the ground. First, always give a truthful answer to a question; secondly, regard sex-knowledge as exactly like any other knowledge. Do not allow yourself to feel, even unconsciously, that there is something horrid and dirty about sex. If you do your feeling will communicate itself to him (the child). He will think necessarily, that there is something nasty in the relations of his parents; later on he will conclude that they think ill of the behaviour which led to his existence. Such feelings in youth make happy instinctive emotions almost impossible, not only in youth, but in adult life also.

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The Dream of Rabindranath Tagore

A NOVEL EXPERIMENT in national education was Tagore's Shantiniketan. It had its genesis in 1863, when his father, Maharshi Devendranath Tagore, fancied a plot of land, built a house and a temple there, and named it 'Shantiniketan', the abode of peace.

In 1901, Rabindranath started a brahmachary ashram there, with just five students. His objects were two : to provide model education for his little son, and to do some disinterested service to the public.

In 1918, this grew into a University, which he named Viswabharati. It appears that in coining this new term, he was inspired by the Vedic phrase, *Yatra Visvam Bhahatyekanidam*, which means that it is a place where the entire world nestles together. His idea was that the new institution should be so developed that people from different parts of the world would be attracted to it for the exchange of spiritual wealth. "Universities should never be made into mechanical organisations for collecting and distributing knowledge. Through them the people should offer their intellectual hospitality, their wealth of mind to others, and claim their proud right in return, to receive gifts from the rest of the world."

It would seem that Rabindranath was inspired by the example of Kalidasa, who was born in idyllic Kashmir and found himself living and working in official Ujjain. Rabindranath was born in Calcutta, but the racial memories of the idyllic life in rural Bengal possessed his mind. "I had often listened to my eldest brother describing with the poignancy of a hopeless regret a society hospitable, sweet with the old-world aroma of natural kindness, full of a simple faith and the ceremonial poetry of life. But it always is a surprise to me to think that though this closed-up hardness of a city was my only experience of the world, yet my mind was constantly haunted by the home-sick fancies of an exile. I was like the torn-away line of a verse, always in a state of suspense, while the other line, to which it rhymed, and which could give it fulness, was smudged away into some misty, undecipherable distance."

His inspiration was "Tapovana" of ancient India. He had no doubt that India must rediscover itself. "Before Asia is in a position to co-

operate with the culture of Europe, she must base her own structure on a synthesis of all the different cultures which she has. When, taking her stand on such a culture, she turns towards the West, she will take, with a confident sense of mental freedom, her own view of truth, from her own vantage-ground, and open a new vista of thought to the world. Otherwise, she will allow her priceless inheritance to crumble into dust, and, trying to replace it clumsily with feeble imitations of the West, make herself superfluous, cheap and ludicrous. If she thus loses her individuality and her specific power to exist, will it in the least help the rest of the world? Will not her terrible bankruptcy involve also the Western mind? If the whole world grows at last into an exaggerated West, then such an illimitable parody of the modern age will die, crushed beneath its own absurdity."

In its heyday, Viswabharati did blossom into a great experiment and a significant achievement. Idealistic young men and women, who could look beyond degrees and jobs, flocked there in goodly numbers. Great painters like Nandalal Bose and Surendranath Kar, and great musicians like Bhim Shastri and Dinendranath, gathered there. Nor did he forget the poor villagers around. He set up in the neighbourhood, a rural university, 'Sriniketan'.

But the passing of Rabindranath in 1941 took away the moving spirit behind Shantiniketan. The official recognition after Independence gave it the kiss of death. The Union Government even had the temerity to change Tagore's motto 'Satyam, Shivam, Sundaram', to 'Satyam, Shantam, Sundaram'—in the belief that the word 'Shivam' was 'communal'. Today Shantiniketan survives—but it is only a ghost of its former self! □

Shah Jahan as Teacher

VINOBA once wrote that Nehru, Patel, Azad and CR should end their lives, teaching children.

Shah Jahan tried just that—but he failed. When he was living in his son Aurangzeb's captivity, he started teaching his servants, children.

When Aurangzeb came to know of it, he ordered the lessons stopped, with the admonition to his father: "Even now you have not stopped thinking in terms of being master to others!"

English Education robs the Nation of its soul—Gandhiji

WHILE MANY national leaders were interested in the issue of National Education, none was as much interested as Gandhi. He considered the British system very wrong. "The system of (English) education is an unmitigated evil. Supposing the English were not here India would have marched with other parts of the world, and even if it continued to be under Moghul rule, many people would learn English as a language and a literature. The present system enslaves us, without allowing a discriminating use of English literature.

"Tilak and Ram Mohan would have been far greater men if they had not had the contagion of English learning. Was Guru Govind a product of English education? Is there a single English-knowing Indian who is a match for Nanak, the founder of a sect second to none in point of valour and sacrifice? I highly revere Tilak and Mohan. It is my conviction that if Ram Mohan and Tilak had not received this education, but had their natural training, they would have done greater things like Chaitanya. If that race has ever to be revived, it is to be revived not by English education.

"English education has emasculated us, constrained our intellect, and the manner of imparting this education has rendered us effeminate. We want to bask in the sunshine of freedom, but the enslaving system emasculates our nation. Pre-British period was not a period of slavery. We had some sort of Swaraj under Moghul rule. In Akbar's time the birth of a Pratap was possible and in Aurangzeb's time a Shivaji could flourish. Has 150 years of British rule produced any Pratap and Shivaji?"

Of English education he further said: "It is doing violence to the manhood, and specially the womanhood, of India, to encourage our boys and girls to think that an entry into the best society is impossible without a knowledge of English...I cannot tolerate the idea of parents writing to their children, or husbands writing to their wives, not in their own vernaculars but in English."

"Among the many evils of foreign rule, this blighting imposition of a foreign medium upon the youth of the country will be counted by History as one of the greatest. It has sapped the energy of the nation, it has

The Vidyapith would be a success if it produces even one ideal student

shortened the lives of the pupils. It has estranged them from the masses, it has made education unnecessarily expensive. If this process is still persisted in, it bids fair to rob the nation of its soul."

He added: "In Europe the education follows the peculiar genius of the people. One thing is taught in three different countries in three different ways according to the varying culture and genius of each. Only we delight in slavishly following the English model. The whole objective of the present system was to make us faithful imitators of the West. As a result of English being the medium of instruction we have lost originality. We have become birds without wings. The most we aspire to is a clerkship or editorship."

Indeed when Gandhiji launched his first mass movement in 1921, a major item of his programme was boycott of schools—others being, boycott of courts and foreign cloth. Thousands responded to his call. The result wasn't quite satisfactory. Many students lost one or more years. Many others gave up studies altogether. But Gandhiji had no regrets. He started quite a few national educational institutions, chief of them being Gujarat Vidyapith. Said the Mahatma: "The Vidyapith would have more than justified its existence if it turned out even one ideal teacher and one ideal student."

For Gandhiji, education was much more than school. "People are at fault and their drawbacks are mirrored in the students and hence we must try to reform parents, teachers and kings. Every home is a university and the parents are the teachers. The parents in India have at present foregone this sacred duty." As for himself, he said: "I owe all I am, to my parents. I felt towards them as Shrivana is said to have done towards his parents."

Addressing the Samaldas College, Bhavnagar, he said: "I have to speak today on the dharma or duty of students. That dharma is as easy as it is difficult. According to Hinduism, the student is a brahmachari, and brahmacharya-ashrama is the student-state. Celibacy is a narrow interpretation of brahmacharya. The original meaning is the life or the state of a student. That means control of the senses. Vidyarthi is a coined word and a poor equivalent for brahmachari."

He elaborated: "The Rishis taught their pupils without books. They only gave them a few mantras, which the pupils treasured in their memories and translated in practical life. The present-day student has to live in the midst of heaps of books, sufficient to choke him...I can tell you that newspapers afford nothing of permanent interest. They offer nothing to help the formation of character, and yet I know the craze for newspapers. It is pitiable, terrible."

He told BHU students: "What are you doing to deserve the monumental service of the great son of India? He expects you to become not literary giants but defenders of Hinduism and the country, through expressing true religion in your own lives. Remember, that this greatest creation of Malaviyaji's will be judged, not by the magnificence of the buildings or the 1,300 acres that they cover, but by what you become." He added: "I reiterate my opinion that every Hindu boy and girl should know Sanskrit."

Gandhiji had no doubt that students must have religious instruction. "I know that there is a school of thought which believes in only secular instruction being given in public schools. I know also that in a country like India, where there are most religions of the world represented, and where there are so many denominations in the same religion, there must be a difficulty about making provision for religious instruction. But if India is not to declare spiritual bankruptcy, religious instruction of its youth must be held to be at least as necessary as secular instruction. Whilst I would welcome your learning the Gospel and your learning the Quran, I would certainly insist on all of you Hindu boys, if I had the power of insistence, learning the Gita. It is my belief that the impurity that we see about boys in schools, the carelessness about things that matter in life, the levity with which the student world deals with the greatest and most fundamental questions of life, is due to this uprooting of tradition from which boys have hitherto derived their sustenance. I learnt Sanskrit to enable me to read Gita. To-day, the Gita is not only my Bible or my Quran, it is more than that—it is my Mother."

Gandhiji wanted students to spend their vacations in the service of the poor.

"1. Conduct night and day schools with just a short course, well conceived, to last for the period of the vacation.

*Every Hindu boy and girl
should know Sanskrit*

Spend your vacations in the service of Harijans

"2. Visit Harijan quarters and clean them, taking the assistance of Harijans if they would give it;

"3. Taking Harijan children for excursions, showing them sights near their villages, and teaching them how to study Nature, and generally interesting them in their surroundings, giving them, by the way, a working knowledge of Geography and History;

"4. Reading to them simple stories from the Ramayana and the Mahabharata;

"5. Teaching them simple Bhajans;

"6. Cleaning the Harijan boys of all the dirt that they would find about their persons, and giving both the grown-ups and the children simple lessons in hygiene;

"7. Taking a detailed census, (in selected areas, of the condition of Harijans;

"8. Taking medical aid to the ailing Harijans."

Gandhiji advised girls not to marry boys who wanted dowry. At the same time he rebuked society girls. "I have a fear that the modern girl loves to be Juliet to half a dozen Romeos. She loves adventure...She dresses not to protect herself from wind, rain and sun, but to attract attention."

He told young couples: "Sex urge is a fine and noble thing. There is nothing to be ashamed of it. But it is meant for the act of creation. Any other use of it, is a sin against God and humanity." The conquest of lust is the highest endeavour of a man or woman's existence. Without overcoming lust, man cannot hope to rule over self. And without rule over self, there can be no Swaraj or Rama Raj. He stood for only such sex education as will have, for its objective, "the conquest and sublimation of the sex passion." □

The Funeral of Basic Education

IN 1937 Gandhiji developed a complete new scheme of education. It was known as Basic Education or Nai Taleem (New Education).

In his basic paper on the subject, Gandhiji said :

"The present system of education does not meet the requirements of the country in any shape or form. English having been made the medium of instruction in all the higher branches of learning, has created a permanent bar between the highly educated few and the uneducated many. It has prevented knowledge from percolating to the masses. This excessive, importance given to English has cast upon the educated class a burden which has maimed them mentally for life and made them strangers in their own land. Absence of vocational training has made the educated class almost unfit for productive work and harmed them physically. Money spent on primary education is a waste of expenditure in so much as what little is taught is soon forgotten and has little or no value in terms of the villages or cities. Such advantage as is gained by the existing system of education is not gained by the chief tax-payer, his children getting the least.

