LIBERATING EDUCATION FOR A KNOWLEDGE SOCIETY

(Lessons from Nai-Talim and Rural Institute Experiments)

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Inspiration

பூதூ மா பாரதி

[Innovative India]

भूमिका

यह किताब न केवल हिन्दुस्तान में (गुरुदेव टैगोर और गांधी जी द्वारा किए, शिक्षा प्रयोगों का दर्शन हमें कराती है) बल्कि अमेरिका और युरोप में हुए शिक्षा के समकालीन प्रयोगों से भी हमें परिचित कराती है। ये सारे प्रयोग 'जीवन के लिए शिक्षा' से आगे बढ़कर 'जीवन से शिक्षा' के लिए 19वीं तथा 20वीं सदी में दुनिया भर में चिंतको द्वारा जो भी लिखा गया, किया गया उस सबसे हमारा परिचय कराते हैं। वैसे इन सारे प्रयोगों के बारे में समुचित जानकारी उपलब्ध है। पर यहां एकत्रित और वह भी अत्यंत संक्षेप में परिचित करा देना यह लेखक की विशेषता है।

लेखक मात्र यहीं रुकता नहीं। वह हमें साथ-साथ मनुष्य को अपने स्वतंत्र जीवन से छुड़ाकर गुलाम बनाने वाली शिक्षा पद्धति के बारे में भी बताता है। किस तरह सत्य, प्रेम, करुणा के जीवन मूल्यों को श्रम से शिक्षा द्वारा सिंचित करने वाली जीवन पद्धति को हटाकर हिंसा, केन्द्रीकरण तथा शोषण (मानव और प्रकृति) की पद्धति लादने के प्रयोग शिक्षा के माध्यम से हुए यह भी बताता है।

गांधी जी चूँकी पुनः सत्य, प्रेम, करुणा पर आधारित चिरंजीवी विकास और परस्पर सहयोग (मानव तथा मानव प्रकृति) की जीवन पद्धति का समग्र विश्व को भान कराने वाले युगपुरूष हुए, उनके द्वारा की गयी शिक्षा पद्धति की सारी विशेषतायें, उसके परिणाम, उसको हटाने की साजिश और उसके अपयश के कारणों का पूरा लेखा-जोखा यह किताब हमारे सामने रखती है।

अपने प्रारंभिक जीवन से बॅरिस्तर होने तक और बाद में दक्षिण अफ्रिका और हिन्दुस्तान में गांधी जी की विकसित होने वाली शिक्षा सोच और परिणाम स्वरूप 1937 में नई तालीम का जन्म होना और हिंदुस्तान में इसके जनाधारित प्रत्याक्षिक, उसमें गांधी जी के समकालीन महानुभावों का योगदान आदि पर इसमें प्रकाश डाला गया है।

वास्तव में इस किताब को लिखते वक्त मात्र इतना सोचा गया था। कि बापू निर्वाण के बाद जो ग्रामीण विकास से संबंधित शिक्षा संस्थाऐं, केन्द्र सरकार की दूरगामी शिक्षा सोच के परिणाम स्वरूप निर्माण की गयी थी उनकी आज क्या स्थिति है? यह प्रत्यक्ष देखकर उसका दस्तावेजीकरण करना। वैसे देखें तो यह बहुत मर्यादित लक्ष्य था और इसका उपयोग मात्र संशोधन करने वाले शिक्षा विदों के लिए होता है। पर अब यह किताब ई0पूर्व से हुए प्रयोगों को अत्यन्त संक्षेप में समेटती हुई 19 तथा 20 वीं सदी के जीवन शिक्षा के प्रयोगों की जानकारी संक्षेप में समेटते हुए हमें सीधे नई तालीम तक लाती है। यहाँ तक ही रुक जाना होता तो तो वह मात्र एक एकत्रित संशोधन होता। पर चूंकी लेखक वर्तमान भोगाधारित, शोषण की शिक्षा पद्धति से स्वयं अस्वस्थ है। अतः उन्होनें भविष्य में नई तालीम कैसे अत्यंत उपयुक्त तथा एकमेव शिक्षा पद्धति है यह बताते हुए क्रियान्वयन में आयी त्रुटियों को दूर करने के उपयोग की भी सविस्तार चर्चा की है। किताब सत्य पर आधारित हो न कि लेखक के अनुमान पर इसलिए साथ में इस अध्ययन के आधार पर जो दस्तावेज है उन्हें भी मूलस्वरूप में दिया है।

लेखक को इसके लिए जितने धन्यवाद दिये जाये थोड़े हैं ईसापूर्व 600 से लगाकर 21वीं सदी तक के जीवन शिक्षा जगत का जायजा लेते हुए भविष्य की दिशा स्पष्टता से रखना, यह सागर को गागर में समाने जैसा है। पर लेखक न केवल खोजी हो बल्कि वर्तमान मानव तथा सृष्टि के प्रतीक संवेदनशील हो तब ही सह संभव है।

किताब इतनी बड़ी भी न हो कि वह वर्तमान शिक्षा पद्धति से चिंतितो को बोझ लगे और यदि वर्तमान का मुछाही हाथ से छुट जाए इसका भी लेखक ने भाव रखा है। अतः लेखक यह न माने की यह जीवन से शिक्षा के संबंध में एक परिपूर्ण संपूर्ण दस्तावेज हैं। पर इतना निश्चित है कि यह किताब अतीत के झरोखे से वर्तमान को देखकर भविष्य तय करने में अत्यंत मद्दगार है।

अगर हम इस वसुंधरा पर सत्य, प्रेम, करूणा आधारित परस्पर सहयोगी जीवनपद्धति के लिए समर्पित अहिंसक समाज के निर्मिती सिपाही है, तो हमें यह किताब सोच विकसित करने तथा संभाव्य मार्ग पर चलने के लिए प्रेरणा देती है।

लेखक के लिए वे सभी कृतज्ञ रहेंगे जो वर्तमान हिंसा आधारित जगत में अहिंसा को मूल्य रूप में स्थापित करना चाहते है।

लेखक को अनेक सधन्यवाद
सुगन बरंठ
अध्यक्ष नई तालीम

FOREWORD

Considering the evolution of Indian civilization over a period of 2,500 years, it seems to have considered education as that which could :

- liberate the individual from the endless cycles of birth and death
- liberate the nation from the shackles of alien rules
- liberate the society from the evils of casteism, corruption and consumerism and learn to live in cooperation.

The scene could have been that of the vedic age or the struggle for the home rule or for the painful effort of national reconstruction by Gandhiji. But the themes have been the same : 'education for liberation'. The world of today has to pray for liberation from nationalism and merge with the borderless global vision of humanism.

NFS Grundtvig (1783-1872) considered the education of the grammar schools as 'education for death'. He began to search for 'education for life' and concluded that it has to be 'the education through life'. The Danish and Scandinavian societies which were guided by his vision have today risen to a level of value-based prosperity and in particular have always occupied the top slots of corruption less life.

Gandhiji's relentless search was also for 'education for life' and his conclusion was also that 'education has to be through life and in fact throughout life'. He once even defined education as the 'art of living' but his remarkable conclusion was that 'education has to shape life itself'. Yes, it is only the right knowledge and collective wisdom that would save 'life' on this planet. That is the liberation problem facing humanity today.

The UNESCO's prescription of education is exciting :

'To learn to learn,

To learn to do

To learn to be and

To learn to live together'

Looks as if Gandhiji speaks through UNESCO's mouth.

Yes today G stands not only for Gandhi but for global wisdom itself – at least as far as education is concerned.

The question is :

Why Gandhiji's Nai-Talim could not be implemented in full ?

Why the Rural University model of Dr. Radhakrishnan commission that was synthesized out of the wisdom of Gandhi, Grundtvig and the US model of land grant system could not be realized in full?

Is it because these concepts were wrong?

Is it because their implementation was faulty or

Is it because the time was not ripe?

It is hoped that the reader by going through voyage through time, that the book promises to lead, the reader will be able to unravel the above questions. It is about 'liberation' of education itself !

Happy Journey !

Authors

The Rural Institute movement, started on the strength of private initiatives, is shown to be marching ahead even today : in economic reconstructions (e.g. 8.8), social reconstructions (e.g. 8.5, 8.11) and physical work based new community / spritual movements (e.g. 8.9).

Similarly the Nai-Talim related innovations are continuing in a large number of places. Only two examples of Andhra Pradesh are indicated in (2.5(f)). The challenges before the National Council of Rural Institutes (NCRI) and the needed policy changes are indicated in Chapter 10.

- Authors

CHAPTERWISE OUTLINE

Chapter 1 : Entitled 'The long March to Wardha' provides a glimpse of Indian education of the Vedic times and the those of Taxila – Nalanda times and move towards the Wardha Education Scheme. On the way it shows the Danish People's colleges (of enlightenment) and also the land grant colleges (of self-reliance). We visit the Tagorean station of education for liberation as well as the many ashrams and workstations of Gandhi and those who thought like Gandhi.

Chapter 2 : 'Basic education during 1937-59' is an outline of the extensive experiments of the Gandhian model not only in Wardha but also in a few other places along with the nationwide experiments and the learning arising out of them.

Chapter 3 : 'The national college movement' sums up the various educational efforts through religious and spiritual movements, that took cultural revival as a prelude to political freedom and shows the Gandhian efforts of non-cooperation movement via the movement of national education.

Chapter 4 : deals with the National Education Commission headed by Dr Radhakrishnan which considered the 'Rural University' model of higher education based on Gandhiji's basic education approach as the universally best method for..... and integrated education where the university is linked to the development of a region and becomes the apex of the 3-tier system of education for the region.

Chapter 5 : outlines the national experiment during 1956-76 of 13 (out of the 14) rural institutes.

Chapter 6 : is in continuation of chapter 5 and dwelves with Lok Bharti Rural Institute in detail. Reason : this experiment in Gujarat, has succeeded, to a great extent, in demonstrating the full potential of the rural university model.

Similarly **chapter 7** singles out the agricultural university and shows its success as due to the rural university approach.

Chapter 8 : shows certain private initiatives that led to educational models that were either equivalent to the rural university or sometimes went beyond it through innovations aimed at solving certain problem inherent in Nai-Talim.

Chapter 9 : is a reflection on the outcome of the rural institute experiments and shows certain formidable structural problems encountered while implementing such models.

Chapter 10 : comes up with a proposal that a focus on the theme of 'Development University' will lead India to value based prosperity.

CONTENTS

LIST OF ANNEXURES

ACKNOWLEDGEMENTS

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The above project was administered by the Nai-Talim Samiti of Wardha. We are grateful for the President, Dr Sugan Baranth and Secretary Anil Farsole for handing over the responsibilities of the studies to the first author and thus making him the project in charge.

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A number of books and papers have helped in shaping the book. For example our chapter 2 is heavily influenced by the books on Nai-Talim: by Marjori Sykes, Shiv Dutt (2 volumes), and Kanakmal Gandhi's complilation: *'Gandhi praneet shiksha – Kyon va kaise'*.

Thanks are due to Kanakmal Gandhi, Dr Arun Dave, Dr Ravishankar Sharma, Dr Aathavan Karunakaran, Dr V Ragupathi, Dr Jeevanandam, Dr Vibha Gupta, Dr S Ponnnuraj, Dr S Narayanasamy, Dr N Narayanasamy, M R Rajagopalan, Dr Ulhas Jaju, Dr N Kamalamma, Dr Chithprabha, Hembhai, Kiran Patil, Dr Ashwini Duggal, Dr Veerendra Vyas, Dr Bharat Mishra, and heads of a few institutions for reviewing certain chapters or the entire book and sending in corrections and guidances. Needless to say a book of this nature trying to incorporate details of innumerable institutions and persons could not be completed without the help of pieces of information from archives, websites, and personal memories.

Dr Sugan Baranth through his exhaustive preface has added clarity to the book and has encouraged the authors.

Special thanks are due to M A Raju for his innumerable helps. Similarly R R K Murthi and Arun Shanker rendered many secretarial helps. Ravikumar Kandasamy created many linkages in the early stage of study.

Wardha
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1

THE LONG MARCH TO WARDHA

The chapter provides a glimpse of 'education for life' from about 600 BCE till about CE 1937.

1.1 Gurukula

In ancient India *guru* (teacher) was considered a role model for the students (*shishya*). The *gurukula* system was a residential school system where the pupils joined the guru's house / ashram at the age of 8-12 and continued till about 25 when they had to get into the second stage viz. 'married life'. The 'family life' expected the humans to play the role of a producer, distributer, protector, warrior etc. and the *gurukula* was expected to equip the humans with the necessary skills.

The *gurukula* had its own curriculum made out of a large number knowledge streams:

- language
- warfare
- medicine
- mathematics
- astrology etc.

Indian society considered knowledge a means to attain *purushartha* (human pursuits)

A TAKSHAŚILĀ TEACHER WITH HIS STUDENTS

Fig 1.1: Adapted from Apte, DG: Ancient Indian Universities

Box 1.2: 64 *kalas* : Sadguru Sivaya Subrahmuniaswami (2003). Dancing with Siva: Hinduisms contemporary catechism. Himalayan Academy, India, USA (p788). A more detailed version is provided in Annexure 8.

1. singing
2. instrumental music
3. dancing
4. painting
5. forehead adornments
6. making decorative floral and grain designs on the floor
7. home and temple flower arranging
8. personal grooming
9. mosaic tiling
10. bedroom arrangements
11. creating music with water
12. splashing and squirting with water
13. secret mantras
14. making flower garlands
15. head adornments
16. dressing
17. costume decorations
18. perfumery
19. jewelry making
20. magic and illusions
21. ointments for charm and virility
22. manual dexterity
23. skills of cooking, eating and drinking
24. beverage and dessert preparation
25. sewing (making and mending garments)
26. embroidery
27. playing vina and drum
28. riddles and rhymes
29. poetry games
30. tongue twisters and difficult recitation
31. literary recitation
32. drama and storytelling
33. verse composition game
34. furniture caning
35. erotic devices and knowledge of sexual arts
36. crafting wooden furniture
37. architecture and house construction
38. distinguishing between ordinary and precious stones and metals
39. metal-working
40. gems and mining
41. gardening and horticulture
42. games of wager involving animals
43. training parrots and mynas to speak
44. hairdressing
45. coding messages
46. speaking in code
47. knowledge of foreign languages and dialects
48. making flower carriages
49. spells, charms and omens
50. making simple mechanical devices
51. memory training
52. game of reciting verses from hearing
53. decoding messages
54. the meanings of words
55. dictionary studies
56. prosody and rhetoric
57. impersonation
58. artful dressing
59. games of dice
60. the game of akarsha (a dice game played on a board)
61. making dolls and toys for children
62. personal etiquette and animal training
63. knowledge of dharmic warfare and victory and
64. physical culture

with the three fold constituents :

- pleasure (*kama*)
- wealth (*artha*)
- fulfillment of obligations (*dharma*)

with the ultimate goal of liberation (*moksha*).

Further, it is interesting to learn that the 'education for life' was sought to be achieved through a process which combined knowledge (*vidya* – learning to learn) with art (*kala* – learning to do).

Vidya consisted of the following eighteen aspects :

4 Vedas : *Rigveda*, *Samaveda*, *Yajurveda*, *Atharvaveda*

4 Upvedas : *Arthashastra*, *Dhanurveda*, *Gandharvaveda* (performing arts), *Ayurveda*

6 Vedangas: *Shiksha* (phonetics), *Kalpa* (rituals), *Vyakarana* (grammar), *Jyotishya* (astronomy), *Nirukta* (etymology) and *Chhandas* (metrics) and

4 Upanga : *Purana*, *Nyaya*, *Meemasa* and *Darmashatra*

The art (*kala*) consisted of 64 streams related to attainment of human personality (*purshartha*). (see box 1.2).

From the above content one might be tempted to conclude that such a learning system was exclusive to Hinduism. In fact such learning platforms were created by other religious structures also as evident from the following.

1.2 Portals of learning based on *gurukula* system

To realize the system of 'education through life' with the guru as a role model certain extension wings were created by many of the religious establishments. For example the Takshashila (also called Taxila) University (circa 600 BCE) was an international center of higher learning to promote Vedic and other prevalent disciplines of knowledge[1]. Generally, a student entered Taxila at the age of sixteen and was taught, besides the *Vedas*, a number of skills related to living : like archery, hunting, medicine and martial arts.

Nalanda (5^{th} / 6^{th} century BCE), a Buddhist *Mahavihara* of learning, is a grand example.[2] This international center of learning had 10,000 students and 2,000 teachers and was managed in a faculty-wise decentralized and self-reliant style following the *Gurukula* pattern.

Fig 1.2: The ruins of Nalanda University library

Nalanda University attracted pupils and scholars from Korea, Japan, China, Tibet, Indonesia, Persia and Turkey. Students studied science, astronomy, medicine, anatomy and logic as diligently as they applied themselves to metaphysics, philosophy, Yoga-shastra, the Veda, and the scriptures of Buddhism. They studied foreign philosophy likewise. The University as a whole had its sustenance from the income of about 200 villages – set apart by the king as a support system for the university – a system reminiscent of the later day Land Grant system of USA.

In fact the Eastern India region falling within the states of Bengal, Bihar etc had a network of such Universities / *viharas* located in Odantapuri in Bihar (circa 550-1040), Vikramaśīla in Bihar (circa 800-1040), Somapura in Bangladesh and Jagaddala in Bengal.

Similar efforts were also in other parts of the Indian subcontinent. For example :

- Nagarjunakonda in Andhra Pradesh
- Sharada Peeth in modern day Pakistan Administered Kashmir
- Valabhi in Gujarat
- Varanasi in Uttar Pradesh
- Kanchipuram in Tamil Nadu
- Manyakheta in Karnataka
- Puspagiri and Ratnagiri in Orissa and
- Sunethradevi Pirivena in Sri Lanka

Note : Taxila - Nalanda type of learning centers were created in the western civilization also : for example Plato's Academy in Athens (387 BCE) and Peripatetic School (335 BCE) of Aristotle.

Like the *Viharas*, there were also schools (*gurukula*) for important specialization-based learning contexts like : sculpture / architecture,

medicine and martial arts. In fact till recently Kerala had *gurukulas* specializing in martial arts (for example *kalari*) and *ayurveda*.

1.3 Folk high schools of Denmark (*Folkehøjskole*)

The philosophy of education propounded by N F S Grundtvig (1783-1872, a clergyman, poet and a social revolutionary) became a movement due to the efforts of Christen Kold. During the period 1851-1907 nearly hundred centers of education called *Folkehøjskole* were established in Denmark. These new generation schools had self-reliant residential courses – normally for a period of three months to one year. Persons who had gone into the world of work / life and who aspired for an education for enlightenment or reorientation registered themselves as students.

The grammar schools of the 17th century had a system of rote learning which, according to Grundtvig, was 'an education for death'. The search was for an 'education for life'. The answer was : 'an education through life'.

