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*Sucharitha Quarterly*
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*Sucharitha: A Journal of Philosophy and Religion*
Editorial ……. 

The Sucharita: A Journal of Philosophy and Religion. The rave reviews we received were heartening. Your support and encouragement facilitated us to come out with the next issue on time without compromising on the standard style. The journal has and the quality of the articles.

In the present issue, we have taken up in detail the philosophical and religious issues discussed in academic circles. There are well written articles covering a wide range of issues that are thought provoking as well as significant in the contemporary world.

My thanks to the Members of the Editorial Board, to the readers, and in particular I sincerely recognize the efforts of the subscribers of articles. The journal thus receives its recognition from the rich contribution of assorted research papers presented by the experienced scholars and the implied commitment is generating the vision envisaged and that is spreading knowledge. I am happy to note that the readers are benefited.

My personal thanks to one and all.

(Dr.Victor Babu Koppula)
Personhood and Animals: the Problem

In contemporary moral discourse, the concept of personhood is a matter of serious concern due to its practical implications in the questions of right to life – whether of human or non-human animals. Personhood is often regarded as a requirement of having right to life and other rights. It seems therefore to be a necessary condition to consider carefully while evaluating our attitude towards non-human animals so that the basic question of their right to life is reasonably dealt with. But who is a person or what is personhood? The question is ethically significant or said to be so because, “...if it is understood what ‘persons’ are, this will serve as a reason or justification for the behavior or attitude or policy that is being recommended”¹ in our moral consideration of animals and humans as well. The paper examines the theories of personhood offered by Animal Rightists Peter Singer, Tom Regan and David DeGrazia in reference to the question of whether animals can be persons. I define in this regard what Anti-speciesism is and try prove whether the views of these philosophers on personhood are Anti-speciesist or not. I also examine whether such views have scope for animal personhood.

Person and Personhood

The term “person” is used differently by common people as well as scholars but primarily it means “a human individual.” The term “person” originates from the French “personne” and/or the Latin “persona.”² In Latin
"persona" is used to mean "mask" or "character in a drama." It basically refers to a "role," "part," "character" or "personality." So it appears that "person" stands for someone who plays a certain role or reveals some features or character. It is possible, therefore, that "person," etymologically might not remain limited only to human beings. It is evident from different accounts that some non-human beings might be recognized as persons.  

The term "personhood," on the other hand, is the noun form of the term "person" (which is also a noun) with the suffix "hood." The term "hood" stands for having the state or quality of something. Personhood, therefore, means having the state of a person. While "person" refers to an individual having a particular state, "personhood" refers to that particular state of the individual which makes the individual a person.

What is Anti-Speciesist view of personhood?

I propose to call the views of philosophers like Peter Singer, David DeGrazia and Tom Regan on personhood as anti-speciesist as these carry the marks of an anti-speciesist movement. The anti-speciesist movement could be seen as a protest against Speciesism. It was started during seventies especially after the concept "Speciesism" was introduced by Richard Ryder and the publication of Animal Liberation by Peter Singer. Speciesism is a prejudice that allows an individual to prefer the interests of his fellow beings on the basis of merely species-membership while depriving others that are not the member of his own species. It is perceived by these philosophers as the most blameworthy thing in the deprecatory consideration of non-human animals. Such is its overwhelming influence that Speciesism sometimes dominates even serious moral discourse. Personhood is one such issue.

The anti-speciesist views of these philosophers have deeply influenced the Western societies that resulted in several organizations working for the moral consideration of animals. I call their views on personhood as "anti-speciesist" for three reasons:
(1) Firstly, their views comprise a part of the philosophy that opposes speciesism.

(2) Secondly, it stands against any inclusion or exclusion on the basis of species membership, in case of personhood.

(3) And finally, it confirms its anti-speciesism by accepting the personhood of some animals.

The anti-speciesist position tries to give a descriptive account of personhood. While breaking the species barrier, it boldly argues for the personhood of some animals along with human beings. It is also ready to deny personhood to any being—human or animal, if that does not possess necessary criteria of personhood. So it may not be incorrect to put these views together as an anti-speciesist view, as it challenges the speciesist attitude towards animals.

The Anti-Speciesist views of Personhood

Let me begin with Peter Singer, the most famous critic of speciesism. In Peter Singer’s philosophy, the concept of person is vital as he gives ultimate value to persons rather than humans. Singer, however, adopts John Locke’s concept of person and Michael Tooley’s account of the relationship between “personhood” and “right to life,” and applies these views to bolster his utilitarian stand regarding the issue of killing—both of human and non-human animals. Singer writes, in his Practical Ethics, that persons are “...rational, self-conscious, and aware of themselves as distinct entities with a past and a future.” As an anti-speciesist philosopher he writes that “there could be a person who is not a member of our species. There could also be members of our species who are not persons.” Singer insists, therefore, that the term “human being” is not equivalent to the term “person.” However, he sometimes makes a distinction between two senses of the term “human being”. In the first sense, it is equivalent to “members of the species Homo sapiens” where human beings are defined totally biologically. Singer shares the second sense with Joseph Fletcher who he describes as
giving the following indicators of human
hood: "self-awareness, self-control, a
sense of the future, a sense of the past,
the capacity to relate to others, concern
for others, communication and
curiosity." Singer subscribes to this
second sense of "human being" for
"personhood." A person carries all these
features and he/she is valuable only for
these features. Thus (i) a person is a
rational, self conscious being who is
aware of itself as an extended body over
an extended period of time,(ii) it is a
desiring and plan making being, (iii) it
contains as a necessary condition for the
right to life that it desires to continue
living, and (iv) it is an autonomous
being. Singer uses the term
“autonomy” to mean the ability to
choose and act on one’s own decision.
According to Singer, however,
utilitarians cannot give much weight to
autonomy like Kant and others. As a
utilitarian he himself does not accept
autonomy as an independent moral
principle, but rather as an indicator of
rationality and self-consciousness.
Singer gives primary importance to
rationality and self-awareness. With this
descriptive account of personhood
Singer posits a stronger anti-speciesist
philosophy. For him, human lives have
special value only because most of them
are persons. So if there are some non-
human animals who are persons, their
lives must be of the same value. That is
why Singer rejects the theory of supreme
"dignity of humans," although he
believes that there might be degrees of
consciousness that vary in different
persons. He notes:

[W]e shall reject the doctrine that
places the lives of members of our
species above the lives of members of
other species... [because] No
objective assessment can give greater
value to the lives of members of our
species who are not persons than to
the lives of members of other species
who are.

Singer's concept of personhood
is, therefore, equally applicable to any
being. What really matters here is not
to which species one belongs, but what
characteristics one exhibits.

Though this position seems
logically consistent as it follows a non-
arbitrary principle, a lot of criticisms gather here from different corners. On the extreme this view is described as personism as well as anti-humanism. Even animal ethicists like Mary Midgley defy Singer by defending species preference to some extent. However, the basic point against Singer is that in his ethics, only “persons” have, among all human beings and animals, an unchallengeable right to life. This is seen as antagonistic to humanism that gives highest value to all and only human beings. While Jenny Teichman criticizes Singer for creating an “almost immaterial” class of “much better people,” John Hymers accuses him of arbitrariness. According to Hymers, while Singer denies any consideration of human beings on the basis of the species, he is arguing for the species in case of animals. For example, while Singer argues for the personhood of apes or dolphins, he does it not for a particular ape or dolphin with particular state of consciousness. Hymers admits that this might not be reflecting Singer’s intention but “this is the practical result of considering the species of apes as exhibiting traits of personhood and then applying this considerations across the board to all apes, but yet not applying the same logic to humanity.” However, all of these criticisms cannot stand. For example, once Singer is called a personist he cannot be accused of preferring any species as that dispels the first one. Again, many thinkers demand a non-arbitrary moral principle in ethics that would be free from speciesism. Singer has attempted to provide such a theory. Now Singer can be criticized on any of the following two grounds. Singer could be wrong for providing a non-arbitrary (personism!) theory. Or he could be wrong only because his position leads us to something unexpected (anti-humanism!). But either of these may be incorrect. So far importance of human species is concerned Singer clearly mentions the uniqueness of human beings for their cognitive abilities, in his Practical Ethics, which could allow species preference, though in a particular sense which may not be speciesist.
Like Singer, David DeGrazia also takes the Lockean concept of personhood as a shared concept of personhood. According to DeGrazia, personhood refers to having certain psychological traits or capacities. A person is a "...being with complex forms of consciousness, such as self-awareness over time, rationality, and sociability." Person does not mean simply "human being" or "human being with certain capabilities." As the definition goes, there could be non-human persons, because some non-humans might have the relevant features or properties. DeGrazia here rejects the appeal to "freedom of will" as "too much," because, young and moderately retarded individuals who are regarded as persons, may lack such autonomy.

In order to provide a modest but anti-speciesist view of personhood DeGrazia develops a theory of hierarchy of personhood which seems to be already present in others though not explicit. For him, "personhood is associated with a cluster of properties without being precisely definable in terms of any specific subset: autonomy, rationality, self-awareness, linguistic competence, sociability, the capacity for intentional action, and moral agency. One does not need all these traits, however, specified to be a person ...nor is it sufficient to have just one of them." The notion of personhood is applicable beyond the species Homo sapiens, as the definition at hand permits one to identify "paradigm persons" as well as inclusion of some other "sufficiently similar." As an advocate of the hierarchy theory of personhood, DeGrazia makes a distinction between "paradigm" persons and "borderline" persons and holds that borderline persons are slightly less considerable than persons. This hierarchy view, of course, will help him to include many non-human animals. But the problem lies in the fact that, there is no precise, non-arbitrary line that can be used to specify what counts as enough in terms of the relevant properties, so that we can determine the personhood of one being precisely. DeGrazia himself recognizes the problem. Thus personhood remains,
somehow imprecise and indefinite in nature.

A radically different theory is contributed by Tom Regan, an animal rights activist and philosopher. His views are equally anti-speciesist. I am not sure whether Regan would accept the use of the term “person,” but his oft-quoted phrase “experiencing-subject-of-a-life”, I think, is not different from what is known as person. Regan insists that only an experiencing subject of a life has inherent value and it possesses this equally with others, because inherent value consists of no degree. But who possesses this inherent value, in other ways, who is a subject of life? In Regan’s view, it is “….a conscious creature having an individual welfare that has importance” to itself whatever its “…usefulness to others.”\textsuperscript{25} It wants and prefers things, believes and feels things, recalls and expects things. All these dimensions of life including pleasure and pain, suffering and enjoyment, make a difference to the quality of life, as it is experienced by it as an individual.\textsuperscript{26} One can see that the basic features mentioned here are actually self-consciousness, autonomy, continuity of existence over time, and sentience, which are in fact, criteria of personhood.

In the essay “The Case for Animal Rights,” Regan makes a distinction between “moral agents” and “moral patients.” While moral agents have some sophisticated abilities that make them responsible for their moral deeds, moral patients lack this prerequisite that could enable them to moral responsibilities. Hence moral patients cannot do wrong while moral agents can do.\textsuperscript{27} That is why human infants, young children and the mentally deranged of all ages are human moral patients.\textsuperscript{28} Again, Regan classifies moral patients into two groups: (a) in the first, the individuals are merely conscious and sentient, i.e., they can experience pleasure and pain, but lack other mental abilities,\textsuperscript{29} and (b) in the second, individuals who are not only conscious and sentience, but also possess certain other cognitive and volitional capacities like belief, memory etc.\textsuperscript{30} According to
Regan this second type of moral patients and all moral agents are subjects-of-a-life i.e., they are persons. All those who satisfy the subject-of-a-life criterion they themselves have a distinctive kind of value i.e., inherent value and they are not instruments (means) for the ends of others. So, Regan concludes that subjects of a life (persons) are not to be viewed or treated as mere receptacles. Since inherent value is categorical, it admits of no degree. Following Regan, it can be said that all persons, therefore, have equal moral status. But he points out that all living beings do not have same moral status, because all are not subject-of-a-life. So Regan makes a distinction between two types of being – those who have inherent value and those who have not.

It is clear that Regan’s theory accepts all normal humans as persons, but what about non-human animals? Do they have equal moral status? According to Regan, there are some animals who are moral patients in the second sense and therefore, they are subjects of a life or persons. These animals have inherent value equal to human beings, so they have equal moral status. Thus Regan’s theory seems not to be in favor of any hierarchy in personhood. This theory seems quite radical as it admits of no difference among persons including animals. This point could elevate Regan’s position from that of Singer and DeGrazia. But like them, Regan also denies personhood for those who are merely sentient and conscious. When Regan drives out “merely conscious” animals is not he accepting a difference between different degrees of consciousness? Though he says that persons have other cognitive abilities does he mean that they are separate from “mere consciousness”? Differences between “mere consciousness” and “other cognitive abilities” cannot be denied. But that does not help us to draw an exact line of separation, in practice. How could Regan confirm that an animal’s level of consciousness ends exactly before the level where personhood starts? If Regan fails to do this it will not only challenge Regan’s classification of animals as those having inherent value and as those having none,
but also lead to a hierarchy in personhood. If such a hierarchy arises it will bring a hierarchy even in inherent value, which will go against his main thesis of equal inherent value.

**Criticism and conclusion**

The anti-speciesist philosophers give a broader definition of personhood. The anti-speciesist gives emphasis on the criteria rather than species membership. The main thesis of the anti-speciesist philosophy is the non-arbitrary application of the notion of personhood which enables its proponents to accept the personhood of animals. For them the difference between the consciousness levels of different beings is a matter of degree, rather than of kind (whether it is rationality or capacity of experiencing).

This belief leads to a hierarchy view of personhood as held by DeGrazia, which encourages the acceptance of personhood in a broad sense as well as the plausibility of including some non-humans in the list of persons. However for this flexibility the price seems to be too high. As it is shown, the anti-speciesist gives highest importance to the criterion or criteria, ignoring the species. In order to do that they (especially Singer and Regan) have excluded even some forms of human life (e.g., insane, infants, comatose etc) from the domain of moral personhood and its corresponding moral rights. But this exclusion of some humans, though confirms their non-arbitrary standing, invites severe criticisms. Contributing one of such criticisms Teichman accuses Singer and others of advocating “personism,” as they ignore any humanistic consideration. But there may arise some other problems too. How can the issue of temporary loss of higher consciousness be settled? According to Singer, in case of temporary loss personhood is not lost. For example, the temporarily unconscious or sleeping people are persons because their desire to continue living does not cease when one is not consciously thinking about it. So according to them what is important is that “one must have, or at least at onetime have had, the concept of having a continued existence.”

If this is accepted (I believe everyone will accept
it), we should accept the personhood of all human beings at least, if not all animals. Because in such a situation personhood can be admitted only on one of the two possible grounds: that the being in question was a person in recent past or that it has the potential to become a person in future. The anti-speciesists have taken it on the first ground. If this view is accepted and "temporariness" is taken in a logical sense, this means that any kind of past-persons should be considered as actual persons, including the comatose or the people in permanent vegetative state etc. This logically-brought extension of personhood will also encourage us to consider potential persons like infants etc as persons. Of course this logical conclusion will not be admitted by Tooley or Singer or any anti-speciesist, because it will allow us to accept the personhood of any human being, as they are either past-persons or potential-persons. How can temporary absence and what it is not then be considered? No one can fix it. There are examples of regaining full consciousness even after several years. How shall one consider that absence? So the idea of excluding some human beings can be challenged on different grounds.

For now let me conclude that since personhood depends on the levels of consciousness which can vary in every species and individuals of a same species, the anti-speciesist view reasonably can accept a hierarchy theory of personhood where some animals can be placed at least in the lower level on the basis of the criteria commonly accepted as necessary for personhood.

References


2 Oxford Advanced Learner's Dictionary 8th Edition


9 Ibid., p.87.

10 Ibid., p.86.

11 This list is arranged by J. Hymers, following Singer. See: Hymers, op.cit., p.127.

12 Singer, Practical Ethics, p.99.

13 Ibid., p.100.

14 Singer, Practical Ethics, p.117.


16 Ibid., p.125.

17 Ibid.

18 John Hymers, “Not a Modest Proposal.”

19 Hymers here accepts a view similar to Teichman. In the very beginning of his article Hymers calls Singer a preacher for the “absolute value of the life of person” See: Ibid.

20 Singer, Practical Ethics, p.275.


24 Ibid., p.320.


26 Ibid.


28 Ibid.

29 Ibid.

30 Ibid., p.18.

31 Ibid., p.21.


33 Peter Singer, Practical Ethics, p.98.

34 In 2006 a 39 year old patient who was in the Minimum Consciousness State (MCS) and was declared hopeless, regained higher consciousness, remarkably after 19 years. See for more such examples a discussion:
A STUDY ON EDUCATIONAL PROBLEMS OF GIRLS AT POST GRADUATE LEVEL IN ANDHRA UNIVERSITY

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Introduction

“Education will be used as an agent of basic change in the status of women. In order to neutralize the accumulated distortions of the past, there will be a well conceived edge in favour of women. The national education system will play a positive, interventionist role in the empowerment of women.” Despite the efforts made by the central and State Government, the position of women in education is far from satisfactory.

Girls like boys can bless with Vedic mantras and observe brahmcharya. In Vedic period available evidence shows that education was denied to women. With the coming of Muslims, the purdhah system was introduced which confined even most Hindu women to the four walls of their houses. There were no institutions for the education of girls such as there were for boys. Lord Curzon supported the cause of women education when Europeans came to India.

WOMEN’S EDUCATION BEFORE INDEPENDENCE

Till the eighteenth century, India was having its strongly established indigenous education system; having three distinct traditions of advanced scholarship in the Hindu gurukulas, the Buddhist viharas, and the Quranic madarasas, before the British set up a network of schools to impart western education in English medium. The first such college to impart western education was founded in 1818 at Serampore near Calcutta. Over the next forty years, many such colleges were established in different parts of the country at Agra, Bombay, Madras, Nagpur, Patna, Calcutta, and Nagapattinam. In 1857, three federal examining universities on
the pattern of London University were set up at Calcutta, Bombay and Madras. The existing 27 colleges were affiliated to these three universities. Later, more universities were established. In 1882 Panjab University Lahore was established under the stewardship of Dr Leitner and the inhabitants of Lahore.

Women’s university in India was established in Mumbai in 1916, named S.N.D.T. Women’s university. It was founded by Dr. D.K. Karve for the noble cause of education of women. In 1921, five Women graduated from this university. The credit for women education in modern times goes to missionaries, during colonial time reformers like Raja Rammohan Roy, Annie Besant, Sorajini Naidu and Iswar Chandra Vidyasagar made endless efforts to regain the status of women in the society. These reformers removed terrible social evils, like sati pratha, child marriage and polygamy. They also struggled for widow remarriage and particularly for women education.

First effort was made in 1818 and later on David Hare opened girls school at Calcutta. In 1849, J.E. Drinkwater Bethune established a secular girls school in Calcutta. His effort may be regarded as marking the real beginning of women’s education in modern India. Wood’s dispatch of 1854 stated that the importance of female education in India cannot be over-rated; and we have observed with pleasure the evidence which is now afforded of an increased desire on the part of the natives of India to give a good education to their daughters. By this means afar greater proportional impulse is imparted to the educational and the moral tone of the people than by education of men the women’s education could not show improvement till 1870. The reason may be attributed to various reasons such as the system of purdah and child marriage, indifference of parents to their daughters education, distrust in the Western system of education, financial pressure on the middle classes, lack of women teachers and girls schools, absence of suitable curriculum for girls and lack of material considerations which form a contributing factor in boys education.
A large expansion of the education of girls was brought about between 1870-71 and 1881-82. An event of very great significance of the period was the visit of the great English social reformer, Miss Mary Carpenter, to India. Her contribution in this field was to suggest that training colleges for women teachers should be established and that trained primary teachers should be employed in girls schools in order to increase their utility and effectiveness. The encouragement she provided for the employment and training of women teachers gave a great stimulus to the education of the girls. It also opened a very useful career to several women who were in need of some remunerative vocation to give a meaning and purpose to their lives. By 1882, the secondary education of the women only made a humble beginning and women were just about to enter the threshold of higher education. In fact, the first woman to get the degree of an Indian University were two students of Bethune’s school “Who graduated from the Calcutta University in 1883 (Gupta, 2000, 110-111).

The Indian education commission of 1882 remarked that the Female education is still in an extremely backward condition and needs to be fostered in every legitimate way. Hence it recommended that public funds of all kinds-local, municipal and provincial—should be chargeable in an equitable proportion for the support of girls schools as well as for boys schools”. It recommended that it should receive a larger share of public funds. In 1916, the first Medical College, lady Hardinge College, Delhi, was established for girls (Gupta, 2000,

The policy of government of India was to follow the recommendation of Indian Education Commission for the promotion of women’s education. In Bengal and Punjab, separate standards were prescribed for girls, simpler than those of boys. Scholarships were offered to girls in Madras, Bengal, N-W provinces, Punjab and Central provinces. The progress, though slow, was steady at all stages of educational development. “By the end of the 19th century there were 12 colleges, 467
secondary schools and 5,628 primary schools for girls with a total enrolment of 444,470 students in the whole of India. The government of India's resolution on educational policy 1904 expressed dissatisfaction with the condition of women's education. In 1911, the Government of India on the basis of the recommendations asked the local governments to submit a ten-year programme for the expansion of girl's education, improvement of facilities for the training of the teachers and the amelioration of the conditions of service of the school-mistress and members of the inspecting staff.

The Sikh conference could not afford to ignore female education, fully conversant with the fact that no community can make progress if their women are uneducated. According to the Census report of the year 1911, after every 100 women only 1 was educated (Walia, 1975, 209).

The Calcutta university Commission 1917-1919 made some recommendations for the expansion of women's education: “Government should start purdah schools for those girls whose parents want to educate them up to the age of 15 to 16 years. A special board of women's education be created in Calcutta university; should organize special courses for women education and should offer them special facilities for teachers training and medical education. The post-graduate classes should be opened for women and that education should be introduced as one of the subjects for degree. Training for the licentiate in training diploma and for bachelor of training degree was to be given in women's colleges under the direction of the university department of education. “The Calcutta University Commission formulated two principles in its report regarding female education; the modification of curriculum to suit the needs of different classes, and the utilization of the advice of the ladies in formulating a suitable scheme of instruction (Gupta, 2000, 115)

The resolution of Government of India, Oct. 1, 1919 reiterated the policy on women's education in the words that the education of the girls needs more
financial fostering than that of boys; primarily, education must mainly be free, scholarships and studentships must be given more lavishly; grants-in-aids must be calculated more generously, and the greater expensiveness of secondary education has to be practically recognized. In 1925 National Council of Women was established. In Delhi, the Lady Irwin College for educational research, home science and the training of teachers was set up with the aim of remodeling girls education on lines more suited to Indian life, traditions and ideals. Hartog committee 1929 stressed the need for prescribing a curriculum that would suit exactly the requirements of women and for appointing a large number of women teachers and inspectresses on adequate salaries. Kher Committee* 1938-39 also known as basic education committee emphasized the need for training in cookery, laundry, needle-work, home-crafts, care of children and first aid.

**WOMEN’S EDUCATION AFTER INDEPENDENCE**

Dr. Radhakrishnan recommended for provision of necessary facilities in the co-education colleges, expansion of educational opportunities for girls, establishment of right status for girls, provision of some kinds of special education for girls and provision for equal remuneration in case of female teachers as males.

After the introduction of Indian Constitution Article 45 states: the state shall make an endeavour to provide free, compulsory, universal primary education for the age group of 6-14. Article 16 imposed non-discrimination on the ground of sex in public employment and Article 15(3) empowered the state to make special provisions for the welfare and development of women and children, Article 42 deals with the provisions to be made by the state for securing just and humane conditions of work and for maternity relief.

National Committee for Women education (Durgabhai Deshmukh Committee, 1958- 1959) was to look specifically into the question of women education. It recommended for the establishment of National Council for
the Education of girls and women, joint advisor for women education should be appointed in central administration, appointment of a female joint director in every state vesting the responsibility of women education, allocation of more funds for women education, appointment of female teachers in girls schools, equal curriculum for boys and girls in the primary stage and diversified curriculum in the secondary stage, provision for girls hostels, text books and clothes for the girls of economically weaker sections of the society.

In 1962 Hansa Mehta committee was appointed under the chairmanship of Smti Hansa Mehta. It recommended for co-education at primary stage and expansion of educational facilities, appointment of female teachers along with male teachers in secondary schools and colleges, and commission recommended for home science and vocational courses for boys and girls. In 1963 National Council for Women Education appointed Bhaktavatsalam committee under the chairmanship of Shri M. Bhaktavatsalam, the then Chief Minister of Madras. Its major recommendations were the establishment of private organisation for women education along with the cooperation of public, hostel facilities for the girls, Books, clothes at free of cost for the girls, appointment of teachers in hilly and remote areas with additional remuneration, free and compulsory women education up to a certain stage etc and a functional curriculum should be developed for the launch of adult education programs.