"The course of primary education should be extended at least to seven years and should include the general knowledge gained up to the matriculation standard, less English, and plus a substantial vocation.

"For the all-round development of boys and girls all training should, so far as possible, be given through a profit-yielding vocation. In other words, vocation should serve a double purpose—to enable the pupil to pay for his tuition through the products of his labour, and at the same time to develop the whole man or woman in him or her through the vocation learnt at school.

"Land, buildings and equipment are not intended to be covered by the proceeds of the pupil's labour.

"All the processes of cotton, wool and silk, commencing from gathering, cleaning, ginning (in the case of cotton), carding, spinning, dyeing, sizing, warp-making, double twisting, and weaving, embroidery, tailoring, paper making, cutting, book binding, cabinet making, toy making, gur making are undoubted occupations that can easily be learnt and handled without much capital outlay.

Students should 'earn and learn'; Business Houses should run colleges

"This primary education should equip boys and girls to earn their bread by the State guaranteeing employment in the vocations learnt or by buying their manufactures at prices fixed by the State.

"Higher education should be left to private enterprise and for meeting national requirements whether in the various industries, technical arts, *belles-lettres* or fine arts.

"The State Universities should be purely examining bodies, self-supporting through the fees charged for examinations.

"Universities will look after the whole of the field of education and will prepare and approve courses of studies in the various departments of education. No private school should be run without the previous sanction of the respective Universities. University charters should be given liberally to any body of persons of proved worth and integrity, it being always understood that the Universities will not cost the State anything except that it will bear the cost of running a Central Education Department."

In support of this scheme Gandhiji said :

"By education I mean an all-round drawing out of the best in child and man—body, mind and spirit. Literacy is not the end of education, nor even the beginning. It is only one of the means whereby man and woman can be educated. Literacy in itself is no education. I would therefore begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. Thus every school can be made self-supporting, the condition being that the State takes over the manufactures of these schools.

"I would revolutionize college education and relate it to national necessities. There would be degrees for mechanical and other engineers. They would be attached to the different industries which should pay for the training of the graduates they need. Thus the Tatas would be expected to run a college for training engineers under the supervision of the State, the mill associations would run among them a college for training graduates whom they need. Similarly for the other industries that may be named. Commerce will have its college. There remain arts, medicine and agriculture. Several private arts colleges are today self-supporting. The State would, therefore, cease to run its own. Medical colleges would be attached to certified hospitals. As they are popular among moneyed men they may be expected by voluntary contributions to support medical,

colleges. And agricultural colleges, to be worthy of the name, must be self-supporting. I have painful experience of some agricultural graduates. Their knowledge is superficial. They lack practical experience. But if they had their apprenticeship on farms which are self-sustained, and answer the requirements of the country, they would not have to gain experience after getting their degrees and at the expense of their employers.

"There remains the question of teachers. I like Prof. K. T. Shah's idea expressed in his article elsewhere of conscription being applied to men and women of learning. They may be conscripted to give a number of years, say five, to the teaching for which they may be qualified, on a salary not exceeding their maintenance, on a scale in keeping with the economic level of the country.

"It seems to be generally admitted that without the new or basic education the education of millions of children in India is well-nigh impossible. The children in the schools of my conception will receive every instruction through the handicrafts they may be taught. The whole training will be natural, responsive, and therefore the quickest and the cheapest in the land."

While the scheme was given some trial between 1937 and 1942, it became a farce in Independent India. Targets were fixed for opening basic schools. And Bihar simply renamed all the existing primary schools as 'Basic Schools.'

Sir Mirza Ismail, the respected statesman, with more indignation than thought, now denounced it as "a relapse into barbarism." The scheme was all but dead.

Tamil Nadu under Rajaji was the only state that took this scheme seriously. But his political rivals in his own party, under the leadership of Kamaraj, attacked the scheme as casteist in intent and in effect. They used this agitation to topple his government. That was in 1954. The Basic Education scheme was never heard of again ! □

Dr. Annie Besant's Two Novelties

Dr. Annie Besant did two things in her schools : She refused to enrol children who were already married, and since the children arrived dirty in school, she had them bathed.

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The Great Debate On The New Education Policy

THE DRI HELD a 2-day Seminar on the new Education Policy on Dec. 21-22. Some fifty leading educationists from the Universities, official agencies and private organisations, participated.

The deliberations started with invocation to Saraswati.

SHRI O. P. KOHLI (Destbandhu College, New Delhi), convener, welcomed the participants and outlined the nature and dimensions of the problem.

Here is a summary of the deliberations.

DR. S. K. MITRA, Former Director of NCERT: The Kothari Commission Report of 1968 was allright. I would say that 10+2+3 Scheme is also allright. The problem is not recommendations; it is their implementation.

Dr. Kothari was right when he said Education must mean Productivity and Development. It is here that we fail.

What we need more than anything else is a new orientation to our education. This orientation concerns the Environment, the Community and Employment.

Commitment to Environment means conservation of nature; it also means prevention of any degradation of the environment. In addition, we should enrich the environment through social forestry and other programmes. The whole environment must be made beautiful. I find that De Gaulle was the only leader in modern times who understood aesthetics. This is important because external beauty can contribute to inner beauty, the beauty of the mind. Secondly education must promote working for the Community. And thirdly education must enable people to make a worthwhile living. For all this, we need a new curriculum, a new syllabus, a new teacher, a new orientation. Too often we find that the music teacher can't sing; and a village singer is not considered qualified to teach singing. I hope the Model School scheme will make for a new orientation.

PROF. RAJENDRA SINGH, General Secretary, RSS, former Professor, Allahabad University said Education must be reoriented.

There is no Political Will to spread and improve Education

Dr. Mitra referred to triple orientation in education. And all this was very much there in our ancient educational system. The young student had three debts, *rin*, to repay—Dev-rin, Pitri-rin, Rishi-rin. Since our gods (devas) were all forces of nature, Dev-rin took care of the health of Environment. The Pitri-rin took care of the father, who had arranged the child's education and thus made him a productive member of society. Rishi-rin inclined man to social service.

In addition, our education should take care of the unity and integrity of the country.

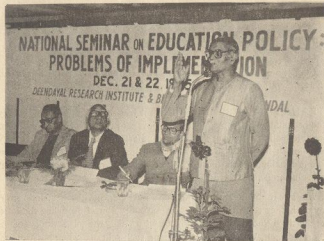
Even more important is character. Commission after Education Commission has recommended moral instruction. But Government continues to disregard it in the fancied interest of a false secularism. Even world classics like Ramayan and Mahabharat are not taught in school. On top of this we have given more freedom to minority schools than to the common majority schools. And so even the Ramakrishna Mission has had to declare itself a non-Hindu minority, to be able to run its schools according to its lights.

One-third of the teachers don't turn up in school. In Bengal even Tagore's standard text book have been changed. The new generation in that State will know about Lenin but not about Vidyasagar. Where are we going? The educational process is slow; and its direction is wrong.

DR. PREM KRIPAL, former Union Education Secretary: This is a very timely, very relevant, very significant Seminar. It is a Seminar with a difference.

The Sargent Commission in the last years of British rule had recommended 100% literacy within 40 years. Our leaders had then ridiculed him for tolerating illiteracy in the country for forty long years. But forty years after Sargent—and 38 years after Independence—what is the position today?

I have attended meetings of Education Ministers, Education Secretaries, Vice Chancellors, times without number. I can tell you the whole



Prof. Rajendra Singh speaking. Seated (L to R) Prof. Moitra, Dr. Prem Kripal and O.P. Kohli.

thing is a charade. There is no political will to do anything much or anything particular. Generally the department of education is given to a lightweight.

We have the same democratic values as USA. But there is one big difference. In USA they do what they decide; here there is a big divide in thought and action. There was greater respect for teachers and Vice-Chancellors before Independence than there is now.

Our education is alienated from our culture. The masses have preserved our traditional values; but the classes treat them as dirt. We have rich human resources. Our students do better in the USA than even American students. But in the name of economy, we under-pay our teachers. The world looks to us for leadership on vital human issues; we could evolve an alternate civilization. But we ourselves choose to grope in darkness.

DEVENDRA SWAROOP (DRI): When the British took over this country every village had a school, if only in the shade of a tree. Leaders of society provided for that. Even the Peshwa in his reduced state was spending Rs. 5 lakhs a year on education. But the British for the first time sanctioned Rs. 1 lakh for education in 1813; and even ten years later, not a pie out of that had been spent!

In the Consensbly, leaders didn't say a word about Education!

Education is closely linked to social, economic and political systems. But here they all contradict each other.

RANA PRATAP SHARMA (Central Institute of Education) surveying the national debate on education policy, said : After decades of claims of technological self-sufficiency, we are importing computers in a big way, in the name of the "21st century." So much so that if somebody criticises this, he is considered ante-diluvian. There is no dearth of ideas; but there are no values, no priorities, no direction.

We swear by Gandhi—and act anti-Gandhi. We spend more money on higher education and less on primary education, when the latter is more basic. And now they want to set up 500 Model Schools costing Rs. 3 crores each. Why should we put up such schools when most of the top students will leave the country?

Some people have a vested interest in whipping up regionalism. In the name of regional language they can veto a national language—just to perpetuate the dominion of English!

SHRI S.N. SHARMA (Vidya Bharati) : Before Independence people thought straight, they spoke straight. Now they don't. We thought when Independence comes, all will be well. But things have gone awry. There is more English and more public schools now than ever before. In the name of secularism, morality is tabooed. In the name of internationalism, nationalism is ruled out. Things continue as before and deteriorate, because that is the line of least resistance. The schools run by Ramakrishna Mission, Vidya Bhavan, Chinmaya Mission and Sai Baba are schools with a difference. But they are so few and far between, that they don't have much impact on national life. What we need is a new Good Macaulay who will undo and reverse the wrongs of the bad old Macaulay.

R.P. SHARMA (Shikshan Mandal) : I think Macaulayism is dead. It used to provide clerkships. Now it can't do even that; it, therefore has no future.

PROF. DR. R. N. MALHOTRA (Central Institute of Education) : Sharmaji thinks unemployment will kill Macaulayan education. It will not. There was educated unemployment even hundred years ago; and since then Macaulay has flourished more than ever before. I'm afraid leaders



A section of the participants

don't want the people to be properly educated. An enlightened electorate will make life difficult for these leaders. The poor often have more and better values than the rich and the educated.

Charles Dickens tells you about the non-schools in U.K. in the last century. Here every temple and mosque used to have an attached school, until English education killed them off.

The law bars children under 14 from working. But if they did not work, their families would starve.

Even small towns have "English Medium Nursery Schools" with fancy names. Why blame Macaulay. A leading Indian the other day made fun of Sanskrit (a voice : "L. K. Jha"). We have a Durbari culture here. Macaulay at least expected us to be Indians in blood and colour; today some people are changing even that (laughter).

I have gone through the 12 volumes of Constituent Assembly debates, for all references to Education. I was painfully surprised to find that neither Nehru nor Patel nor any other top leader had said a word about it!