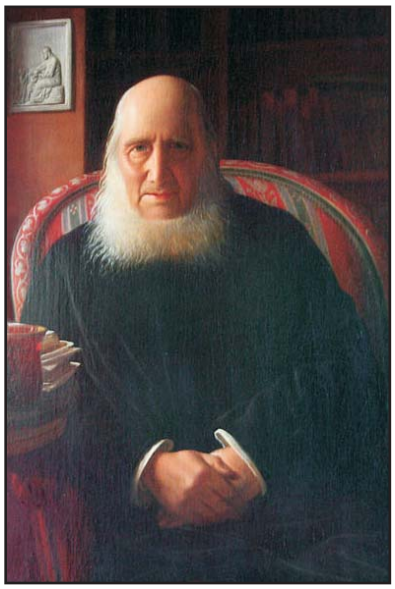


Fig 1.3(a): N F S Grundtvig

The lofty ideals of the education envisaged by the *Folkehøjskole* system were indeed realized through innovative design of lifestyle and community relation within the campus. For example, there was no hierarchy between teachers and students and they became equal partners in community ventures. The mingling of the family of the Guru was made possible by normally engaging 'teacher-couple' rather than teachers so that the couple along with their children could participate in the lunch with the students every day.

The students achieved a high level of self reliance by growing their own grains and vegetables and tending their own *goshalas*. Equal importance was given to physical health – gymnasium being a compulsory part of every *Folkehøjskole*. The spiritual pursuit of the student to discover his / her own self is facilitated by the community life

of mutual cooperation and mutual nurturance.

A common feature in most of these institutes is that it is organized around some reconstruction task. For example when the first author visited Valekilde (estd. 1864) – one of the earliest *Folkehøjskole* of Denmark, he was informed that the school was organized around the task of reclamation of the saline land created by a dyke.

The Danish *Folkehøjskole* fulfilled a spiritual, social and economic vacuum in the history of the Danish civilization which had a traumatic defeat in 1804 and lost much of its territory to the Prussian empire. N F S Grundtvig proposed : 'what was lost materially should be reclaimed spiritually'. The educational innovations in the *Folkehøjskole* had enough tools to achieve this. The educational process which created an enlightened peasantry could unleash new social energies that helped them to organize cooperatives and excel in dairy farms and agriculture and become a beacon to the world.

The enlightened population managed to select more than three fourths of their representatives for government and cooperatives from among those who had been educated in the Folkehøjskole and the result is a Denmark that is able to distinguish itself as a country of value oriented prosperity and country of zero corruption.

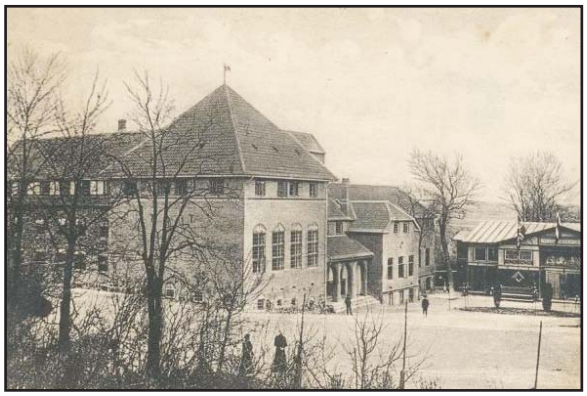


Fig 1.3(b): Valekilde Folk High School, Denmark

The other Scandinavian countries (Sweden, Norway, Finland and Iceland) also adopted this education system and have a prosperity level and cultural level comparable to Denmark. The idea has spread to a large number of other countries too.

This movement, which liberated Scandinavia, had a significant influence in the Indian subcontinent too and led to the Government initiated models like Janata College.

1.4 Practice based learning initiatives in USA and the model of land grant universities

Linking work with education was a significant contribution of American education that contributed to its prosperity. The Antioch College (1852) and Berea College (1855) were early examples of such higher educational campuses in USA.

Fig 1.4: Arthur E Morgan

Between 1921 and 2008, Antioch College started blending practical work experience with classroom learning, and also practicing participatory community governance. A process of sandwiching academics with practical work emerged whereby students had two-month long terms of study alternating with two-month long work experience. Male students generally took apprenticeships with craftsmen or jobs in factories while female students often worked as nursing assistants or teaching assistants. The vision was to build a model institution that would create potential business administrators. The key to this was to reorient the education so that students are 'trained for proprietorship'. Students received narrative evaluations instead of academic letter grades. It is also interesting to note that like Denmark many students took jobs in cooperatives. The inspiration perhaps came from a person like Arthur Ernst Morgan who later became key figure in shaping the concept of Rural University in India (see chapter 4).

Similarly, Berea College (1855) was a post-secondary institution for providing low-cost education to students from low-income families. In fact the college admits only students from the below-poverty families. The College even today has a full-participation work-study program where students are required to work at least 10 hours per week in campus. "Employment opportunities range from bussing tables at the Boone Tavern Hotel, a historic business owned by the college, to managing the hanging and focusing of lights for the productions at the Theatre Lab. Other job duties include janitorial labor, building management, resident assistance, teaching assistance, food service, gardening and groundskeeping, information technology, woodworking, weaving, and secretarial work. Some of the work-study has helped to

extend and support practice of traditional crafts from the Appalachian region, such as weaving. Berea College has helped make the town a center for quality arts and crafts".[3]

Land-grant universities

It was Abraham Lincoln who signed the revolutionary act which led to the creation of 69 (now 109) colleges / universities – some of which like MIT, Cornell, Texas, Wisconsin, California have become world leaders in education. Much of agricultural and industrial prosperity in the USA could be attributed to this historic initiatives.

A land-grant college or university is an institution that has been designated by its state legislature or Congress to receive the benefits of the Morrill Acts of 1862 and 1890 which gave 30,000 acres of federal government land to each state to use it (or sell and to use the money) to create a public university for agricultural and technical education. The original mission of these institutions, as set forth in the first Morrill Act, was to teach agriculture, military tactics, and the mechanic arts as well as classical studies so that members of the working classes could obtain a liberal, practical education.

It may be noted that before the mid-1800s, there were no public universities in the United States. Only private educational institutions existed – which were often too expensive for the average American family. The land-grand institutions played a vital role in democratizing higher education.

1.5 Sriniketan

In 1912 Rabindranath Tagore bought a large manor house with surrounding lands in Surul, 3 km from Shantiniketan, from the *zamindar* of Raipur. He set up the Institute of Rural Reconstruction in the manor house, in 1922 with Leonard Knight Elmhirst, a Cornel educated agronomist whom Tagore met during his visit to USA, as its first Director. Rathindranath Tagore (son of Tagore) and a few others joined Elmhirst. The second but contiguous campus of Visva Bharati was subsequently located around the same place in 1923 and it came to be known as Sriniketan.

By this time the **Silpa Bhavana** at Santiniketan had already initiated training in handicrafts. Sriniketan took over the work with the objective of **bringing back life in its completeness to the villages and help people to solve their own problems** instead of solution being imposed on them from outside. An emphasis was laid on a scientific study of the village

problem before a solution was attempted. In consonance with such ideas about reconstruction of village life a new type of school meant mainly for the children of neighboring villages, who would eventually bring the offering of their acquired knowledge for the welfare of the village community, was also conceived. *Siksha-Satra* was such a school set up at Shantiniketan in 1924 but shifted to Sriniketan in 1927. The *Loka-Siksha Samsad* an organization for the propagation of non-formal education amongst those who had no access to usual educational opportunities, was started in 1936. In a speech delivered in 1928 on the seventh anniversary of Sriniketan, Tagore wrote: 'If we could free even one village from the shackles of helplessness and ignorance, an ideal for the whole of India would be established..... Let a few villages be rebuilt in this way, and I shall say they are my India. That is the way to discover the true India'.[4] More details of Sriniketan are provided in chapter 5.

1.6 Gandhiji's experiments on education

Gandhiji realized that the education imparted to him either at his home town or abroad did not stand him in good stead to solve the problems of livelihood and sustenance. His search started in 1892, soon after return from his overseas studies. He started taking interest in the education and extracurricular activities of the children in and around his family and carried out small experiments.

He had certain strong opinions regarding the education that is needed for Indian citizens and he expressed them through his seminal work 'Hind Swaraj' (1909). He had strong reservations against English

Box 1.6(a): *Excerpts from Macaulay's minutes (see Annexure 1 for full text)*

I have no knowledge either of Sanskrit or Arabic, but I have done what I could to form a correct estimate of their value. I have read translations of the more celebrated Arabic and Sanskrit works. I have conversed both here and at home with men distinguished by their proficiency in the Eastern tongues. I am quite ready to take Oriental learning at the valuation of the orientalists themselves. I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia.....

.....We must at present do our best to form a class who may be interpreters between us and the millions whom we govern — a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect.

continuing to dominate the system as a medium of education and indirectly serving as a tool to realize the intent of Macaulay's[5] system – with the potential of perpetuating the enslavement of India. A perusal of Macaulay's minutes (see box 1.6(a)) will easily convince the reader on this.

Gandhiji expected that education should help humans to be in harmony with their environment, should enable humans to understand their duty (dharma), should enable the human soul to master over the beast in him and enable them to seek true and lasting pleasure rather than falling a prey to the illusory materialistic pleasures brought by the so called advancement in the Western cultures.

The idea of an alternative school took shape in his mind around 1904 when Gandhiji, influenced by John Ruskin's book 'Unto this last' established the Phoenix Farm about 14 miles from Durban. Gandhiji had the problem of schooling of two of his own children aged 9 and 6 besides his sister's son aged 10. The Phoenix Ashram also had a number of children of Indian origin needing to be schooled. The European run schools would not admit the Indian children – except perhaps his children because of his high status. But he did not want to enjoy this 'privilege' which will not be available to the other children of the Ashram. The second alternative was to send the Ashram children to some Mission run schools, but he had a hatred for the educational system there partly because of English dominating as a medium. Although there was a possibility of arranging some teaching of Tamil or Hindi it would not have the desired quality and neither was it easy. Therefore Gandhiji wrote a letter to Gopala Krishna Gokhale seeking his support in identifying some volunteers from India who could come over to South Africa to solve the problem. In fact it is interesting to note that the idea of starting a the right type of school which could serve as a model for Africa germinated in his mind. About 10 years later when he settled in the Sabarmati Ashram of Gujarat this idea converted itself into a 'national school' model (1917). He did start five schools in Champaran (1918-19) and wrote with confidence as to how his schools will be different from the ones established by the Britishers. Gandhiji's blue print of such a school and the thoughts that evolved in his mind are historically important. We have displayed them in box 1.6(b).

When Gandhiji established the Tolstoy Farm (1910) about 21 miles north of Johannesburg he started implementing his ideas through a school which he attempted to run with great difficulty – himself playing many roles: for example as a teacher of Tamil, Gujarati and Urdu. He had the following guidelines :

Box 1.6(b): The National School Idea of Gandhi

a) His early conception as communicated to Gokhale (1905)

It is also my intention, if my earnings continue, to open a school on the grounds, which would be second to none in South Africa, for the education primarily of Indian children who would be resident boarders and, secondly, of all who want to join the school but would also reside on the premises. For this too volunteer workers are required. It would be possible to induce one or two English men or English ladies here to give their lifetime to this work, but Indian teachers are absolutely necessary. Could you induce any graduates who have an aptitude for teaching, who bear a blameless character and who would be prepared to work for a mere living. Those who would come must be well-tried first-class men. I would want two or three at least but more could certainly be accommodated, and after the school is in working order, it is intended to add a sanatorium with open-air treatment on hygienic lines.....

b) Gandhiji's statements after establishing five schools in Champaran (1918-19)

In the schools I am opening, children under the age of 12 only are admitted. The idea is to get hold of as many children as possible and to give them an all round education, i.e. a good knowledge of Hindi or Urdu, [and] through that medium, of arithmetic and the rudiments of history and geography, a knowledge of simple scientific principles and some industrial training. No cut and dried syllabus has yet been prepared because I am going on an unbeaten track. I look upon our present system with horror and distrust. Instead of developing the moral and mental faculties of the little children it dwarfs them..... I shall endeavour to avoid the defects of the present system. The chief thing aimed at is contact of children with men and women of culture and unimpeachable moral character. That to me is education. Literary training is to be useful merely as a means to that end.....

c) Gandhiji outlines a 'national school'

The education will be physical, intellectual and religious. For physical education there will be training in agriculture and hand-weaving and in the use of carpenter's and blacksmith's tool..... In addition, they will be given drill, ...and as part of this, they will be taught how to march in squads and how each one may work with quiet efficiency in case of accidents such as fire..... They will have instructions on how to preserve health and on home remedies for ordinary ailments, with as much of physiology and botany as may be necessary for the purpose..... For intellectual training, they will study Gujarati, Marathi, Hindi and Sanskrit as compulsory subjects..... There will be no teaching of English during the first three years".

Regading medium of instruction

It should be obvious to everyone that the first thing to do in this connection is to come to a definite decision about the medium of instruction. Unless that is done, all other efforts, I fear, are likely to prove fruitless.

Regarding examination

Having regard to the view that examinations are quite undesirable, pupils in this institution will be tested periodically from two points of view — whether the teacher has made the right effort and whether the pupil has followed. The pupil will be freed from the fear of examinations.....

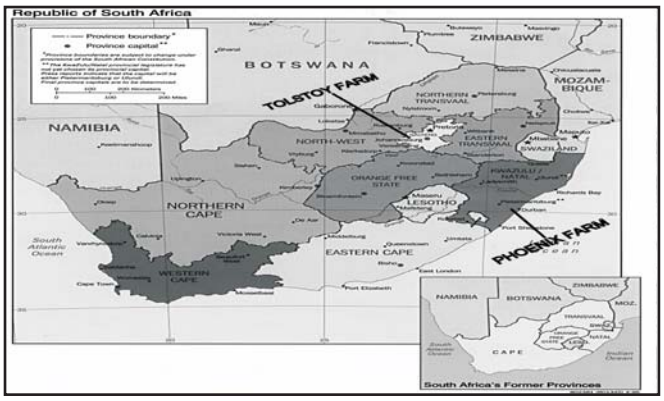


Fig 1.6: Location of Phoenix Farm and Tolstoy Ashram in South Africa

- using mother tongue as a medium of instruction, thus avoiding English
- providing moral instruction for a young human being
- equipping the youngsters with survival kits through the approach of 'education through life'

The Tolstoy Farm indeed provided an activity mix – from farming / gardening to crafts and construction. His approach was to place the teacher as a role model, parent and co-worker.

Soon after entering into the Indian scene and after his first satyagraha in Champaran (1918-19) Gandhi started schools in Champaran as a first step in empowering people. Some of these schools served as pilot basic schools and pilot post basic schools. Gandhiji was still working on the possibility of making spinning as a school activity. And he eventually succeeded and further expanded the list of productive activities to include crafts and rural industries. Some glimpses of it could be had from the box item 1.6b.

During the period preceding 1937 Gandhiji's criticisms of British Education reached its climax and he wrote about his own prescription of a new educational system in Harijan. Further details are in chapter 2.

1.7 Convergence of other educational experiments with those of Gandhiji

It is to be noted that there were a number of educational missions in India that also discovered their own models of 'education for life'. Their experiments had reached various stages of success. The current subsection is dedicated to the enumeration of some of these tributaries

that converged with the Wardha dream of education.

The Wardha declaration of Gandhi did the magic of synergizing all these efforts. No wonder within two years i.e. between 1937 and 1939 there were 247 basic schools and 14 training schools established in nine Provinces / States[6].

Special mention should be made about the educational and rural development oriented experiments of Rabindranath Tagore whose Sriniketan experiment started almost at the same time when Gandhiji's experiments took place in Tolstoy Farm. Their approaches also had similar dimensions. Further when Gandhiji landed in Shantiniketan with his Tolstoy farm coworkers he had an excellent opportunity of studying the efforts of Gurudev. In some sense the thoughts of these two great thinkers influenced the evolution of alternate education in the name of Nai Talim, rural university model etc. Interestingly the team that developed these ideas and institutions based on them were also the students of Tagore and Gandhiji. Since basic information about Sriniketan has already been furnished in section 1.5 we dedicate this sub section to certain other initiatives that also generated thoughts closer to Nai Talim. More aspects of Sriniketan will be discussed in chapter 5 while dealing with rural institutes.

1.7.1 Lokbharati (1910)

After quitting his lecturer's job in Shamaldas College, Bhavnagar Mr Nanabhai Bhatt started *Dakshinamoorti Vidyarthibhavan* in Bhavnagar in 1910 to teach 'ways of living' to students and shape their lives. This hostel project converted itself into a school in 1912. The approach was to communicate the art of living to the students through the teacher. Mr Nanabhai Bhat's model of education is best described by the slogan of his school system : '*Gurostu maunam vyakhyaanam*' (the real guru is one who communicates in silence).

Gandhiji, soon after his return from South Africa, visited the *Dakshinamoorti* Project in January 1915 and got impressed by it.

Nanabhai Bhat had the fortune of being with Gandhiji in Kochrab Ashram in 1917 and thus he could absorb Gandhiji's philosophy of education in right earnest. Gandhiji made Nanabhai Bhat the Vice Chancellor of Gujarat Vidyapeeth during 1925-28.

After the announcement of the Wardha educational plan in 1937 Nanabhai Bhatt established a model Nai-Talim school at village Ambla of rural Bhavnagar which became a torchbearer as a basic and post basic school and further led to the model rural institute of the country at Sanosara. (details are provided in Chapter 6).