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Raju (2008, 79); In India, it was the Kothari Commission, which more than three decades earlier in 1964-66, had emphasized explicitly on equal educational opportunities for women and had also suggested effective steps to achieve it. Subsequent Five Year Plans and various committees including the National Perspective Plan (1988-2000) have stressed the need for greater participation of women in higher education. These efforts have resulted in increase in women accessing higher education from 25.7 lakh in 1993-04 to 42.6 lakh in 1999-2000 to 54.06 lakh in 2004-05. The corresponding figures for men are 51 lakh, 69 lakh and 81 lakh. In absolute terms women continue to lag behind men, but because of accelerated growth rate in women’s enrolment, the gap between men and women is narrowing. For example, the growth rate of women students in higher education between 1993-04 to 2004-05 has been 7.72% as compared to 4.73% for men. The census-adjusted figures for two rounds, i.e., 1993-94 and 1999-2000 (the corresponding census years 1991 and 2001), although slightly higher show similar trend, i.e., 8.77% for women and 5.22% for men respectively.

Fernandez (n.d.) referred to Dakar Framework for Action on Education for All (2000), “education has to be affordable to all. This dimension of accessibility is subject to the differential wording of article 13 (2) in relation to primary, secondary and higher education: whereas primary education shall be available ‘free to all’, States Parties are required to progressively introduce free secondary and higher education.”

University Grants Commission (2011, 83) Enhancing Participation of Women (a) Schemes for capacity building for women administrators, Post-doctoral Fellowships for women, women hostels, facilities and infrastructure for women, scheme for single girl child should be expanded and strengthened during the 12th Five Year Plan. (b) In order to attract more girl students from the states, where the rural or urban Gross Enrolment Ratio (GER) for girls in higher education is more than 5 per cent lower than the male GER, a new scheme
of Women's Higher Education Stipend (Mahila Uchha Shiksha Britti) may be introduced. This stipend may be awarded to girl students from rural and/or urban areas, as the case may be, who score higher than a certain grade in earlier public examination and having family income less than a certain specified level. The stipend should be in addition to the tuition fee waiver.

Eleventh five year plan (2007-2012, 184) Women are significant contributors to the growing economy and children are assets of the future. Almost 50% of our population today comprises women while 42% is under the age of 18. For growth to be truly inclusive, we have to ensure their protection, wellbeing, development, empowerment and participation. The vision of the Eleventh Five Year Plan is to end the multifaceted exclusions and discriminations faced by women and children; to ensure that every woman and child in the country is able to develop her full potential and share the benefits of economic growth and prosperity.

Eleventh five year plan (2007-2012, 192) Globalization has put a premium on skills and higher levels of education, which are often out of reach of women in the unorganized sector. A key issue in the Eleventh Plan is to enable these women to secure higher level and better paid jobs through vocational training and skill development. Women need technology support, credit facilities, and marketing support to take up entrepreneurial activities in new and emerging trades.

University Grants Commission (2011) started with the part Time Research Associates for Women (now renamed as Post Doctoral Fellowships for Women) This scheme was started in the year 1998 with the intention to provide opportunities to unemployed women with Ph.D. degrees, and with an aptitude for research, but unable to pursue the research work on regular basis due to personal or domestic circumstances. Women with Ph.D. degrees and having talent and competence for independent research work, may be take up research in any
field of Humanities and Social Sciences, including Languages and Engineering & Technology. The duration of the scheme is for 5 years.

Objectives

1. To study the Educational problems of girls’ in relation to their social problems at post graduate level in Andhra University.

Sample

120 girl students were randomly selected for the present study.

Tools

The questionnaire was used as a tool to collect data. The tool was prepared by the investigator. It consists of twenty items representing five types of main problems.

Procedure

The data thus collected converted into frequencies and percentages.

Table - 1

SHOWING PERCENTAGE AND VALUES OF RESPONSES IN RELATION TO EDUCATIONAL PROBLEMS

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Description</th>
<th>Percentage</th>
<th>Yes</th>
<th>No</th>
<th>( \chi^2 )</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 (a)</td>
<td>Apathy of the parents towards education</td>
<td>87</td>
<td>19</td>
<td></td>
<td>40.96</td>
<td>.01</td>
</tr>
<tr>
<td>2 (b)</td>
<td>Few educational facilities are available</td>
<td>88</td>
<td>12</td>
<td></td>
<td>60.50</td>
<td>.01</td>
</tr>
<tr>
<td>3 (c)</td>
<td>Parents favour co-education</td>
<td>83</td>
<td>17</td>
<td></td>
<td>31.36</td>
<td>.01</td>
</tr>
<tr>
<td>4 (d)</td>
<td>Whether education is the means for better matrimonial prospects</td>
<td>64</td>
<td>36</td>
<td></td>
<td>90.08</td>
<td>.01</td>
</tr>
<tr>
<td>5 (e)</td>
<td>Availability of library facilities</td>
<td>60</td>
<td>40</td>
<td></td>
<td>1</td>
<td>N.S</td>
</tr>
</tbody>
</table>

1. (a) apathy of the parents towards education

The table 1 (a) shows that only 87 percent of the university girl students face the problem due to apathy of the parents towards education whereas 13 percent of the university girls have disagreed with this statement. The \( \chi^2 \) value came out to be 40.96 which is significant at .01 level of significance. From this it can be interpreted that the girl students do not face the problem due to apathy of parents towards education.

1 (b) Few educational facilities are available.

It is evident from table 1 (b) that 88 percent of the university girl students
have agreed to the statement that they face the problem due to few facilities available in the campus whereas 12 percent of the university girls have disagreed with the statement. The value came out to be 63.56 which is significant at .01 level of significance. From this it can be interpreted that girls face the problem due to insufficient facilities available in the university campus.

1 (c) Parents favour cooperation

Table 1 (c) shows that 83% of the university girls have agreed to the statement that their parents favour coeducation whereas 17% of the girls have disagreed with the statement. The value came out to be 31.36% which is significant at .01 level of the significance. From this it can be interpreted that the parents favour co-education in the P.G. campus and girls do not face any problem in this regard.

1 (d) Whether education is the means for better matrimonial prospects

The table 1 (d) shows that 6 percent of the university girls has this opinion that education is the means for better matrimonial prospects. Whereas 94 percent of the university girls have disagreed with the statement. The value came out to be 60.08 which is significant at .01 level of significance. From this it can be interpreted that according to view P.G. education is not only the single factor for matrimonial prospects.

1 (e) availability of library facilities

It is evident from table 1 (e) that 60 percent of the girls have agreed with the statement of availability of library facilities. Whereas 40 percent of the university girls do not favour this statement. This value came out to be which is not significant even at 0.05 level of significance. From this it can be interpreted that proper library facilities are not available to the girl students in P.G. campus.

Findings

Conclusions

The investigation was conducted with a view to find out the problems which have been faced by the girl students in Andhra University. The
conclusions drawn on the basis of the results obtained in this research paper has been given as follows: Educational problems.

1. Problem of availability of library facilities is significant at .01 level.
2. Problems due to apathy of the parents towards education are significant at .01 level.
3. Parents favour the co-education of girls which is significant at .01 level.
4. Teachers take interest in helping the girls in studies which is significant at .01 level.

References
5. Ibid. 110-111.
6. Ibid. 115.
8. Ibid. 192.
True education, it must be noted at the outset, is a powerful force in bringing about desired change. It is education and education alone that can bring about changes in knowledge, skills, attitudes, appreciations and understanding things around us.

Aristotle called education as ‘the creation of a sound mind in a sound body’. This definition obviously includes physical education also. Gandhiji thought education to be ‘drawing out of the best in child and man – body, mind and spirit’.

John Dewey, world famous educationists, defined education as ‘development of all those capacities in the individual which will enable him to control his environment and fulfill his possibilities’. Sir John Adam remarks that ‘education is the dynamic side of philosophy’.

Swamy Vivekananda defined education as the ‘manifestation of the perfection already in man....we want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on his own’.

Therefore, Education should serve three primary purposes. Firstly, education must furnish the youth of the country who enter the schools and colleges with minimum knowledge that is needed to enable them to adjust themselves to their social and physical
environment and to feel themselves quite at ease in the environment in which they have to spend their lives. Secondly, education is expected to provide the youth with the skills necessary to enable them to obtain a decent living. Thirdly, education should shape the character of youth by inculcating in their minds a sense of discipline and tolerance and right attitudes and values.

**Teacher:**

The success of an educational institution depends on the quality of the its staff, as no system of education can raise above the level of its teachers. The teacher is the noblest symbol of the country’s culture. The teacher, therefore, occupies the central position in any system of education. Teacher has been regarded as the architect of a nation.

The key stone in the educational edifice is doubtless the teacher. On him depends much more than any other, the progress and prosperity of children. Nobody can effectively take his place or influence children are in the manner and to the degree, it is possible, for him alone to do. It is strongly believed that to be a teacher is to be the member of a holy order.

The Secondary Education Commission (1953) says ‘we are however, convinced that most important factor in the contemplated educational reconstruction is the teacher - his quality he occupies in the school as well as in the community. The reputation of a school and its influence on the life of the community invariably depend on the kind of teachers working in it’.

Education in its truest sense is nourishment of the body, mind and spirit. The teacher who has to impart education has, therefore, to feed the bodies of the pupils, supply them mental pabulum and nurture their spirits. He has thus to play the role of a parent, physician, psychologist and philosopher to his pupils. His is a multiple role.

Dr.D.S.Kothari (Education Commission – 1964-66) has aptly opined in his report that the destiny of India is being shaped in its Classrooms. The shape will undoubtedly depend on what
goes on in the classroom and how it goes on. These two facets of classroom situation entirely revolve around the qualities of teachers who virtually steer the whole process. Hence, teacher is an important instrument in the teaching learning process and more so his qualities, which contribute for effective teaching. The more active, influential, forceful and effective, the more effective and useful is the education. Thus teacher effectiveness is a phenomenon, which works well on the learner.

Unfortunately there seems to be a death of research in India in the related areas of Teacher Attitude towards Peace Education and Professional Pleasure. Owing to individual as well community disparity among the people of States and Regions in Indian Union on various attitudes, the peace and harmony is deteriorated day by day.

**Need for the Present Study:**

Under these circumstances the investigator felt that a systematic study of Teacher Attitude towards Peace Education in relation to Professional Pleasure is very much needed. Identification of major sources of Teacher Attitude toward Peace Education in relation to Professional Pleasure experienced by the Faculty Members, to what extent Peace Education have ‘a say’ on the Teacher Professional Pleasure should be made. It is also necessary to identify the rewarding factors in the Professional Pleasure of Teachers which make teaching more effective.

Since the term ‘Teacher Attitude towards Peace Education’ anew in educational research topic and there is no such research has attempted till now as per the reference right from first to Six Survey of Educational Research published by NCERT, New Delhi. Therefore, the adventure of present investigator is trying to elevate the need of studying Attitude towards Peace Education as a curriculum keeping the present day situation exist in the country into consideration in relation to their Professional Pleasure of teachers so as to establish peace and harmony to unite People of different States and Regions of the country.
Further, a deep understanding of the present situation has prompted the investigator to take up a humble piece of research to probe into the Teacher Attitude towards Peace Education in relation to Professional Pleasure might be influence among the academic planners to identify the need of Peace Education as one of the teaching subject in the curriculum right from Elementary to University stage.

Statement of the Problem:

Taking the above discussion into consideration that there exists a relation between Teacher Attitude towards Peace Education and Professional Pleasure is encouraged to undertake the study the following problem. "Teacher Attitude towards Peace Education in relation to Professional Pleasure".

THE CONCEPT OF ATTITUDE OF PEACE EDUCATION:

On seeing this guide a teacher might wonder ‘Is it really necessary to teach peace as such? Whole education is for peace. Isn’t it already in the curriculum?’ He/She may be right in a sense. But the questions remain: Are we giving adequate attention today to teach peace? Are our schools really interested in producing a peaceful young generation? Is it enough having mere peace concepts in the curriculum?

To-day teachers complain about increasing disciplinary problems in schools. One teacher says, “I am appalled to see the mindless behaviour of the adolescents in school. Their mentality seems so different from us!” The public criticizes the youth whom we produce at schools as insensitive to the problems of society, selfish, narrow minded, lacking in intellectual depth and susceptible to the violent and corrupt social pressures.

Under the present predicament there is a growing realization in the world of education today that children should be educated in the art of peaceful living. As a result, more and more peace concepts, attitudes, values and behavioural skills are being integrated into school curricula in many countries. There is also renewed interest to develop peace-related disciplines such as values education, moral education, global
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In the past we seemed to have assumed that the more knowledge people have, the better they are. Accordingly, we stressed cognitive learning in schools at the cost of developing children’s emotional, social, moral and humanistic aspects. The consequence of such imbalanced learning is evident today in the forms of youth unrest with their antisocial attitudes and behavioural problems.

Peace education is more effective and meaningful when it is adopted according to the social and cultural context and the needs of a country. It should be enriched by its cultural and spiritual values together with the universal human values. It should also be globally relevant. Peace education could be defined in many ways. There is no universally accepted definition as such. Here are some good definitions from peace literature.

**Dimensions of Teacher Attitude towards Peace Education:**

The researcher has proposed the dimensions to measure the Teacher Attitude towards Peace Education viz.,

1. Objectives of Peace Education,
2. Activities for developing Peaceful Competencies,
3. Peace Programmes at Instructional level and
4. Peace Activities at Classroom level

**Professional Pleasure:**

Professional Pleasure, thought to be synonymous to job satisfaction is not exactly an equivalent to it. It really occupies a more elevated hierarchical order. Statements like ‘my joy knows no bounds’; ‘I got really elated and excited’; ‘My heart bounces with joy’ are not equivalent to ‘I am satisfied with my work’ and ‘my teacher performance is satisfactory’ and both the types cannot be equated. Creativity, spontaneous response to invite new changes in teaching strategy and nature of work definitely act as enhancing sources to make a person effectively involve and absorb impression and evoke professional pleasure in him. It is the significant intrinsic motivational force with which one is emotionally involved and becomes committed. The failure is to find professional pleasure leads to void and despair.
While presenting the reviews on Teacher Attitude towards Peace Education, it is not out of place to state that there are no studies taken up on this subject as per the Survey of Educational Research in Education Reports from I to VI published upto 2006.

The teachers’ guide introduces an educational approach, by the name of Peace Education, which can undo certain basic negative effects discussed above. It attempts to do so by way of bringing in core human values essential for peaceful and health living. It provides a wide range of interesting active methods of teaching and learning to deliver the curriculum effectively alongside with a focus on core human values. This approach has been tried out by educationists and teachers in different countries and found effective. As a result the recent trend alarmingly stresses the need of research on Teacher Attitude towards Peace Education as well as Professional Pleasure keeping the universal unrest into consideration. Further, it is appropriate to examine the results obtained by the various researchers made on various aspects, which help the present investigator to pursue the present study.

Adrian, N.Astase (2004) studied ‘The Culture of Peace and Peace Education’. The author opined that in the present world situation, there is an urgent need for new strategies of peace based on the common fundamental interest of mankind, rejecting the use of force, and aimed at creating a new world order. In his study he recognizing the close interrelationship between culture and peace, and the extension of international interdependencies in reducing economic disparities, emphasis must be given to developing positive attitudes to peace in the minds of all men: a qualitative change in thinking has to occur before international security can be ensured without resort to military alliances and nuclear deterrence.

Arda Arikan (2009) studied ‘Environmental Peace Education in Foreign Language Learners’ English Grammar Lessons’. In this study
English language teachers create contexts to teach grammar so that meaningful learning occurs. In this study, English grammar is contextualized through environmental peace education activities to raise students’ awareness of global issues.

Steven Nathanson and others (2008) studied ‘The Reading Habits and Literacy Attitudes of In-service and Prospective Teachers’. In his findings that a high prevalence of literacy, the ability to read but a disinterest in personal reading. Although graduate students acknowledge the importance of reading for teachers, they do not themselves exhibit investment in personal reading.

Anjaneyulu points out that there is a widespread dissatisfaction among teachers in the State of Andhra Pradesh as a large number of teachers are leaving teaching profession in favour of other lucrative jobs.

Lavinga studied the job satisfaction of teachers. The investigator revealed that job satisfaction improves the performance as well as the effectiveness of an individual, irrespective of their nature of the work.

The investigator had all the many queries in his mind while initiating the humble piece of this research study. The answer to the puzzling queries may reveal some kind of interesting conclusions. To make a probe into the problem, the investigator has decided to restrict this study among the Teachers working in Secondary Schools in Vizianagaram District.

Hence, this study is made to find the Teacher Attitude towards Peace Education in relation to Professional Pleasure among the Teachers working in Secondary Schools in Vizianagaram District.

**Definitions of Terms Used:**

In the present study, the investigator is concerned with Teacher Attitude towards Peace Education and Professional Pleasure. Definitions of these constructs are dealt with.
Teacher:

The term 'teacher' in this study is used to refer to Teachers working in Secondary Schools in Vizianagaram District only.

School:

The term 'School' in this study is used as 'Secondary Schools'.

Place of Research:

The term place of research in the present is used as 'Vizianagaram District'.

Teacher Attitude towards Peace Education:

The Teacher Attitude introduces a thematic model for peace education based on core peace values most relevant to education in our present global context. Each theme presents a conceptual analysis, intended outcome, classroom practices, hints for peace culture building and model learning activities.

Professional Pleasure:

The Professional Pleasure discloses the Personal, Professional, Academic and Co-curricular aspects relating to the Profession of the teacher. The Teacher activities are in relation to understand the problems of pupils, institutional timing including recess, recognition of Head-teacher and Parents, achieving the challenged tasks, efficiency in teaching concepts, creativity and teaching techniques, feeling of security, creating interest among the pupils, to prepare the pupil to problem-solving independently, participating the extra-curricular activities and participating in Social Welfare activities.

Problem:

The problems posed in this study are, to establish relationship between Teacher Attitude towards Peace Education and Professional Pleasure. Accordingly, the present study to establish relationship between these two aspects as well as significance of difference between the selected variables of the present study.

Basic Assumptions:

The investigator started the research study with the following basic assumptions.
There will be significance of relationship between the Teacher Attitude towards Peace Education and Professional Pleasure among the Secondary School Teachers.

There will be significance of relationship between the dimensions of Teacher Attitude towards Peace Education.

There will be significance of relationship between the dimensions of Professional Pleasure of the teachers.

There will be significance of relationship between inters and intra dimensions of Teacher Attitude towards Peace Education and Professional Pleasure.

There will be significance of difference between the Teachers of Secondary Schools taking the Sex into consideration in their Teacher Attitude towards Peace Education and Professional Pleasure.

There will be significance of difference between the Teachers of Secondary Schools taking the Locality into consideration in their Teacher Attitude towards Peace Education and Professional Pleasure.

There will be significance of difference between the Teachers of Secondary Schools taking the Age into consideration in their Teacher Attitude towards Peace Education and Professional Pleasure.

There will be significance of difference between the Teachers of Secondary Schools taking the Marital Status into consideration in their Teacher Attitude towards Peace Education and Professional Pleasure.

There will be significance of difference between the Teachers of Secondary Schools taking the Monthly Income into consideration in their Teacher Attitude towards Peace Education and Professional Pleasure.

There will be significance of difference between the Teachers of Secondary Schools taking the Experience into consideration in their Teacher Attitude towards Peace Education and Professional Pleasure.
There will be significance of difference between the Teachers of Secondary Schools taking the Qualification into consideration in their Teacher Attitude towards Peace Education and Professional Pleasure.

There will be significance of difference between the Teachers of Secondary Schools taking the Type of Institution into consideration in their Teacher Attitude towards Peace Education and Professional Pleasure.

There will be significance of difference between the Teachers of Secondary Schools taking the Type of Management into consideration in their Teacher Attitude towards Peace Education and Professional Pleasure.

Objectives of the Study:

1. To find out the relationship between Teacher Attitude towards Peace Education and Professional Pleasure.
2. To measure the Teacher Attitude towards Peace Education dimension wise.
3. To measure the Professional Pleasure dimension wise.
4. To measure the relationship between Inters and Intra dimensions of Teacher Attitude towards Peace Education and Professional Pleasure.
5. To study the Teacher Attitude towards Peace Education variables wise i.e., Sex, Locality, Age, Marital Status, Monthly Income, Qualification, Type of Institution and Type of Management.
6. To study the Teacher Professional Pleasure variables wise i.e., Sex, Locality, Age, Marital Status, Monthly Income, Qualification, Type of Institution and Type of Management.
7. To study the high and low Teacher Attitude towards Peace Education in relation to Professional Pleasure.
8. To study the high and low Professional Pleasure in relation to Teacher Attitude towards Peace Education.
Hypotheses:

Modern Investigators are uniquely agreed that whenever possible research comes to light that it should be from a hypothesis. The investigation into a problem without a hypothesis is aimless.

In the words of Deobold D.Van Dalen, ‘A hypothesis serve as powerful beacon that light the way for the research worker’.

W. Stanley Jevons describes the importance of hypothesis as - ‘it serves a sort of guiding light in the world of darkness’.

According to Good, Barr, Scates, D.E., - ‘the hypothesis serves the important function of linking together related facts and information and organizing them into wholes’.

Carter, V. Good thinks that by guiding the investigator in further investigations. The hypothesis serves as the investigator’s ‘eye’ in seeking answers to tentatively adopted generalizations.

According to Travers, ‘postulates may be considered to be the fore-runners of laws’. As more and more evidence concerning the validity of postulates is accumulated through research, may be modified if necessary, found to be accepted, be called laws.

In the present study the investigator has proposed the following hypotheses for testing the item wise identified problems of the present research study.

1. There is no significance of relationship between Teacher Attitude towards Peace Education and Professional Pleasure.

2. There is no significance of relationship between the dimensions of Teacher Attitude towards Peace Education.

3. There is no significance of relationship between the dimensions of Teacher Professional Pleasure.

4. There is no significance of relationship between inters and
intra dimensions of Teacher Attitude towards Peace Education and Professional Pleasure.

5. Male and Female Teachers do not differ significantly in their Teacher Attitude towards Peace Education and Professional Pleasure.

6. Rural and Urban area Teachers do not differ significantly in their Teacher Attitude towards Peace Education and Professional Pleasure.

7. Below 35 years and above 35 years Age Teachers do not differ significantly in their Teacher Attitude towards Peace Education and Professional Pleasure.

8. Married and Unmarried Teachers do not differ significantly in their Teacher Attitude towards Peace Education and Professional Pleasure.

9. Monthly Income below Rs.20000/- and above 20000/- Teachers do not differ significantly in their Teacher Attitude towards Peace Education and Professional Pleasure.

10. Below and above 20 years Experience Teachers do not differ significantly in their Teacher Attitude towards Peace Education and Professional Pleasure.


12. Residential and Non-Residential School teachers do not differ significantly in their Teacher Attitude and Professional Pleasure.

13. Government, Zillah Parishad, Aided, Minority, Municipal, Private Unaided and Residential School Teachers do not differ significantly in their Teacher
Attitude towards Peace Education and Professional Pleasure.

14. There is no significance of difference between High and Low Teacher Attitude towards Peace Education in relation to Teacher Professional Pleasure.

15. There is no significance of difference between High and Low Teacher Professional Pleasure in relation to Teacher Attitude towards Peace Education.

**Population:**

There is about 558 Secondary Schools under different type of management in Vizianagaram District. According to Cornell sampling is – 'the process by which a relatively small number of individuals are selected or analyzed in order to find out something about the entire population or the universe from which it was selected.

The essence of sampling is the selection of a part (sample) from the whole (population) in order to make inferences about the whole. In the present investigation the study is confined to the Secondary Schools in and around of Vizianagaram i.e., within the city limits of ten kilometers.

**Sample:**

'Any number of measures of a population that have been selected to represent the population, a sample is used to study the properties of a larger group of which it is a part'.

The present study is proximal, time specific and context specific in nature. It will be very difficult for the investigator to take up this research study among all the Secondary School Teachers in Vizianagaram District within a given time.

The investigator felt that it is almost impossible to make trips to visit the Secondary School, which are far off. Hence, it has been decided to meet the Teachers instead of mailing the questionnaires. Therefore, the investigator confined this study to the Teachers of Secondary Schools in around of Vizianagaram City. In this study the variables like – Sex, Locality,
Age, Marital Status, Monthly Income, Experience, Qualification, Type of Institution and Type of Management are taken into account. Thus the Teacher population of these Institutions will be the sample for the humble piece of research study.

**Administration:**

After developing and standardized the above tools of the present study following the predictive validity as suggested by John, W. Best and James V. Kahn, the final and fresh scales are prepared for the final study and to administer with a specific instruction. Each statement in both the tools is followed Likert method of summated rating technique. This technique is used because it is most straightforward technique. A clear instruction was given to the respondents to express their opinion by putting a tick mark against the response category to which they agreed with. Each scale is started with personal data page. These two scales are administered to 300 teachers working in Secondary Schools in different areas and under different management in Vizianagaram District of Andhra Pradesh.