Renuka Ray once said in Parliament that China spends 35% of its

School is not every thing; Akbar did not go to any school!

budget on Education. Here, the percentage is THREE! And even we are asking for only 6%!

All of us here are products of good local schools. Every district in India has some good schools. Why does the government want to start 500 new Model Schools at a cost of Rs. 1500 crores? Much of the money will go into buildings. Let this money be given to existing good schools to improve them further. Let Rs. 50 lakhs each go to the best six schools in every district! Rs. 50 lakhs is a lot of money for a school. You will have 3000 model schools in the existing lot.

SAILEN GHOSH (Economist): The old education policy continues because there is no vision of the India of tomorrow. I don't think anybody is being dishonest. But the power of *status quo*, and the pull of the West, make it impossible to make any meaningful changes, in any sphere of life. The west is rich and strong, and so it must be good and right: that is the logic. Let me tell you that even Tagore had too much respect for western technology. R. K. Mission schools are good, but even they don't go to the root of the matter. Unless we realise that western technology is not good *even for the West*—and work out a civilizational alternative—no fundamental change will come about.

BAN BHADRA KUMAR HOOJA: We have thirty lakh teachers in the country. Have they ever been trained? There are teachers who don't know the geography and history of even their own district.

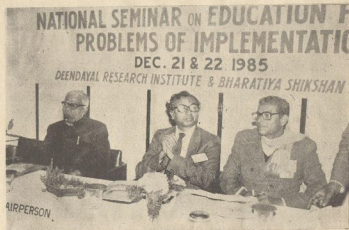
How many Brahmacharis, even in Gurukul, know, where to look for Brahmacharya Sutra?

Education begins with life—that is with conception, nine months before birth. The ancients have prescribed nine *sanskars* in life for proper growth, three of them pre-natal. How many of us observe these *Sanskars*?

Schooling is not everything. Neither Akbar nor Ranjit Singh went to any school. Life itself was their school.

Why does anybody insist on Hindi being part of the three-language formula in the South? Sanskrit will be better—and more acceptable. Hindi itself could be renamed 'Bharati', for greater acceptance.

After a person leaves school, but before he enters college, everybody



(L to R) Dr. K.G. Rastogi, Dr. A.K. Jalaluddin and Shri O.P. Kohli.

should be required to devote one year either for spreading education or any other social work. Even pensioners should be required to teach or do some other social work as a pre-condition of pension. Let teachers be paid as well as IAS men. Why not?

Our present education is classist, unequal. It cannot produce egalitarian citizens.

Let every school adopt its locality for cleaning, tree-planting. We have 5000 colleges in the country. Why can't they adopt a village each—and make it a model of rural life?

Even more important than 3 R's, are the 3H's—Head, Heart and Hand. Let these be developed properly.

DINANATH BATRA: It is now widely recognised that modernisation does *not* mean westernisation. Knowledge has nothing to do with the English language as such. Why do we study only English, but not at all French, German, Russian, Chinese?

Let there be no politics in education—and let there be education in politics

We want to change others; we don't want to change ourselves

R.P. SHARMA : Let there be moral instruction, and let there be no quarrel about its content. Any moral education will be good. In mediaeval times Hindus went to makhtabs, but they retained their Hinduness. Students of missionary schools sing beautiful devotional songs to "Yesu Prabhu". But government schools are dry as dust.

Why should students go to school every day? Why not only three days in the week? On other days they could plant trees, instruct the illiterate, learn a craft.

Some time back prizes were to be awarded to outstanding teachers. Some of them were from Ramakrishna Mission schools. But they declined to accept this honour as individuals. They said they would accept it only for their school as a whole. That's the spirit.

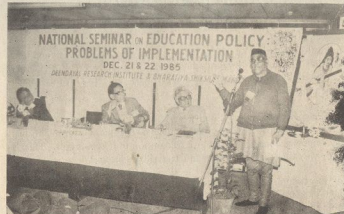
DR. A. K. JALALUDDIN (Joint Director NCERT) Speaking on the problems of implementation, said : I think the trouble is we want to change others we; don't want to change ourselves. Our only hope in this situation is our toiling masses with their roots in our culture. Today our crisis is that, to the extent we carry education to the masses, we will also be partly spoiling them, and making them parasites.

Traditionally, education in India used to be private and widespread. By nationalising it, that is governmentalising it, Gandhiji said, the British had only spread illiteracy.

Nalanda and Taxila were the great Universities of the ancient world. These institutions were devoted to search for truth and realisation of the self; they did not work for wealth or power.

Fortunately, the apparently placid Indian scene gives evidence of both, causality and fluctuation. The one makes for stability, the other, for change. One can therefore hope for orderly change. Through the periodic general elections, one can hope for reassertion of the people's will.

Recently we made a cybernetic study of the New Education Policy Document by identifying key words in it. We found two things : control over education is wholly in Government hands but the people are making their voice heard—which is why this document was issued.



Prof. M.M. Joshi speaking. Seated (L to R) Dr. Patwardhan, Dr. Bakar Mehndi and Shri R.S. Bharadwaj

Actually when they are talking of a New Education Policy, they are not saying anything new. The various Education Commissions have said all these things before. The only trouble is that those reports were not implemented. But what guarantee is there that the new one will meet a better fate?

It is not enough to teach physics and chemistry. Education must be man-making. It includes morality. Where is that? Even in the Education Department there is corruption and nepotism. Seventy percent people are outside this educational process. How do we reach the masses? How shall we revive Indian society? These are the questions.

In centralising the education system, we have given uniform syllabi for all children in a situation where they have differing needs and aptitudes. This uniformity favours the already favoured. Our science books are so written that they can't make sense to village kids. The whole thing perpetuates urban middle class hegemony. And so vocational education does not command any respectability.

In the ultimate analysis, an Education Policy is a political document. Let us create an atmosphere in which the masses will assert their "Right to Education".

Education is best given privately. Before Independence private con-

Why Kerala has highest literacy but UP rate is the lowest

tribution to Education was 35%; today it is down to 15%. As you know, Kerala has the highest level of education. You know Why? Because 80% primary schools in that State are privately run. In UP, this percentage is a miserable 6.

Villagers will be happy to give land and contribute *Shramdan* to put up a school. They can even pay their teachers. Let the Government just supply some basic materials and give recognition to these schools. This is the only way to spread education and truly liberate society.

The session on "The Role and Performance of Change Agents", was presided over by Dr. K.G. Rastogi (NCERT). He spoke about the increasing importance of Informal Education. Whereas formal education covered hardly 20% of the population, informal education could mould the masses in a variety of ways. He related his experiences with the village folk of almost every state in India.

Dr. Jalaluddin spoke with emotion of the many impediments in the way of implementation of the educational programmes in Independent India.

Shri Sailen Ghosh intervened to emphasise the effect of over-all atmosphere on the process of education, particularly the new urge of the aggressive sections of the society to earn more and more through advanced technology, caring nothing for the problems they were creating for their fellow-beings.

Shri Rana Pratap (Delhi Adhyapak Parishad) said the bureaucracy had made a mess of the job that was entrusted to them as the protectors and promoters of the spirit of Independence. He demanded that teachers themselves should be associated with educational planning and the bureaucratic planners be involved in the actual teaching work.

Dr. Suryakant Bali drew attention to the failure of the organisations of teachers at all levels to evoke enthusiasm, a sense of responsibility and a thirst for knowledge, in the teaching community. He also raised a strong demand for educational autonomy, uninfluenced by power and pelf. He condemned 'trade-unionism' in education. Shri G.N. Singhal drew attention to the half-heartedness of the leadership and lack of 'political will' to educate the masters, that is the masses.

SHRI SAILEN GHOSH (Economist-Environmentalist) : Education is very different from instruction. Education deals with generation of knowledge; instruction concerns itself only with dissemination.

In the modern world, the pleasure of living is lost in hedonism; wisdom is lost in knowledge; knowledge is lost in information.

Universal literacy is not possible unless its content is such as will be of advantage to the masses. Today if a farmer's son becomes B. Sc. (Agriculture) he is lost both, to agriculture and to his family. Education of farmers' children will catch on only if it helps them to become better farmers.

Education should not be confined to the class-room; it must relate to the life around us. Students must examine the earth, the water, the flora and fauna in their area. That will be really relevant and purposeful education.

I must say even Gandhian workers don't quite understand this. For them crafts begin with charkha and end with carpentry.

Our village teachers should be Gurus, who know not only the various subjects but also agriculture, culture, poetry.

The trouble is our whole ethos today is based on avarice. This has its pull on the teacher also. After all he is also a member of this avaricious society. Even the products of Ramakrishna Mission schools say that they have to go along with the world. Unless we can work out an alternate pattern of civilization that will supercede the present lopsided western civilization, nothing will avail.

Buddha and Mahavira were live influences. How is it that great modern leaders already have no influence on the country? What is the reason?

We sit in air conditioned rooms, with the curtains drawn, and the lights on—to discuss the energy problem! Let us pull the curtains and switch off the lights, and we will understand the theory and practice of energy conservation better.

*A farmer's son will go to school only if
that makes him a better farmer*

The New Education Policy paper crosses the limits of toleration

One day the Congress Working Committee members were washing dishes in Sevagram. Nehru was doing it in flowing water. Gandhiji just filled a glass of water and washed his dish in a corner. Nehru wondered what he was doing. Gandhiji explained to him that, by washing his dish in flowing water, he was using, and dirtying, a whole lot of water.

Today nobody wants to produce for himself; everybody wants to produce for the market. The commercial crops are the rage. Has anybody considered the water, power and fertilizer requirements of commercial crops? We are not farming the land, we are *mining* it. Let there be more solar cookers and fewer chartered accountants: those will be the indicators of a new alternate civilization.

DR. N. K. DUTTA (CIE, Delhi University): I have read the New Education Policy document. And I must say my boredom crossed the tolerance threshold.

This document talks of an Educational System and Development. Let me tell you it has neither.

Education is a man-making process; such men automatically make a good society. There is no separate society-making education. In school we get individual children, we don't get "society".

This document deals only with phenomena, with things physical; it says nothing about noumena, the substance of things.

First of all we have to decide what kind of man we want to develop in India: Do we want a Hindu, a Bharati, a Socialist? Unless we decide this, our education will remain directionless, meaningless. This vacuum of an educational philosophy is leading to dangerous consequences. Three particular schools in the Punjab alone have produced six thousand extremists.

When Germany lost World War I, there was a big national debate on the subject. The educationists came to the conclusion that the country lost, not because the people were under-educated; indeed, if anything, they were over-educated. But they lost because their education lacked a philosophy, a higher purpose.

When Stalin first came to power, he visited a school. Children were

building toy houses. He asked them what they were doing, and each one of them proudly said: "This is my house." Stalin was shocked. He said, how could they build a Socialist society if everybody thought in terms of his own house? After that, even children's games changed. They were taught to build big community centres, which they then proudly displayed as "our house". I understand that even the Russian chess-board is very different; it is much bigger, and is played by 8-16 persons at a time. That is how it is. Education must follow the pattern of our ideas.

So much for the 'system'. About 'Development', less said the better. In the churning (*Manthan*) of the ocean, the ancients had got *amrit*. It was stolen by a *daitya*. The gods struck him and severed his head from his body. The result was Rahu and Ketu. Our education system has also divided our society into Rahu and Ketu. Rahu is the upper classes, which get all the good things of life. The masses are the Ketu, the body, whose only lot is to sweat.