1.7.2 Jamia Milia Islamia (1920)

Jamia Milia Islamia is an offshoot of Aligarh Muslim University (a Central University established in 1920 by improvising the Mohammedan Anglo-Oriental College established in 1875). Responding to Gandhiji's call to boycott all educational institutions supported or run by the colonial regime a group of nationalist teachers and students quit Aligarh Muslim University, protesting against its pro-British inclinations. In Aligarh their alternate campus functioned during 1920–25 with an educational content inspired by non-cooperation and swadeshi movements. This 'Jamia Milia Islamia' shifted to Karolbagh, Delhi in 1925 and subsequently to Okhla and became a cradle for developing and field testing of the ideas of '**work based learning to make a cultured, self reliant individual with a nationalistic frame of mind**'. Gandhiji sowed the seeds of nationalism through his speech at Aligarh on October 12, 1920 exhorting them to decline the government grant. This motivated the national minded students and staff to create a different model of education for Muslim children. This led to 'walk out' of a few hundred students and a handful of staff to create the Jamia Milia Islamia in Aligarh on October 29, 1920. Gandhiji continuously guided and supported the growth of Jamia and vowed: "The Jamia has to run. If you are worried about its finances, I will go about with a begging bowl".[7] Jamia followed Gandhiji's constructive programme for self-reliance and included as part of the educational system even before the declaration of Nai-Talim. (details in section 2.3)

1.7.3 Vidhya Bhavan, Udaipur (1931)

Mohan Sinha Mehta was founder of *Vidya Bhavan* group of institutions and *Sewa Mandir* in Udaipur in Rajasthan. He was Divan of Princely state of Banswara and a member of Constituent Assembly of India in 1947. He was India's High Commissioner to Pakistan in 1951 and was also Vice Chancellor of University of Rajasthan in 1960. Dr Mohan Sinha Mehta was the brain behind a school project initiated in the poor region of Udaipur. He started with Baden Powel's scout system with an agenda of developing character, self-reliance, knowledge, initiative, physical fitness, and social outlook. The school introduced a labor service scheme where pupils were expected to put in a minimum number of hours on manual labour. It also introduced innovative practices like group system, *chaatra mandal* and school panchayat, project method, open air sessions etc. Co-education, non-sectarian education etc also were also emphasized. K L Shrimali, who later became the Minister of Education of the Government of India was a life worker and teacher of Vidya Bhavan. Subsequently Vidya Bhavan introduced Nai-Talim and

also became an institute to implement the Rural Institute model. (see section 5.6)

1.7.4 Shivaji Education Society, Amravati (1932)

The monumental educational work of Dr Panjabrao Deshmukh in the region of Vidarbha was meant to prepare the region for agricultural revolution, social revolution (temple entry, removal of untouchability.....) and for the struggle for freedom. Like Nanabhai Bhat he also started with a hostel for poor students in 1926. Through the Shivaji Education Society (1932) he established a variety of schools and colleges covering almost all the disciplines of Knowledge (agriculture, rural institute, physical education, engineering, pharmacy, etc.....). His innovations led him to the rural institute, janata college etc. fitting into a platform for educating the people : '*loka vidyapitha*'. No wonder this became a forerunner in the Rural Institute movement. (See 5.9)

There were other institutes like Andhra Jateeya Kalasala also that contributed in the shaping of the new educational pattern. But since their contribution was primarily at college level education they are dealt with in section 3.3.2.

2

BASIC EDUCATION DURING 1937-1959

The present chapter describes how the 'basic education' concept was born in Wardha and how it was nurtured by stalwarts like Aryanayakam and Ashadevi in Wardha under the guidance of Gandhiji and Vinobhaji during the period 1937-1959.

2.1 Evolution of Nai Talim at Wardha under Gandhiji's guidance

2.1.1 The Wardha education plan (1937)

During the Silver Jubilee celebration of the Marwari Education Society, Wardha a conference on education was held and Gandhiji was invited by Jamnalal Bajaj to preside over it. Gandhiji used it as an occasion to communicate to the nation his views on education in a consolidated way — views which he had been expressing through 'Harijan' during the politically charged climate of those days. In it, he mapped out the basic pedagogy :

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

has to be taught not merely mechanically as is done today, but scientifically i.e. the child should know the why and wherefore of every process..... I have myself taught sandal-making and even spinning on these lines with good results. This method does not exclude a knowledge of history and geography. But I find that this is best taught by transmitting such general information by word of mouth. One imparts ten times as much in this manner as by reading and writing. The signs of the alphabet may be taught later..... Of course, the pupil learns mathematics through his handicraft.

I attach the greatest importance to primary education, which according to my conception should be equal to the present matriculation less English....".[8]

Inspired by Gandhiji's prescription of Nai-Talim, the National Education Conference (October 22-23, 1937) in Wardha came up with a resolution that proposed :

- free and compulsory education for seven years
- use of mother tongue as a medium of instruction
- basing the educational process on practical and manual activities and
- linking education to handicrafts in such a way that the remuneration of teachers will be met from the earnings of the handicraft.

Fig 2.1.1(a): Ashadevi (1901-1970)

Fig 2.1.1(b): E W Aryanayakam (1889-1967)

Soon after this event, a teacher's training school at Wardha and a model school in Segaon village were opened. The old government school in the Segaon village was closed by the government so that the basic school could be started. This led to two decades of intensive experimentation in Wardha under the inspiring leadership of Aryanayakam and Ashadevi. This led also to the creation of allied activities like pre-basic school. Similarly, post basic school was started after Gandhiji's demise.

The Hindustani Talimi Sangh which emerged as an apex body for the Nai-Talim experiment in Wardha and later in the whole country was constituted in April 1938 with Dr Zakir Hussain as Chairman and E W Aryanayakam as Secretary.

2.1.2 The model of a work-school at Wardha (1938)

With a view to try out Gandhian ideas of Nai-Talim the Hindustani Talimi Sangh started a teacher's training school at Wardha. As indicated earlier, they converted the Government Primary School in Segaon village (today's Sevagram) into a model school so that it could serve as a practicing school. The capacity of young students to undergo work based education was tested during July-September 1938 through *takli* spinning, though activities ranging from weaving and related processing like dyeing were planned for the future. Surprisingly the children not only survived the experiment but showed positive inclination in such work-based education. Yes, there was a promise that the dream of children's growth of body, mind and character could be achieved. The results of this school also helped validate the targets fixed by the Zakir Hussain Committee which formulated the Nai-Talim syllabi under the auspices of Hindustani Talimi Sangh.

This and the following developments were nurtured and guided by Ashadevi and Aryanayakam – both of whom had their background in Shantiniketan : Asha as a staff member and Arynayakam (of Sri Lanka) as the Secretary of Tagore. When Ashadevi heard the call of Gandhiji she along with her husband Aryanayakam left Shantiniketan and came to Wardha, where they first worked in the Marwadi Vidyalaya and then joined Bapu and became the main pillars of Nai Talim.

2.1.3 Implementation of the Wardha plan of basic education

The Central Advisory Board on Education approved the Wardha experiment as valid. This prompted its quick replication in many states. The then Provincial Governments of Bihar, Bombay, Central Provinces, Madras, Orissa, United Provinces and the 'native state' of Kashmir jumped into the fray to launch the Nai-Talim scheme on the basis of curriculum worked out by Zakir Hussain committee. Teacher's Training

Schools were created as nodes and a number of Schools were created around these nodes. Gandhiji's suggestion of keeping the class strength between 25 and 35 was followed.

It was realized at the early stage itself that the choice of craft was a sensitive factor for success. The craft was to be chosen not from the point of view of how much earning it could help achieve but on the basis of its educational possibilities and the scope for cooperative action in it. In short the search is not for vocational education but '**education through vocation**'.

It was realized that the basic need dimensions namely food, clothing and shelter would indeed provide the above said contexts in abundant measure. The shelter dimension where scope for working with wood and clay exists will be ideal to draw out the creativity in the young individual. In fact this idea of creativity and art based activities became strongly emphasized during the review conference in 1941 in Jamia Nagar, Delhi under the leadership of Zakir Hussain.

2.1.4 Nai Talim – a new vision (1944)

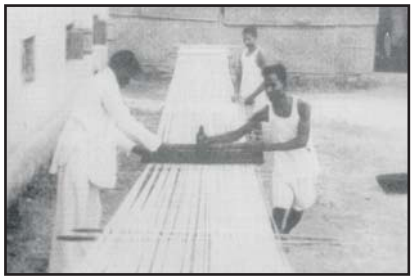
During the two years of jail life 1942-43 Bapuji arrived at a vision of education as a means to train all citizens for a non-violent democracy; he was thinking of practical means of inculcating the spirit of neighborliness so that people could rise above narrow loyalties and could do away with practices like untouchability. He was starting to visualize that given the opportunity of a joyful context of cooperation it will enable people to experience '*poorna swaraj*' (complete freedom) – a situation where people practice non-violent discipline, non-violent organization leading to cooperative independence.

The concept of village community and the concept of setting up an agenda for raising the quality of life of the village could create a context for people's education. Gandhiji also put the village handicraft as the medium to unite all in cooperative

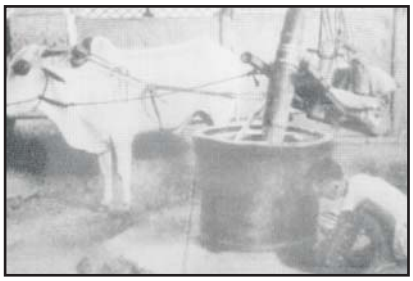
Fig 2.1.4(a): Nai-Talim Kuti, Sevagram

Glimpses of Nai-Talim experiment at Sevagram

Student grinding wheat



Post basic students learing warping



Student working on oil expeller

Students taking decision in aamsabha

Gur making

Students giving a hand in civic works

action. In concrete terms the village were expected to strive together and cooperate to achieve self reliance in food, drinking water (also for animal) and take cleanliness as a prime agenda. Cleanliness included not only of body, physical environment — including bathroom and toilets, but also should include inward purity of heart : clean speech, clean thought and clean aspirations.

Fig 2.1.4(b): Anandaniketan school at Wardha

The process of identifying problems of the community and solving them through the cooperative efforts by the community itself was seen as 'the education'. This revolutionary approach to adult education was experimented in Wardha in Segaon village during 1945-47. Gandhiji's advice was that while the above process did not need any money it needed a volunteer who would live in the village and lead a model life and thus help to mobilize the village for a transformation. In Segaon Shanta Narulkar took up the lead. The dimensions taken up were :

- health : by starting a small dispensary with the help of the Sevagram ashram and its Child Welfare Center
- Village industry : the palm *gur* industry run by the AIVIA (All India Village Industries Association already set up by Gandhiji in Maganwadi in 1934)

The Child Welfare Center and the school became the point to link every household to the village volunteer. The 'curriculum' for the process of learning through transformation became :

- food and water
- housing
- sanitation
- clothing and
- village industries

The problems initially identified were: (i) the unclean well, (ii) open defecation on the road leading to the village (iii) the problem of stagnant water and mosquitoes and (iv) lack of system for rationing in the PDS leading to lack of food security.

Each of the above problems led to innovative solutions and a lot of learning through doing. For example trench latrines were made on the roadside and people were persuaded to use them thus obviating the need for a *bhangi* to clean the access road every day. Further a grain bank sprang up and a cooperative housing society also emerged where people worked together to help create roof for roofless among themselves. The grand vision of Gandhiji could be summarized by his statement: 'education for life does not mean education for the duration of life but education for the sake of life..... adult education is a matter of **teaching the art of living**'.[9]

2.1.5 Post-Basic Education

Since 1945 itself discussion on post basic education started on a theoretical basis. The issues like : the equivalence between post basic *vis a vis* a university degree and its content were not settled. Similarly the medium of education was also not well settled. What was very clearly understood was that self support through craft should be the key and inclusion of fine arts is a must.

At Sevagram the post basic education was started with 8 boys from Ananda Niketan, the residential basic school, and 9 more students from other sources. The program was anchored on the dream of village reconstruction. This program became a complementary force to the success of the adult education program. Therefore the problems of the villages defined the curriculum of the practical education part of the students. The students participated in the Malaria control program, took up scientific *safai* almost in the spirit of a craft, helped the streamlining of the public distribution system (the grain bank) and cooperated in making the adult education and the basic education a success by playing the role of teachers since they already had more than seven years of experience in the basic education schools. They earned their livelihood only by weaving. Subsequently when land became available (in 1951) the school participated in production and processing of food, dairy, agriculture and oil processing, beekeeping, carpentry, garment making etc. The record shows that barring one year they were able to attain 70 percent self sufficiency (record of 1948-53). The program was guided by highly motivated personnel drawn from all over the country.

However there were a few diversions to this program. The first was the

problem of refugees after partition. For managing the camps in Rajpura (Punjab) and in Faridabad the help of the students of the post basic school were sought. Their role in managing the refugee community and organizing more than a dozen schools for more than 3,000 children in Rajpura Camp and similar efforts in Faridabad became historic (1949-50). Secondly the *Gramdan* movement started by Vinoba in 1952 reached a critical stage in 1955 and demanded the human resources that were pivotal to the running of the school.

2.1.6 Nai-Talim Training School at Sevagram

The process of Nai-Talim teacher's education began in 1942 itself at Wardha. But the uncertainty that arose due to the Quit India movement necessitated the reorganization of the teacher's education and its postponement to 1945. The students came from all corners of India — most of them as deputees from states with the responsibility of going back to organize schools by themselves. Since the period of training was much shorter the students could not exhibit much skill on craft while interacting with villagers. But this they complemented by involving the students of the post basic (*uttar buniadi*) schools. They showed however remarkable maturity in organizing village reconstruction work. The program emphasized that the teachers should become creative enough so that they could invent the right type of activity mix when they are back in their school settings. Since the agro-climatic and geo cultural realities vary from one village to other the capacity of adapting to the local resources and needs was indeed very important. The activities of Nai-Talim Bahavan at Sevagram however came to a halt around 1961 since teacher's education centers had started functioning in various parts of the country.

2.1.7 Sevagram experiments on pre-basic and university level aspects of Nai-Talim

(a) Five stages of Nai Talim and their suitable age levels

A Nai Talim conference was convened in January 1945. Gandhiji while delivering the inaugural address gave an outline of his latest thoughts. The plan he put forward was for the education of everybody in the community :

(i) Adult education – of the whole community, including parents expecting babies

(ii) pre-basic education – (children between two and a half to seven years)

(iii) basic education – (between seven and fourteen years)

(iv) post-basic education – (fourteen to eighteen years)

(v) university level education – (beyond eighteen years).

(b) Pre- basic education at Sevagram

Gandhiji's visit to a Montessori school in the 30s had aroused much curiosity in him. Ultimately it was for this purpose of preparing a sensitive and secure parental environment that Gandhiji shaped his ideas of adult education. 'Mother-craft' was also for him an indispensable craft in his perception of an 'education for shaping of life'.

A Quaker named Shanta Narulkar with exposure to Montessori system based schools lent her services at Segaon and created a pre-basic educational environment in the village itself using the ambient of adult education engaged in village self development. This created a model pre-basic school eventually replicated as the '*balwadi*' in the region and elsewhere.

(c) Rural university at Sevagram

At the other extreme Sevagram also became a seat of a Nai-Talim University in 1952 under the leadership of Ashadevi Aryanayakam. The nation's first 'Rural University' was formally inaugurated by the then Prime Minister Jawaharlal Nehru on November 2, 1952 and the Hindustani Talimi Sangh started its planning immediately. The setting up of a university was necessary to provide upward mobility to the youth who came out of the post basic education.

The university was sought to be guided by the following general principles for selecting the faculties of study and research, admission of students etc :

(i) The ultimate objective before this University is not only a balanced and harmonious individual life, but of balanced and harmonious society and that this objective can be achieved best through activities and studies leading to an all round development of local community by the use of local resources in materials, talent and labor

(ii) The educational program of courses of study at this stage will therefore be organized around basic national needs and not around orthodox faculties or departments of universities

(iii) It is inherent in the educational philosophy of Nai Talim that the rural university should be no financial burden to the State and the community but maintain itself through productive activities and service to the surrounding rural areas, provided that the capital

expenditure in the shape of land buildings equipments for work, study and research are provided by the state or society.[10]

Since the courses of study were to be based on the most urgent national needs — food, shelter, employment, health and education needing a devoted band of workers, social servants and administrators the faculties suggested were :

1. Agriculture and other allied Industries
2. Animal husbandry and dairying
3. Food technology and nutrition
4. Rural industries
5. Rural public health
6. Rural education
7. Rural engineering
8. Khadi Vigyan

The university was expected to work in coordination with the rural development departments of the government.

The 17th meeting of the Central Advisory Board of Education held in April 1950 approved, among other things, the recommendations of the University Education Commission regarding rural universities contained in Chapter XVIII of Dr Radhakrishnan Commission's Report. In that meeting Ashadevi indicated that the Rural University at Sevagram would not like to affiliate itself to any central organization. Dr Arthur E Morgan, a prominent expert in shaping the 'rural university' chapter XVIII mentioned above had intensive interaction with the activities of the Sevagram team. However, the future of the university were influenced by historical factors as indicated below. (see also chapter 4).

2.1.8 Decline of Nai-Talim related activities in Sevagram

Sevagram was the nursery for the Nai-Talim movement of India. These activities lasted for about 25 years : 1934-59. Thereafter the intensity of activities declined due to various reasons. Even the Rural University founded in Sevagram became a short-lived venture. The following appear to be some of the reasons :

- Aryanayakam and Ashadevi who were the back bone of the Nai-Talim experiments in Sevagram became absent for a long time during 1960-61 on foreign trips after the merger of Talimi Sangh with Sarva Seva Sangh. Similarly, after the merger most of the other experts involved in the Sevagram experiment including Marjorie

Sykes, Radhakrishna, Parsaiji and Devi Prasad also left.

- As explained in section 2.1.3 the core activists and students of post basic education at Sevagram were diverted to manage emergent crises like rehabilitation of the refugees.
- The Bhoodan movement which started in 1951 and reached its peak towards the end of the decade officially diverted the Sevagram team involved in Nai-Talim. Since the Bhoodan movement was expected to result in a very large number of *gramdan* villages which could be the ideal base for future Nai Talim movement this diversion was justified.

2.2 Successful basic and post basic school models in Gujarat

As indicated in section 1.7.1 Nanabhai Bhatt who initiated the Dakshinamurti Vidyartibhavan in Bhavnagar created a model school in a truly rural environment at the village Ambla 40 kms away from Bhavnagar. The Bhavnagar state made available the required land where Nanabhai Bhatt and Manubhai Rajaram Pancholi (1914-2001: a constructive worker, novelist, writer, educationist, and a man of letters well known in the literary world as *Darshak*) opened a *lokshala* – a school for common folks. This school was named *Gram-Dakshinamoorti* and ventured into the ideal of creating challenging situations so that the intellect of the village would stay in the villages and contribute to its growth.

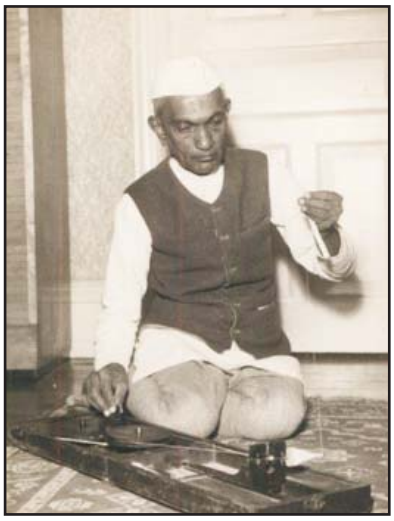


Fig 2.2(a): Nanabhai Bhatt

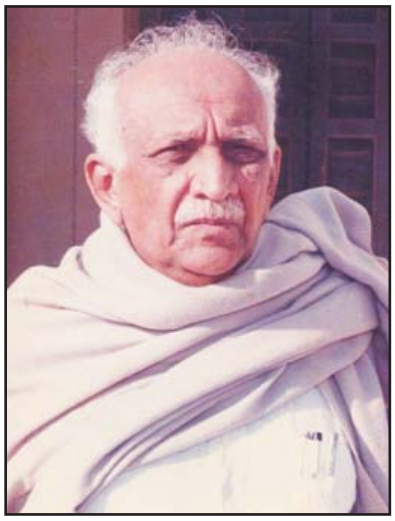


Fig 2.2(b): Manubhai Pancholi

The curriculum of the *lokshala* was based upon farming, cow breeding, cooperation, panchayat and rural society. It also vowed to remove untouchability, caste distinctions and aversion for physical labor.