**Collection of Data:**

For collecting the data, the investigator visited each institution and administered these scales to the teachers personally. They are also advised to put their name, sex, locality, Age, Marital Status, Monthly Income, Teaching experience, qualification, Type of Institution and type of management of institution etc., in the place provided in the personal data sheet of each scale.

Required instructions are given in the first page of these two tools. The investigator requested the teachers to follow those instructions scrupulously while giving responses. Teachers are further advised not to leave any item of these tools. Most of the teachers filled the tools on the spot and return to the investigator. Thereby, after the collection process, these two tools are scored according to the statistical procedure.
Scoring:

The responses scores in respect of NVS-GMS/TAPES (Teacher Attitude towards Peace Education Scale) for all 35 items and Teacher Professional Pleasure Scale (TPPS) – Scoring from 5 to 1 for five responses i.e., Strongly Agree (SA), Agree (A), Neutral (N), Disagree (DA), and Strongly Disagree (SDA) was given. The weightage will be awarded from 5 to 1 for positive responses and the weightage will be given 1 to 5 in respect of negative items. Thus probable score may be ranged from 35 to 175.

Limitations:

This study is limited to the teachers of Secondary Schools in Vizianagaram District of Andhra Pradesh.

Teachers who are teaching the methodology subjects are included in the sample and P.E.Ts, Craft teachers and others are excluded.

To measure the Teacher Attitude towards Peace Education in which four dimensions are confined viz., - Objectives of Peace Education, Activities for Developing Peaceful Competencies, Peace Programmes at Institution Level and Peace Activities at Classroom level are only considered in this research study.

Similarly, to measure the Teacher Professional Pleasure Scale is confined to four dimensions viz., Personal Professional, Academic, Co-curricular aspects are considered in this study.

Statistical procedure adopted:

After presenting the methodological aspects of the present study, the investigator is also interested to present the statistical procedure, which was used in the present study is as follows –

To establish the relationship between the two variables i.e., Teacher Attitude towards Peace Education and Professional Pleasure aspects, ‘r’ values are computed.

To measure the significant differences between these two variables in relation to the demographic variables,
means, standard deviations and 't' values are computed.

W.S. Monrow stated that 'research may be defined as method of studying problems whose samples are to be derived partly or wholly from facts. The facts deals with research may be statement on opinion, historical facts contained in records and reports, the results of tests, answers to questions experimental data of any as to contain principles and develop procedures for use in the field of education. Therefore, it should concluded by formulating principles on procedures and interpret the results (W.S. Monroe, University of Illinois, MacMillan & Co., New York, USA, 1950).

However, valid and adequate data may be it does not serve any worthwhile procedure if it is not carefully collected, systematically classified and tabulated, scientifically analyzed and intelligently interpreted and rationally conducted. The investigator made use of the standardized popular tools.

The results are presented and all the hypotheses of the present study are tested and verified. The implications of the results are analyzed and interpreted in relation to the problem of the present study with reference to hypotheses aspect wise and variable wise. Analysis of the results of any study should be based on suitable statistical treatment. The measurement of variables undertaken for this study should be presented clearly and precisely. Accordingly, the results are analyzed in three-phase manner. The first phase consists of testing of major hypotheses, the second phase consists of testing of subsidiary hypotheses pertaining to significance of difference between various demographic variables in respect of Teacher Attitude towards Peace Education and Teacher Professional Pleasure and the third phase consists of testing hypotheses pertaining to significance of difference between high and low groups of respondents in their Attitude towards Peace Education and Professional Pleasure aspects.
After the processing the data with reference to aspect wise and variable wise the following conclusions are arrived at.

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Where –

Teacher Attitude towards Peace Education
1 = Objectives of Peace Education
2 = Activities for Developing Peaceful competencies
3 = Peace Programmes at Institution level
4 = Peace activities at classroom level

Teacher Professional Pleasure
5 = Personal
6 = Intellectual
7 = Professional - and,
8 = Social

From the above table it is concluded that there is significance of relationship between the dimensions of Teacher Attitude towards Peace education and Teacher Professional Pleasure. All the dimensions are concurrently related together. Hence, the hypothesis is rejected. Further, the dimensions of the two aspects are independent and inter dependent.

Conclusions:

There is significance of relationship between the aspects Teacher Attitude towards Peace Education and Teacher Professional Pleasure.

There is significance of relationship between the dimensions of Teacher Attitude towards Peace Education.

There is significance of relationship between the dimensions of Teacher Professional Pleasure.

There is significance of relationship between inters and intra dimensions of Teacher Attitude towards Peace Education and Teacher Professional Pleasure.
Teacher Attitude towards Peace Education:

Male and Female Teachers do differed significantly. Female Teachers possessed higher mean than Male Teachers.

Rural and Urban area Teachers do differed significantly. Urban area Teachers possessed higher mean than their counterparts i.e., Rural area Teachers.

Below and above 35 years Age Teachers do differed significantly. The mean value obtained by below 35 year Age teachers is greater than that of above 35 years Age Teachers.

Married and Unmarried Teachers do differed significantly. Married Teachers possessed higher mean than Unmarried Teachers.

Teachers' Monthly Income above and below Rs.20000/- do differed significantly. Teachers' monthly Income above Rs.20000/- possessed higher mean than the monthly income below Rs.20000/-.

Regarding qualification category, Teachers with TTC and B.Ed., and TTC and M.Ed., category do not differed significantly. While the Teachers with B.Ed., and M.Ed., category teachers do differed significantly. The mean value of the Teachers with M.Ed., is greater than that of Teachers with B.Ed.

Residential and Non-Residential School Teachers do differed significantly. The mean value obtained by Non-Residential School Teachers is greater than that of Residential School Teachers.

Regarding Type of management of the institution, it is concluded that no significant difference is found between the Teachers working in Government Schools, Zillah Parishad Schools, Aided Schools, Minority Schools, Private Unaided and Residential Schools. But there is significance of difference between Government Schools and Residential Schools. The mean value obtained by Residential School Teachers is greater than the mean value obtained by Government School Teachers.
Professional Pleasure:

There is significance of difference between Male and Female Teachers. Male Teachers possessed higher mean than that of Female Teachers.

There is significance of difference between Rural and Urban area Teachers. Urban area Teachers possessed higher mean than Rural area Teachers.

There is significance of difference between below and above 35 years Age Teachers. Above 35 years Age Teachers possessed higher mean than that of below 35 years Age Teachers.

Married and Unmarried Teachers do differed significantly. The mean value obtained by Married Teachers is greater than that of Unmarried Teachers.

Regarding Monthly Income above and below Rs.20000/- of Teachers do not differed significantly.

Experience of the Teachers above and below 20 years do differed significantly. The mean value in respect of Teachers below 20 years experience is greater than that of Teachers of above 20 years experience.

Teachers with TTC and B.Ed., do differed significantly. The mean value of Teachers with TTC possessed higher mean than that of Teachers with B.Ed.

Teachers with TTC and M.Ed., do differed significantly. The mean value of Teachers with TTC possessed higher mean than that of Teachers with M.Ed.

Teachers with B.Ed., and M.Ed., do differed significantly. The mean value obtained by the Teachers with B.Ed., is greater than that of Teachers with M.Ed.

Residential and Non-Residential School Teachers do differed significantly. The mean value obtained by Residential School Teachers is greater than that of Non-Residential School Teachers.

Regarding Type of Management into consideration, the following are the results presented.
Government and Zillah Parishad School Teachers do not differed significantly.

Government and Aided School Teachers do differed significantly. The mean value obtained by Aided School Teachers is greater than that of Government School Teachers.

Government and Minority School Teachers do not differed significantly.

Government and Municipal School Teachers do not differed significantly.

Government and Private Unaided School Teachers do differed significantly. The mean value obtained by Private Unaided School Teachers is greater than that of Government School Teachers.

Government and Residential School Teachers do differed significantly. The mean value obtained by Residential School Teachers is greater than that of Government School Teachers.

Zillah Parishad and Aided School Teachers do not differed significantly.

Zillah Parishad and Minority School Teachers do differed significantly. The mean value of obtained by Zillah Parishad School Teachers is greater than their counterparts i.e., Minority School Teachers.

Zillah Parishad and Municipal School Teachers do differed significantly. Zillah Parishad School Teachers possessed higher mean than Municipal School Teachers.

Zillah Parishad and Private Unaided School Teachers do differed significantly. Private Unaided School Teachers possessed higher mean than Zillah Parishad School Teachers.

Zillah Parishad and Residential School Teachers do differed significantly. Residential School Teachers possessed higher mean than Zillah Parishad School Teachers.

Aided and Minority School Teachers do differed significantly. Aided School Teachers possessed higher mean than that of Minority School Teachers.

Aided and Municipal School Teachers do differed significantly. Aided
School Teachers possessed higher mean than that of Municipal School Teachers.

Aided and Private Unaided School Teachers do not differed significantly.

Aided and Residential School Teachers do not differed significantly.

Minority and Municipal School Teachers do not differed significantly.

Minority and Private Unaided School Teachers do differed significantly. Private Unaided School Teachers possessed higher mean than that of Minority School Teachers.

Minority and Residential School Teachers do differed significantly. Residential School Teachers possessed higher mean than that of Minority School teachers.

Municipal and Private Unaided School Teachers do differed significantly. Private Unaided School Teachers possessed higher mean than that of Municipal School Teachers.

Municipal and Residential School Teachers do differed significantly. Residential School Teachers possessed higher mean than that of Municipal School Teachers.

Private Unaided and Residential School Teachers do not differed significantly.

**Implications of the Study:**

Owing to various reasons most of the countries are facing hardship and took various measures to restore peace and harmony among the people. The UNO has also offered many suggestions to its member countries in introducing Peace and harmony as prime object. Keeping the slogan of UNO, the investigator has interested to make a probe to study the Teacher Attitude towards Peace Education in relation to their Professional Pleasure.

In this study nine variables are taken into account to measure the intensity of the Teachers towards the above objects.

From this study it is concluded that the two major aspects viz., Teacher Attitude towards Peace Education and Teacher Professional Pleasure including the dimensions of these aspects are
statistically correlated. This indicates that the Teachers possessed their opinion positively.

With regard to comparison between the variables to measure the Teacher Attitude towards Peace Education - the Teachers considered under Sex, Locality, Age, Marital Status, Monthly Income, Experience are found statistically significant. Similarly, in respect of qualification (i.e., Teachers with B.Ed., and M.Ed.,) and Type of Institution. Further, Type of Management has no specification except the teachers working in Government and Residential schools. This implies that the other counterparts opinion is low, which needs to enquire the causes of the reasons.

In the case of Teacher Professional Pleasure, the variables like – Sex, Locality, Age, Marital Status, Experience, Qualification, Type of Institution are statistically significant. But there is no significance of difference between the Teachers taking their Monthly income into consideration. Further, regarding Type of Management that - significance of difference is found between the Teachers of Government and Aided; Government and Private Unaided; Government and Residential; Zillah Parishad and Minority; Zillah Parishad and Municipal; Zillah Parishad and Private Unaided; Zillah Parishad and Residential; Aided and Minority; Aided and Municipal; Minority and Private Unaided; Municipal and Private Unaided; Municipal and Residential Institutions. This implies there is dire need of further research into the causes of less attitude of the teachers. Where, there is no significance of difference between the Teachers working in the Schools managed by Government and Zillah Parishad; Government and Minority; Government and Municipal; Zillah Parishad and Aided; Aided and Private Unaided; Aided and Residential; Minority and Municipality and Private Unaided and Residential. This implies that these category School Teachers possessed one and same opinion.

Suggestions for further Research:

Peace Education is one of the important subjects recognized by the
world countries. The Western Countries have already started the research on Peace Education and considered as an important aspect. Hence, the emerging further research problems can be listed out as follows.

A Study of Teacher Attitude towards Peace Education in relation to Professional Competency as determinant factors to enhance ‘Professional Pleasure’ among the Teacher Community.

A comparative study of the Teacher Attitude towards Peace Education and Classroom Practices adopted by high and low effective Teachers may be conducted.

A study of Teacher Attitude towards Peace Education and Burnout and their impact on Professional Pleasure or meaning and profession is a useful study.

Studies on Teacher Attitude towards Peace Education, Professional Pleasure and their impact on Teacher Change-Proneness are an important research in India. Since, there are no studies made on the above aspects. This study on Teachers is very much essential. The Teachers has in turn make the budding citizens of the country to be happy ideal, democratic and peaceful citizens - and the teachers will be the creators of aspiring youth to be work minded, committed, socially useful and ideal patriotic citizens to our nation.

**Reference:**


INTRODUCTION

Raman Maharishi teaches method of Self-Inquiry on the basis of His experiences. If we look back to the Indian philosophical Tradition; there are three types of relation between self and its realization (which for our purposes is the relation between I and other). The first type of experience considers realization as an object to be attained; on the second level of experience, realization as the object and the self as the subject is understood as different poles; the third and the highest type of experience nullifies this distinction and the self realizes itself as the realized. An understanding of such a tradition in India means that the deepest identity of a person as the ‘realized’ is found precisely in transcending oneself and reaching out to an “other”. Therefore, it is suggested that the foundations of the meaning and quality of life of the Indians have Centre on Saints who were considered as the embodiment of the Absolute or Transcendent. Looking at the Religious Hermeneutic and Advaita’s point of view, we will find Ramana Maharishi’s approach well suited for Self-Inquiry.

HAGIOGRAPHY OF RAMANA MAHARISHI

Tiruchuli, a village of approximately 500 houses some 30 miles south of Madurai in Tamil Nadu, South India. Tiruchuli is the administrative centre (Taluk) for the Ramnad District. Sundaramlyer father of Sri Ramana Maharishi has started his professional life at the age of twelve as a clerk for a village accountant. He later became a petition writer and ultimately worked his way up to the post of uncertified
pledger (Vakil). Sri Ramana’s mother, Alagammal, came from Pasalai, a village near Manamadurai. She was married to SundaramIyer when she was still a child. There was no formal school education for women at that time, but from the elder women in Tiruchuli she learned many vedantic hymns, from which she took the spiritual instruction for her life. She and her husband was an ideal couple. The harmony between them was further emphasized through their names - Sundaram means ‘beauty’ in Sanskrit, while Alagammal means ‘beauty’ in Tamil. Ramana wrote in one of his hymns to Arunachala, “May Thou and I be one and inseparable like Alagu and Sundaram, Oh Arunachala.”¹ To them Ramana was born, at one hour after midnight on Monday, 30th December 1879, as the second of three sons and one daughter. Sundaram named his second oldest son Venkataraman. Ramana is an abbreviation of Venkataraman, but nobody, with the exception of one relative, ever called him that. Venkataraman’s childhood was completely normal. He was a strong boy and was breast-fed by his mother until he was five years old. He was friendly and open-minded by nature and was loved by everyone in the village. He attended the local primary school in Tiruchuli for three years before going to the secondary school in Dindigul when he was eleven. Whereas his elder brother, Nagaswami, was a diligent pupil, Venkataraman, although intelligent, took little delight in learning. He was far more interested in sports and games. The Bhuminatheswara temple and its surroundings were his favorite playground. He liked to meet with his friends there at the temple tank.

An old family legend tells how, one day, an ascetic came to the house begging for food, but, against all tradition, he was not treated with the proper respect and was not given a meal. The ascetic promptly issued a curse, stating that henceforth one member of each generation of the family would wander about begging as an ascetic like himself. This ‘curse’ had its effect, because in each generation one member renounced worldly life to become a wandering ascetic. One of
SundaramIyer’s uncles on his father’s side had taken the ochre robe, the staff and the water jug of a sannyasin and had left to live life as a wandering friar and beggar. His elder brother Venkatesa also disappeared from the village one day, no doubt to embark upon the same path. He was never heard of again and since that time Sundaram had been the head of the family. There are no indications that SundaramIyer ever thought that one of his sons would one day also leave home. And no doubt the thought never crossed the mind of the young Ramana either.

In February 1892 SundaramIyer unexpectedly died, he was in his mid-forties. He left behind him his wife Alagammal, their three sons, Nagaswami aged fourteen, Ramana aged twelve and Nagasundaram aged six and their daughter Alamelu aged four. The sudden death of the head of the family was a dramatic event which resulted in the family being split up. Alagammal moved to Manamadurai with the younger children Nagasundaram and Alamelu to live with her younger brother-in-law Nelliappalyer, who was also working as a pleader. The two older children moved into the house of Subbalyer, another uncle on the father’s side, who lived at number 11 ChokkappaNaicken Street near the famous Meenakshi temple. Ramana was sent to Scott’s Middle School and later to the American Mission High School. He was an average scholar who learned easily, but was not much interested in his lessons. Ramana did not study Sanskrit or the sacred traditions of Hinduism such as the Vedas or the Upanishads. In both the schools he attended he was taught Christianity, but Hindu boys generally showed little interest in such bible classes – and Ramana was no exception in this respect.

The event that heralded Ramana’s spiritual awakening was an incident in November 1895, shortly before his sixteenth birthday, according to the western calculation, his seventeenth birthday according to Indian calculation. For the first time he heard mentioned the holy mountain Arunachala, the place to which he would soon set off and where he was to live
until his death. One day in November 1895 he met an elderly relative and when he asked him where he was coming from; the answer came back, “from Arunachala”.

He further asked where it was situated and received the answer, “What! Do you not know Tiruvannamalai? That is Arunachalam.” Of course the town of Tiruvannamalai was well known to him. Soon thereafter, in the middle of July 1896, at the age of 16, the great change took place in his life. He was at the time a pupil in his final year at secondary school. He later described the incident which changed his life completely and irreversibly, “It was about six weeks before I left Madurai for good that the great change in my life took place. It was so sudden. One day I sat up alone on the first floor of my uncle’s house. I was in my usual health. I seldom had any illness. I was a heavy sleeper, so, on that day as I sat alone there was nothing wrong with my health. But a sudden and unmistakable fear of death seized me. I felt I was going to die. Why I should have so felt cannot now be explained by anything felt in my body. Nor could I explain it to myself then. I did not however trouble myself to discover if the fear was well grounded. I felt ‘I was going to die,’ and at once set about thinking out what I should do. I did not care to consult doctors or elders or even friends. I felt I had to solve the problem myself then and there. The shock of fear of death made me at once introspective, or ‘introverted’. I said to myself mentally, i.e., without uttering the words – ‘Now, death has come. What does it mean? What is it that is dying? This body dies.’ I at once dramatized the scene of death. I extended my limbs and held them rigid as though rigor-mortis had set in. I imitated a corpse to lend an air of reality to my further investigation. I held my breath and kept my mouth closed, pressing the lips tightly together so that no sound might escape. Let not the word ‘I’ or any other word be uttered! ‘Well then,’ said I to myself, ‘this body is dead. It will be carried stiff to the burning ground and there burnt and reduced to ashes. But with the death of this body, am “I” dead? Is the body “I”? This body is silent and inert. But I
feel the full force of my personality and even the sound “I” within myself, - apart from the body. So “I” am a spirit, a thing transcending the body. The material body dies, but the spirit transcending it cannot be touched by death. I am therefore the deathless spirit. All this was not a mere intellectual process, but flashed before me vividly as living truth, something which I perceived immediately, without any argument almost. ‘I’ was something very real, the only real thing in that state, and all the conscious activity that was connected with my body was centered on that. The ‘I’ or my ‘self’ was holding the focus of attention by a powerful fascination from that time forwards. Fear of death had vanished once and forever. Absorption in the Self has continued from that moment right up to this time. Other thoughts may come and go like the various notes of a musician, but the ‘I’ continues like the basic or fundamental sruti note which accompanies and blends with all other notes. Whether the body was engaged in talking, reading or anything else, I was still centered on ‘I’. Previous to that crisis I had no clear perception of myself and was not consciously attracted to it. I had felt no direct perceptible interest in it, much less any permanent disposition to dwell upon it.”

Later it was said on more than one occasion that Ramana’s experience had lasted approximately 20 minutes or half an hour. But he himself stressed that there was no concept of time in it. It is also remarkable that afterwards Ramana never harbored any doubts concerning his Self-Realization. The experience remained with him thereafter uninterrupted and was never lost or diminished. He had absolutely no doubts about it and never searched confirmation from a spiritual teacher. He repeatedly stressed in later years, that despite the apparent changing phases of his outward life there was never any change in this experience and he always remained the same. As a result of this death experience Ramana’s life was instantly and totally changed. He reports, “When I lay down with limbs outstretched and mentally enacted the death scene and realized that the body would be taken and cremated and yet I would live, some force, call it atomic
power [power of atman] or anything else, rose within me and took possession of me. With that, I was reborn and I became a new man. I became indifferent to everything afterwards, having neither likes nor dislikes. From now on he swallowed everything that was served to him, whether delicious or tasteless, good or bad, with no regard to how it tasted or smelled, or to its quality. Formerly, if he thought an injustice had been done to him or if other boys teased him, he would stand up for himself. Now he accepted everything without protest. He was also no longer interested in joining in his friends’ sporting activities, but rather sat alone and meditated with eyes closed in yogic posture. At school he started to encounter problems, because he was no longer interested in books. He remembered, “After the ‘death’ experience I was living in a different world. How could I turn my attention to books? Before that, I would at least attend to what the other boys repeated and repeat the same myself. But afterwards, I could not do even that. At school, my mind would not dwell on study at all. I would be imagining and expecting God would suddenly drop down from Heaven before me.” Though Ramana told nobody about his great experience and tried to appear as before, other people of course noticed the change which had come over him. His elder brother Nagaswami made fun of him and called him ajnani (enlightened being) or yogiswara (highest of all yogis) and said mockingly that he would do better to take himself off to some dense primeval forest like the seers (rishis) of old. After the death experience, bhakti, the loving veneration of and devotion to God, gained in importance for Ramana, he started to visit the temple regularly. Some months before his enlightenment he had read the first spiritual book in his life, Sekkilar’s Periyapuranam, the life story of the 63 Tamil saints (nayanars). During his last month in Madurai, Ramana suffered from an unusual intense pain in his head and a burning sensation. But all symptoms of his profound change disappeared when he stepped into the temple at Tiruvannamalai for the first time on 1st September 1896. Ramana now faced a continual conflict between the demands
placed upon him by his everyday life in
the form of family and teachers, and
absorption in the Self, which was now
almost constant. This conflict could not
last forever and on 29th August 1896,
approximately six weeks after his
enlightenment; it finally came to a head.
One day he had failed to study properly
some lesson on English grammar. As
punishment for this he had been given
the task of copying out the lesson three
times. When he came to the third copy
his mind revolted against this soulless
mechanical exercise. He pushed the
work aside, sat upright in yoga posture,
closed his eyes and started to meditate.
His elder brother Nagaswami, who had
been watching him all the time, cried
out ill-temperedly, “Why should one,
who behaves thus, retain all this?” The
meaning was, that for one who behaves
like a sadhu, family life and school made
no sense anymore and he had no right
to the comforts of domestic life. One day,
he told his brother that he had to attend
a special class in electricity at school at
12 noon. Nagaswami, who had no idea
of what was going on in his younger
brother’s mind, said, “Well then, do not
fail to take five rupees from the box
below, and to pay my college fees.”
Ramana went downstairs, ate quickly
and obtained the five rupees from his
uncle’s wife. In an old atlas he searched
out the nearest railway station to
Tiruvannamalai and saw that it was
Tindivanam. Three rupees would suffice
for the fare he thought. He wrote a short
parting note and left it along with the
remaining two rupees. His letter read,
“I have, in search of my Father and in
obedience to his command, started from
here. THIS is only embarking on a
virtuous enterprise. Therefore none
need grieve over THIS affair. To trace
THIS out, no money need be spent. Your
College fee has not yet been paid. Rupees
two are enclosed herewith.” So, at
around twelve noon on this fateful
Saturday, Ramana left his family and
Madurai and set off to take the train to
Tiruvannamalai which was
approximately 250 miles away. The
railway station was almost one mile
away. He bought a ticket to Tindivanam
for 2 rupees 13 annas, boarded the train,
and lost himself in thoughts on
Arunachala. He paid no attention to his
fellow passengers. A Moulavi (a Muslim well-versed in religious lore), who was sitting in his compartment, finally asked him where he was travelling. A short conversation ensued, in which he learned that there was also a railway station at Tiruvannamalai and that he needed to change trains at Villupuram. The train reached Tiruchiappalli at sunset, and as he felt hungry he bought two of the big country pears which grow in the hilly regions of Southern India, but after the first mouthful he felt full and had no desire to eat any more. He arrived at Villupuram at around 3 a.m., where he alighted. Having hardly any money left he decided to walk the remaining distance in Tiruvannamalai.