In the very year (1600) of the launching of East India Company, Marlowe wrote *Faustus*, who said:

"I will have them fly to India for gold,
"Ransack the ocean for Orient Pearl."

That loot still continues—now by Rahu! We should not understate Macaulay. He had a philosophy, although that philosophy was anti-India. He and his Gurus Grant and Zachary had noted the Hindu's reverence for Sanskrit, and the Muslim's reverence for Arabic. English education was introduced, not to uplift us, but to de-nationalise us. That process continues—under ever new garbs. In India this Rahu is barely 1%. They are the public school product, speaking "content-free English." How many of them join the Armed Forces to defend the country? How many of them do any social service?

And then we have 30% who go to common school. They would like to go to public school, but they can't afford it. Let us call them the 'Ardha-Rahu'. The remaining almost 70 percent are outside the school, outside the education system. Out of every 100 kids who enter primary school, only 37% pass the fifth standard; the rest drop out!

The 500 'Model' schools are meant to lift Ardha-Rahu to the status

*Our Rich and poor are
like Rahu and Ketu*

The Adarsh Bal Vidyalayas that were burnt down

of Rahu. They say admission will be by merit. We all know it will be by social pressure. It is the same Rahu mentality at work.

A few years back Punjab started two Adarsh Bal Vidyalayas. There was so much corruption—and resultant resentment—that both those schools were burnt down. They have threatened to burn the “Model Schools” also.

Experience has shown that common schools, neighbourhood schools, are best. But class-conscious vested interests would not have them.

In any educational system, schools are more basic—more important—than colleges. But in India, while the school growth rate is 5%, the college growth rate is 13%! While the subsidy is 18-20 percent for schools, it is 93% for colleges! Every student of St. Stephen College costs the country Rs. 2100 a year. Why don't the rich pay the cost of their education?

O.P. KOHLI : Kaka Kalelkar once asked Gandhiji what he found our education lacking the most. And Bapu said : “These modern educated people have no *Karuna*.” But to our leaders of today, the challenge is not character, it is ‘technology’! And in the name of meeting the challenge of technology, they want to import technology to no end.

L. R. SHAH : (Former NSS Adviser to Ministry of Education, GOI): I must say I liked Shri Hooja's remarks yesterday the best. Recently I learnt on good authority that in Bihar there are as many as 60,000 teachers who draw their salary, but do no work. In my home district of Jaisalmir, the female literacy rate is a miserable 3%.

The other day the Gujarat Chief Minister said the State Government was going to nationalise all schools. There cannot be a bigger disaster for education. They want expensive new ‘Model Schools’. Why don't they try to improve existing schools?

In Jodhpur University we were once having a meeting of non-teaching staff. Vice-Chancellor V. V. John remarked that the teachers might also join it, since many of them also didn't do any teaching. How true! However, I must say that the new generation is an improvement on the old.

DR. S. V. PATWARDHAN, speaking on Search for Alternative Strategy, said : Informal education must be given its rightful place. Sant Dnaneshwar produced an immortal commentary on the Gita. How did he do it? He never went to a formal school!

If we define an educated person as at least a matriculate, we have only about 3% educated. What is this educational system that leaves out 97%?

People don't want to go to school. They avoid Family Planning centres. But they crowd to Melas and Kirtans. Why can't we link education to these socially accepted programmes?

Artisans are starving in the villages. How will they go to school? Let them have an education that will make them better artisans—and they will be only too happy to go to such schools.

DR. M.M. JOSHI (Allahabad University) said our Puranas deal with much science in a popular style. The Bhagwat Purana even broaches subjects like the atom and the expanding universe. They talk of eternity and split second. All this is education—free, universal and autonomous. We should make good use of it.

DR. C. K. BHARADWAJ : They are thinking of expensive Model Schools. Do they want to put up a Doon-type public school in every district?

They think they have set out to make a Ganesh; they only threaten to end up with a monkey.

DR. K. G. RASTOGI (NCERT) : In a Kerala fishing village school, the teacher was telling them about the earth going round the sun. The children were amused, but they said they would be more interested in knowing how to catch more and better fish.

Tradition is an ocean of wisdom. Let us tap that. Let us remember that in India every old man is a philosopher and every old woman is a doctor.

SHRI HOOJA : The official document poses certain questions. They

*Fishermen's children want to learn
how to catch more fish*

"Tere jahale ilm se hammashin,
 "Mera ilme jahal bhala raha;
 "Ki pata to hai, ki pata nahin,
 "Ki khabar to hai, ki khabar nahin."

—says the Urdu poet Shamim Karahani.

(my knowledge of ignorance is better than your ignorant knowledge; for I at least know, that I do not know).

want answers. We should try to answer these questions. I think we should come out with our response in the form of a statement.

SHRI RUDRA DUTT : We have a party government. It does not trust anybody except the official machinery, which it controls. Since the ruling party has no sincere social workers, it does not want any other social workers to enter the field of education.

The result of this bureaucratisation of education is that village schools have no drinking water, no urinal, no black board, at times not even a teacher. And these people are now talking of Model Schools !

DEVENDRA SWARUP : An official programme like Adult Education is a fraud. Ninety percent of it exists only on paper.

R. S. BHARADWAJ : Gyan Prabodhini, Pune, is not recognised by the government, but it is recognised by Industry. And it is thriving.

DR. BAKAR MAHDI (NCERT) : Which is a better system of education ? That which produces a better man. USA is the most advanced country. But it produces a whole lot of war-mongers. It is better to be illiterate and wise, than be a learned fool, says the Urdu poet Shamim Karahani.

Newton described the great principles formulated by him as collecting pebbles on the sea-shore. That showed the greatness of that scholar.

Informal education is okay. But we can hardly do without organised schools. Both systems have their limitations.

When a child does not behave, we promptly say : "Is that what you learn in school ?" We expect schools to produce good men. We need a system to produce the good man.

We begin a child's education with ABC. Why ? Let us start writing the students' names. I'm sure they'll like it better—and learn it faster.

PROF. N.K. DUTTA (CIE) presided over the next session dealing with the problems of implementing any educational reforms.

Dr. B.K. SABHARWAL (CIE) said that private effort in education

had declined after Independence. Government was not helpful, and suitable teachers were not available in the new acquisitive climate. He said that government help should be extended to private schools without strings. And the local community should be encouraged to run schools for its own children.

Dr. M.M. JOSHI said that government's New Education Policy was quite superficial in explaining failures and proposing remedies. The First Plan had allocated 6% resources to Education; the Sixth Plan allocation was 1.6%. Even more serious than lack of resources, is the lack of will.

Recently Education Ministry was renamed as Department of 'Human Resources'. Behind it all is the psychology of treating man as a resource, as raw material.

By the year 2000 A.D. we want to have universal literacy. If this is to be done by the current methods of paper, pencil and pucca school building, our requirement of wood pulp, cement, power would be astronomical. Should not education, therefore, be made less bookish and more verbal ?

We must have a clear picture of the socio-economic moral pattern of society, before we can reorganise education to reach that goal. But meanwhile, as short-term steps we should make Education as autonomous as the Supreme Court; decentralise Education; have District, Education Boards with 50% teacher representation; close so-called public schools; abandon the idea of so-called Model Schools; elevate the Common Schools to a much higher level; have an Education Fund; relate Research to felt needs, and confer degrees only after a period of social service.

SHRI R.P. SHARMA said that government schools were mismanaged and there was too much political interference with them. As a result teachers had come to oppose government take-over of schools. Any system of Education must take the teacher into confidence, because he is the king-pin of every system.

SHRI SAILEN GHOSH said that the so-called high-tech/education was actually low-science, high-force-application-tech., and high-energy-consumption technology.

SHRI N.K. DUTTA, in his presidential remarks, said that the

Government treats man as just another "raw material"

How officials sabotaged Maulana Azad

bureaucracy in its selfish interest in the *status quo*, had opposed all radical change. When Maulana Azad was Education Minister, he once noted on a file that public schools must be closed and Basic Schools opened. But the officials conveniently "lost" the file. Later, they got together a committee which said that "crafts cannot sustain education; therefore craft-based education is useless". Maulana Saheb pointed out that, for thousands of years, the various crafts had been the basis of Indian life; the new education system was divorced from the life of the masses. But the "educationists" would not heed.

The concluding session was presided over by J. Veera Raghavan, Education Adviser to the Planning Commission.

Dr. R.P. Sharma (CIE) gave a resume of the discussions and Shri O.P. Kohli said there was a consensus on many important points.

Shri Kishorilal Dhandhanai, General Secretary, Shri Aurobindo Education Society, said there had to be an Indian remedy for the Indian student unrest. The Pondicherry system proceeded from the near to the distant; it developed the inner potential of the student. The future society, he said, will have to be spiritual.

DR. SITARAM JAISWAL (Vidya Bharati) said: Teachers must take a vow (Sankalp) to teach well; parents must take a vow to spread education in the locality.

Every area should have some kind of Radio club to analyse the week's radio and TV programmes, assess their educational value, and convey their findings to the authorities.

Shri Veera Raghavan said that we must have a clear concept of the society of our dreams. Ours is a land of great variety. Education can bring greater unity in it. It must also contribute to economic development.

In conclusion Shri Devendra Swaroop heartily thanked the participants for their active interest and valuable contribution. □

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Of all such books the world possesses.*

And this is how it happened.

IN THE SOUTHERN COUNTRY is a city called Maidens' Delight. There lived a king named Immortal-Power. He was familiar with all the works treating of the wise conduct of life. His feet were made dazzling by the tangle of rays of light from jewels in the diadems of mighty kings who knelt before him. He had reached the far shore of all the arts that embellish life. This king had three sons. Their names were Rich-Power, Fierce-Power, Endless-Power, and they were supreme blockheads.

Now when the king perceived that they were hostile to education, he summoned his counsellors and said : "Gentlemen, it is known to you that these sons of mine, being hostile to education, are lacking in discernment. So when I behold them, my kingdom brings me no happiness, though all external thorns are drawn. For there is wisdom in the proverb :

"Of sons unborn, or dead, or fools, unborn or dead will do :

"They cause a little grief, no doubt; but fools, a long life through."

And again :

"To what good purpose can a cow that brings no calf nor milk, be bent ?

"Or why beget a son who proves a dunce and disobedient ?"

"Some means must therefore be devised to awaken their intelligence."

And they, one after another, replied : "O King, first one learns grammar in twelve years. If this subject has somehow been mastered, then one masters the books on religion and practical life. Then the intelligence awakens."

But one of their number, a counsellor named Keen, said : "O King, the duration of life is limited, and the verbal sciences require much time for mastery. Therefore let some kind of epitome be devised to wake their intelligence. There is a proverb that says :

Today even the great Panchtantra is not known to Indian Schools!

*Since verbal science has no final end,
Since life is short, and obstacles impend,
Let central facts be picked and firmly fixed,
As swans extract the milk with water mixed.*

"Now there is a Brahman here named Vishnusharman, with a reputation for competence in numerous sciences. Entrust the princes to him. He will certainly make them intelligent in a twinkling."