The school made a set of crafts as the core of education and taught various other subjects with reference to and arising out of these core crafts – their theory, history, practice, economics etc. Correlation of crafts with academic subjects was successfully made. The concept of self reliance of the school was taken very seriously to success. In fact the word 'basic' in basic education was interpreted to mean those items without which no human society can exist. Thus food, clothing and shelter became the logically chosen priorities.

It is indeed exciting that the founders of the Gram *Dakshinamoorti* experiment chose the core crafts in their own original way. They decided to keep agriculture and animal husbandry as the basic crafts. The institution purchased two pieces of agricultural land and also bought a few milch *Geer* cows.

The Ambla school brought in the technologies related to agriculture, milk breeding, land reclamation and horticulture within the fold of farmers and helped improve production of chikoo, pomegranates, coconuts, mango, badam and drumstick. It also introduced new agricultural tools. The students became a part of this gigantic movement of land reclamation.

For the production of useful agricultural tools and their repairing Gram *Dakshinamoorti* also began an industrial school. The students were systematically taught welding, ironworking, carpentry and lathe works.

But the process of getting students into such work based school with no certificate or recognition was a unique adventure. Manubhai Pancholi himself got trained in animal husbandry and horticulture and went into villages and mobilized about a dozen students in the beginning. When these students went home the parents noted that they were substantially different from other students studying in the elitist schools. The students of *lokshala* were helpful to the parents and helped change the agricultural production pattern in their houses. Thus more and more parents started patronizing the school.

The school provided a unique opportunity to the youth to relate themselves to nature and also to the society. They all stayed in the *chhatryalayas* (hostels) and underwent a rigorous routine of daily life which 'simulated' a house. The students woke up at 5:00 AM and were involved in duties similar to household duties like sweeping, fetching and storing drinking water, cleaning latrines, dressing vegetables etc.

They had about two and a half hours of productive work every day followed by rest. Academic works were in the afternoon followed by games and sports, strolling, meals, prayer, studying, chitchatting, campfire entertainment etc.

The productive labour put in by the students was considered as the fees and the students had to pay no other fees. The school itself received a grant of Rs. 5,000 from the Bhavnagar state for creation of infrastructure. But the school pursued its aim of self reliance, expanded its agriculture over 150 acres of farms and started getting enough income so that it came to a position of refusing to accept government grant. Further the youth who were turned out by the school became seriously involved in the constructive programs of Gandhiji through a platform organized for the purpose : *Saurashtra Rachanatmak Samiti*. Some of these young men became ministers of the Saurashtra state and became supportive of not only mending their alma mater but also replicating the model though many more *lokshalas*. The story of how Nanabhai Bhatt himself was made a minister and became instrumental in spreading the movement is described in Chapter 6.

The basic traits of these schools were:

- "freedom, spontaneity and sense of responsibility, resulting from them
- total taboo on punishments, prizes, and any other form of fear or inducements
- freedom from the phobia of examinations
- plan of education with the pupil in the centre – paedocentric education
- teaching all along solely through the mother tongue as the medium of instruction
- place of crafts in education as an integral part of education
- giving an important place

Fig 2.2(c): Boys working in the kitchen

to fine arts in curriculum

- giving a place to games, sports, tours and travels, debates, play acting and extra reading on a status equal to other subjects
- making the national language Hindi as a compulsory subject in the curriculum
- keeping the Institution 'National' i.e, running it independent of the state government control
- co-education
- having teachers who have mastered pedagogy and psychology and teaching in conformity to the principles of pedagogy and psychology
- selfless, fraternal and friendly relations between the teachers and
- pupils insistence on using text-books prepared and published by the institution itself"[11]

The school's success in reclaiming barren uncultivable land into green fields imbued confidence in the minds of the people of Saurashtra – thus paving the way for future Lok Shalas doing similar reconstruction works in other backward pockets of Saurashtra.

2.3 Development of Nai-Talim at Jamia Milia

The emergence of Jamia Milia as a platform for swadeshi, swaraj and non cooperation has already been explained in section 1.7.2. The circumstances under which Jamia Milia had to shift to Delhi also have been indicated.

Fig 2.3(a): Commitment to reconstruction and self reliance

The institute after moving to Delhi had to undergo unimaginable hardships and sacrifices. Simplicity and self reliance through a work based life became its guiding principle. This indeed was an acid test for Nai Talim for which leadership was provided through Zakir Hussain.

Zakir Hussain evolved significant dimensions of Nai-Talim through the innovative education works at Jamia. A school was started where the following dimensions became the hallmark of the new curriculum.

- religious learning
- learning of arts and crafts
- earning while learning through trades involving physical work
- creative learning through interaction with nature
- social service and simple living

A set of dedicated teachers including Zakir Hussain, G Ramachandran, E J Kellat, Ms Gerda Philipsborn were foundational in shaping the personality of the students and giving leadership in the vocational direction. The educational process in Jamia was a remarkable success and could weather the storms through which the country had to pass through before and after independence.

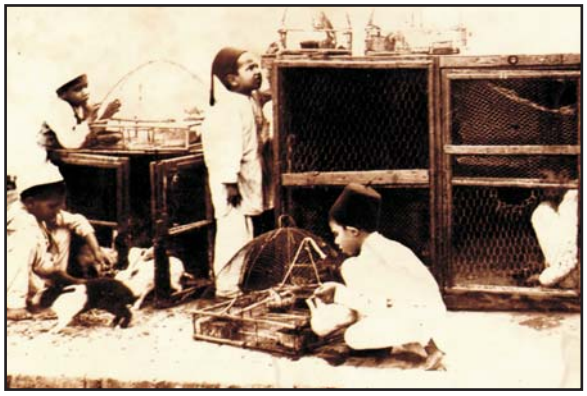


Fig 2.3(b): Learning through observations

Fig 2.3(c): Learning through doing

A Nai-Talim training school was started in 1938 in Jamia with a view to help the spread of Nai-Talim. In the first batch 27 teacher trainees from all

over India joined with Sayid Ansari acting as the Principal of the Training school. The training school turned out 106 teachers during 1938-44. It also offered refresher courses for 150 teachers of Delhi and 65 teachers of Himachal Pradesh. The teachers underwent practical training in :

- spinning / weaving
- gardening and farming
- cardboard and cartons
- wood work
- other trades of individual interest – like papier mache, clay etc.

Jamia gave great importance to a proper synergy between theory, work based learning and industry. **The aim of education itself was to transform the child into a good citizen endowed with social and ethical values and sensitivities**. Jamia campus also became a center for producing necessary text books for teacher training. Typical text books included '*Talim aur masle, Talim our samaj, Kathai, Kagaz banana*'.

For the purpose of practicing, a school with classes upto 4th standard was also created. Details have been already given.

The campus of Jamia also became a venue for providing 6 week training for supervisors and officials and the course had focus on supervision, direction, course material preparation, monitoring and evaluation.

About 500 such persons were trained for the benefit of Punjab and Delhi. The Jamia system allocated 50 percent time for practical training[12].

2.4 Thamna School and Vijaya Vidya Mandir of Gujarat

a) Thamna School : Due to the efforts of Narahari Bhai Parikh a village was sought to be identified in Gujarat to serve as a 'National School' and to be nurtured as a model for Nai-Talim. The choice fell on Thamna village of Kheda district having a mixed caste constitution and endowed with a spectrum of activities including agriculture and a variety of crafts. The village helped create a Nai-Talim model school, with the help of Government and Zilla Board, on September 21, 1938. Babal Bhai Mehta, who helped identify the village, became the lead person. The villagers were agreeable to the substitution of English with vocational trades. **The Board was persuaded to add one more year at the beginning so that children could start going to school at the age of 6 instead 7**. A suitable curriculum was also created and this model was adapted by the Bombay Board eventually in the name 'Thamna pattern'. The school

also made modifications in the proportion of time for practical work. For example in appreciation of the need for more time for the theoretical subjects in the higher classes only 80 minutes per day was kept for practice work in the higher level classes.

The public was in high praise for the Nai-Talim pattern since the personality of the youth was found to be significantly remoulded so that they could fit into the society and be more useful. The mothers felt happy that their sons who use to refuse to even to lift a *lota* were now willing to do any household chore without a murmur.

The following were found to be the impact on the students :

- the youth learned to appreciate cleanliness, peace, discipline, punctuality and team work besides helping others.
- with the freedom that the new system gave from rote learning the students appeared more full of life.
- the student's participation in games and exercise increased, resulting in the improvement of their overall health.
- the students became more useful at home and farm and more helpful to the parents.

A significant lesson learned from the Thamna project was that in schools situated in very poor environment the student should be enabled to earn as much as possible and the money should be paid to them since the homes they belonged to were semi starved. It was also found necessary to have adequate infrastructure and adequate area of agricultural land so that the earning potential could be maximized. The villagers of Thamna themselves understood this sensitive point. They pooled their resources and enabled the school to have 6 acres of agricultural land.

The Thamna school experiment left its imprints on the quality of life of the village. The villagers not only became interested in cleanliness, they also started adopting charkha as a home industry resulting in 78 homes starting to spin cotton. The school also adopted innovative methods of bringing knowledge into the village — particularly using the occasions of the festivals in innovative ways. The festivals were indeed used as occasions for communication. *Prarthana* was included a part of the festival where all the villagers participated. News readings were also included to build up people's awareness. The village notice board was used for 'the theme of today'.

b) Vijay Vidya Mandir, Rajpippla : With an ambition of bringing education into the Princely State of Rajpippla in the present day's

Bharuch District of Gujarat the State was approached by Gopalrao Kulkarni to create a model school in the village Avidya with a population of 2,700. The State readily agreed to the starting of Nai-Talim in 3 schools brought under the umbrella of Vijay Vidya Mandir for which it promised a grant of Rs. 5,700. The school started in June 1939. It adopted a 1+4+3 pattern (1 for kindergarten 4 for Gujarati based primary school and 3 for English based middle). It used spinning as the primary school vocation and spinning, weaving and gardening in the middle school. The school faced a number of difficulties and evolved innovative approaches to overcome the same. For example, the teachers were not having enough skills in crafts. Therefore the school trained 3 teachers, the first one to deal with spinning core skill, the second one to deal with mathematics and scientific aspects related to spinning and the third to deal with the social intricacies related to spinning. This school also pointed out the difficulties in achieving self sufficiency with less equipped set of teachers and less than adequate infrastructure, particularly when the numbers of students are more - compelling students to be organized into teams to take their turns for using the machines during the practical work. The non availability of equipments in adequate number reduced the work contact hours and the overall output.

The attitude of youth was changed significantly; they became sensitive to sanitation, enjoyed interacting and working with teachers, and became more helpful to parents. It was also found that the younger among the students more readily embraced production work and the older ones were slightly hesitant. In fact the boys in the English medium were found to possess an indifferent attitude. These were valuable lessons from a design point of view. The parents of Avidya became happy with the system and this led to the increase of enrollment in the school.

2.5 Certain other Nai-Talim School Experiments during this period

The following institutions, belonging to various provinces of India, came forward to shoulder the responsibility of training teachers for Nai-Talim at the same time developing model Nai Talim Schools related to the training schools.

a) Basic school of Andhra Jateeya Kalasala (Machlipattanam)

Being one of the groups spearheading the National Education Campaign of Gandhiji, the Andhra Jateeya Kalasala came forward to shoulder the responsibility of training teachers in Nai-Talim who were

deployed later in the basic schools of the region. It employed weaving and carton work in the vocational training.

In the basic school linked to the teacher's training program weaving and cane (rattan) work dominated. The school adopted a very innovative method of integrating home and school by settling the *Harijan* families involved in the rattan work inside the school campus itself. The relation of this educational society (which was part of the national movement) with the government however had its ups and downs. For example in 1940 the Madras education department came forward to approve the program and provide stipend to the trainees. However the political realities of 1942 resulted in the withdrawal of the stipend and prohibition of the deployment of the trained students in schools. In 1943 the recognition was formally withdrawn resulting in the closure of the teacher's training program.

b) Vedchhi Ashram

Vedchhi's Swaraj Ashram is known for its contribution to Nai Talim teacher's training (1939) and for its foundational work in creating a National School (Swaraj Ashram) in 1928 through Jagatram Dave and Chunibhai Mehta. The school was created in the midst of local tribal people with spinning and weaving as major crafts. The other activities for the students included cleaning, cooking, farming, tours, camps, group discussions etc.

The Vedchhi school, along with Gandhiniketan in South distinguished itself as one that spread the message of *Gramswaraj*.

c) Tilak Maharashtra Vidyapeeth

This institute also associated itself with the national education movement and started a training school at Loni, Pune district. It also created 4 village schools in the Saswad region near Pune.

d) Gandhi Niketan Ashram T Kalluppatti, Madurai

G. Venkatachalapathy, a young freedom fighter of 21, met Gandhiji in 1930 and was inspired to start the Gandhi Niketan Ashram in 1940 with the sole aim of rural reconstruction and of creating a model basic school as spelt out by Mahatma Gandhi.

In 1946 Gandhiji blessed two teachers of the Ashram, to launch this significant school experiment. The Basic Education experiment, under the inspiring leadership of Muniandi became successful in proving that we have to tailor education to the needs of the local community so that opportunities could be provided to students for learning not only in the classroom but also in the worksheds, farms and community.

Fig 2.5(d): Community spinning in T Kalluppatti

Soon after India became independent the Gandhi Niketan Ashram involved itself in community development, khadi and village industries. Development officials and activists from all over India were trained here to work at the grassroots. The Ashram also played a key role in the Bhoodan movement spearheaded by Acharya Vinoba Bhave.

The school, with the concept of student parliament etc, became a campaigner for *Gramswaraj*.

The school became a torch bearer of the movement of integrating education with area development and proved that students could prove themselves to be academically excellent while involving in massive activities of physical work and rural development related extension. Nearly eighty percent of the students are from economically and socially deprived families.

Very senior national leaders took interest in Kalluppatti which, along with Gandhigram near Dindigul (about 90 km North) became the key stations for Nai-Talim at school level and university level respectively. Dr J C Kumarappa spent his last years in this Ashram.

e) Kasthurba Gandhi Kanya Gurukulam, Vedaranyam, Tamil Nadu

Sardar A Vedaratnam Pillai, the veteran freedom fighter who took an active role in the historic Vedaraniam Salt Satyagraha (April 29, 1930) of South spearheaded by Rajaji. He continued to devote his attention to the constructive programs of Mahatma Gandhi. He started the Gurukulam in the year 1946 to educate the village girls and named it as Kasthurba Gandhi Kanya Gurukulam.

The school was one of the pioneers of Nai-Talim in Tamil Nadu, and continued with this education pattern till 1989. In the ambient provided by the ashram based on the sarvodaya philosophy the Kanya Gurukukam became a living and learning cooperative community. Today in the Higher Secondary School, there are 1,700 girls out of whom

600 share a community life.

Today the Gurukulam has under it wings the following educational institutions :

Fig 2.5(e i): Vedaranyam Salt March led by Rajaji

- Basic School
- Higher Secondary School
- Sri Thayumanavar Vidyalayam Middle School
- Teachers training school (offering Diploma in Teacher Education)
- Bachelor of Education College

The school is well known for its success in linking industrial production of a modern vintage with education with a view to make women economically self reliant. The following community enterprise units provide employment opportunities to the dependents of the gurukulam.

- Printing Press -Training and Production
- Electronic Unit / Training cum production Centre in TV Assembly
- Agarbathi Unit / Training cum Production Centre
- Dairy Unit / Biogas
- Hand Pound Rice
- Bakery training centre
- Radio / TV Assembly Training

Fig 2.5(e ii): Kanya Gurukulam

The trust, besides running a 'Home for the Destitute', also offers health

related services for the people of the larger neighborhood through their Siddha Dispensary (native medicine) and 'French Friendship hospital'. The trust's extension work involves village adoption and the associated social work.

f) Timbaktu Community : Education through environmental reconstruction (a modern example of a school devoted to environmental transformation)

The Timbaktu Community

The Timbaktu community is well known for its environmental reconstruction work and linking it to education. The idea at that time was to initiate an experiment in creating an agro-forest habitat. With this in mind, a 32 acre piece of degraded land in Chennekothappalli of Anantapur District in Andhrapradesh was purchased with a total personal fund of Rs. 1,10,000. This land was named Timbaktu.

The Alternative Education Programme of the Timbaktu Collective was initiated on 14th November, 1992, in the shape of a non-formal learning centre called Prakruthi Badi (Nature School) at Chennekothapalli. Today Timbaktu runs 3 day schools : Prakruthi Badi (the nodal school with classes up 10), Shyapuram Badi, and Venella Badi, besides its evening school at Chinnapeta and its residential school in Timbaktu.

Fig 2.5(f i) : Timbaktu Collective in 1992

Fig 2.5(f ii) : Timbaktu today

Skill based education

Half of the time in the school is dedicated for skills in craft and art. Children learn woolen embroidery, tailoring, embroidery, bag making, drawing, clay work, gardening, music, folk dance etc. The skill based learning makes the children more creative and become confident about self reliance through a livelihood skill. A lot of emphasis is placed on the traditional folk songs and dances of the local area. The children enjoy these activities and learn to value their local cultural heritage.

The school children play certain roles in the reconstruction of the degraded hills and forests in Timbaktu. The entire process of socio-economic and environmental transformation provides an ambient for the education of the children of Timbaktu. (http://www.timbaktu.org)

Note: Another remarkable example of a school devoted to social transformation is to be found in Bagvatulla Charitable Trust in Yelemanchali, Vizag (AP) created by the famous social activist Dr Parmeshwara Rao. The 'Balamandiram' scheme in the school enables the students to devote 1 or 2 days at the week end to go to the villages and work towards social transformation using powerful communicative techniques including folk medium.

g) Other schools that adopted Nai-Talim

There were many other groups also who created Nai-Talim Schools. The 'Rasulia Friends Circle' in Hoshangabad created two such schools in their neighborhood. Similarly the Wardha Talimi Sangh in Mysore created a school in a village called Tagadur with the help of teachers trained in Wardha. The Basic Education Work in Anugul, Orissa under the guidance of Nab Krishna Chaudhari and Manmohan Chaudhari was another note worthy example. However, for want of space their descriptions are avoided.

2.6 Lessons from the Nai-Talim experiment

Box 2.6 gives an idea how the various provinces and states of India performed in the Nai-Talim experiment. In the following subsections we enumerate the difficulties faced by the Nai-Talim movement both as a concept to handle and as a project to implement.