A hotel-keeper told him that Mambalapattu was a railway station on the way to Tiruvannamalai. Ramana went back to the railway station and purchased a third class ticket to Mambalapattu, for which he had just enough money. He arrived there that same afternoon at 3 p.m. There were still approximately 30 miles remaining, which he had to cover on foot. Under the burning August sun he presumably followed the railway track so as not to lose his way. In the evening he had covered about 10 miles and reached the temple of Arayaninallur, which is situated on a big rocky plateau. From here Arunachala is visible in the distance. Exhausted, Ramana rested at the outer temple gate. The temple was soon opened for worship (puja). Ramana took his seat in the open pillared hall and sank again into samadhi, while the priest and the faithful celebrated the puja. As he sat like this a dazzling light suddenly appeared to him, flooding the whole temple. At first he thought this must be the appearance of the deity there. He rose to look in the inner sanctuary, where the image of God was situated, but all was dark there. So he found that the light had no natural origin, but, as suddenly as it had appeared, it vanished. Ramana sank back into samadhi. He had no idea that he was sitting next to the statue of JnanaSambandar, one of the 63 Tamil saints. It is written that this saint, who lived in the early 7th century A.D., once saw a similar light at the same place. Soon he was disturbed by the temple
cook who wanted to lock the temple doors. Ramana asked for some food and to be allowed to spend the night there. Both were refused. The other visitors suggested that he should come with them to Kilur, a place approximately six furlongs away, where they were going to celebrate the puja again. There he could be given something to eat. So Ramana accompanied the group. At the Viratteswara temple in Kilur the priest celebrated the second service of the evening together with the faithful and Ramana again sank into samadhi. By the time the ceremony came to an end it was already about 9 p.m. Again he asked the priest for something to eat from the offered food (prasad) and again his request was refused. The temple drummer, who had been watching the young Brahmin, felt sorry for him and said to the priest, “Sir, give him my share.” There was no drinking water available in the temple, so Ramana was sent to the house of a neighboring scholar (sastri). He was totally exhausted and while he was waiting there for water, holding his leaf full of cooked rice, he either fell asleep on his feet or fainted and fell to the ground. Some minutes later, when he awoke, a crowd of curious onlookers had gathered round him. The rice was scattered on the dirty road. Because nothing of the blessed Prasad was allowed to be spoiled Ramana collected each grain of it, ate, drank the water which had been brought to him and laid down on the bare ground to sleep. The next morning, Monday 31st August 1896, Gokulashtami, Sri Krishna’s birthday, one of the main Hindu festivals throughout India, was celebrated in the temples and houses of the believers. Tiruvannamalai was still around 20 miles away. Again Ramana could not find the right road and being exhausted and hungry he felt that he just would not be able to get to Tiruvannamalai on foot. He needed something to eat and some money for the train. He reflected that his gold earrings set with rubies (such earrings are worn by Brahmins) must have been worth about 20 rupees. The idea arose that he could pawn them. But how and where? Finally he went at random to the house of a man named MuthukrishnaBhagavat and there
begged for food. The dame of the house was taken with the appearance of the young Brahmin and as it was Sri Krishna’s birthday she warmly welcomed the guest and served him a copious meal. Although he felt full after the first mouthful she pressed him with motherly care to eat everything. Then Ramana asked the head of the household if he would give him four rupees in exchange for his earrings. To prevent all suspicion he found himself forced to tell him the following story – he said he was on a pilgrimage and had lost all his luggage on the way and in order to be able to continue on his travels he now needed to pawn his earrings. Muthukrishna Bhagavatar examined the earrings finding them to be genuine gave the youth the four rupees. He noted his address on a slip of paper and asked for his address in return, then the couple asked him to stay for lunch. Ramana agreed and stayed with them until midday. The housewife gave him a packet of sweetmeats for his journey, which had been originally prepared for Sri Krishna as a food offering, but which had not yet been offered. He had to promise to come back and redeem the earrings. But as soon as he left their house he tore to pieces the slip of the paper with the address. Of whatever value the earrings might have been, there was no question of him returning for them. As there was no train to Tiruvannamalai that day, he spent the following night at the Tirukoilur railway station near Kilur. He slept on the platform with the untouched packet of sweetmeats in his pocket. Early in the morning of the 1st September he bought a ticket to his final destination at a cost of four annas and a few hours later arrived at Tiruvannamalai railway station from where he walked to the holy mountain of Arunachala. He was to remain there for the rest of his life. The rest of what we regard as Ramana’s life - this is how we shall call him hereafter - was spent in Tiruvannamalai. Ramana was not formally initiated into sannyasa. As he came out of the temple and was walking along the streets of the town, someone called out and asked whether he wanted his tuft removed. He consented readily, and was conducted to the Ayyankulam tank where a barber
shaved his head. Then he stood on the steps of the tank and threw away into the water his remaining money. He also discarded the packet of sweets given by the Bhagavatar’s wife. The next to go was the sacred thread he was wearing. As he was returning to the temple he was just wondering why he should give his body the luxury of a bath, when there was a downpour which drenched him. The first place of Ramana’s residence in Tiruvannamalai was the great temple. For a few weeks he remained in the thousand-pillared hall. But he was troubled by urchins who pelted stones at him as he sat in meditation. He shifted himself to obscure corners and even to an underground vault known as Patala-lingam. Undisturbed he used to spend several days in deep absorption. Without moving he sat in samadhi, not being aware of even the bites of vermin and pests. But the mischievous boys soon discovered the retreat and indulged in their pastime of throwing potsherds at the young Svami. There was at the time in Tiruvannamalai a senior Svami by name Seshadri. Those who did not know him took him for a madman. He sometimes stood guard over the young Svami, and drove away the urchins. At long last he was removed from the pit by devotees without this being aware of it and deposited in the vicinity of a shrine of Subrahmanya. From then on there was someone or other to take care of Ramana. The seat of residence had to be changed frequently. Gardens, groves, shrines - these were chosen to keep the Svami. The Svami himself never spoke. Not that he took any vow of silence; he had no inclination to talk. At times the texts like Vasistham and Kaivalyanavanitam used to be read out to him. A little less than six months after his arrival at Tiruvannamalai Ramana shifted his residence to a shrine called Gurumurtam at the earnest request of its keeper, a Tambiransvami. As days passed and as Ramana’s fame spread, increasing numbers of pilgrims and sight-seers came to visit him. After about a year’s stay at Gurumurtam, the Svami - locally he was known as Brahmanasvami - moved to a neighbouring mango orchard. It was here that one of his uncles, Nelliappaiyar traced him out.
Nelliyappa Aiyar was a second-grade pleader at Manamadurai. Having learnt from a friend that Venkataraman was then a revered Sadhu at Tiruvannamalai, he went there to see him. He tried his best to take Ramana along with him to Manamadurai. But the young sage would not respond. He did not show any sign of interest in the visitor. So, Nelliyappa Aiyar went back disappointed to Manamadurai. However, he conveyed the news to Alagammal, Ramana’s mother. The mother went to Tiruvannamalai accompanied by her eldest son. Ramana was then living at Pavalakkunru, one of the eastern spurs of Arunachala. With tears in her eyes Alagammal entreated Ramana to go back with her. But, for the sage there was no going back. Nothing moved him — not even the wailings and weepings of his mother. He kept silent giving no reply. A devotee who had been observing the struggle of the mother for several days requested Ramana to write out at least what he had to say. The sage wrote on a piece of paper quite in an impersonal way thus: “In accordance with the prarabdha of each, the One whose function it is to ordain makes each to act. What will not happen will never happen, whatever effort one may put forth? And what will happen will not fail to happen, however much one may seek to prevent it. This is certain. The part of wisdom therefore is to stay quiet.” Disappointed and with a heavy heart, the mother went back to Manamadurai. Sometime after this event Ramana went up the hill Arunachala, and started living in a cave called Virupaksa after a saint who dwelt and was buried there. Here also the crowds came, and among them were a few earnest seekers. These latter used to put him questions regarding spiritual experience or bring sacred books for having some points explained. Ramana sometimes wrote out his answers and explanations. One of the books that were brought to him during this period was Sankara’s Viveka-cudamani which later on he rendered into Tamil prose. There were also some simple unlettered folk that came to him for solace and spiritual guidance. One of them was Echammal who having lost her husband, son, and daughter, was disconsolate till
the Fates guided her to Ramana’s presence. She made it a point to visit the Svami every day and took upon herself the task of bringing food for him as well as for those who lived with him. In 1903 there came to Tiruvannamalai a great Samskrit scholar and savant, Ganapati Sastri known also as Ganapati Muni because of the austerities he had been observing. He had the title Kavyakantha (one who had poetry at his throat), and his disciples addressed him as nayana (father). He was a specialist in the worship of the Divine Mother. He visited Ramana in the Virupaksa cave quite a few times. Once in 1907 he was assailed by doubts regarding his own spiritual practices. He went up the hill, saw Ramana sitting alone in the cave, and expressed himself thus: “All that has to be read I have read; even Vedanta sastra I have fully understood; I have done japa to my heart’s content; yet I have not up to this time understood what tapas is. Therefore I have sought refuge at your feet. Pray enlighten me as to the nature of tapas.” Ramana replied, now speaking, “If one watches whence the notion ‘I’ arises, the mind gets absorbed there; that is tapas. When a mantra is repeated, if one watches whence that mantra sound arises, the mind gets absorbed there; that is tapas.”

The spirit of harmlessness that permeated the sage and his environs made even animals and birds make friends with him. He showed them the same consideration that he did to the humans that went to him. When he referred to any of them, he used the form ‘he’ or ‘she’ and not ‘it’. Birds and squirrels built their nests around him. Cows, dogs and monkeys found asylum in the Asrama. All of them behaved intelligently - especially the cow Laksmi. He knew their ways quite intimately. He would see to it that they were fed properly and well. And, when any of them died, the body would be buried with due ceremony. The life in the Asrama flowed on smoothly. With the passage of time more and more of visitors came — some of them for a short stay and others for longer periods. The dimensions of the Asrama increased, and new features and departments were added - a home for the cattle, a school.
for the study of the Vedas, a department for publication, and the Mother’s temple with regular worship, etc. Ramana sat most of the time in the hall that had been constructed for the purpose as the witness to all that happened around him. It was not that he was not active. He used to stitch leaf-plates, dress vegetables, read proofs received from the press, look into newspapers and books, suggest lines of reply to letters received, etc. yet it was quite evident that he was apart from everything. There were numerous invitations for him to undertake tours. But he never moved out of Tiruvannamalai, and in the later years out of the Asrama. Most of the time, every day, people sat before him. They sat mostly in silence. Sometimes some of them asked questions; and sometimes he answered them. It was a great experience to sit before him and to look at his beaming eyes. Many did experience time coming to a stop and a stillness and peace beyond description.

MAHANIRVANA

In 1949 Sri Ramana was diagnosed as having an incurable cancer. The fear of death had left him completely with his experience of enlightenment in Madurai. But, the death of the body was for him nothing more than the laying down of a burden. For his devotees, however, the thought of losing their master was unbearable. As testimony to this we have the deeply moving accounts of those disciples who were in close contact with him and who experienced first-hand the last months of his life, such as Samuel S. Cohen, Suri Nagamma, Major Chadwick and Arthur Osborne, to name but a few. The Ashram doctor Dr. Shankar Rao and the retired surgeon Dr. Srinivasa Rao, operated Maharishi in February 9, 1949. At the beginning of April 1949 Sri Ramana was again operated upon, this time by Dr. Raghavachari from Madras, in the dispensary. He cut more deeply than was done during the first operation. A detailed examination revealed that it was a sarcoma. The decision was taken to try radium treatment. A lady devotee wept much and went to him in tears and asked him to give her his disease and be cured of it, saying: ‘Bhagavan, you who are
curing others must cure yourself and spare your life for us, your devotees.’ Once, twice he waved her off, and, seeing her great concern finally replied with great tenderness: ‘Why are you so much attached to this body? Let it go.’

On 1st May Dr. Raghavachari declared that amputation of the arm was unavoidable. But Ramana refused, “There is no need for alarm. The body is itself a disease. Let it have its natural end. Why mutilate it? Simple dressing of the affected part is enough.” This is the only instance when Ramana refused to accede to the wishes of the doctors. As a result the arm was not amputated. On 7th August the growth of tumour was removed for the third time by a well-organized team of doctors under the guidance of the renowned South Indian surgeon Dr. Guruswami Mudaliar. All the instruments he needed for the operation had been brought from a clinic in Madras. There were about thirty doctors present. As the electricity supply was unreliable, precautions were taken to avoid any power cuts during the operation. But by the end of November the tumour had returned, this time higher up the arm. More than fifteen doctors came from Madras to decide if another operation was necessary; including Dr. Raghavachari. The District Medical Officer from Vellore also had a look at the growth. The doctors once again decided that another operation was needed. Major Chadwick reports, “The night before this operation took place I went in to see Bhagavan and on my knees begged him not to have it. It was obvious it could do no good. Each time the tumour had grown bigger and bigger, spreading up his arm to the armpit. I prayed that this extra suffering was useless and that he would let us be spared the strain, but he refused, for, as he said, the doctors had taken so much trouble, it would be a shame to disappoint them now.”

The fourth operation was performed on 19th December. The doctors were in unanimous agreement that if the tumour were to return after this operation, then they would be unable to do anything more for him and the most they could do would be to relieve his pain. Then, T.S. Iyer, a homeopathic doctor famous throughout South India,
was called in and started his treatment. The Maharishi’s condition improved for a while and devotees again started to hope. Sri Ramana moved into the small Nirvana room. Various rumours circulated about the state of Ramana’s health. A continuous stream of doctors visited the Ashram. Several renowned astrologers came to read his horoscope. It was said that the Maharishi did not have long to live, days perhaps, weeks at most. Large crowds of people came for his 70th birthday (jayanti) celebrations on 5th January 1950. Sri Ramana stayed with them for several hours in the morning and evening. In February another very painful growth appeared and grew rapidly in size. The tumour had now reached from Arm to the shoulder and had spread inward. Again the doctors met to consult and this time decided there was no longer anything that could be done. Renowned ayurvedic doctors and homeopaths now tried their methods of treatment. The famous ayurvedic doctor Dr. Moos applied leeches, but in March he also gave up all hope. Other homeopaths tried their best with various diets, bandages and diathermic treatments, all to no avail. A blood test meanwhile revealed that Ramana was suffering from severe anemia. The mixture was fantastic – allopathy, ayurvedic, homeopathy, herbs, bio-chemicals, ashes, powders, poisons – a lethal brew! Bhagavan was adamant. But when we invoked His own rule and demanded a spoonful for each of us, He relented and gave up the idea of drinking the stuff!”

Meanwhile the Maharishi had become so famous in South India, that his sickness was reported in the press and on the radio. ‘The Hindu’, an English-language Madras newspaper, as well as the Tamil press and radio stations from Madras and Bombay reported on his condition. As a result more and more people flocked to the Ashram. It is reported that on 20th March there were around a thousand people at the Ashram from all parts of India and from abroad. In spite of all their efforts the Maharishi’s condition continued to deteriorate. He felt constantly sick and could barely eat or pass water. In the end he could take only liquid food. The tumour had developed into a growth...
that looked like a cauliflower and was the size of a coconut. On 19th March, the Telugu New Year, Sri Ramana had a bad accident. When he entered his bathroom in the morning, he stumbled over the threshold and fell. A devotee wanted to help him up, but he refused and stood up by himself, albeit with difficulty. His koupina and his towel were covered in blood. He probably had a fracture, but his attendant was not allowed to make it public. The part of his body on which he had fallen, started to suppurate and was very painful, but this too was concealed.

In the final days of his life in particular Sri Ramana consoled his devotees repeatedly with the same words, “They say I am dying, but I am not going away. Where could I go? I am here.” According to the report by S.S. Cohen on the 10th April In his present state of health the strain on him must be great; yet he refuses to stop the darshan, or even reduce it to once a day. His nourishment consisted today of a little fruit juice, tomato juice and some coconut water with glucose.” On 11th April Sri Ramana’s look at the evening darshan was especially intense. S. S. Cohen reports on 12th April Doctors stopped testing and examining him and strictly forbade all access to his room. When on the morning of Thursday 13th April a doctor wanted to give him some medicine, he told him that it would not be needed as within two days everything would come right. On the night before the 14th April Sri Ramana asked everyone to go to bed or to meditate and leave him alone. Even his attendants he sent away. The next morning he said in English to his attendant Rangaswami, who had just finished massaging him, “thanks”. Rangaswami, who knew no English, looked astonished, so Sri Ramana smiled and explained the meaning to him, “The English have a word ‘thanks’, but we only say ‘santosham’ (I am pleased).” At 7 p.m. he was given oxygen for approximately 5 minutes, but as he felt that it brought no relief he asked for it to stop. A group of sadhus and devotees started to sing AksharaManaMalai with the refrain ‘Arunachala Shiva’ and others joined in. When Sri Ramana heard the singing, he
opened his bright, clear eyes, smiled briefly with an expression of indescribable goodness and tears of bliss rolled down his cheeks. At 8.47 p.m., without any struggle, his breathing stopped. There was no other sign of death, only that the next breath did not come. At the exact minute of his death an object variously described as a shooting star or a meteor appeared on the horizon, moved slowly across the sky in the direction of Arunachala and disappeared behind its peak. The French photographer Henri Cartier-Bresson, who had been staying at the Ashram for two weeks, rushed into the Nirvana room shortly after the moment of the Maharishi's death and asked those present for the exact minute of his death. He later reported, "I was in the open space in front of my house, when my friends drew my attention to the sky, where I saw a vividly-luminous shooting star with a luminous tail, unlike any shooting star I had before seen, coming from the South, moving slowly across the sky and, reaching the top of Arunachala, disappeared behind it. Because of its singularity we all guessed its import and immediately looked at our watches - it was 8.47 - and then raced to the Ashram only to find that our premonition had been only too sadly true: the Master had passed into mahanirvana at that very minute."

This unusual phenomenon was witnessed by large numbers of people over a wide area. On 16th April all English and Tamil newspapers published reports on the death of the Maharishi and also about the appearance of the shooting star.

SEEKERS OF RAMANA MAHARISHI

Over the course of Sri Ramana’s lifetime, people from a wide variety of backgrounds, religions, and countries were drawn to him. Some stayed for the rest of their lives (or his) and served him with great devotion, and others came for a single darshan and left, deeply affected by the peace he radiated. Quite a number of followers wrote books conveying Sri Ramana’s teachings. Sri Muruganar (1893-1973), one of Sri Ramana’s foremost devotees who lived as Sri Ramana’s shadow for 26 years,
recorded the most comprehensive collection of Sri Ramana’s sayings in a work called Guru VachakaKovai (The Garland of Guru’s Sayings). Sri Ramana carefully reviewed this work with Sri Muruganar, modifying many verses to most accurately reflect his teaching, and adding in additional verses. Sri Muruganar was also instrumental in Sri Ramana’s writing of UpadesaSaram (The Essence of Instruction) and UlladuNarpadu (Forty Verses on Reality). Sri Sadhu Om (1922-1985) spent five years with Sri Ramana and about 28 years with Sri Muruganar. His deep understandings of Sri Ramana’s teachings on self-enquiry are explained in his book The Path of Sri Ramana – Part One. ShriNagamma wrote a series of letters to her brother in Telugu, describing Sri Ramana’s conversations with devotees over a five year period. Each letter was corrected by Sri Ramana before it was sent. Attendants of Sri Ramana included Palaniswami (from 1897), Kunju Swami (from 1920), Madhava Swami, Krishna Bhikshu and Annamalai Swami (from 1928). Paul Brunton’s writings about Sri Ramana brought considerable attention to him in the West. Other Westerners who wrote about Sri Ramana include Arthur Osborne (the first editor of the ashram journal, The Mountain Path), Major Chadwick (who ran the Veda Patasala during Ramana’s time), Ethel Merston, and S.S. Cohen. More recently, David Godman, a former librarian at the ashram, has written about Sri Ramana’s teaching, as well as a series of books (The Power of the Presence) vividly portraying the lives of a number of lesser-known attendants and devotees of Sri Ramana. Swami Ramdas visited Ramana Maharishi while on pilgrimage in 1922, and after darshan, spent the next 21 days meditating in solitude in a cave on Arunachala. Thereafter, he attained the direct realization that “All was Rama, nothing but Rama.” Maurice Frydman (Swami Bharatananda), a Polish Jew who later translated NisargadattaMaharaj’s work “I Am That” from Marathi to English, was also deeply influenced by Sri Ramana’s teachings. William Somerset Maugham, the English author, wrote a chapter entitled “The Saint” in his last book.
"Points of View." This chapter is devoted to Ramana Maharishi, whom Maugham had at one time visited before Indian independence. Indian National Congress politician and freedom-fighter, O.P. Ramaswamy Reddiyar, who served as the Premier of Madras from 1947 to 1949, was also a devoted follower of Ramana Maharishi. Prof. Ramachandra Joo, grandson of Mahatma Gandhi, Prof. Susan Visvanathan (Chairperson, Centre for Anthropology, JNU, Delhi), etc., are some name who vision Ramana Maharishi. Famous expert on Kashmir Saivism, Swami Lasman Joo, also consider Maharishi as great seer.

**METHOD OF SELF-INQUIRY**

The philosophy of Sri Ramana - which is the same as that of Advaita Vedanta - has for its aim Self-realization. The central path taught in this philosophy is the inquiry into the nature of Self, the content of the notion ‘I’. Ordinarily the sphere of the ‘I’ varies and covers a multiplicity of factors. But these factors are not really the ‘I’. For instance, we speak of the physical body as ‘I’; we say, ‘I am fat’, ‘I am lean’ etc.

It will not take long to discover that this is a wrong usage. The body itself cannot say, ‘I’ for it is inert. Even the most ignorant man understands the implication of the expression ‘my body’. It is not easy, however, to resolve the mistaken identity of the ‘I’ with egoity (ahankara). That is because the inquiring mind is the ego, and in order to remove the wrong identification it has to pass a sentence of death, as it were, on itself. This is by no means a simple thing. The offering of the ego in the fire of wisdom is the greatest form of sacrifice.