When the king had listened to this, he summoned Vishnusharman and said: "Holy sir, as a favor to me, you must make these princes incomparable masters of the art of practical life. In return, I will bestow upon you a hundred land-grants."

And Vishnusharman made answer to the king: "O King, listen. Here is the plain truth. I am not the man to sell good learning for a hundred land-grants. But if I do not, in six months' time, make the boys acquainted with the art of intelligent living, I will give up my own name. Let us cut the matter short. Listen to my lion-roar. My boasting arises from no greed for cash. Besides, I have no use for money; I am eighty years old, and all the objects of sensual desire have lost their charm. But in order that your request may be granted, I will show a sporting spirit in reference to artistic matters. Make a note of the date. If I fail to render your sons, in six months' time, incomparable masters of the art of intelligent living, then His Majesty is at liberty to show me His Majestic bare bottom."

Vishnusharman then took the boys, went home, and made them learn by heart five books which he composed and called: (I) "The Loss of Friends" (II) "The Winning of Friends," (III) "Crows and Owls," (IV) "Loss of Gains," (V) "Ill-considered Action".

These the princes learned, and in six months' time they answered the prescription. Since that day this work on the art of intelligent living, called Panchatantra, or the "Five Books," has travelled the world, aiming at the awakening of intelligence in the young. To sum the matter up:

*Whoever learns the work by heart,
Or through the story-teller's art
Becomes acquainted;
His life by sad defeat—although
The king of heaven be his foe—
Is never tainted.*

Arnold Toynbee and Daisaku Ikeda CHOOSE LIFE A Dialogue

*In the famous
'Choose Life: A
Dialogue' (Oxford)
between Arnold
Toynbee and Daisaku
Ikeda, the two great
thinkers discuss
innumerable
problems under the
sun. Inevitably they
discuss Education—
its purpose, content,
methodology
financing etc.
Extracts from the
same, reproduced
below, will be read
with the greatest
interest.*



The Goal of Education must be Religious, and not mercenary

IKEDA: The most important questions in the field of education are the ones devoted to helping man see clearly what he ought to be and how he ought to live.

TOYNBEE: I hold that the goal of education ought to be religious, not mercenary. Education ought to be a search for an understanding of the meaning and the purpose of life and for discovering the right way to live. The right spiritual way is, I believe, fundamentally identical for all human beings.

In the age of technological civilization, education in the right way to live needs to be supplemented by vocational training in special branches of

What we need is life-long part-time self-education

knowledge and kinds of skill. But before entering his profession, everyone who has received professional training ought to take the Hippocratic oath that is prescribed for entrants into the medical profession. Every entrant into any profession ought to pledge himself to use his special knowledge and skill for serving his fellow human beings and not exploiting them. He should give his obligation of service, priority over his incidental need to make a living for himself and for his family. Maximum service, not maximum profit, is the objective to which he should dedicate himself.

IKEDA : You are quite right. By devoting itself to a utilitarianism that over-emphasizes intellectual knowledge and technological skills, education in modern society has had two major bad consequences. First by making learning a tool of politics and economics it has robbed learning of its inherent dignity and independence. Second, people engaged in learning and education become the slaves of intellectual knowledge and technological skill, which are the only aspects of learning prized today. As an outcome of this trend, respect for humanity declines.

School education alone is insufficient to the full development and cultivation of individual abilities. Each person has different talents; each has his own merits and good qualities. The key to meaningful use of talents and characteristics lies in awakening these traits and applying them in daily life and practical situations.

TOYNBEE : In the present-day world, in which our knowledge is increasing and our interpretation of it is changing all the time, full-time juvenile education is not enough. This ought to be followed up by lifelong, part-time self-education. What has been learned at the juvenile stage now no longer suffices for the rest of a lifetime. It follows that the degrees that a student has won on leaving his school or university must be regarded not as a lifelong assessment but as merely a provisional judgement. It is both absurd and unjust to classify a person, once for all, as being first class or third class when he is still only sixteen or only twenty-two years old.

There are slow-growers who blossom late in life. Conversely, there are brilliant starters who fail to fulfil their early promise. Winston Churchill was apparently backward as a child, apparently brilliant as a young man, apparently, a failure in middle age and unquestionably a

great man in his sixties. Another man who had a decisive influence on the course of English history was the seventh-century Greek Christian missionary Theodore of Tarsus. When he was sent to reform the Christian church in England, Theodore was about the same age as Churchill was when he was appointed prime Minister to save Britain from being conquered. Like Churchill, Theodore accomplished his mission triumphantly. He reformed the church in England in twenty years of strenuous work performed when he was in his sixties and seventies. Illustrations of the converse phenomenon of a disappointing career could of course be cited.

IKEDA : Once a child has grown and has entered society, his ability to do academic study will not be the basis on which his character is judged. To supplement it, we must devise ways of bringing students in contact with society and providing them with varied experiences as often as possible through extra-curricular activities and community life. I believe that the kind of education system needed today is one that concentrates on developing the whole human being.

TOYNBEE : Opportunities for gaining practical experience through extra-curricular activities and community life out to be given to juvenile students at the earliest possible stage of their education.

This has been recognized in Britain in the educational system of the so-called public schools. Some of these, which are in truth not public schools but private schools, are open to criticism as preserves of the establishment, yet they do give the older boys opportunities for exercising authority and for acquiring a sense of responsibility. In this respect, British public schools seem to me to have set a valuable example. I was educated in one of these schools. The boy who was the head of this school was admonished in a Greek motto meaning, 'authority is a test of character.'

Human abilities are diverse, and all these diverse abilities are socially valuable. Each individual's particular kind of ability ought to be discovered and fostered. This can be done by giving students opportunities for gaining and using practical experience and by continuing, throughout life, the kind of education in which theory and practice are combined so as to supplement and stimulate each other.

IKEDA : Unfortunately, in many countries today, education is

*The pros and cons of
British Public Schools*

Schools should be given permanent land grants

conducted under the control of the state and in line with the aims pursued by the Government.

TOYNBEE : It is undesirable that financing, control and direction of education should be monopolized by the state, because the state is tempted to subsidize lines of study that seem likely to increase its power. The state is also tempted to give to publicly financed and controlled education an ideological twist in order to condition students into becoming supporters of the ideology of the establishment.

Publicly subsidized education does, of course, have advantages; for example, it gives equal opportunities to all boys and girls. In present-day Britain, some of the leading personalities in all walks were children of poor families who had the best education, thanks to public subsidization.

IKEDA : Our problem is to devise a plan for subsidies that does not run the danger of exerting undue influence on education.

TOYNBEE : In Britain since the end of World War I, we have established semi-public corporations financed from public funds but not controlled by the government. They are administered by autonomous governing bodies. One of these is the University Grants Committee, which now supplies and allocates the greater part of the funds of the British universities. But it is still too early to tell whether, in the long run, the autonomy of the University Grants Committee and of other semipublic corporations (e.g., the British Broadcasting Corporation which is an important educational agency) will continue to be respected by Parliament.

Evidently the device of semi-public corporations is precarious. It is important to make education independent, on a fully secure and permanent basis. For this, I think two conditions are necessary : a permanent financial endowment that is not controlled by the state or by business corporations; a staff of teachers and of educational administrators, whose ethical and intellectual standards are so manifestly high that they will be respected and supported by the public.

The scholarship that I won at Winchester College in 1902 was financed from the income from an endowment of land made by the founder of the college in 1395.

I should like to see all educational institutions in all countries endowed with irrevocable gifts of land on a scale that would make it possible to keep students' fees low and teachers' salaries high. This would ensure freedom from control by the state and by big business.

IKEDA : Under the influence of Confucian morality, Japanese education for males and females was conducted separately until the end of World War II. Since then, however, coeducational systems have been established in all public schools from the primary to the university level. I understand that in England too the history of coeducation is comparatively short. What are your views on the good and bad points of the coeducational system ?

TOYNBEE : In England, coeducation did not begin until 1870 and then for reasons of economy, not of principle. At that time, the primary and secondary public school system (i.e. systems paid for out of public resources) were made coeducational, though the private system, including the universities, remained segregated. There were few universities in Britain then—only two in England and four in Scotland—and all of them excluded women from taking degrees.

I think that there is much to be said for both the segregated and the mixed systems. At present, coeducation is creating a very serious problem because of sexual promiscuity among students of ages from thirteen to eighteen.

When I was fourteen, schools were strictly segregated. There were already separate colleges for women and separate schools for younger girls, but relations between the sexes were closely regulated. We saw each other seldom. This of course eliminated promiscuous sexual relations between boys and girls, but it did not eliminate homosexuality. When I went to boarding school at fourteen, I had never heard of homosexuality. I heard a great deal about it after I got there because it was a frequent subject of conversation. Unfortunately, homosexuality is one of the evils of boarding schools.

Balancing the advantages and disadvantages of the two systems seems very difficult to me. If you attempt to solve the problem of promiscuous hetero-sexual relations in coeducational institutions by segregat-

*Sexual problems at
School level*

Humanist literature more influential than moralist writing

ting boys from girls, you find yourself with the equally serious problem of homosexual relations.

IKEDA: As you say, there are problems involved in either system. I believe that male and female homosexuality is a relative issue. Some societies accept it, as did ancient Greece; some condemn it. Sexual relations between male and female involve deeper issues since they lead to pregnancy and are therefore closely connected with the dignity of life itself. If I were forced to make a decision, I would say that probably homosexual relations among students are the lesser of the two evils.

Thinking about the role of literature reminds me of Jean Paul Sartre's famous question: what can literature do for the starved?

TOYNBEE: What can literature do for the starved? The answer becomes clear if we also ask: what can scientific research do for the starved? Scientific research can do little or nothing for the starved if it makes the feeding of the starved its deliberate objective and if it limits activity to trying to achieve this desirable, practical aim. Science, operating with these blinkers, will fail, because by confining itself to this limited purpose, it will have handicapped itself for making important new scientific discoveries, either useless ones or useful ones. The truth of this apparent paradox has been demonstrated so often and so convincingly that many private business corporations, existing to make financial profits, have found that it pays to endow scientific researchers and to give them a free hand to follow up any line of research into which their curiosity may lead them, instead of directing their research towards particular objectives with obvious value for the corporation's line of business. The paradoxical truth about science holds good for literature.

The literary works of the great nineteenth-century Russian novelist Tolstoy have had a worldwide effect in awaking the conscience of the rich and powerful minority to try, even at the expense of their own privileges, to reform society in many ways, including the feeding of the starved.

Tolstoy's attitude to life went through two stages, distinguished by a sharp break at his conversion. In each of these stages his attitude at the time was reflected in the character of his published works. During his preconversion stage, Tolstoy wrote spontaneously, simply to satisfy

his impulse to produce creative literature. After his conversion, he held that the pursuit of art for art's sake was self-indulgent and socially irresponsible and that an artist ought deliberately to devote his genius to the promotion of human welfare. Tolstoy's post-conversion publications were directed towards this limited utilitarian objective. His pre-conversion publications, however, not only were superior, judged by the criterion of purely literary merit, but also have been more influential socially than his post-conversion publications, which were deliberately aimed at producing social results.

The communist regime in the Soviet Union has adopted Tolstoy's post-conversion view of the function of literature. The consequence has been a marked decline in both the literary merit and the social influence of Russian literature.