2.6.1 Nai-Talim : Hurdles posed by history

The core part of the Nai-Talim experiment was carried out during 1937-61. But during 1937-48 the basic education part received its inputs from Gandhiji himself – albeit in the midst of intense political activities

Box 2.6: **Nai-Talim in various states as on 1955-56**

SN	Province	No. of Buniadi schools	No. of students
1	Ajmer	475	26653
2	Andaman Nicobar	5	228
3	Andhra	658	64164
4	Assam	40	48315
5	Bhopal	97	4661
6	Bihar	2118	172008
7	Bombay	3670	1070830
8	Coorg	118	22099
9	Delhi	299	37266
10	Himachal Pradesh	86	6143
11	Hyderabad	189	22070
12	Madhya Bharat	442	55686
13	Madhya Pradesh	1130	150347
14	Madras	2409	634541
15	Manipur	1	101
16	Mysore	245	16156
17	NEFA	7	193
18	Orissa	385	23509
19	PEPSU	1	4222
20	Punjab	334	33651
21	Rajasthan	142	12110
22	Saurashtra	1742	159521
23	Travancore-Cochin	8	622
24	Tripura	44	8529
25	Uttar Pradesh	31898	2137827
26	Vindhya Pradesh	106	9634
27	W Bengal	496	59215
	Total	**47,145**	**47,80,301**

Reproduced from Shivdutt (2009) Nai-Talim: *Prayog, prasar evam parinam* p431

including the quit India movement, India's partition and finally the assassination of the Mahatma himself. The crucial period when the thoughts about the dynamics of the post-basic schools were finalized Gandhiji had to leave the scene.

In terms of implementation: barring one or two states, it was only at the level of basic school that experiments were carried out in the states ruled by Congress and in some of the organizations run by Gandhiji's own disciples / admirers. The remedial measures that were suggested on the basis of the above implementation of the Nai-Talim could not indeed be carried out to bring a second generation of Nai-Talim schools.

During the second phase namely 1948 to 1961 Gandhiji was removed from the scene. The basic experimental group at Sewagram was

diverted to help the rehabilitation process at Rajpura, Faridabad etc. The post basic school was carried out in the Sevagram Ashram instead of the village setting although the original vision was to integrate the post basic school with adult education, pre-basic school etc. in the village and to make it into a tool for rural reconstruction.

After Gandhiji there was only Vinobaji to guide the process besides the Aryanayakam – Ashadevi couple. But Vinobaji was neck deep in the Bhoodan *yagna* and the expectation was that Gramdan villages would bring in the ideal situation for implementing the Nai-Talim system by assembling the needed human resources in the form of the young and the adults of the village bound together in the rural reconstruction. Therefore the entire resources of the experimental centers were diverted to the Bhoodan movement with authority since by that time all the Gandhian movements had come under the single umbrella of Sarva Seva Sangh for which Vinobaji provided the stewardship.

During 1960-61 Aryanayakam and Ashadevi went abroad and other important activists in the experiment also took up various national and international responsibilities. Thus there was essentially no core team to carry on the experiment in Wardha. Whatever was done was in voluntary groups in Gujarat and a few other places.

In 1961 the country's attention was diverted by the Chinese aggression. The expected follow-up on the *Gramdan* villages could not really take place – except in certain innovative projects like ASSEFA at a later time (1969).

In the New Education Policy of 1966 Nai-Talim did find a place. But in terms of curriculum content it was given the status of SUPW (socially useful productive work). The National Education Policy of 1986 called for the "creation of the **rural university model**, on the Gandhian lines, to promote economic and social development at the grassroots level" in rural India. But no concrete scheme to revitalize the Gandhian Nai-Talim was implemented.

2.6.2 Nai-Talim : Lack of clarity of the basic concepts

The word 'basic'

As noted by Vinobaji, the word 'basic' to many meant the standards 1-5 or 1-8 whereas it meant certain fundamental core concepts in educational process itself whether it was primary education or for higher levels. Similarly many people took it as if the system was sought to be introduced for the rural population whereas it was meant for all the schools, whether rural or urban.

Problems with craft

Most of the people have understood craft as an appendix to the existing type of program whereas Gandhiji considered it a medium of instruction. He believed that through an adequate mix of crafts all the sciences, mathematics and other branches of knowledge could be communicated to the learner. The Jamia Milia experiment also brought art along with craft and established its importance in the making of the human personality itself. However in reality such a thing could not be realized as indicated by the study of Dr Pires: "in my opinion there is too much of routine activities in the craft classes in our basic schools with little or no access on creativity. The preponderant economic motive is largely responsible for the routine type of work repaired of the pupils. It is not uncommon to find all the pupils in a wood working class to be engaged in the same type of article for which the specification has been given by the teacher"[13]

Confusions related to English Medium

The Nai-Talim schools deemphasized English as a matter of principle and to some extent they were fanatic about it for valid reasons. But unfortunately the social perception was that without English the student will be prevented from entering into the 'class society'. It was also true that without English a lot of career oriented mobility was at stake.

In this context a very important remarked due to Acharya Kripalani is worth noting. He said as far as Nai-Talim is considered one should consider work as the medium of instruction.

2.6.3 Nai-Talim: parent's fears

According to Marjorie Sykes :

Dr K L Shrimali, the then Central Minister for Education, made a startling observation during the post-basic education review meeting in 1956. According to him the way recognition was granted by government had in fact resulted in accentuating class structures. There had grown up three types of schools, basic schools for the poor, high schools for the middle classes, public schools for the privileged and the resulting division was fatal[14].

Basic schools were 'recognized' by government only up to the fifth grade and, in practice were often treated as inferior. Village parents avoided them, if they possibly could, and sent their children to schools of the old type to give them 'better' chances of advancement. Indeed there was a suspicion that basic schools were a deliberate attempt by

the authorities to 'keep them in their place' and deny equal opportunity.

The failure to recognize even post-basic education as a qualification for college entrance meant that even parents who realised the value of Nai-Talim feared, with good reason, that if they sent their children to basic schools they would deprive them of the chance of higher education.

Further, joining the Nai-Talim Schools was to get into a trap since there was no mobility from the Nai-Talim system to the conventional schools.[15]

2.6.4 Nai-Talim : Hurdles in implementation

Non-availability of proper teachers

The teachers who were to play the basic role as custodians of the revolutionary concept of Nai-Talim could not become a role model (Naik, J P 82) since none of them could demonstrate either dexterity in the craft or the spirit of self-reliance. Finding motivated teachers was also very difficult.

As noted by Krishna Kumar (1999) many changes necessitated by Nai-Talim were not comfortable for the teachers. The need for working with hand was far more difficult compared to the original rote learning and memory based examination system that they were accustomed to. The Nai-Talim system needed the teachers to re-tune the instruction depending upon local resources and this was not easy as compared to the text book based routine teaching that they were used to.

The review meeting at Turki in 1957 also points out the non-availability of teachers as one major factor impeding the progress of Nai-Talim. In fact many of the teacher training schools churned out large number of teachers in short duration. Further the entry qualification of the teachers was the traditional SSLC etc. which had not given them a feel of what Nai-Talim would be and in short period of 6 months or one year or even two years it was too difficult to reculture them and also to endow them with a craft skill. The remedial measures like repeat training etc. could have been done but before such things could be attempted the Nai-Talim movement lost steam.[16]

Inadequate finance

It was not appreciated that the implementation of a work based educational system will need a much larger infrastructure (space, material, staff etc.....) and thus a much larger budget. Since the Gandhian belief was on self reliance based on craft based earning both by the teacher and students backed by the community the financial

aspect did not become evident. But since during actual implementation the salary of teachers was sought to be paid irrespective of his / her attaining self reliance through craft based earning the original calculations on the cost of education went haywire. Since the government's budget habits were always prejudiced against the rural sector the budget provisions were grossly inadequate. This clearly reflected on the quality of craft teaching as is evident from the story of Rajpippla School in section 2.4.

Total unpreparedness for post basic level

Since most of the experimentation following the Wardha declaration was on primary school level or up to 8th year of schooling the content and style of functioning of post basic schools were not experimented widely. The school at Segaon and Kumarabagh (Champaran) did carry out some experiments on the post basic school. But it was very inadequate for upscaling to a national level curriculum.

Unscientific implementation

Nai Talim aimed at preparing the pupils with a sense of social responsibility, with a desire for self improvement and love for manual labor. To permit such an adventurous task a conducive social environment is necessary. But in reality only a few regions of the county had the required ethos (and indeed in these regions Nai Talim had a greater level of success). The 1960s saw the country in a warlike situation and also saw, after a series of famines, the policy / approach of mechanization of agriculture and industrialization mimicking the so called developed countries. Under these circumstances the voice of educational ideologies based on long range peace and economy of permanence could not be heard loud. In fact even the necessary aptitude test to enter into Nai-Talim was not carried out and what resulted was a very crude version of Nai-Talim. In fact what was taught was not basic education but an additional craft after doing the normal syllabus.

3

THE NATIONAL COLLEGE MOVEMENT

The movements to wriggle out of the Macaulay system of education during the later part of the 19th century and earlier part of 20th century have brought in many innovations. The approach was sometimes religious and sometimes political but had liberation as its underlying theme. The entry of Gandhiji in the national educational movement and his bold initiatives in starting national universities and colleges provides a prelude to the Nai-Talim movement and the subsequent movement of Rural Institutes. The most active period under consideration is 1870s to 1930s.

3.1 National Colleges / Vidyapeeths that preceded the rural institute experiment

History reveals that during the period 1857 to 1920 there were efforts through a number of enlightened groups to formulate educational frameworks that could undo the damage caused by the educational system of Macaulay. These efforts were part of Indian liberation in some way and could be classified, according to their aims into the following three streams :

- religious and spiritual revival
- revival of economic prowess and
- political liberation

In the following we highlight some of the important institutions.

3.2 Institutions related to religious / spiritual renaissance movements

3.2.1 Gurukul Kangri (1902)

Gurukul Kangri was one of the most controversial and radical attempts of making a school as a nucleus of national regeneration, leading to complete reconstruction of society and finally allowing India to rise again to 'the position of the queen of the civilized world'. The reaction was also due to the following defects of the Macaulay system of education :

Fig 2.3.1: Gurukul Kangri

1) cultural alienation due to the English language based curriculum which inculcated contempt for Indian culture
2) complete negligence of vernaculars
3) insufficient space for physical activities
4) lack of practical and technical education and
5) lack of moral and religious instruction.

Many concrete steps were taken by various religious platforms to create a modern (incorporating science as well as English) education with emphasis on cultural heritage.

Swami Dayananda had a radically new vision on education. He declared that education should be the right of even women and *sudras*. The educational system proposed had the following characteristics :

- strict observation of *Brahmacharya* (leading to the separation of boys and girls)
- education should not be merely intellectual but should have physical and spiritual aspects
- absolute equality among students 'be they princes or sons of paupers'
- special relationship between teachers and students and avoidance of external impacts including that of children's parents.

The Dayanand Anglo Vedic high school was the initial attempt and gave prominent role to English at the cost of Sanskrit and religious education. This led to Lala Munshiram campaigning for the concept of Gurukul. In 1902 Gurukul Kangri was launched as a high school with 53 *Brahmacharis*. A college section got started in 1907. The Gurukul Kangri offered a 14 year program in which 10 years were spent in the school and 4 at the college level. The curriculum focused on Sanskrit and Vedic literature but proper foundation were laid for English and Sciences also. Later courses in agriculture and traditional medicine (Ayurveda) were also introduced and taught through the medium of Hindi. The degrees awarded by the Gurukul Kangri had no recognition in the employment market but people were not in favor of dovetailing into an occidental system although it offered career opportunities[17].

The *Gurukul* founded a *Kanya Gurukula Mahavidyalaya*, (1922) in Dehradun for the upliftment of women. Gurukul Kangri Vidyapeeth was recognized as a Deemed University in 1962 by the University Grants Commission of India.

Note: *Gurukula* became the focus of certain future universities too. A typical example is Dev Sanskriti Vishwavidyalaya, Haridwar (2002), which was inspired by the *Gayatri Parivar*. (Details in chapter 8).

3.2.2 Darul Uloom Deoband (1866)

Darul Uloom is an Islamic school founded in 1866 in Deoband, a town in Saharanpur district of Uttar Pradesh, India. The institution intended to bring in an education system which could be an alternative to the British Education. Its nationalistic orientation is clear from the fact that its students participated in the meeting of the *Jamiat Ulema-e-Hind* at Calcutta, in 1926, and supported the call for complete independence of India from the British rule. Indian National Congress was to declare complete independence as its goal three years later, in its session at Lahore. An eminent theologian and freedom fighter who laid the foundation stone of Jamia Millia Islamia at Aligarh in Northern India in 1920, Maulana Mahmud Hasan, popularly known as Shaikhul Hind (leader of India) was the first student of Darul Uloom Deoband. Thus the seeds of nationalistic movements that were sown in Deoband sprouted in various other forms and institutions.

3.2.3 Quami Vidyapeeth

Lahore Quami Vidyapeeth was founded and nurtured by political leaders like Bhai Paramanand and Lala Lajpat Rai who had their links with Arya Samaj. Later at the insistence of Gandhiji and Lala Lajpat Rai, Bhai Paramanad became the Chancellor of the Quami Vidyapeeth.

Freedom fighters like Bhagat Singh and others became his students.

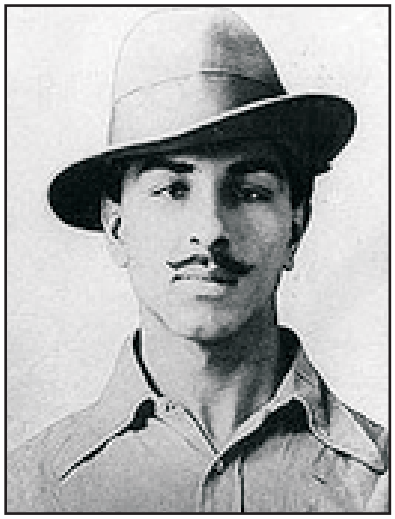


Fig 3.2.3: Bhagat Singh - a student of Quami Vidyapeeth

Gandhiji addressed the convocation of Quami Vidyapeeth held in December 6, 1924. Gandhiji told the students to "always keep in view the goal of *swaraj* for their country, whatever line of work they might wish to take up".[18]

Referring to the evil designs of Macaulay's system of education Gandhiji reassured the audience that "India was an age-long civilization. It was, therefore, impossible to enslave them for all time. Continuing, he said that he had been seeing for 40 years the results of the current system of education. There was a time when he was himself infatuated with this system and had helped several persons in South Africa in being called to the Bar. But he was disillusioned....."

Referring to an American writer Gandhiji urged that "the future lay with those nations whose sons and daughters realised the dignity of manual labour and treated it as part of their educational system. Tolstoy called it 'Bread Labour' ".[19]

3.3 National Colleges

The Congress session in 1905 at Calcutta resolved, among other things, to support the boycott movement in Bengal, the *Swadeshi* / Self-Government movements and the protest to the existing Education Policy of the Government. As a follow up of the last theme it exhorted the people to take up national education.

A number of national institutions sprang up in cities like Calcutta, Patna, Ahmedabad, Aligarh, Delhi, Benares and Lahore. Most of them became active centers of various aspects of liberation struggle like self-government, non-cooperation, *swadeshi*, boycott, protest against English etc. These activities, started even before Gandhiji, were indeed part of the national liberation movement. However it was Gandhiji who gave a decisive thrust as indicated in 3.4 by taking a shrewd decision to

establish a number of universities as alternatives to the existing British run Universities.

3.3.1 National Colleges for political awakening

The example of Bengal National College

The Bengal National College at Calcutta was established by NCE: National Council of Education (constituted by patriotic Bengali leaders including Rabindra Nath Tagore) in 1906 with Aurobindo as its principal. This college was devoted to humanities disciplines to be taught in Bengali as far as possible. However due to the pre-occupation of Aurobindo in his journal *Vande Mataram*, besides his political activities, the college declined in its power to attract students and ultimately closed down in 1917.

Annie Besant

Similarly Ms. Annie Besant who was a theosophist laid the foundation for the Central Hindu College (1898) in Varanasi and this in turn helped the emergence of the Banaras Hindu University (1916) under the leadership of Madan Mohan Malavya.

Annie Besant had a clear perception of what must be our national education :

> "It must be controlled by Indians, shaped by Indians, carried on by Indians. It must hold up Indian ideals of devotion, wisdom and morality and must be permeated by the Indian religious spirit rather than fed on the letter of the creeds. That spirit is spacious, tolerant, all embracing and recognizes that man goes to God along many roads and that all the prophets came from him.
>
> National education must not be separated from the homes of the nation. The ideals, the interests, the principles, the emotions of the one must be those of the other. For the nation is built out of the families; and present opposition between the home and the school must cease. The national education must meet the national temperament at every point, and develop the national character."[20]

She went on to establish the Woods National College at Madanappalle, Rishi Dayanand National College in Lahore, which moved to Bombay after the partition in 1949 under the management of Hyderabad Sind National Collegiate Board.

Annie Besant's plan was to create a network of colleges representing the 'Indian vision' and have them served by the 'National University of India' at Adayar which she established in 1917 with Rabindra Nath

Tagore as the Chancellor. The University had departments of Agriculture, Science, Literature, Commerce and Teachers Training. George Sidney Arundale took over as the Principal of the Teachers Training College in the University. The University worked for six years, but during this brief life time it sent out graduates fully imbued with the spirit of service and sacrifice.

3.3.2 National Colleges with an eye on economic renaissance

Bengal Technical Institute

Parallel to the Humanities oriented Bengal National College described above the Bengal Technical Institute was also set up by the NCE in 1906 and aspired to bring in a seat of technical learning in India comparable in standards to the best in the world. This was well subscribed by the students and was developed amidst sacrifices and hardships. It managed to introduce innovative technology degrees like Chemical Engineering for the first time in India. Eventually the Bengal Technical Institute got transformed into the famous Jadavpur University in 1955.

The case of Andhra Jateeya Kalasala, Machlipattinam

The Andhra Jateeya Kalasala, was established in 1910 in Machlipattanam by K Hanumanth Rao, Dr B Pattabhi Sitaramayya and Nutnuri Krishna Rao. It was unique in visioning an alternative educational system to not only empower the Indians politically but also to help India emerge technologically and bring back its lost industrial prowess.

The college dealt with varied and composite courses of instruction in literary, scientific, artistic and industrial subjects. Interestingly it started instruction in mechanical engineering, carpet weaving, drawing and painting in addition to general education.

The institution had the lofty ideal of '**equipping youth for the struggle of life and enabling them in the near future to solve various problems that the nation has to face**'. The farsightedness of the college made it a great attraction for students from all over the country. More interesting is the fact that the government of the time also got attracted (despite the fact that the national college movement was in a sense against the British Government) and came forward to provide recognition and support during various periods. In fact the recognition and monetary supports got terminated whenever the government found the staff or students to participate in the non-cooperation movements etc. and indeed this happened many times.