The discrimination of the Self from the ego, we said, is not easy. But it is not impossible. All of us can have this discrimination if we ponder over the implication of our sleep-experience. In sleep ‘we are’, though the ego has made its exit. The ego does not function there. Still there is the ‘I’ that witnesses the absence of the ego as well as of the objects. If the ‘I’ were not there, one would not recall on waking from one’s sleep-experience, and say; “I slept happily. I did not know anything”. We have, then, two ‘I’s’ - the ‘pseudo-I’
which is the ego and the true ‘I’ which is the Self. The identification of the ‘I’ with the ego is so strong that we seldom see the ego without its mask. Moreover, all our relative experience turns on the pivot of the ego. With the rise of the ego on waking from sleep, the entire world rises with it. The ego, therefore, looks so important and unassailable. But this is really a fortress made of cards. Once the process of inquiry starts, it will be found to crumble and dissolve. For undertaking this inquiry, one must possess a sharp mind - much sharper than the one required for unraveling the mysteries of matter. It is with the one-pointed intellect that the truth is to be seen (drṣyatetāgraya-buddhya). It is true that even the intellect will have to get resolved before the final wisdom dawns. But up to that point it has to inquire - and inquire relentlessly. Wisdom, surely, is not for the indolent! The inquiry ‘Who am I?’ is not to be regarded as a mental effort to understand the mind’s nature. Its main purpose is ‘to focus the entire mind at its source’. The source of the ‘pseudo-I’ is the Self. What one does in Self-inquiry is to run against the mental current instead of running along with it, and finally transcend the sphere of mental modifications. When the ‘pseudo-I’ is tracked down to its source, it vanishes. Then the Self shines in all its splendour - which shining is called realization and release. The cessation or non-cessation of the body has nothing to do with release. The body may continue to exist and the world may continue to appear, as in the case of the Maharishi. That makes no difference at all to the Self that has been realized. In truth, there is neither the body nor the world for him; there is only the Self, the eternal Existence (sat), the Intelligence (cit), the unsurpassable bliss (ananda). Such an experience is not entirely foreign to us. We have it in sleep, where we are conscious neither of the external world of things nor of the inner world of dreams. But that experience lies under the cover of ignorance. So it is that we come back to the phantasies of dream and of the world of waking. Non-return to duality is possible only when nescience has been removed. To make this possible is the aim of Vedanta. To
inspire even the lowliest of us with hope and help us out of the Slough of Despond, is the supreme significance of such illustrious exemplars as the Maharishi.17

**CONCLUSION**

A careful study of the instructions given by Bhagavan here will reveal that they are based on his own plenary experience as confirmed by the sacred texts like the Upanishads that constitute the core teachings of Vedanta. They form the Jnana-Kanda or the portions concerning the knowledge/wisdom of the ultimate principle referred as Brahman. The term Upanishad derives from upa- (nearby), ni- (at the proper place, down) and sad, that is “sitting down near” a teacher in order to receive instruction. The most important Upanishads that are commented by the founders all major schools of ‘sanathana dharma’ are Chandogya, Brihadaranyaka, Mandukya, Mundaka, Katha, Kena, Isa, Aitareya, Taittiriya, Prasna and Svetasvatara Upanishads. The Upanishads speak of a universal spirit (Brahman) and of an individual soul (Atman), and assert the identity of both. Brahma is the ultimate, both transcendent and immanent, the absolute infinite existence, the sum total of all that ever is, was, or shall be. The mystical nature and intense philosophical bent of the Upanishads has led to their explication in numerous manners, giving birth to three main schools (advaita, visishtadvaita and dwaita) of Vedanta. Maharishi’s Teachings which were brought to notice by the early devotees is for the purpose of clearing the doubts that arose in the minds of the devotees. In the course of his instructions, Bhagavan makes use of such expressions as, ‘the scriptures declare’, ‘thus say the sages,’ etc.; he also cites passages from texts like the Bhagavad Gita and the Vivekachudamani and once he mentions by name the Ribhu Gita. But it is quite clear that these citations are offered only as confirmations of the truth discovered by Bhagavan himself in his own experience. The basic teaching is that of Advaita-Vedanta. The plenary experience of the non-dual Self is the goal; enquiry into the nature of the self...
is the means. When the mind identifies the self with the not self (the body, etc.), there is bondage; when this wrong identification is removed through the enquiry 'Who am I?' there is release. Thus, Self-enquiry is the direct path taught by Bhagavan Ramana. The 'I-experience' is common to all. Of all thoughts, the 'I-thought' is the first to arise. What one has to do is to enquire into the source of the 'I-thought'. This is the reverse process of what ordinarily happens in the life of the mind. The mind enquires into the constitution and source of everything else which, on examination, will be found to be its own projection; it does not reflect on itself and trace itself to its source. Self-discovery can be achieved by giving the mind an inward turn. This is not to be confused with the introspection of which the psychologists speak. Self-enquiry is not the mind's inspection of its own contents; it is tracing the mind's first mode, the 'I-thought' to its source which is the Self. When there is proper and persistent enquiry, the 'I-thought' also ceases and there is the wordless illumination of the form 'I-I' which is the pure consciousness. This is release, freedom from bondage. The method, by which this is accomplished, as has been shown, is enquiry which, in Vedanta, is termed jnana, knowledge. True devotion (bhakti), meditation (dhyana), and concentration (yoga) are identical therewith. As Bhagavan makes it perfectly clear, not to forget the plenary Self-experience is real devotion, mind-control, knowledge, and all other austerities. In the language of devotion, the final goal may be described as the resolution of the mind in its source which is God, the Self, in that of technical yoga; it may be described as the dissolution of the mind in the Heart-lotus. These are only different ways of expressing the same truth. The path of Self-enquiry is found difficult by those who have not acquired the necessary competence for it. The mind should first be rendered pure and one-pointed. This is done through meditation, etc. So, the various paths, in their secondary sense, are auxiliaries to the direct path which is Self-enquiry. In this context, Bhagavan refers to three grades of aspirants: the highest, the medium, and
the lowest. For the highest type of aspirants, the path prescribed is Vedanta enquiry; through this path, the mind becomes quiescent in the Self and finally ceases to be, leaving the pure Self experience untarnished and resplendent. The path for the medium is meditation on the Self; meditation consists in directing a continuous flow of the mind towards the same object; there are several modes of meditation; the best mode is that which is of the form ‘I am the Self’; this mode eventually culminates in Self-realization. For the lowest grade of aspirants, the discipline that is useful is breath-control which in turn results in mind control. Bhagavan explains the difference between jnana-yoga (path of knowledge) and dhyana-yoga (path of meditation) thus: jnanais like subduing a self-willed bull by coaxing it with the help of a sheaf of green grass, while dhyanas like controlling it by using force. Just as there are eight limbs for dhyana-yoga, there are eight for jnana-yoga. The limbs of the latter are more proximate to the final stage than those of the former. For instance, while the pranayama of technical yoga consists in regulating and restraining breath, the pranayama that is a limb of jnanarelates to rejecting the name-and-form world which is non-real and realizing the Real which is Existence-Consciousness-Bliss. Realization of the Self can be gained in this very life. In fact, Self-realization is not something which is to be gained afresh. We are already the Self; the Self alone is. It is ignorance that makes us imagine that we have not realized the Self. When this ignorance is removed through Self-knowledge, we realize our eternal Self-nature. One who has gained this realization is called a jivan-mukta (liberated while living). To others, he may appear to continue to tenant a body. For the benefit of those others it is stated that the body will continue so long as the residue of the prarabdha-karma (that karma of the past which has begun to fructify in the shape of the present body) lasts, and that when the momentum is spent the body will fall and the jivan-muktawill become a videha-mukta. But from the standpoint of the absolute truth, there is no difference in mukti. What needs to be
understood is that mukti or release is the inalienable nature of the Self.18

References


Footnotes

1 Ramana Maharishi: His Life A biography by Gabriele Ebert, p.10-11
2 Ramana Maharishi: His Life A biography by Gabriele Ebert Translated by Victor Ward, p.16-18.
3 Narasimha Swami: Self Realization, pp. 20-22
4 Mudaliar: Day by Day, p. 41
5 ibid p. 279
6 Narasimha Swami: Self Realization, p. 28
7 Ramana Maharishi: His Life A biography by Gabriele Ebert (Freemere text version) Foreword by Alan Adams-translated by Victor Ward, p. 25-31
8 Bhagavan Ramana By T. M. P. Mahadevan, p. 3-10
9 S.S. Cohen’s spiritual search brought him from Iraq to India. In 1936 he came to the Maharishi and built a hut at Palakothu.
10 Ramana Maharishi: His Life A biography by Gabriele Ebert (Freemere text version) Foreword by Alan Adams-translated by Victor Ward, p. 163
11 Cohen: Guru Ramana, p. 108
12 Sadhu Arunachala: Reminiscences, p. 78
13 Ganesan: Moments, p. 74
14 Cohen: Guru Ramana, p. 140
15 The famous photographer Henri Cartier-Bresson, who took the last pictures of Sri Ramana, also photographed the funeral of Gandhi. His photos can be seen in the copiously illustrated book ‘In India’.
16 Cohen: Guru Ramana, p. 144
17 Bhagavan Ramana By T. M. P. Mahadevan, p. 11-12
Mahatma Gandhi is the unquestioned 20th century prophet of the world. His great concern for all the oppressed and depressed made him committed to serve these through his motherland. His immediate task was to release India from the foreign yoke and to safeguard the freedom thus won through the implementation of his constructive programmes. He started a good number of institutions to be manned by his chosen experts in their fields and gave them the perennial message of wiping every tear from Every Eye.

He desired to establish ‘Sarvodaya Samaj’ through granting power to the people at the grassroots so that they could enjoy Gram Swaraj for ever. Gandhian philosophy of Sarvodaya - welfare of all - is based on the ancient scriptures and tradition of India. The ‘Sarvodaya’ is the combination of two words ‘Sarba’ and ‘Uday’. It denotes the meaning uplift of all. It also gives the meaning ‘good of all’, ‘service to all’ and ‘welfare of all’, etc. It is concerned with Gandhian Socialism. Its purpose is the socio-economic development of all. The base of Philosophy is commonness, i.e., what is done not for any particular individual or group but for all. Its main problem is to reconcile the demands of egoism and altruism. “The main purpose of Sarvodaya is to create moral atmosphere in the society. Truth, non-violence and purity are the foundations of Sarvodaya.”

Feature:

Sarvodaya is a strong ideology for prevention of socio-economic ills of the society. It is based on ‘Advaita Vedanto’ doctrine. It stands for creating high moral character in the society. It is
only possible by truth, nonviolence, self-sacrifice and purity etc. It aims at adopting self-sacrifice for the sake of others, taking and giving to others. It is the best principle in Sarvodaya. It puts importance for the development of villages. For this villages should be given priority in giving aids. Villages form the keystone of Indian Democracy. It is the duty of every individual to look to the welfare of village people.

Truth and non-violence are the two main points of sarvodaya. If everybody practices these two principles, the social corruptions and irregularities will be checked. It is one nonpolitical ideology. It is rather a socio-religious creed. It stands for self-limitation of human wants. Sarvodaya stands for national unity and solidarity. It condemns provincialism and regionalism. Gandhi’s Sarvodaya has its roots in the Vedantic concept of spiritual unity of existence and the Gita. The idealism of Sarvodaya is opposed to the concept majoritarianism, concept of class racial struggle and the principle of “greatest good of the greatest numbers.”

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The ethics of idealism of Gandhi is profounded by his philosophy Sarvodaya. Gandhi considered the state as an organisation of violence and force. Being an apostle of non-violence he was repelled by the coercive character of the State. Sarvodaya is concerned with Gandhi’s social ideas and ideal of a community. In the words of Gandhi, it is casteless and classless society. At the very outset it can be noted here that in order to overcome the difficulties of the problems of caste, communal evils, economic inequalities and social divisions, Gandhi had propounded the philosophy of Sarvodaya.

He desired a classless society and party less Democracy. Freedom, equality, justice and fraternity form the basic part of Sarvodaya. Thus the Philosophy of Sarvodaya is hostile to the state. In Sarvodaya, there is no space of politics of power. It is the base for politics of cooperation. Sarvodaya is the realization of the happiness and elevation of all. There are two techniques for stabilisation of power of the people,
constant propaganda and publicity, decentralization of power. The aim is to change the heart of the people.

Sarvodaya opposes to the ideas of egoism and wealth. There is no scope for class struggle in Sarvodaya. Social good, rationality and communal harmony are basic principles of Sarvodaya. Sarvodayas accept the universalisation of self-government. Thus, the political philosophy of Sarvodaya is a powerful intellectual attempt to build a plan of political and social reconstruction on the basis of metaphysical idealism.

Mahatma Gandhi on education:

Sarvodaya is the foundation of Gandhi’s philosophy of education. Gandhi’s philosophy of education is an attempt to build up an educational system on the philosophical basis of integral humanism. Gandhi’s high optimism in basic education did not succeed. However, it laid down firmly the bases of free and compulsory education in this country. His schemes of adult education, women’s education and education of backward classes were not followed. However, they undoubtedly laid down the direction in which education in this country should proceed. Broadly, the present day primary and adult social education in modern India follows the aims and ideals laid by Gandhi. He says:

“The real difficulty is that people have no idea of what education truly is. We assess the value of education in the same manner as we assess the value of land or of shares in the stock-exchange market. We want to provide only such education as would enable the student to earn more. We hardly give any thought to the improvement of the character of the educated. The girls, we say, do not have to earn; so why should they be educated? As long as such ideas persist there is no hope of our ever knowing the true value of education.”

No one rejected colonial education as sharply and as completely as Gandhi did, nor did anyone else put forward an alternative as radical as the
one he proposed'. Gandhi’s critique of Western, particularly English, education was part of his critique of Western civilization as a whole. His experiences in South Africa changed his life. While he was there, he came face to face with blatant racism and discrimination of a kind that he had never witnessed in India. The humiliation he felt at the hands of officials turned him from a meek and unassertive individual into a determined political activist. He had originally gone to South Africa on a one year contract to work for an Indian law firm in Natal Province. There he took up various grievances on behalf of the Indian community and gradually found himself first as their advocate on civil rights issues and finally as their leader in a political movement against racial discrimination and for South African Indian rights. S.P. Battacharya says:

“Gandhi’s methods were unusual. He launched a struggle against the authorities which in keeping with his strict Hindu beliefs was based on a strict adherence to non-violence. This meant that it consisted of passive resistance - the peaceful violation of certain laws, the courting of collective arrests (he urged his followers to fill the jails), non-co-operation with the authorities, boycotts and spectacular marches. These methods were later to be perfected back in India in the fight for independence from the British Empire.”

Gandhi’s ideas in education were gradually perfected as a result of his South African experiences. Throughout his life, the ideas he formed in these first few years in South Africa were to be developed to fit various changed circumstances in the fight for Indian independence. They were, however, set within a global context of a total rejection of modern civilization. His rejection of ‘modern’ or Western civilization was all encompassing. He described it as the ‘Kingdom of Satan’ polluting everyone it touched. Modernization in the form of industrialization, machinery, parliamentary government, the growth
of the British Empire and all the things that most people regarded as progress, Gandhi rejected. In opposition to modern civilization he counter posed ancient Indian civilization with its perceived emphasis on village communities that were self-sufficient and self-governing. He was concerned with the stranglehold that Western civilization had over India. The materialistic values that the British Raj imposed on India had to be countered by the spirituality of ancient India and ancient valued oriented education. “Time and time again throughout his life he would return to this theme of the need to revert to what he called their ‘own glorious civilization’ which was far superior to anything modern society could offer.”

**Value education**

“Given Gandhi’s values and his vision of what constituted a truly civilized and free India, it was not surprising that he developed firm views on education. Education not only moulds the new generation, but reflects a society’s fundamental assumptions about itself and the individuals which compose it. His experience in South Africa not only changed his outlook on politics but also helped him to see the role education played in that struggle. He was aware that he had been a beneficiary of Western education and for a number of years while he was in South Africa he still tried to persuade Indians to take advantage of it.”

However, it was not until the early years of this century, when he was in his middle thirties, that he became so opposed to English education that he could write about ‘the rottenness of this education’ and that ‘to give millions a knowledge of English is to enslave them ... that, by receiving English education, we have enslaved the nation’. He was enraged that he had to speak of Home Rule or Independence in what was clearly a foreign tongue, that he could not practice in court in his mother tongue, that all official documents were in English as were all the best newspapers and that education was carried out in English for the chosen few. He did not blame the colonial powers for
this. He saw that it was quite logical that they would want elite of native Indians to become like their rulers in both manners and values. In this way, the Empire could be consolidated. Gandhi blamed his fellow Indians for accepting the situation. Later in his life he was to declare that: "Real freedom will come only when we free ourselves of the domination of Western education, Western culture and Western way of living which have been ingrained in us. Emancipation from this culture would mean real freedom for us".

7 Gandhi had not only rejected colonial education but also put forward a radical alternative. So what was this alternative? What was so radical about it? First of all, I need to say a word about Gandhi's attitude to industrialization. He was, in fact, absolutely opposed to modern machinery. In his collected works, he refers to machinery as having impoverished India, that it was difficult to measure the harm that Manchester had done to them by producing machine-made cloth which, in turn, ruined the internal market for locally produced handwoven goods. Typically of Gandhi, however, he does not blame Manchester or the mill owners. 'How can Manchester be blamed?' he writes. 'We wore Manchester cloth and this is why Manchester wove it'. However, he notes that where cloth mills were not introduced in India, in places such as Bengal, the original hand-weaving occupation was thriving. Where they did have mills e.g. in Bombay, he felt that the workers there had become slaves.

He was shocked by the conditions of the women working in the mills of Bombay and made the point that before they were introduced these women were not starving. He maintained that 'if the machinery craze grows in our country, it will become an unhappy land'. What he wanted was for Indians to boycott all machine-made goods not just cloth. He was quite clear when he asked the question "What did India do before these articles were introduced?" and then answered his own question by stating 'Precisely the same should be done today. As long as we cannot make pins without machinery, so
long will we do without them. The tinsel splendour of glassware we will have nothing to do with, and we will make wicks, as of old, with home-grown cotton and use hand-made earthen saucers or lamps. So doing, we shall save our eyes and money and support swadeshi and so shall we attain Home Rule”. Within this context of the need for a machine-less society, Gandhi developed his ideas on education. The core of his proposal was the introduction of productive handicrafts in the school curriculum. The idea was not simply to introduce handicrafts as a compulsory school subject, but to make the learning of a craft the centre piece of the entire teaching programme. It implied a radical restructuring of the sociology of school knowledge in India, where productive handicrafts had been associated with the lowest groups in the hierarchy of the caste system. Knowledge of the production processes involved in crafts, such as spinning, weaving, leather-work, pottery, metal-work, basket-making and book binding, had been the monopoly of specific caste groups in the lowest stratum of the traditional social hierarchy. Many of them belonged to the category of ‘untouchables’. “India’s own tradition of education as well as the colonial education system had emphasized skills such as literacy and acquisition of knowledge of which the upper castes had a monopoly.”

Gandhi’s proposal intended to stand the education system on its head. The social philosophy and the curriculum of what he called ‘basic education’ thus favoured the child belonging to the lowest stratum of society. In such a way it implied a programme of social transformation. It sought to alter the symbolic meaning of ‘education’ and to change the established structure of opportunities for education.

Why Gandhi proposed the introduction of productive handicrafts into the school system was not really as outrageous as may appear. What he really wanted was for the schools to be self-supporting, as far as possible. There were two reasons for this. Firstly, a poor society such as India simply could not afford to provide education for all
children unless the schools could generate resources from within. Secondly, the more financially independent the schools were, the more politically independent they could be. What Gandhi wanted to avoid was dependence on the state which he felt would mean interference from the centre. Above all else, Gandhi valued self-sufficiency and autonomy. These were vital for his vision of an independent India made up of autonomous village communities to survive. It was the combination of swaraj and swadeshi related to the education system. A state system of education within an independent India would have been a complete contradiction as far as Gandhi was concerned.

He was also of the opinion that manual work should not be seen as something inferior to mental work. He felt that the work of the craftsman or labourer should be the ideal model for the ‘good life’. Schools, which were based around productive work where that work was for the benefit of all therefore, carrying out education of the whole person - mind, body and spirit.

The right to autonomy that Gandhi’s educational plan assigns to the teacher in the context of the school’s daily curriculum is consistent with the libertarian principles that he shared with Tolstoy. Gandhi wanted to free the Indian teacher from interference from outside, particularly government or state bureaucracy. Under colonial rule, the teacher had a prescribed job to do that was based on what the authorities wanted the children to learn. Textbooks were mandatory so that Gandhi found that ‘the living word of the teacher has very little value. A teacher who teaches from textbooks does not impart originality to his pupils’. Gandhi’s plan, on the other hand, implied the end of the teacher’s subservience to the prescribed textbook and the curriculum. It presented a concept of learning that simply could not be fully implemented with the help of textbooks.

“Of equal, if not more importance, was the freedom it gave the teacher in matters of curriculum.
It denied the state the power to decide what teachers taught and what they did in the classroom. It gave autonomy to the teacher but it was, above all, a libertarian approach to schooling that transferred power from the state to the village.\textsuperscript{10}

Gandhi’s basic education was, therefore, an embodiment of his perception of an ideal society consisting of small, self-reliant communities with his ideal citizen being an industrious, self-respecting and generous individual living in a small co-operative community.

For informal educators, we can draw out a number of useful pointers. First, Gandhi’s insistence on autonomy and self-regulation is reflected in the ethos of informal education. Gandhi’s conception of basic education was concerned with learning that was generated within everyday life which is the basis on which informal educators work. It was also an education focused on the individual but reliant on cooperation between individuals. There is also a familiar picture of the relationships between educators and students/learners:

“A teacher who establishes rapport with the taught, becomes one with them, learns more from them than he teaches them. He who learns nothing from his disciples is, in my opinion, worthless. Whenever I talk with someone I learn from him. I take from him more than I give him. In this way, a true teacher regards himself as a student of his students. If you will teach your pupils with this attitude, you will benefit much from them.”\textsuperscript{11}

It was an education that aimed at educating the whole person, rather than concentrating on one aspect. It was a highly moral activity.

**Means of Education:**

The means of education were the psychological principles of education through activity as visible in the western play ways of education, project methods, etc. This means of education was economically useful as the basic craft
could be utilized by the educand to earn his livelihood. It was also supported to create a tendency for physical labor in the educands. According to Gandhi, "Labor is the source of all wealth. All higher castes live on the exploitation of the lower castes. Wealth is inevitably reduced and large scale poverty occasioned."^{12}

Another important element in the means of education in basic scheme was synthesis between the actual problems and life of education, between different subjects of the curriculum and finally between theoretical education and practical ability. The real difficulty is that people have no idea of what education truly is. We assess the value of education in the same manner as we assess the value of land or of shares in the stock-exchange market. We want to provide only such education as would enable the student to earn more. We hardly give any thought to the improvement of the character of the educated. The girls, we say, do not have to earn; so why should they be educated? As long as such ideas persist there is no hope of our ever knowing the true value of the education.

In Western countries education is highly valued that senior teachers are treated with much respect. There are at present in England, schools that have been running for hundreds of years and have turned out many renowned men. One of these famous schools is Eton. A few months ago the Old Boys of Eton presented an address to the Head Master, Dr. Weir, who is well known throughout the British Empire. Writing about the occasion, "The Pall Mall Gazette, a well-known journal in England, has explained the nature of real education."^{13}

The outstanding contribution of Gandhi to the evolution of educational theory is his revolt against the existing content and methods of education which reduce the child to the position of a passive receiver of mere information. Gandhi seeks to restore the child to his rightful place in the class and make education paedocentric. In his view, education should aim at developing "the whole man through craft". The gospel of love
had been stressed by the past educationists, but Gandhi makes love the sole compulsion and direction in the training of children since when love begins to rule education, the problem of punishment vanishes, for Gandhi thinks that children have a finer sense of honor than adults.

Gandhi is keen on finding the expenses of a teacher through the product of the manual work of his pupils, because he is convinced that there is no other way to carry education to crores of our semi-starved and half naked children. Such an integral and all sided education through remunerative labor would make children self-confident and brave by their paying for their own education by their own labor. Gandhi rescues education from the four walls of the class-room. It is rooted in our culture and civilization and is eminently suited to genius of our people. It is universal in application, because it is to be common to all - Hindus, Muslims, Parsees and Christians. It stresses practical religion of self help.

The ideal of citizenship is implicit in Gandhi’s Educational theory. It aims at securing the minimum education of citizens for the intelligent exercise of their rights and duties in a democratic state. It envisages the idea of co-operative community in which the motive of social service will dominate the activities of children.

"Gandhi through his philosophy of education has stressed that true education should result not in the lust for material power, but in spiritual force."14

According to Gandhi, every man is the real teacher of himself experience is great school the knowledge acquired at school is often superficial and a grown-up stands in need of development, perseverance and self confidence than school education. Regarding sex-education Gandhi says that, such education should automatically serve to bring home to children the essential distinction between man and beast. To make them realize that it is man’s special privilege and pride to be gifted with faculties of
head and heart both, that he is a thinking no less than a feeling animal. Gandhi’s unique contribution to the education is of making manual training the means of literary training and not supplementing literary with manual training. Gandhi’s education system makes one physically and mentally strong, economically sound and beneficial to society. Under ideal conditions, true education could be imparted only by the parents, and there should be the minimum of outside help.

Gandhi’s educational concept involves (in order of preference)- Character building, Body building (physical work), Literary training, Education, Physical training, Mental training, and Spiritual training and to impart these in perfect manner, the teacher must himself be perfect in all these aspects. Gandhi’s education system fulfills two basic conditions, namely, Education must be rooted in the culture and life of the people and Purity of personal life is the one indispensable condition for building a sound education.

Gandhi synthesized the individual and social aims of education. He looked to the process of education from various perspectives. Most educationists have felt that the aim of education is integral development of human personality. The ideal of education was formulated by Gandhi. He maintained that character formation and manual skill were equally important. On the one hand:

“Gandhi wanted the child to earn while he learns. On the other hand, he also wanted the child to develop his character. The aim of education is the development of such a culture.”

Gandhi aimed at the evolution of democratic ideal through education. His basic plan of education amply demonstrates for ideal citizenship. Education according to him should make children ideal members of a democratic society. The school is itself a small democratic society in which such democratic values are imparted to the children as wide outlook, tolerance and good neighborhood. In the miniature
society of the school the child learns the virtues of sympathy, service, love, brotherhood, equality and liberty, etc. These qualities are transferred from one generation to another through education. The welfare of the individual and the nation are complementary to each other. Therefore, if the country has to progress, the future generation should develop the virtues of democratic citizenship. As Gandhi said:

“A nation cannot advance without the units of which it is composed advancing, and conversely, no individual can advance without the nation of which it is a part also advancing.”

**Types and medium of education:**

Like his social and political ideas, Gandhi had in mind while expounding his educational system, the development of all the people rich and poor, rural and urban, men and women. The mass education should be made free, universal and compulsory and mass education should not be perfunctorily cut short when the children have barely achieved literacy. The education should be given through mother tongue. The mass education should be given through village crafts like spinning and weaving and (not primarily) through books. Children should actually produce articles that are marketable and these should be sold to make education self-supporting.

Gandhi wanted the education to be self-dependent and self-supporting. It satisfied the most basic Gandhian principle of Bread Labour. Further, through craft and labor, education provided a link with various human activities. Labor in Gandhian education is the unifying and integrating factor because its goal is to combine the intellectual, the scientific and the physical growth of students. Gandhi said:

“The craft was not to be taken merely as a part of curriculum but must reflect a change in educational methodology. It formed a kind of process known as 'learning by doing.”

The type of education Gandhi wanted would attempt to abolish the
difference between education and industry. His education, being of universal nature, would remove the inequality between urban people and rural folk. It would provide a healthy and moral basis of relationship between the city and the village and eradicate some of the worst evils of the present social insecurity that has poisoned the relationship between the classes. It would check the progressive decay of our villages and lay the foundations of a just social order in which there is no unnatural division between the have-haves and have-nots and everybody is assured of a living wage and real freedom.