IKEDA: Without doubt, the literary artist, like the scientist, must be spiritually free if he is to produce great works. Literature that is tied to social objectives is not worthy of the name. If literature is to do anything at all for the starving, it must not be limited to fixed purposes but must spring from a free creative spirit.

For example, fifty years after the Russian Revolution, the Russians have produced no literary works superior to those of Dostoevski.

Many civilizations have preserved the distinction between intellectuals and the masses, but I think that modern society ought to discard it. We must adopt the premise that human beings are human beings before they are members of either the intellectual group or the masses.

TOYNBEE: The intelligentsia (a Russian word) was a new class brought into existence by Peter the Great's policy of inducing Russia into Western society. The Russian intelligentsia consisted of Westernized Russians whose function was to enable the nation to participate in the life of Western society. They were an unhappy class because their conversion to the Western way of life cut them off from their fellow Russians without making them fully at home in the West. In the nineteenth century, many of them lived as expatriates, in western countries partly voluntarily and partly as political refugees, for their Western education alienated the intelligentsia from the autocratic native Russian regime that had called them into existence.

The tragedy of the Russian Intelligentsia

The dilemma of the Japanese intellectual

The magnificent nineteenth-century Russian novels are products of the Russian genius inspired by the Russian intelligentsia's malaise. In Tolstoy's novel *Anna Karenina* there is an illuminating scene in which Levin, a landowner who has been converted to Western liberalism, calls a meeting of his serfs with the intention of giving them shares in his land. The peasants are bewildered and suspicious; they cannot understand their master's motives, and they do not believe in his sincerity. The landowner is baffled and exasperated. The encounter produces no positive results.

The Russian Revolution of 1917 was made by members of the Russian intelligentsia, most of whom had spent many years in exile in the West. Their program was to reform the Russian way of life on so-called advanced Western lines. When those people came into power, scenes like the one I described from Tolstoy's novel, were enacted on the grand scale in real life. The revolutionary Westernized Russian intellectuals and the native Russian masses misunderstood each other. Since the revolutionary intellectuals had seized power, they imposed their alien Western ideology on the Russian people by force, in the manner of the native Russian autocratic regime, which they had overthrown as missionaries of modern enlightenment.

IKEDA : In some respects there are similarities between the Russian experience and that of the Japanese since the Meiji Restoration in 1868. Seeing that long centuries of isolation from the rest of the world had left the nation backward in some areas, the leaders of the Meiji government frenetically learned everything they could from the West. The fever to learn from the West affects Japanese society even today, when intellectuals are not judged on the basis of their own wisdom but on the basis of how much they know about the ideas and philosophies of Western scholars. This of course widens the gap between the intellectuals and the ordinary people.

TOYNBEE : In general, when the intellectuals are alienated from the masses, they tend to lose touch with the universal realities of human life, while the masses tend to be deprived of the intellectual culture that ought to be made accessible to every human being to the full extent of his capacity for it. In the present day Western world there is an unhealthy tendency for the intellectuals to form closed circles of professional specialists who live and work exclusively for each other. These intellectuals despise the general public for being non-professional and ignorant; the

public ignores the intellectuals, because it finds them unintelligible and unpractical. This mutual alienation is bad for both parties and bad for society.

IKEDA : Some people disapprove of intellectuals, writers, and artists who show active interest in current socio-political issues.

TOYNBEE : It is impossible to be an intellectual or an artist without first being a human being, and a human being is a social animal. Plato did not feel spiritually at home in his native Athens; Goethe did not participate politically or even emotionally in the encounter between Germany and Napoleon, though Goethe cannot have been unaware that this encounter was a turning point in his country's history. At the opposite extreme, Marx and Lenin were so passionately concerned with the problems of their own time and place that Marx turned his philosophy into a program for political action, and Lenin carried out Marx's program in Russia by capturing control of the Russian state and using his power to make the Russian Revolution.

IKEDA : Such brilliant philosophers and writers as Socrates, Plato, Rousseau, Goethe, Marx, Lenin, and Dostoevski changed the course of human history through their ideas and works because they were actively involved.

TOYNBEE : I agree that an intellectual's or artist's right relation with the problems of his own time and place is a middle way. He ought to be neither wholly aloof from these topical problems nor wholly engaged in them. As examples of men of letters who have found this middle way I would single out the nineteenth-century Russian novelists Turgenev, Dostoevski and Tolstoy. As examples of philosophers who have found the middle way, I would single out Zeno, the founder of the Stoic school, and Epicurus. These two Greek philosophers lived in a generation in which city-states ceased to provide a satisfying social and ethical framework for Greek life. The Greeks found themselves spiritually disoriented. Zeno and Epicurus worked out for their Greek contemporaries new attitudes that made it possible for Greek life to go on after the Greeks' traditional master-institution, the city-state, had collapsed.

It seems to me that the French maxim *noblesse oblige* is a valid rule of conduct for intellectuals and artists if we interpret the word *noblesse*

The Middle Way of Russian novelists & Greek Philosophers

Buddhist example better than that of Socrates

as meaning not aristocratic ancestry but humanity; that is, a human being's built-in moral obligations. Socrates, the plebeian, like his aristocratic pupil Plato, was concerned primarily with the universal and perennial problems, but, unlike Plato, Socrates participated the political life of his native city-state of Athens. Although Socrates did not go out of his way to intervene in controversial politics, if he thought it necessary to take an unpopular political line, he did not hesitate when he considered such action part of his civic duty. At least once he voted publicly in the Athenian assembly against a motion that was very popular but was morally very wrong. He allowed himself to be condemned to death rather than declare, against his own conviction and contrary to the truth, that his teaching had been morally corrupting. After having been condemned, he refused to take an opportunity of escaping to a place of refuge abroad. Socrates' practice of neither seeking nor shirking political involvement seems to me to be right practice for an intellectual or artist.

IKEDA: In contrast, Socrates, in order to defend his ideas, confronted the city-state authorities head on and chose death rather than submission. The nature of his death may have increased the influence of Socrates' teachings on later centuries. But even without putting himself in a position where he was forced to face a tragic death, the Buddha has had an influence as great as that of Socrates or of Christ. I cannot condone the deliberate choice of a tragic death because such an act stimulates people to hate the politics and the people that were instrumental in bringing the death about. The point of my comparison between Socrates and Buddha is this. Socrates ultimately chose to meet his political persecutors on their own ground. The Buddhist approach, which seems to me the better one, is to attempt to elevate one's persecutors to a higher level where direct and possibly tragic encounters are no longer necessary. □

Our boys ought to be educated as Shri Krishna

—Vinoba Bhawe

OUR BOYS ought to be educated as Shri Krishna was educated, by working. Shri Krishna grazed cattle, milked them, cleaned the cowshed, worked hard, hewed firewood for his Guru's house; later, as Arjuna's charioteer, he not only drove his horses but also cared for them. At the time of the Rajasuya sacrifice he asked King Yudhishtira for work. Yudhishtira replied that he had no work to give him, but Shri Krishna persisted, saying that he did not want to be idle. Yudhishtira thereupon asked him to choose some work for himself. Shri Krishna chose to gather up the used leaf plates from which people had eaten, and smear the place with cowdung. "That is the kind of work I know," he said. "I have been doing it from childhood and I am a master of it—an MA!" Sukhdev in the Bhagavat and Vyasa in the Mahabharata have both described the scene. Later, when the opportunity arose, Shri Krishna also taught Arjuna the Brahma-vidya.

AN INTERESTING LIGHT is cast on the Indian attitude to education by the fact that in all the fourteen languages recognized in the Constitution of India there is no verb "to teach", but only a verb "to learn". We have artificially constructed a causative form, as *sikhana*, from *sikhna*, but there is no root word in our languages corresponding to English "teach".

The gift of education is no matter for pride, in fact an essential condition for being able to receive it is that we should grow in humility. In our ancient books *vidya* (education) is equated with *vinaya* (humility); *vinaya*, in Sanskrit, is a synonym for education, and a student who had completed his studies was called *vinit*—perfected in humility.

THE KITCHEN must be looked upon as our laboratory. The person who works there ought to know how many calories, and how much protein and fat, are obtainable from various kinds of food. He ought to be able to work out the kind of diet needed at various ages and for various kinds of work.

In the morning everyone goes to answer the calls of nature. But in schools there must be a special study of the science of sanitation. In what

ways can the excreta be used? What is the effect of the sun's rays upon it? What harm is there in leaving it uncovered, and what diseases does it spread? If it is converted into fertiliser and used on the fields, how much does the production increase? And so on. We have to see that our students get a scientific knowledge of all these matters from the practice of sanitation.

"HISTORY" is dictated by the whims of those in power; they use the events of the past as tools to distort men's minds.

If we really want to make progress, we must select the essential in history and leave out the rest. I am not saying that history is completely useless. The Mahabharata is a magnificent piece of historical writing, embodying Vyasa's understanding of the various facets of human nature. This sort of history is useful. But society will never make progress if its past history haunts it like an evil spirit.

Students have to learn to "read between the lines" of history and leave aside the printed word—to read the blank spaces between.

SOME ONE ASKS: "What is the purpose of music and art in education?" I reply: "God is revealed in the world through Name and Form; all else in the Godhead is unembodied. Let His Name be sung in music, and His Form be glorified in art."

A man who has seen the true vision of art will not tolerate any ugly habit in his ordinary daily life. That is what children have to be taught. It is not enough that they should acquire a certain dexterity of hand; their whole outlook must be coloured by the vision of beauty. There is an art in sitting, in a good up-right posture, in standing erect and orderly in line, in sitting in straight lines for meals, and so on. There is a right and a wrong way to cut open a lime; it should be cut exactly in half, so that seeds and juice may be extracted easily. The skin of a banana should not be stripped off all at once, but little by little as one eats, otherwise the hand is soiled by holding the fruit. Many more such examples might be given. The beauty of orderly living is a part of the appreciation of beauty in art.

And what of the vision of the night sky? How can any art ignore that? How brilliantly Jupiter and Venus shine in the darkness! And how the contemplation of them purifies the mind! The very name Shukra (Venus) is cognate with Shuchi (purity). Compared with these, how trivial seem the pearls for which men dive into the depths of the ocean? In describing the perfections of the kingdom of Ram, Tulsidas writes that in those days the ocean itself cast its pearls upon the shore. I should like him to have added another stanza, describing how the children gathered the pearls from the seashore to play with, and when their play was ended, threw them back into the sea. That would have shown pearls at their true value.

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The Movement for Constructive Work in India

1. Some Interesting Experiences of Kasturbagram Krishi Kshetra

THE KASTURBAGRAM KRISHI KSHETRA was set up by the Kasturba Memorial Trust in 1945. It has been headed, over the years, by Mahatma Gandhi, Sardar Patel, Thakkar Bapa, G.V. Mavalankar, Premila Thackersey, Lakshmi Menon and, now, Maniben Patel. The KKK is devoted to rural development and it is conducting 380 village centres all over the country. In the year 1983-84 it had an income of Rs. 13,95,315 and an expenditure of Rs. 8,35,709. This, however, does not account of capital expenditure, interest charges and depreciation of assets.

A major activity of KKK is crop improvement. Here the major costs are labour (about 45%) and manure and fertilisers (about 40%) and minor ones traction (10%) and seed (2%).