The college was encouraging the use of vernacular and was making

efforts towards instruction in it – as is clear from the statement of objectives of the institution: "It is our aim to prepare for the day when we can give up the use of foreign tongue for the acquisition of knowledge when the vernacular of our own country are much nearly related to one another than they are to a foreign tongue".[21]

3.4 The Vidyapeeths established by Gandhiji

3.4.1 Gujarat Vidyapith

Gandhiji established the Gujarat Vidyapith on October 18, 1920 with a view to liberate the Indian youths from the shackles of British colonial educational system, propounded by Lord Macaulay[22], and equip them for the task of national reconstruction. In a sense it was to realize his dream on education as propounded in his 'Hind Swaraj' (1909). He became its life-long Chancellor. He started it without a Government charter. The Gujarat Vidyapith affiliated institutions, colleges and schools and its strength became 30,000 in 1923. The Vidyapith stopped functioning temporarily during the civil disobedience movements of 1930 and 1932 and the Quit India movement of 1942. The students and faculty members participated actively in the freedom struggle, many of them courted arrest. After Gandhiji, Sardar Vallabhbhai Patel, Dr Rajendra Prasad and Morarji Desai adorned the post of Chancellor of the Vidyapith. The Government of India declared the Vidyapith as a Deemed University in 1963.

3.4.2 Kashi Vidyapith

It was the visionary philanthropist Shiv Prasad Gupta of Varanasi who created Kashi Vidyapith along with Mahatma Gandhi in 1921. He drew his inspiration of an institution free from government aid or interference from a similar one in Japan which he visited in 1913-14. This fitted with Gandhi's urge to create a set of national educational institutions free from the shackles of the then British Government. Students joining Mahatma Gandhi's boycott call took admission in the Vidyapith.

Bhagwan Das became the first Vice-chancellor of Kashi Vidyapith. Great persons like Mahatma Gandhi, Dr Bhagwan Das, Lala Lajpat Rai, Jamuna Lal Bajaj, Pt Jawahar Lal Nehru, Babu Shiva Prasad Gupt, Acharya Narendra Dev, Krishna Kant Malviya, P D Tandon were associated with the first board of Management of Kashi Vidyapith. It created patriots like Chandra Shekhar Azad, and a number of eminent politicians like Lal Bahadur Shastri and Ram Krishna Hegde.

The functioning and directions of Kashi Vidyapith were in line with its objectives :

- Development of Indian civilization and culture based on spiritualism
- Enhancing homogeneous intermingling of all the sections of Indian society
- Enhancing coordination among different thoughts and cultures
- Propagating the notion of independence and patriotism along with the feeling of brotherhood and the urge to serve mankind
- Enabling ancient and modern development in the fields of various disciplines of learning, sculpture, science, technology etc

3.4.3 Bihar Vidyapeeth

Bihar Vidyapeeth was established by Gandhiji with the support of Dr. Rajendra Prasad and Maulana Majharul Haq in 1921 at Patna. Gandhiji laid the foundation stone on 6th February 1921 of the Vidyapeeth in the Sadaquat Ashram on the Patna-Danapur Road. The ashram was established by Majharul Haq when he was approached by students of the Patna University desiring to support Gandhi's call to boycott Government run institutions. Dr Rajenda Prasad was the Vidyapeeth's Vice Chancellor from 1923-27. He withdrew his sons Mrityunjaya and Dhananjaya from Government run colleges and admitted here. Jayaprakash Narayan who left the Patna College following Gandhiji's call to boycott the British education came and joined the Bihar Vidyapeeth. After the Chauri-Chaura violence the Vidyapeeth disintegrated, and the students went back home. After the Vidyapeeth become non-functional JP looked for other Vidyapeeths. When he learned that some of the American Universities offered the opportunity of earning while learning (as if in sympathy with the Gandhian principle of work based education), he proceeded to America for further studies.

Dr Rajendra Prasad was arrested from the campus in 1942 during the Quit India movement. He as a Vice Chancellor lived in a thatched hut in the campus. His attachment to the University was so much that even after relinquishing his Presidentship in 1962 he came back to occupy his dilapidated hut in the Sadaquat Ashram which was improvised and made livable through the efforts of Jayprakash Narayan.

3.4.4 Tilak Maharashtra Vidyapeeth

Tilak Maharashtra Vidyapeeth also traces its origin to the nationalist revolt to the British Education. During July 1920, Lokmanya Tilak came

to Bombay and stayed at the Sardar Griha where he was visited by Gandhiji, Shoukat Ali and others to discuss the political developments. But Tilak died soon thereafter, on August 1, 1920. According to the directions of Gandhiji, a Vidyapeeth was established in 1921 in the memory of Lokmanya Bal Gangadhar Tilak, 'the father of Indian unrest' and an advocate of National Education. The establishment of the Vidyapeeth was aimed towards imparting 'National Education' conceived by Lokmanya Tilak in his four-fold formula besides Swaraj, Swadeshi and Boycott.

The Vidyapeeth made a substantial contribution during the freedom struggle, and continued to provide training in Sanskrit, Ayurveda and Social Sciences. The Vidyapeeth's efforts in implementation of Nai-Talim in the school level has already been discussed in section 2.5. The university played a vital role in non-formal education too. The Vidyapeeth was awarded deemed university status in 1987. A number of national leaders were associated with the university from its beginning.[23]

3.4.5 Jamia Milia Islamia

This has been dealt with in 1.7.2 and 5.4.

3.5 The momentum created by the movement

Gandhiji's intervention in the movement of national education was indeed part of his historic non-cooperation movement launched from August 1, 1920. Gandhiji convinced the congress to resolve boycott of Councils, Courts and Colleges – since he considered these three 'C's served as a lever for the Britishers to perpetuate their evil design to enslave India.

The response of the nation to the boycott of the colleges and schools was massive. In the first month, 9,000 students left schools and colleges and joined more than 800 national institutions that had sprung up all over the country – thanks to the congress inspired work done during 1906 to 1920 by the various nationalist groups and earlier through religious / spiritural movements. The educational boycott was particularly successful in Bengal under the leadership of Chitta Ranjan Das and Subhash Chandra Bose. Punjab, too, responded to the educational boycott and Lala Lajpat Rai played the leading role. Other areas that were active were Bombay, UP, Bihar, Orissa and Assam; Madras remained lukewarm.[24]

Almost all the major cities and towns of India had national colleges : for

example the National college in Tiruchirappalli was established in 1919 evolving from a high school founded in 1886 and the National college in Bombay established in the 1920s. Similarly nationalistic educational societies were set up in Nagpur, Bangalore etc.

The magnitude of this alternative educational system through national schools, colleges and Vidyapiths was indeed formidable. As indicated earlier the Gujarat Vidyapith alone was able to affiliate a student population of 31,000. Still more colleges and schools came into being after the launch of non-cooperation movement as is clear from the table from "Gandhi and Mass Movements"[25] by S R Bakshi :

Table 3.5 : National Schools and Colleges Opened During the Non-Cooperation Movement

Province	Institutions	Scholars
Madras	92	5072*
Bombay	189	17100
Bengal	190	14890
United Provinces	137*	8476*
Punjab	69	8046
Bihar & Orissa	442	17330
Central Provinces	86*	6338*
Assam	38	1908
NW Frontier Provinces	4*	120*
Minor Administrations	10	1255

(* as of July 31, 1921)

In fact the national colleges and schools also contributed to the success of another theme of the non-cooperation movement namely boycott of British clothes. The import of British clothes indeed fell to Rs 57 crores in 1921-22 from its earlier figure of Rs 102 crores in 1920-21.[26]

4

RURAL UNIVERSITY: MODEL AND IMPLEMENTATION PLAN (1948-56)

The present chapter outlines the emergence of the rural university model as a part of the report (1949) of Dr Radhakrishnan committee. It also traces the implementation plan due to Dr Shrimali Committee (1956).

4.1 Dr Radhakrishnan Commission

The University Education Commission headed by Dr Radhakrishnan was set up on November 4, 1948 by Government of India. The aim was to visualize the educational system for the independent India. The committee consisted of national and international experts in educational planning. The list of experts and the terms of reference of the committee are presented in Annexure 2.

It was a matter of sheer coincidence that among the 11 members of the committee there were experts like Dr Zakir Hussain, Dr John J Tigert and Dr Arthur. E Morgan who had a thorough background in rural education. The former was the architect of Nai Talim along with Mahatma Gandhi (as the Chairman of the Hindustani Talimi Sangh, and Vice Chancellor of Jamia Milia Islamia and Aligarh Muslim University). Dr Morgan was an exponent of work-linked education (as the President of Antioch College), cooperation based communities (as the Chairman of the Tennessee Valley Authority) and familiar with the American revolutionary agricultural education initiatives like 'land grant system'. Dr. Tigert was the Commissioner of Education of US, and President of the Florida University and a noted education reformer. The other members of the commission also were eminent scientists and educational administrators.

The report (submitted in 1949) covered the entire spectrum of

education in 19 chapters [annexure 2b]. A significant innovation was the proposal on Rural University in Chapter 18.

The committee argued that since 85 percent of India's rural population was yet to have a workable educational system the rural sector should be allowed to have its own innovative pattern uninfluenced by the existing models of the Indian urban universities or universities of foreign origin. The details of the vision are explained in the next section.

4.2 An outline of the Rural University model proposed by the Radhakrishnan Committee

The objectives of the Rural University model were :

i. The new education should reverse the prevailing scenario where the talented youth leave the villages for higher education never to return to the village again to a situation where the students would identify themselves with the village community and act as its servants and leaders thus helping it to evolve in quality.

ii. The new education sprinkled with liberal education content should enable young people (from all stratas of society) to identify avenues of ventures that are indeed challenging.

iii. The new education should help the evolution of 'leadership' where the educated ones are able to provide leadership to the society through their life in 'lead-action' as opposed to the existing trend where education is able to create only 'ruler-ship'.

While building on a model the commission had the following three images:

a) The successful model of Danish People's College which helped transform a defeated country like Denmark in its cooperative emergence into a community of value-based prosperity.

b) The model of Nai Talim formulated by Gandhiji through 25 years of intensive experimentation.

c) The land grant model of American agricultural and technical education.

4.3 Details of the Rural University Model

4.3.1 The Rural University vs the rural region

The Rural University is a region based concept. It is a three tier system involving the Rural University, the Rural Colleges and the school system. Firstly each Rural University will be associated with a region. It will have a satellite of 'rural institutes / colleges' each located in the sub-regions

around it. Each of the rural college will have a satellite of rural schools around it. The schools at the bottom of the tier will be run using the approach of basic education (Nai Talim). Regarding duration of the school, undergraduate and postgraduate studies the commission gave the following recommendations:

"8 years for basic education,

3 or 4 years for post-basic or secondary education,

3 years for college,

2 years post-graduate university work for the master's degree.

An alternative distribution of time would be 7 basic, 4 post- basic, and 3 for college".

Each of the levels had the following role in the development of the rural sector.

4.3.2 The Basic School

"The aim of the school should be to help the student to most effective living, so far as the educational resources justify preparation".[27]

The report does not deliberate much on the how of it – perhaps since Hindustani Talimi Sangh was fully dedicated to the task of its formulation.

4.3.3 The Higher Secondary or Post Basic School

The higher secondary will be a "continuation of the basic education programme except where there are good reasons to the contrary, the rural secondary school should be a residence school, with the pupils living in hostels, or if feasible, in such houses as would be suitable for good village life. The grounds and streets should be planned, and the buildings planned and built, as nearly as possible like a well-planned modern village. The entire setting should be an example to the students of what their own villages might be like. Secondary school education should not make boys and girls content with living in the villages as they are. It should, however, make them familiar with practical ways of creating new villages, within the reasonable financial and social resources available. The school village should be an example of what is desirable and practical in village planning, construction and operation".[28]

The overall vision of post basic education as conceived by the Radhakrishnan Commission had the ambition of transforming the villages of that time into quality habitats. Since it was a gigantic national project resources definitely stood in the way. The approach therefore

was to kill two birds with the single stone of 'work based education' – here the work will be indeed the work related to the reconstruction of the village.

A conflict however is likely to arise : is the process of living in a quality school village likely to make the youth dislike their old home and villages and thus push them out of their villages? If the school village is to be built by the team of teachers and students where will they stay during the process of building? Is it at all possible to engage all the students and is it indeed possible to provide hostel to all the students?

The practical solution will be dictated by the circumstances. For example living at home during the process of construction of the school village is always possible. As far as the problem of alienation or otherwise of the youth is concerned the overall activity environment should be created in such a way that the student '**should be imbued by his school experience with a desire to improve his village, not to escape from it**'. As far as the question of providing such work and shelter opportunity for large numbers the commission had its vision expressed in the following words (which indirectly hints on the implications in terms of resources) :

> "Small units of 150 to 200 students will be far better than mass schools of many hundreds. A school for 150 students should have probably 30 to 60 acres of land, depending on circumstances. Perhaps 10 or 15 acres of this should be for school house, hostels, homes for teachers, playgrounds, workshops and industrial sites. The rest should be for agriculture, forest and pasture".[29]

Equal time could be planned for work and study. But since the work is devoted to real life construction or reconstruction the time management for work has to be favorable towards such achievements. For example, the concept of work weeks could be considered. When the students reach the last stage of their study the concept of internships could be so arranged, for periods up to a few months so that the students could have the opportunity of working with master craftsmen and in challenging work situations with a potential to inspire and guide the young citizens in the choice of his / her future career / vocation.

The students in the post basic stage should have the opportunity to have more and more of the standard knowledge-based courses so that they could transcend the experience given by the concrete work so far into the worlds beyond their immediate vicinity. Such fields of knowledge should also help them to understand the theory behind the processes and activities they have been involved.

The students should have exposure to a good quantum of 'liberal education' so that their habits and attitudes are shaped to liberate them to possess the power of critical enquiry and in general to acquire a scientific temperament. Such an exposure would empower them to live a life of honesty and openness. Certainly much of these attributes are not acquirable through books but only by living in the community of a carefully selected team of teachers.

Having been brought up in the environment of an educational portal with an inherent goal of self reliance it is but natural that the youngsters passing out would also acquire the same spirit of enterprise and self reliance. However the process of synergizing the growth of the youth with a general overall development scenario of the county could take note of the two important sectors: service sector and industrial sector – besides agricultural sector in which they are either well trained at home or well exposed in the school farms.

A number of persons are needed to work as nurses, health advisors, and agricultural extension workers. However, very few would like to really live in the village and take up such work. Similarly running a rural clinic or a rural library or agri-services or cooperative bank also would need manpower with special attitude and skill.

Similarly there is a very great scope for bringing in industries that are presently in urban periphery into the midst of villages. This indeed is possible if a decentralized approach is adopted to the process of industrialization. This is also viable since the needed raw material, the workforce and the consumers are available in the villages. The demand is for suitably trained human beings who are willing to emerge as industrialists but with a difference. Only those persons will be able to build up themselves as industrialists while at the same time benefitting the rural sector if they have sufficient social sensitivity and a mind that relishes in working for the overall benefit of the society.

In the prevailing environment of pessimism and gloom the rural university has the formidable task of building up an environment of hope and development. The commission's intent could be summarized through its own words : "to give the villager a picture of a good life, with health cleanliness, variety of occupation, place and time for recreation, and a feeling that his hopes may be fulfilled, and the energies of the people will make a new rural India, a fit and fine dwelling place for a great people".

4.3.4 The College and University Levels

The role of the rural university is to take charge of the development of

the region where it is located and to do so for each sub region using the Rural College in the said sub region as a center of action. This center in turn will carry on the reconstruction activity of the region with the help of the post basic schools and the basic schools. The rural college is also to have work and study in equal proportion. Since life in the villages had dimensions of social, economic, political and governance aspects the understanding of which needed all the disciplines of knowledge it was found desirable to have all such disciplines of knowledge seated in the rural university system. With the needed disciplines of knowledge in place there was expertise and working resources to handle prominent avenues of challenges needing various knowledge domains. For example :

- education – administration, leadership, extension etc. in all levels of learning
- agriculture – production, marketing, breeding, cooperatives, extension, research, planning
- industries – machinery, processes, innovations, business management, linkages

The committee considered as an index of success of rural university the number of rural professions it can shape up. Its conviction was : through proper organization and with the blend of science, technology and management the rural sector can create its own brands of professions. A typical example was the transformation of a work like scavenging into a highly dignified profession called sanitary engineering. By way of illustration the committee cited five technical directions :

- water control
- temperature control
- chemurgic engineering (preparing industrial products from agricultural raw materials)
- ocean production and
- mineral processing.

It also listed the following seven managerial and applied technology areas :

- rural industrial counseling,
- public administration,
- social welfare,
- land and village planning,

- social engineering,
- rural sociology and
- anthropology.

It was expected of the rural university that it will help build a vision of a democratic society with a new social order governed by equity. It was also expected to help preserve the healthy traditions of the society under its jurisdiction and also to build up newer traditions so that with the exercise of professional responsibilities life becomes purified, enlightened and ennobled. For all this to happen, the fundamental need is that of an active mind with the capacity of critical inquiry. To this end the university should be the custodian of all knowledge. But at the same time it should bring the knowledge to action at the grass roots by serving as a point of convergence of governmental schemes, people's expectations and professional potentials.

4.4 Shrimali Committee Report

4.4.1 Introduction

Dr Radhakrishnan's was the first educational committee of independent India. It took stock of the reality prevailing then and came up with an approach for the right type of educational models suitable for independent India. The rural university model was a grand vision and model built on the concrete experiences of Nai-Talim, the Scandinavian Folkehøjskole and the land grant university system of USA. The report however did not provide a roadmap for implemention in the Indian context. Such a plan of implementation needed to be worked out.

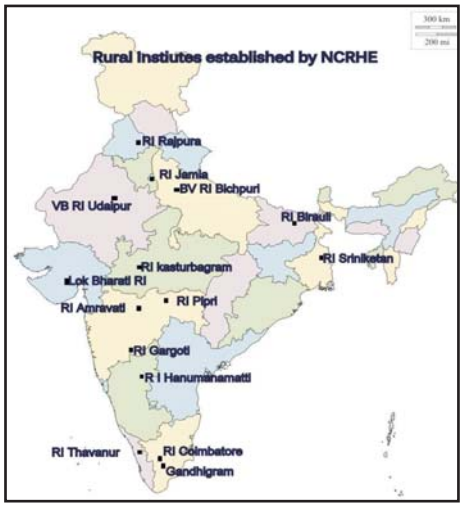
Although the country entered into plan based development since 1951 the educational plan could not become the subject matter of the first five year plan (1951-56). The reason was its preoccupation with the gigantic problem of rehabilitation of refugees and its priority to agriculture. It was only in the second plan (1956-61) that space and funds for educational reforms could be provided.