The Gandhian scheme of education so far shows his emphasis upon primary education and the education of the child. He devoted his thought to the adult education also known as social education. He realized that in order to bring about a Sarvodaya Society in India, the views of the adults should be changed. He made adult education programme a vital element of his political movement. Thousands of volunteers were trained in adult education at Sabarmati and Sevagram Ashrams.

They spread in thousands of villages and hundreds of urban centers to educate the adult males and females in night schools. An important characteristic of Gandhian philosophy is the aim of Sarvodaya. He planned different types of education for the country. "Besides basic education and social education he thought seriously over rural education and education of women."

**Medium of Education:**

A staunch votary of mother tongue as the medium of education, Gandhi said, I must cling to my mother tongue as to my mother’s breast, in spite of its shortcomings. It alone can give me the life giving milk. He was vehemently against English as the medium of education in this country. He said, to inflict English on children is to stunt their natural growth and perhaps to kill originally in them. He pointed out to many modern western countries including U.S.S.R who have made tremendous scientific progress without
any help of English language. He maintained that our insistent on English is a remnant of our long slavery to the British.

He maintained that the national language alone can be the vehicle of creating a common culture and rich literature. He was very much conversant with the language problem in India. He wanted to keep the country united particularly from the point of view of language. He devised a common national language Hindustani which may be written in both Devanagari and Persian scripts.

"According to him there is no difference in Hindi and Urdu. While Hindi is Hindustani written in Devanagari script, Urdu is Hindustani written in Arabic script. Gandhi was in favor of mass language. Therefore, he opposed the inclusion of different terms from Sanskrit or Persian in Hindustani. His idea of making Hindustani the national language was rooted in the idea of Hindu-Muslim unity. He admitted that the Devanagari script should be used throughout the country but he also gave concession to Arabic script. He also supported growth or regional languages in the country."19

Basic and nayee taleem education:

Gandhi conceived his basic education spreading up to middle schooling of the child and did not say much on further education. But he put forth some of his views on higher education. He was for higher education for those who had natural abilities and skills. But he was opposed to all higher education being paid from the general revenues and was for State financial aid being provided only for those subjects which the nation definitely needed. Art subjects were not much favored by him. Universities must be, according to him, self-supporting and cater to the needs and aspirations of the country.

Gandhi did not formulate two types of education, one to be implemented before the establishment of the ideal society, and another after the establishment of the ideal society.
He believed that, the same type of education would do at both stages. In his words:

"To say that this kind of education can only be given after we have attained our independence would, I am afraid, be putting the cart before the horse. The advent of the independence would be incredibly hastened if we could educate millions of our people through an intelligent exercise of their respective vocations like this and teach them this they live for the common good of all."\(^{20}\)

Though his educational scheme, Gandhi thought, it was possible to restore national and social continuum, preserve the cultural heritage and enrich it for the sake of posterity. He fought for an indigenous type of education. Another main feature of Basic Education was its stress on self-supporting schools. Schools must aim at economic benefits from the sale of the products which the children prepare. The State must take up the responsibility of supplying raw material to schools and marketing the finished goods made by the students. Through this scheme of self-supporting, Gandhi planned free education, without depending either on parents or State.

**Nayee Taleem:**

The present system of education is useless. Those boys who get their education in schools and colleges, they get only literacy, but over and above literacy something more is needed. If that literacy renders our other parts of the body inactive, we need black-smiths, carpenters, oil millers, masons, carders, spinners and laborers. In essence, we need persons ready to do all sorts of physical work and along with that literacy for all is also necessary.

Nayee Taleem should start with the conception by the mother rather than at the age of seven years. Please try to understand its mystery. If mother would be the one inclined to do physical labour, be thoughtful, be systematic, be under self-restraint, her child would inherit her qualities from the time of his very conception:
"My definition of Nayee Taleem is that if the person who has received Nayee Taleem, is enthroned, he would not feel vanity of power, on the other hand, if he is given a broom, he will not feel ashamed. For him both the jobs will be of equal importance. There would be no place to vain rejoicing in his life. None of his actions will be unproductive or useless. No student of Nayee Taleem shall be dull, because each part of his body would be active and he would have nice neuro-muscular coordination. When the people would do manual labor, there would be no unemployment or starvation. My Nayee Taleem and the village industries are mutually complementary. When they both will be a success, we will attain true Swaraj.”

The economic motive that brought them to India led them later to entertain political aspirations, how it became a causative factor in the downfall of the Moguls and the Marathas, in the establishment of the English Raj, and then again in the awakening of the masses in our times. There is thus no end to the educative possibilities of this new scheme. And how much quicker the child will learn all that, without putting an unnecessary tax on his mind and memory.

**Religious and moral education:**

In his speeches to the students at various institutions Gandhi laid emphasis upon the moral and spiritual aims of education. Emphasizing the moral aim of education Gandhi said: “The end of all knowledge must be the building up of character”.  

Character building is the moral ideal of education. According to Gandhi that is most important in a man’s life. His ideal in this connection were as much in agreement with the ancient Indian thinkers as with the contemporary Western thinkers like Emerson, Ruskin, etc. Gandhi very much admired the Indian Gurukul system of education and the ideal of Brahmacharya. According to ancient Indian ideal, education aims at liberation. This was also the aim of
Gujarat Vidyapith established by Gandhi in 1929. Spiritual ideal of education does not negate mundane or immediate ideals but fulfils them. In the words of Gandhi:

“Self-realization is in itself an all comprehensive ideal.”

Gandhi believed that the ultimate aim of education is spiritual. He also agreed that spiritual growth includes physical and mental, individual and social development. In his scheme of basic education, he planned for an education suitable to present day Indian society. He pondered over the difficulties of the present day Indian society and tried to find out their solution through education. His educational philosophy is based upon ancient Indian idealism. While he did not restrict the scope of physical education his attention was mainly directed towards spiritual growth.

Gandhi defined liberation in a very wide sense, including political, social and economic liberation of all the members of the society. Real freedom is spiritual freedom; to attain this freedom is the task of education. Again, education equally aims at intellectual, economic and political uplift, though its chief aim is moral and spiritual.

Gandhi's fundamental beliefs on education are- Basic craft as medium of instruction, cultivation of the ideal of the citizenship, self-supporting and self-dependent education, child as the centre of education, more freedom to teachers and pupils without any rigid curriculum.

Gandhi's fundamental beliefs on education are life itself and not a preparation for life. In other words, education is co-extensive with life itself. Education covers the whole life; there is nothing however small which not the concern of education is. Man becomes great exactly in the degree in which he works for the welfare of his fellow men. Social restraint for the well-being of the whole society enriches both the individual and the society of which one is a member.

True education does not consist in literary training, but in character-building. In India at any rate where
majority of the population is agricultural and industrial, it is a crime to make education merely literary and to unfit boys and girls for manual work in after-life. Education to be universal must be free. Therefore our children must be made to pay in labor partly or wholly for all the education they receive. True education could be imparted only by the parents. Culture of the heart and building up of character is to be given the first place in education.

"The children of school should read more quickly than write. True education of the intellect can only come through a proper exercise and training of the bodily organs i.e. hands, feet, eyes, ears, nose etc. In other words, an intelligent use of the bodily organs in the child provides the best and quickest way of developing his intellect." 24

Of all the superstitions that affect India, none is as great as that knowledge of English language is necessary for imbibing ideas of liberty and developing accuracy of thought. For India a multiplicity of textbooks means deprivation of the vast majority of village children of the means of instruction. Textbooks in India must mean textbooks for teachers, not pupils.

Higher education should be left to private enterprise. It is not for a democratic State to find money for funding Universities. If the people want them, they will supply the funds. There is nothing so ennobling or lasting as self-study. Schools and colleges have their use. But we are making altogether too much of them. They are but one of the many means of gaining knowledge. God did not create us to eat, drink and be merry, but to earn our bread in the sweat of our brow. Each of us must work eight hours a day. Nobody becomes a slave by working. Manual training not only develops the intellect and trains the nervous system of the body but also creates self-confidence.

Gandhi religion means Truth and Ahimsa or rather Truth alone, because Truth includes Ahimsa, Ahimsa being the necessary and indispensable means for its discovery. Therefore,
anything that promotes the practice of these virtues is a means for imparting religious education and the best way to do this, in his opinion, is for the teachers to practise these virtues rigorously in their own person. A curriculum of religious instruction should include a study of the tenets of faiths other than one's own. For this purpose students should be trained to cultivate the habit of understanding and appreciating the doctrines of various great religions of the world in a spirit of reverence and broad-minded tolerance.

The study of other religions besides one's own will give one a grasp of the rock-bottom unity of all religions and afford a glimpse also of that universal and absolute Truth which lies beyond the "dust of creeds and faiths". Let no one even for a moment, says Gandhi, entertain the fear that a reverent study of other religions is likely to weaken or shake one's faith in one's own.

Some aspects of it deserve universal support. It is based on the realization of the fact that, the all-round development of the faculties of the child should draw out the latent capacities of the child through action and knowledge and education should be focused on a craft which would bring into play the child's intellectual, moral and creative talents.

The fundamental features of basic education, viz., education to the life activities of society to bring about a close relationship of the child with its environment, has great importance. Moreover, education through a synthesis of intellectual and manual labor and inculcation of self-respect, dignity of labor, self-culture, etc are its other noteworthy features. Its objectives of character building and moral development through education are equally noteworthy.

The basic education fulfills the needs of the educands in a Sarvodaya Society. Gandhi planned for craft centered education with mother tongue as the medium. Literacy, according to him, is not an end but only a means of education. Education ultimately aims at the development of both mind and body.
and the capacity of earning one's livelihood. The syllabi for the new education were framed in such a way so as to eliminate narrow nationalism and emphasize the ideal of Sarvodaya. World history was taught along with Indian history. Similarly, the syllabus included the study of fundamental universal ethics.

The cost of education was brought down by compulsory manual labor, and education was tried to be made self-sufficient as far as possible. Value of basic education for bringing about a silent social revolution in the country Gandhi said:

"It will provide a healthy and moral basis of relationship between the city and village and thus go a long way towards eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes." 25

In spite of all his idealism Gandhi's approach everywhere was pragmatic. He was an experimenter in every field of life. Before devising his plan of basic education he experimented upon its different aspects. For him all human truths were relative, he tested every thing before suggesting it for the education of the child. He postulated that the child should himself gather knowledge from the environment and put it in actual use in life. Like the pragmatists and instrumentalists Gandhi stressed the importance of interest and activity and the need for variety in the subjects taught to the educand.

The social philosophy of Gandhi may be termed as ‘Sarvodaya’. This was the foundation of his philosophy of education. Sarvodaya aims at all round development of all, without distinction of caste, creed, sex and nationality. Gandhi wanted to establish a welfare state in India which he called ‘Ram Rajya’. The ideal of Sarvodaya does not aim at the maximum number but maximum good of all without exceptions. While Marx aimed at the welfare of the proletariat, Gandhi aimed even at the welfare of the capitalist.
According to Vinoba Bhave the important characteristics of the Sarvodaya society are the abolition of all monopoly, emphasis on social welfare and equal, moral, social and economic importance of honest work. There is no place for any type of exploitation in Sarvodaya society. No one may be forced to do a certain type of work, so much so that even the wealth capitalist cannot be forcible snatched away.

Centralization, according to Gandhi, is the chief source of social evils. Sarvodaya requires decentralization. Gandhi aimed at political, economic, social and all other types of decentralization. In the political field decentralization requires establishment of village panchayats. In the economic field it requires that wealth and money should not be allowed to be concentrated in few hands but should be distributed among all the people. Social decentralization means the abolition of all types of untouchability and social distinctions.

The aims of Sarvodaya in India, Gandhi presented his plan of basic education. He called it Nai Talim (New Education) because it sought to build up a new society in the country. He realized that what the country needs today is not so much higher education as the education of the masses. Therefore, he did not lay so much emphasis upon higher education. Pointing out the value of basic education for bringing about a silent social revolution in the country Gandhi said:

"It will provide a healthy and moral basis of relationship between the city and village and thus go along way towards eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes. It will check the progressive decay of our villages and lay the foundation of a jester social order in which there is no unnatural division between the ‘haves’ and the ‘have-nots’ and every body is assured of a living wage and the right of freedom."

And all this would be accomplished without the horrors of a
bloody class war or a colossal capital expenditure such as would be involved in the mechanization of a vast continent like India. Nor would it entail a helpless dependence on foreign imported machinery or technical skill. Lastly, by obviating the necessity for highly specialized talent, it would place the destiny of the masses, as it were in their own hands.

Footnotes

1. Krishnamachari, M.G., Gandhi’s Sarivodaya, p. 45.
2. Krishnamachari, M.G., Gandhi’s Sarivodaya, p. 46.
9. Ibid., p. 29.
12. Ibid., p. 269.
16. Gandhi, M.K., Harijan, 26-3-31
19. Patel, M.S., The Educational Philosophy of Mahatma Gandhi, p.34.
22. Gandhi, M.K., To the Students, p. 107

25 Gandhi, M.K., Harijan, October 9, p.293

26 Gandhi, M.K., Harijan, Oct. 9, 1937, p. 293
GANDHI’S CONCEPT OF BASIC EDUCATION

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Gandhi gave us an instrument, the instrument of non-violence and applied it in the context of particular time, place and situation. Each age and each problem needs a solution of its own and techniques of its own to resolve the problem. Those who oppose to follow in the footprints of Gandhi have to evolve techniques different from the one that Gandhi evolved. Gandhi’s instrument in itself, once innovated by one of the rarest of men under specific cultural and historical conditions, now exists in the images, impulses and ritualisations of many who have become aware of it by what we may call ‘ritual diffusion. It now calls for leaders who will renovate it elsewhere, sharing, no doubt, “some of the personal or historical motivation of the first leader, the first followers of those first led, but recombining its motivation with totally new elements.”

Gandhi was very much aware of the needs and essential of the country and considered basic education as the only type of education, which may lead to success. His chief aim in planning for education in India was to fulfill the needs of the country. India is a country of villages and most of the villagers in India cannot afford to pay for their children’s education. Gandhi planned for basic education which may not be a burden upon the parents and through which the children may be able to earn to meet the expenses of education themselves, laid stress upon the importance of dignity of labor and manual skill. He was convinced that an education which prepares the young men for white collar jobs can hardly be suitable for an agricultural community.

The basic principles of Gandhi’s scheme of primary education were
compulsory free education, education through craft, education through mother tongue, self-reliance, and education connected with the life of the educand and finally inculcation of the ideals of democratic citizenship.

"The child was left free to select a craft according to his natural interest, abilities and the local conditions. He was also left free to work and develop his abilities according to his leanings. This method of teaching has been justified by western educationists."^2

His intellectual education would include knowledge of mathematics and various other sciences that are useful for an intelligent and efficient exercise of his avocation. If to this is added literature by way of recreation, it would give him a perfect well-balanced, all-round education in which the intellect, the body and the spirit have all full play and develop together into a natural, harmonious whole. Man is neither mere intellect, nor the gross animal body, nor the heart of soul alone. The advent of independence would be incredibly hastened if we could educate millions of our people through an intelligent exercise of their respective vocations like this and teach them that they live for the common good of all.

**The importance of craft:**
When you are imparting knowledge to a child of 7 or 10 through the medium of an industry, you should, to begin with, exclude all those subjects which cannot be linked with the craft. By doing so, from day to day you will discover ways and means of linking with the craft many things which you had excluded in the beginning. You will save your own energy and the pupils' if you follow this process of exclusion to begin with. The main thing is that the teacher should retain his freshness of mind. If you come across something that you cannot correlate with the craft, do not fret over it and get disheartened. Leave it and go ahead with the subjects that you can correlate. May be another teacher will hit upon the right way and show how it can be correlated. And when you have pooled the experience of many, you will
have books to guide you, so that the work of those who follow you will become easier.”

According to Gandhi the brain must be educated through the hand. All their faculties are not trained. Mere book knowledge does not interest the child so as to hold his attention fully. The brain gets weary of mere words, and the child’s mind begins to wander. The hand does the things it ought not to do, the eye sees the things it ought not to see, the ear hears the things it ought not to hear, and they do not do, see, or hear, respectively, what they ought to. They are not taught to make the right choice and so their education often proves their ruin. An education which does not teach us to discriminate between good and bad, to assimilate the one and eschew the other is a misnomer. Speaking about education through a craft Gandhi said: “The self-supporting part will be the logical corollary of the fact that the pupil has learnt the use of every one of his faculties. If a boy who works at a handicraft for three hours a day will surely earn his keep, how much more a boy who adds to the work a development of his mind and soul!”

Gandhi aimed at self-reliance through education and he visualized a craft-centered education. Explaining his scheme of basic education as an insurance against unemployment in India, Gandhi said that the child at the age of 14, that is, after finishing a seven year course should be discharged as an earning unit. Even now the poor people’s children automatically lead a helping hand to their parents – the feeling at the back of their minds being what shall they give men to eat, if I do not work with them? That is an education in itself. “Even so the State takes charge of the child at seven and returns it to the family as an earning unit. You impart education and simultaneously cut at the root of unemployment.” Gandhi wanted to be taught to the students like keeping good health, sanitation, personal hygiene, and balanced diet. Even after all these precautions if they get any disease, Gandhi’s advice was, if there were any medical herbs in the fields of their
villages, they might use them, and if not, die without a murmur because:

"Crores live and die like this without a murmur...they have not so much as heard of a doctor, much less seen one face to face, let us become really village minded".  

**Childhood education:**

A child begins to learn immediately after its birth, but mostly through the eyes and ears or through the senses. And, as soon as he has learnt to speak, i.e., to imitate the sound of words, he begins rapidly to acquire the use of language. Naturally he picks up the same language as that of his parents. If the parents have taste and refinement, he also develops those qualities. He pronounces the words correctly and copies their good manners and conduct. This is his real education and if our culture and traditions had not fallen apart, children would still be receiving the best kind of education in their homes.

This means that all preliminary teaching should be oral. A child educated in this way would learn in a year ten times more than the boy taught in the other way, i.e., through the alphabet.

Oral teaching would enable the children to know the usual rudiments of history and geography much in the same way as they get to know stories, quite easily, in the very first year. They would commit to memory a fairly good number of poems; and they would learn the counting of numbers almost automatically without any effort:

"Because they would not be subjected to the burden of recognizing and learning the alphabet, the growth of their minds would not be stopped and their eyes would not be misused."  

**Secondary Education:**

Government education is detrimental to Swaraj and destructive of our civilization, we are likely to get at the right solution for us if we do just the opposite of what is done in the Government schools. Let us now study examples; the medium of education is English. We should know from this that it should never be permitted in national education. There, they have big
expensive buildings. We should know that this is undesirable. The buildings of our school should be simple - as befit the poor. They concentrate on mere literacy and the study of language and literature and neglect the indigenous crafts.

They leave out the teaching of religion, the basic principles common to all religions and not any particular creed. History taught in Government schools, if not wholly untrue, is presented essentially from the point of view of the British Government. German, French and American historians would treat and interpret the same material in a different way. Even recent events, as for example, the Punjab Massacre is presented by Government writers in one way and by nationalist writers in quite another light. Economics, as taught in Government schools approves of the policies of the Government while we look at them from a totally different point of view.

"In Government primary schools, the teachers are appointed without any consideration of their character, in our schools they must be men of the highest character. The former have only the minimum qualifications for the work they are expected to do and are paid the lowest salaries. The latter on the other hand, should be highly qualified men and though they will also be paid low salaries, the reason would be their selflessness and not their helplessness."8

Man is supreme in the outward activities of a married pair and therefore it is in the fitness of things that he should have a greater knowledge thereof. On the other hand home life is entirely the sphere of woman and therefore in domestic affairs, in the upbringing and education of children, women ought to have more knowledge. Not that the knowledge should be divided into watertight compartments, or that some branches of knowledge should be closed to anyone but unless courses of instruction are based on a discriminating appreciation of these basic principles, the fullest life of man and woman cannot be developed.
Higher education:

Gandhi is not opposed to education even of the highest type attainable in the world. The state must pay for it wherever it has definite use for it. He is opposed to all higher education being paid for from the general revenue. It is his firm conviction that the vast amount of so-called education in arts, given in our colleges, is sheer waste and has resulted in unemployment among the educated classes. The medium of a foreign language through which higher education has been imparted in India has caused incalculable moral and intellectual injury to the nation. Thus Gandhi claims he is not an enemy of Higher Education. But he is enemy of Higher Education as it is given in this country.

Gandhi believes that the State would not have is an army of graduates and postgraduates with their brains sapped with too much cramming and minds almost paralyzed by the impossible attempt to speak and write English like Englishmen. And when they have the latter, it is usually clerkships at which most of the knowledge gained during their twelve years of High schools and colleges is of no use whatsoever to them. University training becomes self-supporting when it is utilized by the state. It is criminal to pay for a training which benefits neither the nation nor the individual. In Gandhi’s opinion there is no such thing as individual benefit which cannot be proved to be also of national benefit. "University education must be originally related to the Indian scene. It must therefore be an extension and continuation of the Basic Education course."

Self-supporting Education:

In spite of the weak state of his health and the quantities of rest that he needs, Gandhi has shown his readiness to discuss his theory of self-supporting education with anyone who has thought about the subject and wants to contribute his share to making the new experiment a success. The discussions have been in view of his health necessarily few and brief but every now and then something new has emerged
and whenever he has talked, he has had some fresh suggestion to make and fresh light to throw. Thus on one occasion he sounded a warning against the assumption that the idea of self-supporting education sprang from the necessity of achieving total prohibition as soon as possible.

Experience shows that the children are always learning one thing or another whether we notice it or not and whether what they learn is good or bad. Education does not mean simply the knowledge of letters — the capacity to read and write. The knowledge of letters is only one of the means to education. Really speaking, education consists in learning to use in the right way all one’s sense-organs, including the mind. In other words, the child should know how to use his organs of action such as hands and feet etc. as also his organs of knowledge such as the nose, the eyes etc. A boy who knows that he should not use his hands in stealing things or killing flies or beating the younger brothers, sisters and play-mates has already made a good beginning on his way to education. The same may be said of the boy who understands the need for keeping his teeth, tongue, ears, eyes, nails etc. clean.

A rightly educated boy gets to learn reading and writing almost without any effort and what is more gladly at the proper time. At the present time however this thing becomes a heavy burden upon him. Much of the valuable time which could be put to better use goes to waste and in the end, instead of producing shapely letters or acquiring a finely articulated pronunciation, all that they succeed in doing is to produce misshapen letters and cultivate a bad handwriting. As for reading, they read much which had better been left unread and read it indifferently without any sense of pronunciation. To call it education is to abuse that august term. The boy must first get elementary knowledge before learning to read and write. If this is done our poor country would be saved from much unnecessary expense incurred on various readers and children’s books and many other evils.
"The mother-teacher will prepare the lessons she wants to teach the children herself everyday. She will produce new sums and will always have many new things to say to the boys, which she will note down in her notebook when she prepares the lesson. Her lesson in the class will thus be not a mechanical performance but something lively and creative. The syllabus will vary according to the progress of the children. It should therefore be drawn up after every three months."¹⁰

The children constituting the class come from different homes having one’s own different background of nurture. We cannot therefore have the same syllabus for all of them. At times it may be necessary even to induce them to unlearn what they have learnt. For example, if a six or seven year old child has learnt to trace letters in a slovenly way or has picked up the habit of reading without trying to understand what he reads, the mother-teacher will see that he unlearns all that. She must cast out the illusion that the child can acquire knowledge only through reading.

"It is easy enough to understand that even one who never had any training in reading can be wise."¹¹

Social education:

Adult education, according to Gandhi should be much more than a mere knowledge of reading and writing as it is now. Literacy for Gandhi was not the end of education it was only the means whereby man and woman could be educated. He wanted the adult education to be related to the real life needs of the benefactors emphasizing the need of craft centered education. Gandhi devoted his thought to the adult education also known as social education. He realized that in order to bring about a Sarvodaya Society in India, the views of the adults should be changed, and he made adult education programme a vital element of his political movement. Thousands of volunteers were trained in adult education at Sabarmati and Sevagram Ashrams. They spread in thousands of villages and hundreds of urban centers to educate the adult males and females in night schools. The help

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of thousands of regular teachers in so many educational institutions was also utilized for this purpose. Besides basic education and social education he thought seriously over rural education and education of women.

**Medium of education:**

A staunch votary of mother tongue as the medium of education, Gandhi said, I must cling to my mother tongue as to my mother’s breast, in spite of its shortcomings. It alone can give me the life-giving milk. He maintained that the national language alone can be the vehicle of creating a common culture and rich literature. “His views on the language problem and the medium of education were colored by his political ideas, if not prejudices. He also supported growth of regional languages in the country.”