KKK's success with fruit trees has encouraged it to develop an 'Elite Progeny Orchard', which serves as a nursery for supply of good quality plant material. This orchard, spread over 26 hectares (65 acres) has a total of 235 fruit trees. These include 3400 lemon trees, 1540 apple trees, 1300 Guava trees and 1204 mango trees. This orchard has been appropriately named 'Amritbag'—garden of nectar.

KKK is also growing flower plants in a big way. It has 50 different varieties of Bougainvilleas alone.

The Krishi Kshetra has realised the dangers of chemical fertilisers. It

is increasingly following the farming practices of Fukuoka—of "One Straw Farming" fame—who is against all unnatural agricultural practices.

A major experiment of KKK concerns dairy farming. It has found by experience that foreign cattle breeds are *not* suitable for India. On the other hand it has found the native Gir breed economical, hardy, disease-resistant and adaptable. In the year 1984-85, its herd of 208 cattle—with only 38 lactating cows—earned a net profit of Rs. 1,28,163. The Kshetra permits its calves to suck mother-cows; otherwise its profit margin would have been even higher.

A major argument in favour of foreign cattle is, that it matures much faster. The Kshetra experiment on the subject is very instructive.

The Kshetra maintains a detailed record on each cow for the last 25 years. By giving it extra special diet, it succeeded in making its Lali-2 come in heat when it was just 20 months young. (The normal maturity period for Gir cows is 40-42 months.) However it was found that, over the years, aggregate milk yield did *not* exceed that of cows which matured on normal time. Thus the extra special food was found a waste.

Another interesting experiment relates to development of wasteland. KKK has a total of 196 hectares, of which 46 hectares are covered by a hillock. Since erosion had reduced it to bare brown rock, it was known as "Bhuri Tekri." The Kshetra went to work on this. It first fenced the hillock by barbed wire, to prevent any more grazing. It also did some contour bunding—to prevent further erosion—and to give rain water time, to sink into the soil. Now local grass seeds were sown. After three years' labour, the land revived. Today this hillock grows enough grass and fodder for the Kshetra cattle. And it is now green enough with 1,35,00 saplings, to justify its new name, Sundar Tekri (the Beautiful Hillock).

The Kshetra has also gone in for bio-gas plants, to solve the local energy problem in a big way. The Kshetra is inspired by the ancient Indian practices of recycling resources. It knows that the first biogas plant was put up, way back in 1900, in Dadar, Bombay. In 1930, Gandhiji also took up the matter of recycling human and animal waste. Later, J.C. Kumarappa further developed the idea.

The biogas plant at Kasturbagram was put up in 1970. It takes in the waste of 180 cattle-heads. Its 2500 c.ft. plant produces enough gas for 40 families. Until 1985, it had produced gas worth Rs. 3,40,000. This is perhaps the country's most successful biogas plant. It not only disposes of

animal and agricultural wastes, it produces energy locally and so saves on coal and oil.

The KKK is quite a model employer. It gives equal wages to men (22) and women (24). It has an Employees Provident Fund scheme, with the workers contributing Rs. 8628 a year—and the Kshetra, a like amount. It also has a Family Pension Fund, to take care of any premature deaths. On top of this the Kshetra pays bonus. In 1984-85, the bonus payment came to Rs. 11,180. The KKK also conducts a large number of conferences, seminars and workshops. In February 1986, it is starting a 2-year training course for 20 school drop-outs, preferably village girls. It will pay the selected trainees a monthly stipend of Rs. 150/-. □

2. CARTE Concentrates on 'Action Research Centres'

CARTE stands for 'Centre for Agrarian Research, Training & Education'. It is situated at KA-59 Kavinager, Ghaziabad, UP. Its Chairman is Shri R.K. Patil, ICS, (resigned in 1942) and its Secretary, Shri A.N. Seth, formerly Regional Rural Institutions Officer of FAO.

CARTE was set up in 1976. It has adopted the technique of action-based research. Accordingly, it has set up Action Research Centres (field laboratories) in different socio-economic regions of the country, presently in four areas, namely—

1. District Ghaziabad in west U.P. (around Dasna in Razaipur Block on Ghaziabad-Hapur Road), which presents a picture of rural-urban continuum.
2. District Nagpur in Vidarbha in Maharashtra on Bombay-Howrah Highway (around village Khursapur in Katol Block), which is a developing area with a large population of the landless belonging largely to scheduled tribes.
3. District Muzaffarpur in North Bihar (in Musahari Block), which is still a semi-feudal area.
4. District Ranchi South Bihar (around village Arki in Arki Block 70 Kms. from Ranchi), which is a tribal area.

Each Action Research Centre (ARC) comprises a cluster of villages, between 10-20, covering a population of 5000-10,000, or about 1000-2000 households.

As a first step, the CARTE conducted a socio-economic survey in each ARC. The object of the socio-economic survey is to identify the rural poor households, study the problems which impede their participation in the development process and ascertain potentialities. The survey was carried out through a team comprised of a sociologist, an economist and a human resource mobilizer (extensionist). Reports of the socio-economic survey have been widely circulated.

The next step was to establish cooperative arrangements with a public sector bank in each ARC by creating an incentive deposit with the bank.

The formation of the society of the rural poor (with membership consisting exclusively of the rural poor i.e. landless labourers, rural artisans and marginal and small farmers) was the next step. And a service centre was developed in each ARC to provide supporting services for the implementation of the programmes.

The society of the rural poor in Nagpur is registered as a cooperative society under a special arrangement with the state Government of Maharashtra, which requires CARTE to provide managerial and financial support, including loans to the society. In other ARCs, the societies are registered under the Societies Registration Act of 1860. It should be emphasized that membership of the societies consists exclusively of the rural poor and within each society the rural poor have formed themselves into socially homogeneous, programme-based groups so that effective group action may become feasible.

The societies work out their own programme. The bankable programmes are financed through bank loans on group guarantee basis under the differential rate of interest scheme, at 4% per annum. Dairy programmes (buffaloes, cows & goats), bee-keeping, cycle-rickshaws and bullock-carts are presently the major programmes financed by bank loans. Non-banking programmes are supported by CARTE on contributory basis. However, subsidy is obtained from government-sponsored programmes of the block administration. CARTE's field staff helps the society in securing loans and subsidy and thus functions as the link between the Government agency (or banks) and the society of the rural poor.

The principal supporting institution promoted for the participation of the rural poor is the "service centres" which provide agricultural inputs. Besides, they provide extension services and first-aid to cattle through teams of motivators recruited locally. In some service centres, arrangements have been established also for artificial insemination through frozen semen, and for marketing of milk (presently in Nagpur centre), while

others also operate fair price shops for distribution of food-grains, sugar, kerosene oil, etc.

The object is that the service centres should be owned and managed by the society of the rural poor, the CARTE providing a revolving fund (working capital) as an interest free loan.

Each ARC includes 3-4 Mahila Vikas Kendras (women's development centres). Each Mahila Kendra includes a Balwadi for children in the age group 3-6 years. Efforts are being made to add a *creche* to each Balwadi, where working women may leave their children when they go for work. The production centres provide for training women in sewing, knitting, dairy development, bee-keeping etc., depending upon local potentialities. Each trained woman is provided with a sewing machine or a knitting machine or bee-boxes on loans provided through a public sector bank.

CARTE's programme is financed in five different ways:

(1) The bankable programmes are being financed through banks. The CARTE has established cooperative arrangements with banks by creating incentive deposits with them. The banks have already provided loans amounting to about Rs. 25,00,000 for CARTE's programmes over the past five years.

(2) Block administration is another source of funding, from which subsidies are available for programmes in which the rural poor are the participants.

(3) Field staff and other special programmes are financed through donations received from the donor agencies for specific programmes. The principal donor agencies are FAO, ILO, MISEREOR (West Germany), DANCHURCHAD (Denmark) and Food-For-The-Hungry (Canada). The Indian Council of Social Science Research (ICSSR) provides funds for research projects such as socio-economic surveys, case studies etc.

(4) The CARTE has been providing consultancy services to FAO through its director, which enabled it to secure considerable funds as consultancy fees.

(5) Resources generated by service centres.

Most CARTE programmes will, it is hoped, soon become self-financing, with the exception of the programme for women and children, which has a large social component.

It has been much easier to mobilize financial resources than motivated and trained man-power to operate CARTE's programmes, especially

those based on group action. The CARTE is accordingly developing a research and training institute at Ghaziabad to meet these needs. The Institute will also provide facilities for training in carrying out surveys, case studies, monitoring and evaluation to all sister organisations in India and Asia.

A plot of land has been acquired at a cost of Rs. 2,75,000 and the construction of a complex of buildings has been taken up. A sum of Rs. 8,00,00 has presently been mobilized for the construction work.

The services of the Institute will be available to all voluntary agencies and others—banks or government. Hostel accommodation (with board and lodging) will also be available to those coming from different parts of India or Asia. □

3. CROSS: Song, Dance & Drama in the Service of the Andhra Poor

CROSS—the Comprehensive Rural Operations Service Society—is one of the more important rural uplift efforts in Andhra Pradesh. Founded in 1975 with the blessings of Bishop Azraiah, it is guided by its Executive Director. M. Kurian, Treasurer Thomas, Secretary Sastri and Jr. Secretary Chari. It has its offices at I-69 Snehapuri, Nacharam, Hyderabad-501507.

A distinguishing feature of CROSS is the effort to evolve a strong organisation of the under-dog at the village level, called *Sangham*, to combat the existing exploitative structures, detrimental to the initiatives of the oppressed. Today CROSS is active in ten autonomous areas, covering hundreds of villages in Nalgonda district.

In Bhongir area, 77 villages were grouped in 12 Clusters. Here the Seed Multiplication Programme was so good, they sold 60,000 kgs of the same to National Seed Corporation for distribution in other areas. The various *Sanghams* took loans for the purpose. The Women *Sanghams'* repayment rate was as high as 90%.

In Aleru area agricultural production has gone up by 70%, thanks to various CROSS programmes. In this same area, 9 lac saplings have been planted over an area of 129 acres.

The Mothkur area has 135 *sanghams*. These *sanghams* are deciding

more and more local disputes. On an issue like low voltage, through systematic organisation, the rural masses of Mothkur achieved exactly what they wanted. This was a crucial issue because just at the time when the paddy crop was flowering, electric supply fluctuated so much that all the pumpsets got burned and the farmers were in a desperate condition, because they were losing their pumpsets as well as their crops. This issue was discussed in all the *sanghams*. For about fifteen days, a relay hunger-strike was organised in front of the electricity office. Songs and plays were also composed by the *sangham* members and they went around to other *sanghams* to high-light the problem and to work out a plan of action.

During that time, one of the electricity officers from the District Head Quarters came to Mothkur. The desperate villagers *gheraoed* the officer. As they were explaining their problems to him, the local sub-inspector of Police intervened, shouted at the gathering and abused them, saying; "Why do you bark like dogs?" The *sangham* members who were present in that group asked the Sub-Inspector of Police to apologise for abusing them. He threatened them, saying that unless they dispersed immediately, he would shoot them down. Then some women members from the *Sangham* went forward and asked the Sub-Inspector of Police to shoot them first. At this, the Sub-Inspector of Police was dumb-founded. He sent word for additional police force. He returned with more policemen only to find a much bigger crowd determined to withstand any threat. People from all the neighbouring *sanghams* also came. Then the Tahsildar, the Block Development officer, the Samithi President and other Government officers came to the scene to negotiate a settlement. But, the people did not retreat unless the police apologised. Finally the man who had said that he would shoot the people, had to doff his cap and apologise to the people.