In the meantime a special committee was set up under the chairmanship of Dr K L Shrimali in October 1954, with L K Elmhirst, L H Foster, and J C Mathur as members to propose a concrete plan of action. The committee submitted its report 'Rural Institutes: Report of Committee on Higher Education' in 1956. Dr K L Shrimali, by now the Central Minister for Education, gave full thrust to the implementation of the Rural University concept. The terms of reference, and the summary of recommendations have been presented in Annexure 3.

5

THE RURAL INSTITUTE EXPERIMENT (1956-1976)

Consequent on the recommendations of the Shrimali committee 15 rural institutes were sanctioned in two phases – 10 during the second five year plan, and the rest during the third five year plan. Since the Sriniketan Rural Instiute became part of the Viswa-Bharti Viswa Vidyalay within a few years after recognition as Rural Institute the list is basically considered as 14. The present chapter provides details of the development of these 14 campuses. The Sriniketan institute is described in brief to highlight the distinctive approach employed by Gurudev Tagore. Further since the LokBharti Rural Institute is the only one which attempted almost all the stages of the building up of a rural university its details are presented more exhaustively as a separate chapter. (Ch 6)



5.1 Gandigram Rural Institute, Tamilnadu

Gandhigram Trust

The Gandhigram Rural Institute is the only institute, out of the 14 rural institutes created on the recommendations of Shrimali Committee, which retained its autonomy and further attained the status of a Deemed to be University. The story of its development is intimately related to that of two eminent social workers : Dr T S Soundaram (daughter of T V Sundaram Iyengar of TVS) and Dr G Ramachandran.

Dr Soundaram was a cabinet minister of education in the Nehru Ministry and introduced, during her period, concepts like 'free and compulsory primary education', and 'National Service Scheme'. She was elected twice as MLA in Tamilnadu, and once as MP Similarly Dr G Ramachandran served as minister of health in the Travancore State. He also was the Chairman of All India Khadi and Village Industries Commission (KVIC) and many other national committees. During independence struggle he went 11 times to prison and was assigned crucial tasks by Gandhiji, who chose him as one of his close disciples.

Soundram was married to a medical doctor at her teen age. Her husband died while serving the people during the outbreak of plague in Madurai and before his death he persuaded Soundaram to continue his service to the people. Soundaram, while pursuing her medical studies in Delhi, became intimate with Sushila Nayyar (sister of Pyarelal, Secretary of Gandhiji)and through her got introduced to Mahatma Gandhi. G Ramachandran belonging to a wealthy family from Neyyattinkara, near Trivandrum gave up his original plan of further studies abroad when he listened to a lecture of Rabindranath Tagore in Trivandrum. He joined Shantiniketan as a student and was deputed by Tagore to go to Delhi and serve Gandhiji at Dilkush in 1921, during the latter's famous "21 days fast". His dialogue with Gandhiji regarding Gandhiji's stand on machines became historic. When G. Ramachandran completed his studies Tagore sent him to work with Gandhiji. After undergoing thorough training in Khadi and Village Industries he had the unique opportunity of helping the nurturing of Jamia Milia Islamia as per the wishes of Gandhiji. He had his Khadi related assignments in Tiruchengode (with Rajagopalachari) and took part in the Vedaranyam Salt Satyagraha. He became intensively involved with the freedom struggle, Nai Talim and various other constructive programs of Gandhiji. Dr Soundaram and G Ramachandran became known to each other and their marriage was solemnized by Gandhiji in Wardha (November 1940) – since it had the twin distinctions of widow-remarriage and inter-caste marriage.

Gandhigram Trsut

Dr T S Soundram, founder of Gandhigram, sells Khadi

Siddha Ayurveda Production Unit under Laxmi Seva Sangh (Gandhigram Trust)

Common Facility Centre for the Carpenters

Handicrafts training in the Children's Home (Sowbhagya Illam) of G Trust

Sanitary Napkin Unit of Gandhigram Trust

Natural dyes research of Gandhigram Trust has led to the formulation of more than 130 shades (Gandhigram Trust received the Award for best work in rural industries for 50 years)

When Kasturba passed away Gandhiji involved Soundaram in shaping the Kasturba Trust activities in South under the guidance of Dr. Muthulakshmi Reddy. The activities on women and children started in Chennai and its suburbs. Gandhiji encouraged Dr. Soundaram to move her activities to a rural region. After much search Dr. Soundaram and G. Ramachandran set-up the Gandhigram Society on 7-10-1947 in the village of Chinnalappatti 56 km north of Madurai on NH7 on a 25 acre land donated by Mr. Lagumiah of the same village. It was converted into a trust on 21-6-1976. The place was associated with Gandhiji in a historic way. In fact on 2-2-1946 Gandhiji had to come out of the train, while proceeding to Madurai, to give *darshan* to a large crowd of people who had gathered there to have a look at him.

Gandhiji blessed the newly founded Trust with his message 'Success attends where truth reigns'. Gandhigram dedicated itself to the major task of reconstruction of the social order along lines laid down by Mahatma Gandhi, i.e. the task of building up of a classless and casteless society, with complete justice to the common man through wholly non-violent effort, with special emphasis on social and moral values (of bodily and productive work).

Though the initial activities started with health, rehabilitation of widows and adoption of orphaned babies these led the couple also to the educational sector :

- The adopted children were brought up in the '*Soubhagya illam*' (*illam* means house) and for them a truly exciting pre-basic type of schooling system was set up.
- For the young widows and abandoned young women the Kasturba *Sevikashram* was started. They were re-educated into self reliant individuals through a *Nai-Talim* type of schooling where vocational courses, secretarial work, tailoring, dress making etc. were taught along with regular school curriculum.
- The trust developed a formal basic school (1947) and attached it to the post basic school (called '*Thambi Thottam*') for the benefit of the children of the region. These children, who went through agriculture and khadi work also were exposed to weaving, dyeing, printing, tailoring, *ghani*, apiary and soap making in the 'Village Industries Court'. Besides academic and craft related skills, they were also well trained in arts.
- The trust started a teacher's training institute to create a large number of teachers in science but they were trained in the Nai Talim style to be useful to the basic schools. Initially (1947) they were

administered by the Kasturba Trust but their management was transferred in 1949 to Gandhigram Trust. The syllabus for the two year training program was drawn up by the Hindustani Talimi Sangh.

- *Avvai* Ashram was started as a branch of Gandhigram in the southern district Tirunelveli of Tamil Nadu in a place called Shivasailam (1954). Besides other activities a special school for rehabilitating the speech and hearing impaired children was also started along the lines of Kasturba *Sevikashram*.

Major initiatives and achievements on the health and family welfare direction

With Dr Soundaram's background in health it was but natural that the Government of India entrusted a Pilot Health Project to Gandhigram Trust which resulted in the evolution of a prototype of Primary Health Center compatible with the WHO / UNICEF objective of 'health for all by the year 2000'.

The above project indeed took the shape of the '**Gandhigram Institute of Rural Health and Family Planning**' (GIRHFW). This indeed became a world level training center in which courses for health education and family planning were initiated for international / national students besides diploma and certificate courses for health inspectors and advanced sanitation in addition to contributing heavily to the creation of various health cadres like '*Mukhya Sevikas*, *Grama Sevikas* and *Bala Sevikas*' etc. GIRHFW launched a heavy onslaught on the population explosion and showed significant reduction in birthrate in its hinterland namely Aathoor taluk. This contribution was nationally recognized. Besides it received a major gift from the Fund for Asia in the USA.

Khadi production, Rural Industries and Cooperatives

- Gandhigram Trust introduced spinning and weaving in 60 villages and set up facilities for upgrading the technology of Khadi processing. Gandhigram's sarees became very famous. It created Gandhigram Khadi and Village Industries Public Charitable Trust as a platform for mobilizing Khadi and village industries activities including a huge chain of sales outlets in about a dozen towns including cities like Madurai and Chennai. Besides it created many mobile sales units also.
- Its rural industries wing included power *ghani*, brick and lime, matches etc. In order to give a massive thrust to poverty alleviation through vital rural industries the Lakshmi Seva Sangham was established along with units related to dairy, printing, *masala*,

nutraceuticals, cottage matches etc. One of its industries related to Ayurvedic and Siddha pharmacy unit produces more than 350 products and provides employment to a large number of men and women besides the poor tribals from the nearby Sirumalai Hills who supply the herbs to the unit.

- Gandhigram created many central facilities so that artisans could use advanced facilities even without having to invest on costly machines. Such facilities related to carpentry and blacksmithy and units related to handmade paper, hand pounding of rice, oil pressing in *ghanis*, soap making etc. gave a fillip to village industries. It later led to the creation of 'Gandhi Centenary School of Educational Crafts' – basically to train teachers and students in wood and metal crafts.
- To facilitate the distribution of the products of the village industries to the community a **Cooperative Consumer's Store** was created. Further the **Sarvodaya Cooperative Agricultural Bank** and the **Cooperative Tenancy Housing Society** were also created to enable the community to come up through cooperation in its effort to achieve self reliance.

Establishment of Gandhigram Rural Institute (GRI)

The basic educational programs in Gandhigram, started in 1947, grew in many directions including that of creation of teacher's training. The situation was ripe for the establishment of a Vidyapeeth that could nurture all the levels of basic schools and also provide the much needed upward mobility for the students.

There was a lucky coincidence. The Shrimali Committee identified Gandhigram Trust as a potential organization to manage a rural institute. In 1956 Dr Rajendra Prasad, President of India, laid the foundation for the Gandhigram Rural Institute and in 1957 Pandit Jawaharlal Nehru inaugurated its academic functioning by sounding a bell at what is now known as the 'bell *maidan*' of the university.

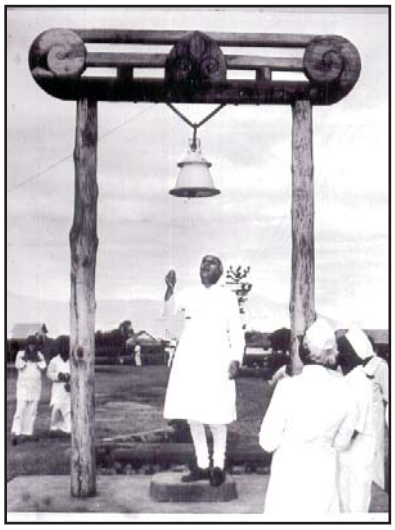


Fig 5.1:Nehru at Bell Maidan

The Rural Institute initially was one

among the family of institutions working under the Gandhigram Trust and had a variety of inputs to offer to the students so that the goal of 'education for life through life' could easily be realized. More land was acquired to make the Gandhigram Rural Institute into a 250 acre campus. With this the students could be exposed to dryland agriculture – a challenge faced by the farmers since the region fell under the rain shadow area. The Khadi and Village Industries networks and cooperative organizations and the extensive health services created by the Gandhigram Trust offered a wholesome menu for the young aspirants to learn and grow. The Rural Institute itself added 25 extension villages where the students and staff could regularly visit and try their wits in an effort to understand the various dimensions of constructive program of Gandhiji.

In fact the attempt was to create a transformation in the lifestyle of the people so that they could come out of the trap of poverty and out of the cobwebs of social maladies including casteism, alcoholism, unhygienic way of life, superstition and so on. The region was a conflict prone zone with a set of communities always at war with each other. The adjacent districts like Ramanathapuram had problems like cyclone and similar natural disasters. It gave an opportunity for the learning community to attempt an organized attack on these problems through innovative action platforms.

The *Shantisena* was one such activity which Gandhigram Rural Institute could build up with pride. It was an alternative to the usual police and paramilitary forces. Whenever there was a crisis the *Shantisena* consisting of the student youth of Gandhigram intervened and attempted to find solutions. In fact the confidence on this volunteer based force was so much that even during the visit of Pandit Nehru in 1957 the founder Dr G Ramachandran refused to allow Police for the security of the Prime Minister (though a final compromise of permitting certain security men in plain clothes was arrived at).

The set of extension villages posed problems of agriculture, adult education, pre-school education, protected water supply, health surveys, immunization / inoculation of children, environmental sanitation, linking with panchayat union's block developement programs etc. The students, under the able guidance of highly motivated teachers, found it very exciting to intervene and solve these problems. The Principals of various colleges in the Rural Institute were able to provide the atmosphere of a *gurukul* where the students could stay together, learn together, work together, and grow up together.

Art and culture were given a prominent place in Gandhigram. With the

linkage of Dr G Ramachandran with Shantiniketan four eminent artists / educationalists joined the team at Gandhigram. A 'Kala Bhavan' came into being and Gandhigram started bubbling with art based communicative creativity – with songs, dramas, paintings, folk arts and so forth. In fact many of these arts had their implications in the process of value addition to the products emerging from Gandhigram – for example innovative art designs of *sarees*. No wonder one of the most renowned film director, Adoor Gopalakrishnan attributes his growth to the creative atmosphere of Gandhigram where he completed his DRS course.

The institute endeavored to experiment with the integration of academic study with productive work, community life, action research and developing the village around. Both the individual development of the student and integrated development of the community were sought to be attained through this education.

Formally the objectives of the rural institute were declared to be :

- To provide such instruction and training in all the branches of learning as will promise a casteless and a classless society through non-violent means.
- To provide for research and for the advancement and dissemination of such knowledge : and
- To function as a center for extension work leading to integrated rural development.

The focus on extension is clear from the above and it is for this that GRI earned a 5-star status later.

Initially the following three colleges constituted the GRI :

a) The College of Rural Services

b) The College of Post Graduate Studies which offered post-graduate diplomas in Rural Sociology and Community Development and

c) The College of Agricultural Sciences which offered a two year certificate course in Agricultural Science.

At a later stage (1962) GRI also had, with the help of Gandigram Rural Institute of Health and Family Welfare, added a fourth college :

d) College of Sanitation – offering Diploma in Sanitation

Elevation to the level of Deemed University

Gandhigram Rural Institute found its niche areas of contribution and thus evolved into a model of its own. The UGC came forward to give it a

Deemed University status on August 3, 1976 – thus making GRI the first rural university. The then Prime Minister Mrs. Indira Gandhi inaugurated the deemed university on March 8, 1977. While inaugurating the university she made the historic remark : '*One of our major challenges in the coming years is the restructuring of our educational system..... The experience of Gandhigram will be useful in this*.'

Dr G Ramachandran became its first Vice Chancellor.

The Deemed University had 6 faculties :

- Faculty of Tamil and Indian Languages
- Faculty of English and Foreign Languages
- Faculty of Agriculture & Animal Husbandry
- Faculty of Rural Social Sciences
- Faculty of Rural Oriented Studies
- Faculty of Health and Sanitation

The University also had a Center for Research as a separate unit.

The university started UG and PG courses including MPhil / PhD besides certain diploma programs. But the specializations in these degrees were all relevant to rural development. For example the BA degree courses were in Cooperation, Rural Industries and Management, and Development Administration. The MA courses were in Rural Development, Rural Sociology and Panchayati Raj, Rural Economics and Extension Education. The MSc programs were in Home Science, Applied Chemistry and Applied Physics. Similarly the MPhil programs were in Micro Level Planning and also in Gandhian Thought and Peace Science. The Diploma courses were in Agricultural Sciences (2 years), Sanitary Science (1 year), Khadi & Handloom Technology (2 years) and Biogas and Renewable Energy (1 year PG Dip).

Modernization of courses in 2005

Although Gandhigram Rural Institute bailed out the students from the earlier handicap of non-recognition of courses it had to face problems even with the new set of degrees of the traditional type. In view of the fact that all the courses in GRI were of professional nature the university transformed its courses into the mould of professional degrees while retaining the relevance to rural reconstruction. For example the Rural Technology Center came up with the innovative degree of BTech Habitat Development (which had to be called BTech Civil Engg for Habitat Development in view of AICTE's constraints of using the nomenclature

available with them). Similarly a set of MBA degrees in innovative directions like Rural Industries Management, Cooperative Management, Rural Project Management, and Small Business Management were ushered in. The Social Work program was also developed under the nomenclature 'Bachelor of Arts in Gandhian Social Work'. Similarly the five year integrated program in Development Administration became unique to GRI. A set of programs related to Micro Level Planning – for example MPhil Micro Level Planning, PG diploma in spatial techniques prepare specialists in planning. For a large number of other courses references could be made to the website of the institute.

Gandhigram Rural University excels in extension

A very large number of outfits, centers and programs started developing in Gandhigram Rural University. For example :

- Cell for Adult Education
- Cell for Arts and Culture
- Center for Futures Studies
- Center for Women's Studies
- Rural Technology Center
- Rural Energy Center
- Center for Media & Culture
- Center for Entrepreneurship Development
- Sarvodaya Study Circle
- Shanti Sena
- IDARA (Information Development and Resource Agency for NYK)

Students of Diploma in Sanitation Inspector course building demonstration latrines in village

- Krishi Vigyan Kendra
- Gandhigram Building Center
- PRA Resource Center under Ford Foundation
- ITN (International Training Network) project on water and sanitation
- CAPART Resource Unit for Mushroom
- Rajiv Gandhi Chair for Panchayati Raj etc.

The university impacted its service villages in a number of ways. Individual departments adopted various problem villages and carried out innovative experiments as illustrated below :

- The Home Science Department transformed a water starved village Ramanathapuram near Gandhigram into a total sanitation village through rain water harvesting, water saving latrines, spill water re-use and multiple recycling besides soak-pits.
- The Rural Technology Center (RTC) created an innovative package of 'Technoracy' (fast literacy for technology oriented production and services) to transform a very backward village Valayapatti[30] to one capable of handling advanced technologies like food processing.

Students putting up demonstration house

Students in a construction site

'10 days-10 houses' scheme (participatory)

Students in a construction site

Students interacting with villagers

Demonstrating fruit processing to SHG groups

This helped the village to come out of illicit liquor, illicit wood cutting and enabled it to pick up healthy vocations like food processing, ferro-cement and a lot of other trades. The RTC also demonstrated cost effective housing by cooperative efforts and carried out technology driven projects like '10 houses in 10 Days' and served as a major resource center for Tamil Nadu in housing related training.

- The extension wing developed the Kannivadi village in Vedasandur into a bio-gas village and also helped to wipe out evils like female infanticide.

Value Education to students to shape them into societal entrepreneurs

Education in GRI is designed in such a way that it exposes the students to social realities and sharpens their social innovation capabilities. The program called 'university at the village doorsteps' takes the entire university community to the villages over a week in each semester. The students not only implement items related to the Millennium Development Goals but also pick up problems specific to the village and attempt their solutions.

Depending upon the department there are routine village visits in each week also. For example the Home Science students made daily visits to the extension village Ramanathapuram when the total sanitation project was in progress. Each degree program had a project component which required the students to use research methods to collect statistics from the village, carry out data analysis and formulate the problems scientifically.