The teaching methods in the Gandhian scheme of education can be deduced from his basic education. Gandhi pleaded that the child should be educated through a basic craft. He should first be taught a basic craft from among the different types of it and other subjects such as Arithmetic, Language, Geography, History and Civics should be taught in association with the basic craft. In his educational institutions children were busy in craft activities for hours. This method of teaching has been justified by Western educationists.

Gandhian scheme is for education of different sections of society according to age. He planned equally well for the education of children, as well as the adults. On the basis of sex society is divided into two broad sections, male and female. Gandhi planned for the education of both these sections. Regeneration of Indian women was a part of the political movement of Gandhi. In the basic scheme of education and in his plans of adult education Gandhi did not make any distinction on the basis of sex. He recommended same primary and adult education both for male and female. Gandhi maintained that families alone can create suitable tendencies for the success of co-education in educational institutions. He strongly supported all
types of education both for male and female.

Gandhi has elaborate plans for the education of scheduled tribes and scheduled castes in India. These plans were mainly based upon local circumstances. They aimed at the unity of the nation without distinction of caste, language, religion, region or community etc. Thus, Gandhi planned for education suitable for all the sections of society. This was a necessary corollary to his social ideal of Sarvodaya. His scheme of education not only aimed at character building but also social, political and economic uplift of all the sections of the society.

His plan of education was need-based. While fulfilling the needs of different sections of society his plan of education aimed at national regeneration. It was again guided by a more universal aim Sarvodaya, which means welfare not only in national but also in international affairs. He did not confine his idea of humanity within national bounds, but sought to spread his message of non-violence throughout the world. His humanism was a direct corollary of his faith in Vedanta philosophy. Gandhi as a humanist believed in equality of all religions and pleaded for the development of the sense of world religion among the new generation. He said:

“I believe Hinduism to be a religion of truth but Islam and Christianity also are religions of truth. From your standpoint Christianity is true; Hinduism from my point.”

Gandhi’s so much emphasis upon truth and non-violence was also based upon his humanism. He realized that unless nonviolence is made the law of our species human race cannot survive. Therefore, he pleaded for nonviolence in every field of life. His philosophy of education can be called education for non-violence. Gandhi’s philosophy of education was based upon harmony within man and harmony of man with other human beings and the Nature. This is also the result of non-violent attitude towards life.
Relevance of education:

Gandhi was not a rationalist, for him conscience was higher than reason. God is known through direct experience, through love and feeling, not through logic or reasoning. He believed in man’s inner harmony with Nature and God. The trinity is in fact three aspects of the same unity. Similarly, in man also the physical, mental and other aspects are integrally related. Gandhi’s philosophy of education was based upon harmony within man and harmony of man with other human beings and the Nature. This is also the result of non-violent attitude towards life. Non-violence, according to Gandhi, is not merely relative; it is not abstinence from all injury. It has also a positive aspect which in fact is more important. Thus, non-violence is love for all human beings, and it involves earnest efforts for the good of all. Thus ultimately, the ideal of Sarvodaya is a modern version of the ancient Indian integral humanism.

“This ideal of sarvodaya is the foundation of Gandhi’s philosophy of education. Thus, Gandhi’s philosophy of education is an attempt to build up an educational system on the philosophical basis of integral humanism.”

His schemes of adult education, women’s education and education of backward classes were not followed in all their details. However, they undoubtedly laid down the direction in which education in this country should proceed. His Hindustani did not become national language. This honored place was rightly given to Hindi in free India. But the idea of national integration at the basis of Gandhi’s idea of national language has not been challenged by anyone. Broadly, the present day primary and adult social education in modern India follows the aims and ideals laid down by Gandhi.

India has certainly scored achievements quantitatively to a remarkable extent. But qualitatively the system has failed to deliver the goods. What we need today is Gandhi’s insights and modern organizational dynamics—a-synthesis of integrative philosophy and adoptive behavior. A born teacher and
one of the greatest educationists of the world, through years of deep thinking, personal experience, and experimentation, he evolved his concept of basic education which lays emphasis on the need for educating the mind and heart of the child through some craft work. "To him basic education was a vital part of the social revolution which was the essence of his concept of truth and nonviolence and of his own life. It is a system of education which from the very infancy trains human beings to live humanely as members of small vital communities and through personal and cooperative work, to satisfy their common needs and to organize their own economic and spiritual life."\(^{15}\)

Gandhi made it a point to understand his own country and people. He understood that Western education introduced by the British rule was helping only a few to dominate over the lives of many. A great revolutionary that he was, he revolted against all that limited the growth and development of human personality. He was out for liberating himself and other human beings from the shackles that bound individuals to status quo. Naturally, he revolted against the prevailing system of education. He did not stop at merely revolting against the established system. He sought in various ways to substitute the evils or the limiting factors by practices more in harmony with his own conception of education.

"Education meant an all-round drawing out of the best in child and man, body, mind, and spirit. He wondered what better instrument can there be to do this than the book of humanity. He deplored very early in his life that the prevailing system of education had no connection with the surroundings of children and that the surroundings in turn remain practically untouched by the education received by a microscopic minority of boys and girls of the nation."\(^{16}\)

He was fed up with the purely literary education with English as the medium of instruction which the British introduced and popularized in India. This was devised to produce clerks for the government but not to stimulate initiative or skill in production. Gandhi
saw that such education not only isolated the educated from the people, but, what was worse, made their education of no practical use whatsoever to the people. With the destruction of the ancient village organization by the British and the dumping of goods manufactured abroad on the villages, the people of the villages were disorganized and were sinking steadily into poverty, unemployment and despair. The educated looked upon their education as a mere means to their own advancement even at the cost of the poor. Gandhi saw that the only way of serving the nation at that juncture was to revive village economic life and to relate education to it. Education, accordingly, was to be based on village occupations. The child was to be trained to be a producer. And yet Gandhi was too much interested in the child for his own sake to be guilty of making him only an efficient tool for economic ends. Consequently, though education was to be based on craft, Gandhi insisted that the child’s intellect and heart were to be trained as much as his hands. Instead of education being, as hitherto, academic in a foreign tongue and unconnected with life, it was to be purposive, in the child’s mother tongue and organically connected with and centered round the child’s social and cultural environment.

Gandhi wanted everyone in the country to be trained and equipped to produce and in that process his intellect to be stimulated and quickened. Many misunderstood the emphasis of craft work. They thought that he was preaching manual work as an alternative to other studies. He had to explain his position week after week in the Harijan. He wrote once:

"I must confess that all I have until now said is that manual training must be given side by side with intellectual training and that it should have a principal place in national education. But now I say that the principal means of stimulating the intellect should be manual training. I have come to this conclusion because the intellect of our boys is being wasted. Our boys do not know
what to do on leaving schools. True education is that which draws out and stimulates the spiritual, intellectual, and physical faculties of the children. This education ought to be for them a kind of insurance against unemployment. It will provide a healthy and moral basis of relationship between the city and the village and thereby go a long way towards eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes.”

**Education as spiritual base:**

Gandhi’s conception of education had a spiritual base more stout than the education under its traditional concept. Education to Gandhi meant socio-economic progress, prosperity, material abundance, political advancement, and moral progress of the individual as well as of the society. “True education to Gandhi meant knowledge of one’s true essence and a conduct which befits such knowledge. Formal literacy is far from real education, as to him knowledge means the realization of the self. One who has fully realized truth and nonviolence is a perfect “gyani” in spite of being unlettered.”

He explains:

“Our real education lies in learning to be good. Everybody, whether healthy or ill, can do that. Knowledge of letters is like ornaments for the body.”

Gandhi’s concept of basic education stresses the fourfold development in human personality, namely body, mind, heart, and spirit. True education stimulates the spiritual, intellectual, and physical faculties of the individual. To “Gandhi, the clear implication is that meaningful education must not overlook any area of human development.”

According to Gandhi, true education is that which helps one to know the alma, our true self, God, and Truth. Every branch of knowledge should have as its goal knowledge of the self.

Gandhi never considered mere literacy as the end or the beginning of education. To him education does not
mean knowledge of the alphabet. This type of knowledge is only a means to education. “Education implies a child’s learning as to how to put his mind and all his senses to good use.” The concept of education essentially carries a spiritual overtone as Gandhi stressed that learning is knowledge of what is worth knowing about. The only thing worth knowing about is the atman. “True knowledge is thus knowledge of the self. But in order to attain this knowledge, one might emphasize that literacy in itself is no education but is one of the means only.” Hence Gandhi emphasized that literacy in itself is no education but is one of the means whereby men and women can be educated.” Gandhi the pragmatist strongly advocated the practical aspects of education rather than its theoretical bearings. He observed:

“True knowledge means the discrimination between the essential and the non-essential. The book-learning that does not give this power of discrimination is not knowledge but bookishness.”

He makes no distinction between education, character, and religion but prefers to use them as convertible terms and considers all the three to bear the same purpose, namely development of aptitude in the individual personality for the realization of self. “All education should therefore enrich the personality of the individual, which otherwise is meaningless. In other words, Gandhi stressed the importance of education for character building.” Embedding his faith in the necessity of character building as the foundation of education, Gandhi says:

“I had always given the first place to the culture of the heart or the building of character. I regarded character building as the proper foundation for education.”

Gandhi’s ideas on basic education rest on conformity with certain ethical standards to which he attaches highest importance. Convinced that education is not an end in itself but a means to create men and women of
strong character, he stressed that this can be probabilised through the development of certain moral values. "Thus the development of maryada (discipline), sanyam (self-control), and charitrabal (strength of character) is the outcome only of education." 28

"Gandhi rejected the modern system of education with its inherent contradictions and complexities. He condemned it because it leads us to denigrate the moral and spiritual aspects of education." 29 He expected an educational system to conform to the following two basic criteria that mere numbers are useless and that all force other than soul force is transitory and vain. Irrefutable as the above is, it should be the ceaseless pursuit of every student to arm himself with "this unique weapon of spirit by dint of self-purification." 30 To Gandhi:

"Education means an all-round drawing out of the best in child and in men, in body and mind, and in spirit, thus lifting him to live a suitable life fit to face challenges." 31

Gandhi accepted the social significance of education by observing that education does not mean merely the production of good individuals but production of individuals better equipped to serve humanity and thereby to achieve self-realization. He maintained: "The ancient aphorism 'education is that which liberates' is as true today as it was before. Education here does not mean mere spiritual knowledge nor does liberation signify only spiritual liberation after death. Knowledge includes all training that is useful for the service of mankind and liberation means freedom from all manner of servitude even in the present life." 32

Gandhi holds that religious education should form a crucial segment of moral education in educational institutions, bearing in mind that religion is an all-comprehensive attitude. He equates religion with truth and ahimsa, and he takes anything that promotes the cultivation of these virtues's (Satya and Ahimsa) as the potent means for imparting religious education to
students. “He advocated the study of basic principles of all the faiths, besides the personal. He thereby intended to make education cultivate an equal respect for all religions among students.”

Gandhi held the view that the aim of education should be to make the student self-supporting. He was realistic enough to argue that if we are successful in doing this, we will be able to achieve two things. Firstly, we shall save money and, secondly, we shall impart true education. “The education given to our boys and girls today makes them unmindful of their morals, unhealthy and restless, whereas by making education self-sustaining, we will be making them mentally poised and morally excellent.”

Gandhi believed that the scheme of education should not only be realistic but in fact must be closely integrated with the physical and social environment of the nation as well as the students. He envisaged a scheme of basic education which would help in developing a positive attitude of mind so that the student can play a significant part in nation-building. The student must be trained to think independently, critically, and creatively. For this he provides a scheme of basic education, wherein vocational training or work experience is of utmost importance. “He prefers education through craft in comparison to book-centered education. All the same, he links education with the socio-economic development of the nation and hence decries the adoption of any method in the education system which may prove to be wasteful and positively harmful.”

As a severe critic of the modern educational system, Gandhi opined that:

“Real education has to draw out the best from the boys and girls to be educated. This can never be done by packing ill-assorted and unwanted information into the heads of the pupils. It becomes a dead weight crushing all originality in them and turning them into mere automations.”

Gandhi maintained that the prevalent system of education was bad
ab initio as it was founded on the belief that no knowledge could be imparted to children until they learnt the letters of the alphabet. “Gandhi regarded such a belief as a superstition in the field of education. He was convinced that this wrong notion curbed the child’s development, as by insisting on the alphabet, his development is arrested.”

This, according to Gandhi, applies not only to children but to every individual. In fact, he felt that knowledge of the alphabet has no place at all among the important aspects of life. “Criticizing the modern educational system with its overemphasis on the learning of the alphabet, Gandhi realized the necessity of an alternative system of education which should be more practical.”

Gandhi found it tragic that the modern education system does not assign necessary importance to moral or spiritual development. “Thus this education system without the cardinal moral and spiritual values comes in for severe criticism at the hands of Gandhi.” Gandhi’s condemnation of modern education implies the condemnation of the education system prevalent in India brought into being by a capitalistic society. An integrated system of primary and secondary education is Gandhi’s possible solution of this predicament. He offers a scheme of basic education wherein vocational training or practical experience is of utmost importance. Integrating education into the socio-economic development of the nation, Gandhi observed:

“Primary education, extending over a period of seven years or longer, and covering all the subjects up to the matriculation standard, except English, plus a vocation used as the vehicle for drawing out the minds of boys and girls in all departments of knowledge, should take the place of what passes today under the name of Primary, Middle, and High School Education. Such education, taken as a whole, can, and must be, self-supporting; in fact self-support is the acid test of its reality.”
This scheme of education involves the making of education self-supporting by training the student to become an earning unit after the completion of his studies. The idea of need-based education eliminates unemployment. Gandhi suggested that the child at the age of fourteen that is after finishing a seven years' course should be discharged as an earning unit. Even now the poor people's children automatically lend a helping hand to their parents, the feeling at the back of their minds being, what shall my parents eat and what should they give me to eat if I do not also work with them? That is an education in itself. Even so the State takes charge of the child at seven and returns it to the family as an earning unit. "You impart education and simultaneously cut at the root of unemployment. You have to train the boys in one occupation or another. Round this special occupation, you will train up his mind, his body, his handwriting, his artistic sense, and so on. He will be the master of the craft he learns." 

"Gandhi intended to remove the dens of poverty and ignorance by providing free primary education, visualizing craft-based education. He suggested that primary education and the secondary or high-school education should be combined. He also recommended that besides teaching different subjects to students, they might also be assigned some manual work whereby they can make a fair return to the society. He held the view that the development of mind should come through manual training. Manual training will not consist in producing articles for a school museum or toys which have no value. Rather it would produce marketable articles. The children will not do this as they used to do under the whip in the early days of the factories. They will do it because it entertains them and stimulates their intellect." 

"Gandhi suggested that the State should make use of goods produced by students by providing market for them
as and when necessary. He was confident that by proper implementation of craft-based education; it would become both self-supporting and self-acting.”

Gandhi sought to revive rural economy by relating his concept of basic education to the creation of more and more village occupations. In a psychological sense, “Gandhi’s scheme of basic education provides education through some craft by creating a balance between intellectual development and practical activities. Its sociological impact is no less important, as it seeks to remove social conflicts and tensions ill society by inculcating a sense of dignity of labour.”

“He formulated two guiding principle’s for designing the scheme of village education: the vehicle of education should be some vocation or craft which would be useful in the village; and education, on the whole, should be self-supporting it may be not completely self-supporting for a year or two in the beginning but income and expenditure should be balanced at the end of seven years.”

Gandhi’s concept of basic education is embedded in the soil of reality followed by his commitment to the emancipation of the villagers of India. He is convinced that the introduction of vocational training would not only make the system of education more purposeful but would also bring about radical changes in the pattern of social relationships. He observed:

“My plan to impart primary education through the medium of village handicrafts like spinning and carding, etc., is thus conceived as the spearhead of a silent social revolution fraught with the most far-reaching consequences. It will provide a healthy and moral basis of relationship between the city and the village and thus go a long way towards eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes. It will check the progressive decay of our villages and lay the foundations of a justice social order in which there is no
unnatural division between the "haves" and "have-nots" and everybody is assured of a living wage and the right to freedom. And all this would be accomplished without the horrors of a bloody class war or a colossal capital expenditure such as would be involved in the mechanization of a vast continent like India. Nor would it entail a helpless dependence on foreign imported machinery or technical skill. Lastly, by obviating the necessity for highly specialized talent, it would place the destiny of the masses, as it were, in their own hands." 46

Education is a life-long process. Hence he scoffs at the idea of compartmentalizing education into formal arid literary, primary and higher perspectives. He takes a very comprehensive view of education and considers it to be the sum-total of all the techniques and processes through which the individual develops abilities and aptitudes as positive values for the development of a progressive society. Hence schools and colleges do not hold as much importance for Gandhi as is ascribed to them, in the modem educational system, for acquiring knowledge. So Gandhi says:

"It is a gross superstition to suppose that knowledge can be obtained only by going to schools and colleges. The world produced brilliant students before schools and colleges came into being. There is nothing so ennobling or lasting as self-study. Schools and colleges make most of us mere receptacles for holding the superfluities of knowledge. Wheat is left out and mere husk is taken in. I do not wish to decry schools and colleges as such. They have their use. But we are making altogether too much of them. They are but one of the many means of gaining knowledge." 47

Gandhi accepts the necessity of colleges and universities but he seeks to revolutionize their role and to relate them to national necessities. He suggests
that degrees for mechanical and other engineers be attached to the different industries which should pay for the training of the graduates they need. He pleads that the state would therefore cease to run its own institutions of higher education. “Medical colleges should be attached to certified hospitals. As they are popular among monied 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.”

While elaborating his scheme of basic education, Gandhi never ignored the significance of higher education. However, he was not happy with the scheme and state of affairs of higher education as prevailing in the country. While he clarified that he was not opposed to higher education as such, he emphasized in categorical terms that higher education should not be run at the expense of State exchequer.

“Gandhi advocates State funding only for such branches of higher education which would prepare young men to serve different disciplines of society. He maintains that for all other branches of learning the State should encourage private efforts.” He was opposed to English language being retained as the medium of transaction in higher education. He believed that all education, whether primary or higher, should be imparted in the students’ own mother tongue. Since English as a medium of instruction could not be replaced by some other language which was not essentially the mother tongue of the students concerned, Gandhi stressed that regional or provincial languages should be given their rightful place in the scheme of education. Gandhi’s Scheme of education has its basis on the tacit assumption of an intimate rapport between the teacher and the student. As he says:

“A teacher, who establishes rapport with the taught, becomes one with them, learns more from them than he teaches them. He who learns nothing from his disciples is, in my opinion,
worthless. Whenever I talk with someone I learn from him. I take from him more than I give him. In this way, a true teacher regards himself as a student of his students. If you will teach your pupils with this attitude, you will benefit much from them."

Gandhi insists that what students learn through books is of little or no avail in comparison to what they perceive through the mode of living and attitude of their teachers. Hence he expects the teachers to set an ideal example before their students by living a simple and austere life themselves. Gandhi asserted:

"It is possible for a teacher situated miles away to affect the spirit of the pupils by his way of living. It would be idle for me, if I were a liar, to teach boys to tell the truth. A cowardly teacher would never succeed in making his boys valiant, and a stranger to self-restraint could never teach his pupils the value of self-restraint. I saw, therefore, that I must be an eternal object lesson to the boys and girls living with me. They thus became my teachers and I learnt. I must be good and livestraight, if only for their sake. I may say that the increasing discipline and restraint I imposed on myself at Tolstoy Farm was mostly due to those wards of mine."

To Gandhi, teaching is a mission rather than a profession. He expects the teachers to carry a sense of commitment for service while imparting education and it was, thus, inappropriate, if huge salaries were paid to the teachers engaged in higher education. Though Gandhi was not an educationist in the strict sense of the term, he presents a comprehensive and systematic scheme of education on a stout conceptual basis. To him education is not a mechanical activity. It is also not an end in itself. His educational philosophy is pregnant with individual and social values. Like Plato, he believed that if the scheme of education is brought on to perfect lines, it would benefit the individual and
society both. Through a life-long process of learning, the individual could attain his ultimate ideal, the truth or "Brahma", and, as a necessary consequence of the individual's quest for truth, society will also have better citizens ensuring a perfect social order based on sound morals, wherein there could be no place for hatred, injustice, or exploitation.

Gandhi's education was based on truth which is totally lacking in our time. We talk too much to revive this principle knowing that it is beneficial for our country and people at the same time but who cares for this in this violent world where everyone is running after money. Gandhi was a positive man on all fronts but no one is going to listen to him, not even his followers who treat him like a saint. One might say that education as an amalgamation of various aspects of life should come closer to each other. This was the dream of Gandhi. But future alone will show whether Gandhi's method of total change would be accepted at all, because it involves much self-discipline, culture, and education of want which seems, if not impossible, at least difficult in the present-day materialistic civilization.

Footnotes

4. Harijan, 11 June 1938 (CW 67, p. 115)
5. Gandhi, M.K., Harijan, 11-9-37
6. Gandhi, Basic Education, p-93
7. Navajivan, 13 May 1928 (Problem of Education, pp. 147–49)
11. Navajivan, 2 June 1929 (CW 41, pp. 5-9)
13. Shukla, C. S., Conversation of Gandhi, p. 30
14 Krishnamachari, M.G., Gandhi’s Sarivodaya, p. 50.
17 Navajivan, 16 September 1928.
18 Letter to Bhagwanji P. Pandya, December, 1930.
21 Letter to Narandas Gandhi, 10th July 1932.
22 Navajivan, 2nd June 1929.
24 Harijan, 31st July 1937.
26 The Indian Review, October 1928.
28 The Hindustan Times, 27th February 1931.
29 Young India, 13th November 1929.

30 Ibid.
31 Harijan, 23rd May 1936.
32 Harijan, 19th March 1946.
33 Navajivan, 17th June 1928.
34 Speech at Almora, 20th June 1929.
35 Harijan, 6th April 1940.
36 Harijan, 1st December 1933.
37 CWMG, Vol. 25, pp. 243-44.
38 Harijan, 18th February 1939.
39 Amrita Bazar Patrika, 2nd January 1918.
40 Harijan, 2nd October 1927.
41 Harijan, 18th September 1937.
42 Harijan, 11th September 1937.
43 Ibid.
44 Harijan, 18th September 1937.
45 Harijanbandhu, 19th September 1937.
46 Harijan, 9th October 1937.
47 Young India, 25th June 1931.
48 Harijan, 31st July 1937.
49 Harijan, 9th July 1938.
50 Harijan Sewak, 15th February 1942.
Education in India has been passing through a critical period. The crisis is partly the crisis of rising numbers and rising expectations partly a crisis of inadequate finance and inability of the economy to find jobs for the increasing number of graduates being produced. Many changes have been taken place in the last three decades.

The root meaning of education is to bringing up of making manifest the inherent potentialities in a pupil. Broadly speaking education refers to any or experience that has a formative, effect on the personality of an individual. Such a view of Educator, will include all of life’s experiences. In a technical sense, education refers to the process be which society through its different institutions, deliberate by transmits its cultural heritage, accumulated values, knowledge and skills to its young from one generation to another.

Education is the process of helping the child to adjust to this changing world. The aim of education is to develop mental and physical ability of the individual to take up responsibilities with knowledge and courage. The methods employed at various ages may also be different but basic factors remain the same. Herbert Spencer makes the aim of the education is a preparation for ‘complete living’. Sir John Adams says that it is a bipolar process, the two poles being the teacher and the pupil. Education is process of transforming crude tendencies of individual in the form fruit agencies of human progress. Literacy and Education are necessary prerequisites for the social progress of any country. In this context, the brief review of ancient Indian education will
help to understand the status of education in the past.

**Multi-grade Teaching Introduction**

Elementary Education: Official government data show that school facilities in the country are insufficient to cover the entire school-age population, a factor that contributes to low enrolment, particularly in areas with high child labour rates. Since 1990, however, the department of education has been implementing the MPPE to increase the number of elementary schools in barangays where a need is.

Under the programme, the department of education organizes "incomplete elementary schools" or Multi-grade classes of 30 to 40 students under one teacher in areas where "Mono grade classes are not feasible, owing to limited enrolment in certain grades or to class room and teacher shortages.

In 1995-96 the department of education established additional 900 elementary schools, finished 1,880 incomplete elementary schools and established 52 public high schools in municipalities where there had been none.

**Definition of Multi-grade Teaching**

The purpose of current series of articles, which began in fall 1991, edition of the Morning Watch, is to explore the kinds of changes in thinking that must take place in order to lay foundation for the development of a distinctive curriculum model for multi-grade classrooms. The desirability and necessity for such a curriculum model is a firmly held belief with many rural educators in this province. It is a perspective that finds support in the research literature on small schools and multi-grade learning and teaching. The characteristics of multi-grade classrooms are unique enough to warrant special curricular provision and teacher education.

**Multi-grade Teacher**

The main function of the Multi-grade teacher is to teach students by imparting knowledge, developing skills and inculcating desirable values and attitudes among pupils. The teacher is expected to be versatile and utilize different strategies to make learning
meaningful and effective for all students in his or her classroom, no matter what individual differences may exist among the students.