Later, a unanimous decision was taken by all the *sanghams*, that they should march out for a rally to the Taluk Head-quarters. About 10,000 people, majority of them women, participated in the rally. It was organised so successfully that the electricity officers from the District head quarters came to the scene and conceded the demands, and from that very day Low Voltage problem was solved. Transformers were repaired and two new Electricity sub-stations were opened in Mothkur taluk.

CROSS uses song, dance and drama to educate the poor in their rights. Its three plays concerning a dummy sarpanch, advancing bank loans to villagers, working of caste system in the villagers and dowry-deaths—have delighted and awakened the rural poor.

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1. 'Dummy Sarpanch' theme is about the scheduled caste sarpanches. In 1981, there were village panchayat elections, with reservations for Harijans. Most of the elected Harijan Sarpanches are either labourers or attached labourers of the village landlords. The total theme is how meekly he behaves with the landlord, even though he is a village sarpanch. He starts to obey the orders of particular landlords. Being a Harijan sarpanch, he does not know the Minimum Wages Act, which can be implemented by him. After becoming village sarpanch, he gets drunk and beats up his wife. The opposition group is fighting for labour rights. In the end, S.C. Sarpanch comes to realise the landlord's intentions, joins the *sangham*, and ceases to be a puppet.

2. 'Functioning of the caste system in the village' theme is drawn from the village caste hierarchy. Harijans, barbers, washermen, potters, padmasali (weaving community)—all these communities have to serve the village landlords. For this service, they get only fringe benefits. Here, we have to observe the behaviour of different castes and how the landlord is exploiting them. For example the Harijan has to supply chappals free of cost. A barber has to go to the village, to pass on information without any fee. A washerman has to do washing at marriage-time, free of cost. Similarly other castes like potters and weavers also supply pots and clothes in advance. For all these services, they get only some nominal benefits. In the final stage people from all castes join hands, organise themselves and revolt against the landlord.

3. 'Bank advances to rural poor' theme is that the rural poor have their expectations raised from the newspaper headlines about different schemes for small and marginal farmers from the radio news and by participating in political meetings. But in reality all the benefits are gathered by middle class people only. For each and every thing, the poor have to depend on brokers and be cheated. The rural poor do not have money to bribe and therefore they have to either mortgage their ornaments or transfer them directly to the middleman. In the end, they realise that the government programmes are absurd.

CROSS is also doing good work in the fields of agriculture, health, education. And it has resources enough for its varied programmes. In 1983-84 it had a budget of Rs. 1,74,15,677. Much of its money came from abroad, West Germany alone sending over rupees one crore.

Its annual salary bill is Rs. 18 lakhs. Its transport and travel expenses exceed Rs. 8 lakhs. Other major items of expenditure are: Sangham expenses Rs. 6 lakhs, teaching aids 4.58 lakhs, lift irrigation Rs. 14.58 lakhs, library and community centres 8.34 lakhs, staff advances Rs. 6.41 lakhs, etc. □

4. The story of Mandra Unnayan Samsad in Hooghly District

WAY BACK IN 1957 some idealistic young men of Mandra area in Hooghly District, West Bengal, under the inspiring leadership of Late Huraram Singha Roy, decided to serve the poor and uplift the area. They founded the Mandra Unnayan Samsad. The very first things they did was to start a public library and a charitable hospital.

The main public road passes 2 km away from Mandra. In the rainy season it would take anything upto four hours to cover these two km. In 1967, the village youth came forward and built a connecting kutchra road. The government was good enough to metal the road. The State Electricity Board was persuaded to electrify this road. Then came the Mandra village street lighting, which is paid for by the M.U.S. As a result of this initiative, all other villages in Dhaniakhali P.S. have also been electrified.

Since many good students cannot prosecute studies for want of funds, the M.U.S. is helping 15 students a year with books and other materials. The M.U.S. also helps about 50 students at a time with special tutorial coaching. The Save the Children Fund, London, is now helping some students with Family Sponsorship grants.

When the M.U.S. came into being, Mandra had only one primary school. Today, thanks to M.U.S. efforts, Mandra has five primary schools and 1 High school, all of which are now being run by the State Government. Also the M.U.S. is running 30 Adult Education Centres, 5 of them exclusively for women.

The M.U.S. has also put up a Gymnasium for physical fitness.

With OXFAM help, M.U.S. has built a medium hospital—Vivekananda Seva Sadan—with X-Ray, ECG, ENT, Orthopedic, Pediatric and Ophthalmological facilities. The hospital serves an average of 770 indoor and 13000 outdoor patients a year. This Hospital incurs an annual expenditure of Rs. 1.6 lakhs, of which the government contributes only Rs. 40,000. The rest is raised locally.

The Mandra area is at the tail-end of the DVC command area. As a result it gets no water from Damodar. There was an old canal, Badardaha, which was so silted up that even rain water could not be drained. And so there was water-logging. The M.U.S. youths cleared the canal for a length

of 8 km. As a result, 1200 acres have been reclaimed for cultivation. Also 2 road-bridges and 3 foot-bridges have been built over this canal. And now it is proposed to line both banks of the canal, with trees.

However, some area in Mandra was too high for canal irrigation. And so it was decided to sink 20 tubewells. Seven of them have already been commissioned, irrigating 340 acres and benefiting 549 farming families. As a result, cropping intensity in the area has gone up from 125% to 300% now.

In many areas, agricultural inputs are either not available, or available only in the black market. To help farmers get their inputs at the right time and for the right price, M.U.S. has organised an Agroservice Centre. BENFED, the government marketing federation, is helping with the supply of fertilisers. Inputs worth Rs. 4 lakhs are being supplied to 5000 farmers every year.

With the help of International Potato Centre, the M.U.S. is experimenting on 'The true Potato Seed,' for seed Potato production. The 'K. Jyoti' variety has been replaced by 'Kufri Bahar' variety. This is a great boon for Hooghly district. However, last year this variety was struck by Hooghly wilt disease. The IPC and IAEI are studying the matter.

M.U.S. has built a cold store—Vivekananda Him Ghar—for potato storage. More significantly, farmers are being guided to build Diffused Light Stores for potato storage at home.

Also, as per the recommendation of Prof. Peter Jannes, (Ehrenbergstr, Hamburg, West Germany) a new system of Paddy cultivation has been introduced. This involves the transplanting of paddy in close distance of 6" x 6" with a gap of 12" after every two lines—for maximum utilisation of solar radiation. The results have shown an 11 to 21 percent crop increase over the earlier method. Last year the M.U.S. organised a Crop Seminar with many experts. As many as 500 farmers came to listen and react.

The M.U.S. is also running many training programmes, ranging from Leadership Development to Poultry Management. It has been found that employment-oriented programmes attract more farmers. There were 130 trainees for Fishery, 135 for Dairy management, and 379 for Poultry. The M.U.S. Lab-to-Land programme helps 100 farm families. PADI has sanctioned it Rs. 2, 75,000 for rural development. M.U.S. has saved many helpless women from a life of infamy by teaching them Chikkan Embroidery of Lucknow type.

M.U.S. publishes a journal, 'Pally Manas', to publicise all news of rural development. □

5. Seva Bharati is Serving Sixty Slums in Delhi

THE SEVA BHARATI of Delhi, sponsored by the RSS, has been doing good work in the Capital's slums.

Started six years ago, it today runs 174 programmes in as many as sixty slums. These include 37 Balwadis, 20 Bal Sanskar Kendras, 7 Balika Sanskar Kendras, 16 coaching classes, 17 Praudha Shiksha Kendras (Adult Education Centres), 1 Chhatravas (Hostel), 9 Aushadhalayas (dispensaries), 2 Medical Vans, 27 Mahila Silai (sewing) Kendras, 7 Pustakalayas, 8 Vachanalayas, 1 Udyogik Prashikshan Kendra running three shifts, 1 typing-shorthand centre and 1 Sanskrit Kendra. Most of the beneficiaries are poor Harijan families.

When last year large numbers of Sikhs were killed in Delhi and thousands became homeless, Seva Bharati took up the rehabilitation work of refugees in Nanaksar, with the approval of Gurudwara authorities. Among other things, Seva Bharati organised a sewing and weaving centre, held separate coaching classes for boys and girls, admitted some boys to its industrial training centre and got the eyes of 20 refugees operated. It also secured work for refugees in Tilak Vihar, through Wingswear Ltd.

When the gas tragedy hit Bhopal, Seva Bharati sent its medical van and doctors for the treatment of gas victims.

On the last Republic Day, it organised Sports Competition for hundreds of students in Chhatrasal Stadium, and followed this up with a cultural programme. Seva Bharati also gave scholarships to 30 needy promising students in the 22 schools situated between Kashmere Gate and Mori Gate. It has built a nice Shiva Mandir in Sawan Park, Ashok Vihar. In April last Seva Bharati held a 2-day Study Camp of its activists in Govardhan, Mathura. Seventy youngsters are learning typing at Seva Bharati Centre. It took its electronic students to Hotel Oberoi for an educative exhibition of different TV sets and components. Seva Bharati's get-together of active Vana-Prasthis in Jhandewala was addressed by Shri Brahmadeva, RSS leader.

In the last summer vacation, forty Seva Bharati hostelers were invited by Bharatiya Vidya Mandir, Jaipur. There, they helped organise Balwadis, Bal Sanskar Kendras and coaching classes. All teachers in Seva Bharati institutions have been given First Aid training by Red Cross. Sixty students of Seva Bharati coaching classes scored first class marks in

higher secondary. 33 Sanskrit students were honoured. Shri Ved Vyas, Chairman, DAV institutions, presided on the occasion and Shri Anup Jalota was the Chief Guest. In October last, the local Sindhi Samaj gifted a medical van to Seva Bharati. Seva Bharati, Delhi, now has plans to spread its work to other cities. It recently held a 10-day camp for 35 social workers from major cities.

The Seva Bharati Hostel is a great success. Started in 1980, it today has a building of its own. Here, promising needy students in its coaching classes are given admission for full-time attention and care. Lodging and board is free for its 90 inmates. In 1985, 13 hostelers appeared for Higher Secondary Exam, 12 of them passed—3 of them in class I. For Class XI, 18 appeared and all passed. For Class X, 26 appeared, 23 of them passed in Class I. One of them, Shaurab of Majnu-ka-Tilla, Timarpur, scored 86%—and stood first in whole of Delhi. Another Seva Bharati hostel product, Naval Kishore of Ashok Vihar, has got admission to Rourkela Regional Engineering College. Seva Bharati will pay all his expenses.

Seva Bharati's industrial training Centre is specialising in electric and electronic equipment. They can repair stereo system, hi-fi, colour TV, and wind motors and do wiring etc. All this training is free, and trainees have no problem getting work. Some of them have started their own workshops. So far 416 persons have been trained—and 240 more are undergoing training now.

All in all it is a very commendable effort by Shri Karamchand Mehra, President, Shri Vishwanath, Vice-President, Shri Sardarilal, Secretary and Shri Vishnu Kumar, Organising Secretary.