**The Multi-grade Teaching syllabus**

The application of a single grade teaching national syllabus in the Multi-grade Teaching situation creates problems for Multi-grade Teaching teachers as has already been emphasized. Such a syllabus generally:

1. Is not structured for Multi-grade Teaching classes,
2. Places a heavier work-load on Multi-grade Teaching teachers compared with their single grade teaching counterparts,
3. Impedes the capacity of the Multi-grade Teaching teachers, given the lack of facilities and problems of management at the local level, and
4. Does not allow for the time constraints placed on Multi-grade Teaching teachers given the preparation time required and the need to address a wider range of students’ needs.
5. Syllabi need to be prepared specifically for the Multi-grade Teaching context or be able to be adapted to it.

**Major Themes**

The following major themes were identified as being of priority for the period up to the year 2000 in Vietnam: critical factors are the training of teachers, developments in in-service training, an increase in the quality of learning and increasing the exchange of information between countries in the region on Multi-grade Teaching. The importance of the Multi-grade Teaching system, official recognition of Multi-grade Teaching as a delivery mechanism, effectiveness and efficiency of teaching With Multi-grade Teaching and the improved status of Multi-grade Teaching and the improved status of Multi-grade teachers relative to single -grade teachers are important issues for Pakistan. For Indonesia, Local curriculum development in Multi-grade Teaching, the expansion of Learning Posts and small schools, community
Participation in and visiting teacher models are criteria for future evaluation.

**Multi-grade Schools**

Like the one in Banquet, Multi-grade and combination classes are undertaken mainly in selected mountain and island divisions as a probable solution to the problem of incomplete schools, besides restricting access and participation by their lack of capacity to accommodate more grade levels are often characterized by inadequate school facilities and materials especially text books.

As of 1996-97 for instance approximately one third of public elementary schools were still incomplete this programme has been well received by the field unity of the department of education, which have given the Multi-grade scheme high marks for greatly increasing enrolment and keeping children in school.

Regional feedback is that more Multi-grade classes should be put while the problem of incomplete schools has not been resolved. Further more Multi-grade multi level material should be on hand, and the department of education should make sure that the supply is always available.

**Multi-grade Teaching**

The purpose of current series articles, which began in fall 1991, edition of the Morning Watch, is explore the kinds of changes in thinking that must take place in this province that would lay foundation for the development of a distinctive curriculum model for multi-grade class rooms. The desirability and necessity for such a curriculum model is a firmly held belief with many rural educations in this province. It is a perspective that finds support in the research literature on small schools and multi-grade learning and teaching. The characteristics of multi-grade class rooms are unique enough to warrant special curricular provision and teacher education.

In the preceding article “Do we still have multi-grade class rooms”? The apparent failure of various educational agencies to acknowledge the existence of multi-grade classroom was indicated. The focus of this paper is an exploration
of one of these reasons, the belief that multi-grade class rooms are not different from single grade ones and that there is consequently no need for special curriculum guide lines or materials or special teacher education of professional development.

**Nature of Multi-grade Schools**

Teachers work in the small schools curriculum project, were asked to complete a rather extensive questionnaire dealing with all aspects of multi-grade learning and teaching one of the items they were asked to respond to focused on focused on the issues of the differences between single grade and multi-grade situation.

**The item read as follows:**

Some people argue that a multi-grade class room is no different than single grade one given that every class will have students who will vary in ability and achievements as much as two-five years. How would you as a multi-grade teacher respond to this assertion that there is no difference?

**Legal and morel responsibility**

One of the major themes that have emerged from an analysis of responses to the question of differences focuses on the legal and ethical responsibility motorcade teachers feel in relation to the 'official' mandated or 'Prescribed' curriculum.

There is a difference in responsibility (original emphasis)—what the teacher is supposed to be officially doing.

The amount of prescribed curriculum is so much greater in a multi-grade classroom.

**Individual Needs:**

1. The observation that multi-grade teachers make is that in a multi-grade classroom with two or three grade levels combined.
2. There is difference because not only do you have different grade levels but also you have different levels in each grade. Therefore your problem is compounded.
3. Students in the same grade vary 3-5 levels. Multiply this by 4 grade and
you find yourself working with 12-20 levels. Every student is working at a different rate.

4. To meet the individual needs each and every child in a single grade classroom is very difficult. In a multi-grade classroom this task is next to impossible.

**Multi-grade-Class Room**

The multi-grade classroom poses a paradox. For children to learn effectively in multi-grade, environments, teachers, need to be well trained, well resourced, and hold positive attitudes to multi-grade teaching. However many teachers in multi-grade environments are either untrained or trained in single grade pedagogy have few if any teaching learning resources; and regard the multi-grade classroom as a poor relation to the better resourced single grade classrooms found in large urban schools and staffed by trained teachers. It is clear that a strong needs exist for training in how to work effectively in multi-grade schools to improve learning. We have accumulated a foundation of experiences and knowledge that reflects five goals.

1. Develop an understanding of effective multi-grade classroom organization and instructional practices, and draw out implications for use in logical settings.

2. Learn how the school and community can serve as valuable resources to each other.

3. Learn how multi-grade schools are supervised and managed, and draw out implications for use new ideas and draw out implications in local settings.

4. Develop an understanding about how school change affects the ability of teachers to try out new ideas and draw out implications in local settings.

**Teaching Concepts:** Four guiding principles of effective teaching and learning process.

1. Learning is best achieved when it addressed the social and cultural context of the learner.
Various levels of education are considered.

a) Students and community
b) Teachers and the administration
c) Management and the administration
d) Policy decision makers.

2. Learning is rooted in language. It is through language that we construct knowledge coming to new understandings.

3. for learning and knowledge to be beneficial, it must be applied.

4. We believe knowledge is most valuable when it can be put to meaningful use.

Preparation of planning

In order to deal effectively with the demands and challenges of a multi-grade classroom a teacher must be a very dedicated, hard working, caring individual whose approach to teaching must be flexible, innovative and creative. Teachers participating in the project identified the following necessary qualities and attitudes among other.

1. Extremely dedicated; able to work hard hours after the official school day has ended.
2. One who cares a great deal for the welfare of the students?
3. Willingness to give more power and choices to the students.
4. Willingness to experiment, try new ideas the risks.

Attitudes of Teacher

In the words on Morgan an Attitude is “literally mental posture, guides for conduct to which new experience is referred before or a response is made”.

In general attitude denotes the inner feeling or belief of a person towards a particular phenomenon. Thurston defined Attitude as “a generalized reaction for or against a specific psychological object”.

Opinion and attitude are allied but not synonymous terms. Attitude denotes the inner feeling or belief of a
person towards a particular phenomenon. Opinion is what a person says about his attitude towards some phenomenon.

The only means of inferring or estimating a person’s attitude or belief is a sample of his expressed opinion secured in answer to a questionnaire or relations to certain statements.

A teacher who is listless and makes no effort in delivering his duties, signals disastrous consequences for the students as well as the society. It is necessary to detect whether teachers have positive attitude towards their profession from their very beginning of the career. A detailed study into the attitudes of the teachers will help in selecting the right teachers, and to find out the causes of dissatisfaction and disenchantment among the teachers. A teacher entering into his job with a positive frame of mind will enrich the educational system and the students’ future.

It is needless to mention that attitude of a teacher, or any worker for that matter towards his profession is an important aspect that helps one to feel well in his job. A favourable attitude towards teaching is likely to prove helpful to teachers in maintaining harmonious relations with their pupils characterized by mutual affection and sympathetic understanding. The attitude for developing professional skills could be inculcated through environment so that teaching learning could be effective.

The Role of Multi-grade teacher

In the attempt to delineate the functions and roles of a Multi-grade teacher it becomes apparent that much of the discussion related to this topic is not concerned with the role and functions of the teacher within the classroom, school and community, but rather with the more global qualities, which any person brings to the work situation.

The more global qualities include the following:

- Dedication, qualification and commitment
A number of functions, which multi-grade Teaching teaches must carry out have also enunciated. These are as follows:

**As Teacher**

The main function of the Multi-grade teacher is to teach students by imparting knowledge, developing skills and including desirable values and attitudes among pupils. The teacher is expected to be versatile and utilize different strategies to make learning meaningful and effective for all students in his or her classroom, no matter what individual differences may exist among the students.

**As Facilitator**

The teacher should be able to understand differences between pupils, be able to motivate them to learn and guide them though their learning materials. The teacher should be able to do this for all grade levels in the classroom, no matter what curriculum subject is being studied. The teacher should not only be a provider of knowledge and should also be a facilitator of learning and enhance learning both at the group level and on a one-to-one basis.

**As Community Liaison/Resource Person**

In many situations, Multi-grade Teaching teachers, because of their training and position, assume an important position in the local community. This is the case, not only in the eyes of the pupils, but also from the parents’ perspective. Thus, the Multi-grade teacher is the critical link between the school and its community.

The nature of many situations where a Multi-grade Teaching school exists is such that the co-operation and assistance of the local community is needed to improve the quality of educational services that Multi-grade Teaching schools provide. This may include community involvement in such divers’ activities as building and
maintaining classroom, assisting the preparation of curriculum teaching aids and acting as a paraprofessional teacher.

The teacher should seek to involve the community in the life of the school in the following ways:

"The teacher can seek the help of local communities in providing a suitable site for the school location and the teacher should participate in all of the various local events and activities; celebrations, holidays and even funerals. In this way, the teacher will come to be seen as genuine and committed member of community”.

As Social Worker/Counselor

The Multi-grade teacher is often the most broadly and well educated person in the community (in a formal sense as distinct from non-formal) and as such, plays an important role as an adviser to students and their families in a wide range of social matters. The teacher may be seen as a highly respected role model and one from advice is sought. Thus, the teacher may find that his or her activities are directed not only to students in the school but also to parents and other members of the community.

As Planner

Planning is a critical function for the Multi-grade Teacher. Appropriate planning by the teacher will result in classes which are more productive for the students and easier for them to follow. The tasks that the Multi-grade teacher must carry out are more complex than the corresponding activities of regular teachers in that they must plan for activities of students across a number of grade levels. Thus, for each grade level for which the teacher is responsible, he or she must determine the answer to the questions:

· Whom do I teach?
· What must I teach?
· How do I teach it?
· When do I teach it?
· Why do I teach this?

Once the teacher has determined he answers to these questions, he or she must then device an implementation plan in order to achieve the objectives
of the lesson. Such implementation strategies include lesson plan, selection of activities, timetable and like. All of these must be carried out before the actual lesson is given.

Integration

The concept of integration has been identified above. An analysis of the application of this principle indicates that there are general and specific problems to be addressed which are discussed below. This is followed by a discussion of the process of adaptation, which may be required. The experiences of some countries are recounted with a longer case study of situation in Pakistan being featured. This section concludes with discussion about the organization of the curriculum and the use of integrated textbooks.

General Problems of Integration

Given that Multi-grade Teaching occurs in the context of mixed grades, teaching is normally required across grades although not in every circumstance. In some countries, however, Indonesia provides one example, Multi-grade Teaching in large classes means that the teacher or teachers are managing a number of different grade classes in different rooms as the same time. In this type of situation integration across remains a problem to be tackled.

Integration across content has already received mention as a desirable feature of Multi-grade Teaching; Teachers in this context face a considerable hurdle in managing such integration given the need to know much more of the content of primary education across two or more grades and in every subject area. Although some subject areas are more easily integrated then others, the problem remains a large one since some subjects are not best taught in a whole class situation.

One specific example of the difficulties associated with the issue of cross-content and cross-grade curriculum has arisen in Vietnam. An overriding factor in this case is the need to match the amount of time spent in teaching different grades in the Multi-grade Teaching content with the national targets, which determine how
much time will be spent on any one subject in any one year. A teacher has to account for the amount of teaching done in every subject and at each grade level. This requires considerable preparation and much in excess of that of a teacher in the single grade-teaching situation. Depending on the quality of teacher workbooks and worksheets, a teacher may be with grade one for ten minutes, away with grade three for fifteen minutes and then absent from that class for thirty minutes. Such teaching requires very sound preparation especially considering the time spent by students in independent study. It also requires astute preparation and reporting in demonstrating that the national requirements for teaching in the different subject areas have been met.

National Curricula and Multi-grade Teaching:

A considerable number of countries require all teaching to follow national curricula. The balance would normally expect teaching to follow provincial or other similar level of governmental authority’s requirement. There is now a wide expectation that such curricula can only be implemented adequately where teacher’s guidebooks and students’ workbooks are provided. Such publications would best be activities-based and be linked as between the requirements in the former and the instructions in the latter. Such guides should also address the question assessment.

However, no all such guidance should be national. Teachers and local administrators also have a responsibility to prepare and utilize material which are oriented to the local context and are environmentally based. This requirement raises the issue of the time available to teachers to design such curricula and to re-design national requirements to fit local contexts (where that flexibility is permitted).

The expressed views at multi-grade teachers in now found land and supported by the research literature in small schools and multi-grade teaching. Miller (1991) conducted a review of the
qualitative research on multi-grade instruction and concluded.

In the multi-grade classroom, more time must be spent in organizing and planning for instruction. This is required if the teacher wants to meet the individual needs of students and successfully monitor student progress.

References


Dr. S. Radhakrishnan's Contribution to Philosophy of Religion

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Sarvepalli Radhakrishnan (1888-1975) was one of the most influential thinkers in academic circles in the 20th century. Radhakrishnan sought to define and defend a religion which he identified as the religion of the Spirit. He attempted to prove that Hinduism is both philosophically coherent and ethically viable. Radhakrishnan's mastery over both the Indian and Western philosophical traditions has earned him the reputation of being a bridge-builder between India and the West.

Dr. S. Radhakrishnan observes that religion signified faith in absolute values and way of life to realize them. Religious faith gives us the passion to continue in the way of life. Religion cannot be an opiate unless there are unsatisfied longings which are not at all on the material plane. Religion proposes to transform human nature. It is based on the discovery of the essential worth and dignity of the individual and his relation to a higher world of reality. Religion is the discipline which touches the conscience and helps us to struggle with evil and selfishness. It saves us from greed, lust and hatred, releases moral power and imparts courage in the enterprise of saving the world. As a discipline of the mind, it contains the key and the essential means of coping with evil which threatens the existence of the civilized world. It implies the submitting of our thinking and conduct to the truths of spirit. Religion, as its very name can notes, should be the building force which deepens the solidarity of human society in spite of the obvious shortcoming of historical forms. It its essence, religion is a summon to spiritual adventure. S.
Radhakrishnan observes that to restore the lost relationship between the individual and the eternal is the purpose of religion. The essence of religion is in the deepest wisdom of the ages, which is only guide through the bewildering chaos of modern thought. Different religions represent not truth, but views or apprehensions of truth. They are varied historical expression of the one truth, which is universal and timeless in its validity. When our passion for noble living receives cosmic backing, we have the peculiar ordure of religion. The experience of the mysterious is the fundamental quality of all religion. Religion is rooted in a sense of the wonderfulness and eternal mystery of life itself. The soul has an eye as surely as the body has, by which it knows the sovereign truth, and learns to love the sovereign perfection which is God.

Radhakrishnan says religious experience is as old as smiling and weeping, loving and forgiving. The sense of God is induced in several ways. Communion with nature, worship of goodness, any serious pursuit of ideas, any search after conviction, any adventure after virtue, arises from resources whose name is religion. The search for beauty, goodness and truth is the search for God. The religion of the truly religious is a simple one; it affirms the reality of the spirit. The aim of all creation is the evolution of human life, the re-making of man. What we need today is a profound change in man's way of life. We help to secure the future only to the extent to which we are. It is a submission of the self of reality; it is the practice of religion. The mystic religion of India which affirms that things spiritual are personal, and that we have to reflect them in our lives, which requires us to withdraw from the world's concerns to find the real, and return to the world of history with renewed energy and certitude, which is at once spiritual and social, is likely to be the religion of the new world, which will draw men to a common centre even across the national frontiers. Religious experience is of a self-certifying character. It is Svatassiddha. It carries its own credential. But the religious seer is compelled to justify his inmost convictions in a way that satisfies the
thought of the age. Religion rests on authority and wishes to enjoy the consolations of religion without the labour of being religious is quite different from the religious faith which has its roots in experience. If we take faith in the proper sense of trust or spiritual conviction, religion is faith or intuition. Religious intuition is that whole thought has to start from and to which it has to return to. In order to be able to say that religious experience reveals reality, in order to be able to transform religious certitude into logical certainty, we are obliged to give an intellectual account of the experience. It is essential to every religion that its heritage should be treated as sacred. A society which puts sanctity around its tradition gains an inestimable advantage of power and permanence. Religious experience is the expression of the reality already influenced by the ideas of the perceiving mind. Each religious genius spells out the mystery of God according to its own endowment. Thus, the religious experience is psychologically modulated.

According to S. Radhakrishnan, philosophy is the structural foundation of a civilization. For his religion is philosophy and philosophy is religion. The goal of both religion and philosophy is the complete and absolute explanation of the fact of human destiny in terms of consciousness. Religion is life a string on a violin. If removed from a resonant body it gave a wrong note. Religion for S. Radhakrishnan is essentially a concern of the self securing a spiritual certainty which lifts life above meaningless existence to adventure. The objective of philosophy is of liberal education. Its aim is of elevating man above worldliness, of making him superior to circumstances, of liberating his spirit from the material things. Radhakrishnan says that God is true for all religions. Religion is a way of life which has for its end a profound spiritual transformation. Religion is not a theory or a sentiment but a vital experience, the result of an assiduous practice in inward purification. The essence of religion is the vision of the good. Ethics cannot be divorced from religion. All religions are of a value in-
so-far as they are exercises and discipline of the spirit. According to Radhakrishnan any religions which asks us to hate other human beings cannot be regarded as true religion unless religion asks us to love one another, it is not true religion. We all belong to the same family of the Supreme Being. If we believe in the oneness of God our religion is a Reality. Religion is a means for fostering the integration of personality and of social equality. A truly religious man is one who is devoid of any sense of egoism of any passions. Religion a direct contact with the supreme reality and insight into the mystery of things. Religion must express itself in reasonable thought, fruitful action, and right social institutions. Religion reflects our common spiritual struggle and aspirations. Religion is based on the discovery of the essential worth and dignity of the individual and his relation to a higher world of reality. Religion in the past had been mixed up with magic and witchcraft, and superstition. Religion as its very name connotes, should be the binding force, which deepens the solidarity of human society in spite of its obvious shortcomings. In essence religion is a summon to spiritual adventure. It is not theology but practice and discipline. It is the only remedy for the pride of spirit which has divorced itself from the external. To restore the lost relationship between the individual and the eternal is the purpose of religion. The essence of religion is not the dogmas and creeds, in the rites and ceremonies which repel many of us, but in the deepest wisdom of the ages, Sanatanadharma. Which is the only guide through the bewildering chaos of modern thought. Man must be justified not by technical points of belief and doctrine but by life and character. To work upon life as an uninterrupted pursuit of enjoyment is the mark of irreligion. The religion of the truly religious is a simple one without any shackles of creed, dogmatic sentiments or supernatural elements. To do justly to love beauty and to work humbly is the highest religion. The religion of the future must a comprehensive one embracing within its scope all those who are religious minded in sentiment.
Radhakrishnan believes that religion is an instrument helpful to man to identify himself with the Absolute self through religious institution. The religious consciousness is convinced by Radhakrishnan as the response of the personality to the universe as a whole.

Radhakrishnan says, Religion by insisting on the organic connection between the world of nature and world of values, delivers us from isolation and transiency. It, therefore, takes us deeper than intellect and re-establishes the vital relationship already at work between Man and nature. We must preserve the valuable substances of religious reality by translating it out of the modes and thoughts of other times into terms and needs of our times. We should create common goals that will unite living faiths without permitting any feeling of dominance. The central fact of religion is the felt existence within us of an abounding inner life which transcends consciousness. In man alone does the Universal come to consciousness. The prayers of the Brahmin, the harijan, the black and the white go up to one God under different names. Radhakrishnan regards the purpose of life as the attainment of a higher moral status or the improvement of human character. For him religious faith is the means to attain the end of human perfection.

Religion, according to Radhakrishnan, is a way of life which insists on behaviour more than on belief, since belief and behaviour go together, we must live religion in truth and deed as much as we profess it in words. Religion is not a matter of dialectic but a fact of experience. Reason may step in and offer a logical explanation of the fact but the reasoning becomes irrelevant if it is not based on the solid foundations of fact. For Radhakrishnan religion is not dogmatic. Our conscience is anaesthetized by dogmas. Religion has been identified with dogmas by men of narrow religious thought and in our allegiance to dogma. We overlook the claims of truth and the happiness of men. In spite of great contribution religions have made for the promotion of art, cultural and spiritual life, they have been vitiated by dogmatism and fanatism, by cruelty and into tolerance.
and by the intellectual dishonesty of their adherents. Religion is a discipline thought which man improves himself and attains wisdom. We cannot preserve the dignity of man and the rights of human personality if we repudiate religion, the perfection of the truly human. The function of religion in the early times was the training of its adherents to a patriotic docility. In weak countries, nationalism has become a religion. By appealing to the elemental sense of self-respect, it inspires a confused and struggling people to positive action. It given them self-confidence, a sense of unity and a belief in the mission of their country. Religion, according to Radhakrishnan is not a blind faith in the reality of an unseen world. Religion is a self-imposed code of conduct through which man attains a higher moral status. He regards nationalism also as a religion which stirs the hearts and wills men and rouses them to service and self-sacrifice. It speaks with authority and appeals to our emotions. The purpose of religion is to produce a tradition of humanity and social responsibility. Religion is a binding force which, in its highest form helps for world unity and universal brotherhood. In religious experience we have both knowledge of the absolute reality and personal encounter with God. According to Radhakrishnan faith is a must for the individual and this leads to religion. True religion is catholic in character and universal in application; it does not function for a group, class or nation, but for humanity as a whole. It appeals to the higher instincts of man, reason, cooperation love and not fears greed and hatred. Religions proclaim a universal morality. Spiritual love is universal in its significance. Belief in the religious reality is beyond logical proof. It can be shown to be only reasonable. Religion is a matter of one's personal experience. Hence the philosophy of religion must base itself on religious experience. All religions are founded on the personal experience of the seers, and directly aware of the infinite spiritual presence beyond the world of change and succession. The personal experience of union with Absolute Reality (God) is the basic characteristic of all the faiths of
mankind. Radhakrishnan observes that the significant feature of the Eastern religions lies in their emphasis on experience rather than on authority. Religion has any meaning only in terms of personal experience. As the wests have not personal experience, religion has to meaning for them. Religions owe their inspiration to the personal insights of their prophet founders. If philosophy of religion is to become scientific, it must become empirical and found itself an religious experience. The direct apprehension of God seems to be as real to some men as the consciousness of personality or the perception of the external world is to others. The sense of communion with the divine the awe and worship which it evokes are only moments of vision or insight, seem to be normal and all pervading with the saints. Human development will be complete only in religious experience. We reach the religious object by the totality of our faculties and energies. It is precisely this functioning of the whole that men have intended to convey by the phase ‘spiritual life’ Man is more truly spirit than mind or body, because it is only when all his faculties are integrated into a whole which transcends any of them, only when by virtue of such integration he realizes all that he has it in him to be, that he functions spiritually.

For Radhakrishnan, religious experience includes and transcends both consciousness and the unconsciousness. Religious experience makes us inwardly complete and it is one of peace and great joy. In religious experience, the cares of life vanish and its pre-occupations disappear. Religious experience is not only profoundly satisfying but it brings a permanent enrichment of the whole Being. Radhakrishnan regards God as a symbol in which religion cognized the Absolute. To put if in the words of Radhakrishnan the God is a symbol if reality, which is nevertheless a real symbol. God is an aspect of the Absolute in its relation to that particular one of its infinite possibilities which has been actualized. Man must recognize God and respond to His call and co-operate with Him. Our sin lies in distracting God, in refusing to recognize. His
purpose and respond to His demand. It is the virtue of man in assimilating the divine content and participating in his purpose. Radhakrishnan regards God and the world as Being and non-Being. Absolute Being, is behind and beyond the world. He is also the supreme living God. Radhakrishnan defines religious life as a spiritual certainty that offers us strength and solace in the hour of need and sorrow.

For Radhakrishnan religion is the direct apprehension of the supreme. It is the remaking on oneself. The human being requires to be renewed. He must give up the material view of life. Religion helps to free the sleeping forces of the enslaved spirit. It awakens the reality in man and recreates the Being itself. A truly religious man lives on the frontiers between the sacred and the secular between religion and politics between Being and non-Being. Religions will lose their redemptive power, if saintly lives are discouraged. Institutional patterns and sophisticated theologies cannot substitute the inward spiritual poverty. The quality of our life is the evidence of our religion. God is omnipresent and there is no place where God is not. If there is opposition between God and the world, a complete withdrawal from the world is the only way to escape.

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