With a view to link extension with a workable and indirect value education a scheme called 'Values and Social Responsibility' (VSR) was introduced in 2005. This had components of value formation, social

Students cultivating mushroom

Students with fresh harvest

development campaigns and social innovation related project work. For the students with extraordinary interest in village work a scheme called '*Samaj Shilpi*' was experimented whereby they could live in problem villages and attempt solutions through social innovations. This scheme was found to be appealing to the students and has since been adopted by the Gujarat Vidyapeeth under the title of *Gram Shilpi*. The idea has also percolated into Maharashtra state.

Project environment in Gandhigram

A large number of projects that are normally run in various departments provide an ambient for social linkage and influence the learning atmosphere of the campus. Typical examples are given from a few departments :

- The Krishi Vigyan Kendra project outfit related to Agriculture Faculty funded by ICAR provided opportunity for extensive work in dryland cultivation, horticulture etc.
- The Hunger Project provided opportunity in planning and executing livelihood schemes in many pockets of Tamil Nadu.
- The Rajiv Gandhi Foundation enabled the university to contribute to the panchayati raj development both in Tamil Nadu and in the country through a very large number of activities, publications and planning support etc. This was a part of the Department of Political Sciences.
- The University was a major partner in the World Bank supported 'Tamil Nadu Empowerment and Poverty Reduction Project'.
- The Cooperative Department was involved in a major Coir Board project whereby all the coconut farmers of Dindigul district were brought into cooperative organizations for better marketing and value addition based industrialization.
- Cost effective housing related programs from HUDCO, KfW (Germany) and Tamil Nadu government operated through the

Building Center under the Rural Technology Center providing excellent practice opportunities for the students of B.Tech Habitat / BSc Rural Technology / BSc Rural Technology Management.

- The PRA project and Ford Foundation projects helped the university serve as a resource center for PRA based planning – even for massive government projects like the Project Tiger in the Western Ghats.
- The Ford Foundation project helped the agricultural department to involve in a massive watershed development project.
- The 'Woman to Woman' project from Netherlands and many other social reform efforts and mobile campaign projects provided opportunities for the Gandhian Thought and Extension Departments.

A number of international projects were also operating in the rural university. Typical universities were : Grambling, Stanford and Ohio from the USA and many universities from Italy, Netherlands, Korea etc. This also provided an ambient of research of a global nature.

Participation in disaster management

Besides massive help in the flood disaster of Vedasandur and intervention through Shanti Sena in the riot disasters in Cumbum - Bodi - Theni regions a memorable event in the history of Gandhigram Rural Institute was the Tsunami rehabilitation during 2005. The Rural Institute not only documented the disaster scenes in the Western and Eastern coasts but also prepared alternative shelter models through global competitions. It also directly involved itself in the supervision of construction of more than 2000 houses in collaboration with CARE International and further collaborated with almost all the UN agencies for rehabilitation related measures like training, livelihood planning etc.

International students

After becoming Deemed University, Gandhigram started attracting students from other countries. Students from Kenya, Sudan, etc came to Gandhigram to undergo its innovative courses like Rural Industries Management, Cooperatives, Rural Development, Development Administration etc. There were occasionally students from South East Asian Countries, Japan, Sri Lanka etc. besides other African countries like Ethiopia, Eritrea etc.

It has been noted that a number of administrators, academicians and politicians in Kenya are former students of Gandhigram Rural Institute. Instances were also noted when parents from various countries sent

their wards to study in Gandhigram as a mark of veneration for Gandhian ideals.

Impact of this Institute

Gandhigram Rural University has indeed created a large number of social workers, NGO leaders, rural planners, activists etc. Many distinguished artists and politicians have come out of this institute - The case of Adoor Gopalakrishnan has already been indicated. Among the political leaders and administrators produced by GRI the name of late Arunachalam (Central Minister) is prominent. The extension models of Gandhigram Rural Institute has been adopted by a number of educational groups (see section 8.7).

Current status

The Deemed University's growth from 1976 to 2011 has seen the creation of as many as 53 different programs from bachelors to doctoral level. It also offers 32 short term certificate programs in specialized vocations for the benefit of students as add-on vocational courses.

Though as a Rural Institute the campus always attempted to limit the community size to about 300, it became difficult to keep to this small community norm after GRI became a Deemed University. Presently it has about 2,500 students and 125 teaching and 250 non-teaching staff. In some sense each faculty presents the picture of a community with about 300 students.

The university was adorned with a five star status by the NAAC in 2002. It has been reaccredited, in the year 2010 with 'A' grade by NAAC.

5.2 Gargoti Karam Vir Hire Rural Institute, Gargoti, Kolhapur, Maharashtra (Also known as Mouni Vidyapeeth Rural Institute)

Background

Shri Mouni Vidyapeeth was established in Gargoti, near Kolhapur in the year 1951 by the efforts of noted educationalists Dr J P Naik and V T Patil. Even before the Vidyapeeth was formally established there were certain educational activities going on in the region. Gargoti was chosen as the center of activity, since it was the heart of a rural region with about 40 villages surrounding it. The motto of the Vidyapeeth "Rural reconstruction through education and education through rural reconstruction" implies the attitude of the founders in approaching the rural issues. This they hoped would be achieved through '*Jnan*, *Seva* and

Tyaga' (knowledge, service and renunciation / self less service). J.P Naik, one of the founders went on to become a prime mover in the Indian education scenario. He also played a vital role in institution and policy making in the field of adult and non formal education.

> "J P Naik, the founder of the Indian Institute of Education, has been placed by UNESCO in the honour roll of 100 World Educators. A reformer, scholar, unconventional administrator and passionate advocate of education, he established the Indian Institute of Education in Bombay in 1948 to help develop education in free India, as an instrument of social justice and equality. Having deeply felt poverty as a rural child, he strived for the education of the poor all his life.
>
> Prof Naik maintained an extremely simple lifestyle. He worked in several high positions in the education sector of Government of India, on a nominal salary of one rupee per month. He wrote innumerable well-researched articles, books and numerous reports of commissions and committees. He was Member Secretary of the Indian Education Commission (1964-1966) and the chief author of its insightful report. He was Educational Adviser to the Government of India. As the founder Member-Secretary of the Indian Council for Social Science Research, he gave new dimensions to the work of Indian social scientists. He helped establish NCERT and NIEPA. He was the chief author of UNESCO's Karachi Plan and Addis Ababa Plan of universal primary education. Education for All and Health for All were his main concerns as basic for India's development. He authored the policy defining report on 'Health for All by the year 2000', under the aegis of the ICSSR and Indian Council for Medical Research" [31].

Establishement of the Rural Institute

In 1956 three educational institutions working in various parts of Maharashtra joined hands with Mouni Vidyapeeth to form the Rural Institute in Gargoti. They

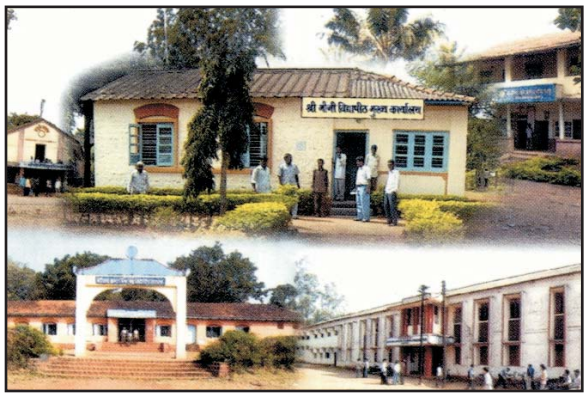


Fig 5.2(a): Mouni Vidyapeeth

were i) Indian Institute of Education established by J P Naik, ii) Prince Shivaji Education Society, Kolhapur and iii) Govindrao Dharmadaya sansthan. In 1957 the 'Karam Vir Hire Rural Institute' (*but mostly known as the Mouni Vidyapeeth Rural Institute*) was established within the campus of Mouni Vidyapeeth, with recognition from the National Council of Rural Higher Education, and financial assistance from Central and State governments. This is one of the first 10 rural institutes established in the country. 75 percent of the recurring and non recurring cost was provided by the Government of India and the rest was supported by the state government. Most of the infrastructure required for the rural institute program was constructed within two years of inception, and the program was running in full scale in a campus spread across about 65 acre of land.

The institute started four programs to begin with :

i) Preparatory Course

ii) Diploma in Rural Services (DRS) with social work and cooperation as optional subjects.

iii) Diploma in Rural Services (DRS) in Education [equivalent to BA, BEd / BT]

iv) Diploma in Rural Civil Engineering.

The programs were fully residential. In three years with all the programs running the total student enrolment rose up to 1,800. About 40% of the total student population and 10 percent of girl students received stipends ranging from Rs 20 to 30 per month. Instruction took place through the vernacular.

One of the programs offered in this rural institute was unique, the DRS in Education. This diploma, considered equivalent to a combination of BA and BEd, was designed to train rural educators.

The academic programs put an emphasis on the practical aspects of rural realities. *Mouni Vidyapeeth* has a requirement that its employees are expected to put in some time on a regular basis for voluntary service. This foundation came handy when the academic programs of the rural institute started. Some examples from the initial year's progress report bring out some interesting activities. For example the activity list of the students of the Rural Civil Engineering program students contained the following.

- Carried out road survey (*eg. Gargoti to Uttur – 16 miles, they did the work in 7 days*).

- Survey of irrigation project at Kitwad near belgaum, (five days)
- Survey of Gargoti – Akurde road.

Similarly the Social Work group's class room study was complemented with outreach activities like block placement, study tour, research work and field work.

In the cooperation program; students became active members of planning forum. After initial study tour of state level cooperatives and federations, the students were offered a 'block placement' in selected blocks. They were placed in District Cooperative Banks, Land Development Banks, and various Marketing Federations and various other types of cooperatives to get a real and live knowledge of the working of these cooperatives. The students were also expected to help in setting up of new local cooperatives.

The Extension department trained women in home making skills, kitchen gardening, poultry and similar lines of activities.

Poor students who wanted to earn some pocket money for their day to day needs could do so under the 'earn while learn program' where they were given work in the agricultural farm, work shop, library, office, hostel etc, and were paid for the jobs.

Along with class room learning emphasis was also given to personality development through cultural activities, sports etc. The rural institute with the help of the students introduced in their extension area ancillary agricultural activities like diary, beekeeping, piggery, goat farms, composting, and milk cooperatives.

The research projects carried out in the rural institute included :

- Study of socio-economic conditions of the villages
- Study of rural indebtedness
- Health and sanitation in the villages
- Eradication of illiteracy
- Conditions of village roads
- Land development
- National development program etc.

The institute produced a number scientists, administrators and leaders. Shripad Dabholkar who established the Prayog Parivar, a communication network among farmers. His method of post cards was network building par excellence, during the period when internet was

non existent. It resulted in a new sociology of science and education. Dabholkar started his mission in Tasgaon, a village in Sangli district in Maharashtra, among the grape cultivators. The productivity in the district rose to international standards and grape production and export became a highly lucrative activity. Dabholkar's methodology has been documented in his famous book : Plenty for all.

Fig 5.2(b): Prayog Pariwar of Mouni Vidhyapeeth

Affiliation of the programs

Althought the programs ran smoothly till 1969, the NCRHE instructed that the rural institute programs be affiliated to the neigbhoring University. This was done in 1970 and the DRS programs were rechristened as Bachelor's Degrees. In 1975, the institute branched the degree programs into 'Karmveer Hire Arts, Commerce, Science & Education College, Gargoti'. Currently the college offers Bachelors and Masters level programs.

The Rural Civil Engineering program was also branched off in 1975 into a separate entity, 'Institute of Civil & Rural Engineering, Gargoti'. The institute is currently offers diploma and degree programs in a number of specializations.

5.3 Sriniketan institute of rural higher studies

Sri Niketan features as one of the earliest Rural Institute set up by the National Council for Rural Higher Education in the reports of the Ministry of Education. But we do not see the listing of the institute in the subsequent reports.

The report on rural higer education mentions the object of the Sriniketan Rural Institute as : "to bring life back in its completeness into the villages, making the rural folk self-reliant and self-respectful, acquainted with the cultural traditions of their own country, and

Sriniketan : Extension activities

Sriniketan agriculture research lab

Soil conservation research station

Students collecting data

Village student assembly

Village camp

Village health service

Sriniketan : Rural industries and organization

Lac making

Book binding

Pottery

Hank dyeing

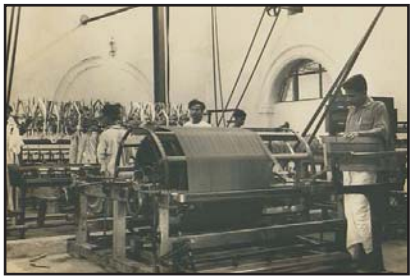
Cooperatives

Handmade paper unit

Sriniketan : training in craft and industries

Furniture making

Batik painting



Power loom

Tile making

'Mora' making

Weaving and allied trades

competent to make an efficient use of modern resources for the improvement of their physical, intellectual and economic conditions" [32].

The report further states that the extension department of the rural institute has initiated a school social service project comprising of varied constructive and educational activities to help bring closer relationship between the school and the community in a group of seven villages in the filed work zone of the rural institute. The objective of the program is to make the school conscious about the community and community about the school."[33]

It is to be noted here that Government of India appointed L K Elmhirst as a Member of the Indian Rural Education Committee set up in 1954. Elmhirst was instrumental in setting up the Institute of Rural Reconstruction in Sriniketan in 1922, and was associated with it in the formative years. In the Convocation address in 1956 Satyendra Nath Tagore mentions about the same and express his hopes that it would evolve into a Rural University.

The idea of a rural university did not materialize. The institutions have become part of the Viswa Bharti University. Sriniketan at present has activity divisions like Palli Charcha Kendra, Palli-Samgathana Vibhaga (PSV) (Institute of Rural Reconstruction), Palli Siksha Bhavana (Institute of Agricultural Science), Silpa Sadan and Rural Extension Centre.[34]

5.4 Jamia Rural Institute, Jamianagar, New Delhi

The story of the exit of the nationalistic minded students and staff of Aligarh Muslim University to form the Jamia Milia Islamia has been narrated in 1.7.2. Jamia was indeed a unique university created by Gandhiji. It will be clear from the following that '**in name Jamia was a University, but it was a camp of Satyagraha volunteers**'.

On November 22, 1920, Hakim Ajmal Khan was elected the first Chancellor of Jamia and Mohamed Ali Jauhar became Jamia's first Vice Chancellor. The institute got into a crisis with its faculty and students being arrested for being part of the non-coperation movement. When they were released, the funding they received from the Khilafat movement got dried up, forcing many of the initial supporters to dessert it.

On 28 January 1921 there was a debate whether Jamia should exist and if it were to exist whether it should shift to Delhi or not. In this debate Gandhiji happened to be present and he pledged: "I will beg if need be to keep Jamia go ahead". The Ali Brothers, who were responsible for the

creation of Jamia were indeed inclined to close Jamia but accepted in view of Gandhiji's insistence. Thus Jamia shifted to Karolbagh in Delhi. Gandhiji could directly help Jamia financially only for a year.

Self reliant students and sacrificial teachers

It might be noted that when the move to separate from the Aligarh Muslim University was mooted there were nearly 750 supporters. When, after five years of turmoil the Jamia moved to Delhi, there were only 25 teachers and 80 students. But these students and staff constituted the solid foundation on which Jamia could be built – as is clear from the statement due to a future Vice Chancellor :

> "when the decision to close the Jamia at Aligarh had been announced (these students and staff) had resolved that they would not let the Jamia be wound down, regardless of whether the so called 'leaders' agreed to support them or not. **It was precisely this determination that was Jamia's real wealth**. It was on the basis of this rock-solid belief that they could convince themselves and others that Jamia Milia could provide a viable model of free education and be the forerunner of a new movement in the field of education".[35]

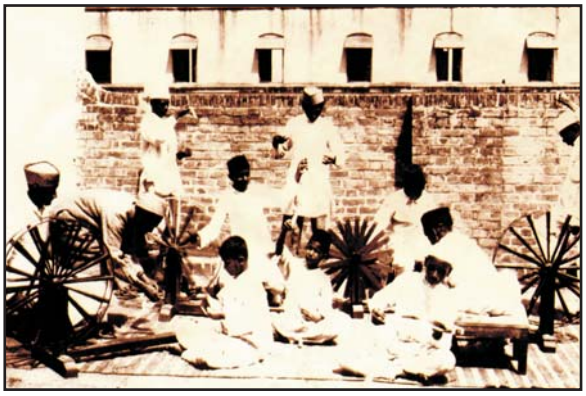


Fig 5.4(a): Students learning through observations

No wonder they learned to become self reliant. The boys even undertook voluntary work to earn enough to pay their fees. The work could be even sweeping the Karol Bagh streets, or filling water, or spinning. Boys went door to door distributing charkha, and cotton; in turn they received the spun yarn which they wove into khadi. The other vocation related activities in Jamia campus were electroplating, lock making, book making, book binding, lithography, line and half-tone printing, copy writing, typing and shorthand.

The philosophy of project based learning prepared them for this self reliant lifestyle. As noted by Mohamad Ali, "The students learned lock making from its craftsmen, and cloth weaving from its weavers. Now in

Delhi they learn making stoves and shoes. With the help of some patron, they are also learning to run a printing press, and craft of book binding..... Come and see our students using both their minds and hands. And then look at their simple clothes and their simple diet..... They are taught to set up their own shops where they could sell goods of everyday use. God willing a bank will soon be open where they can deposit their pocket money and take it out at will. We wish a class to learn to wash their clothes using the latest European inventions. Another class to learn to cook for them; Yet another to learn to sew their clothes."[36]

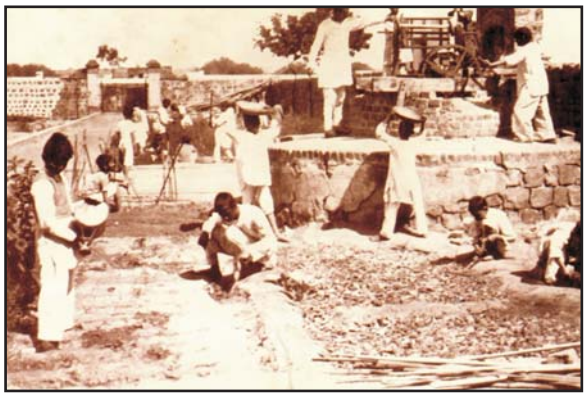


Fig 5.4(b): Students earning through hardwork

Luckily the students had teachers who were world level leaders of basic education. G Ramachandran had been sent by Gandhiji to teach spinning and weaving. He became the best loved teacher and created certain rare sensibilities in the students step by step. For example he suggested observance of the 'Jalianwalabag massacre week' as the community week. During the last day of this week he enabled the housekeeping staff to take the day off and invited to partake the lunch prepared by the students themselves. It gave an opportunity for the students for doing all the chores including cleaning, sweeping, washing clothes, scrubbing dishes, filling water, and buying groceries.

The educational philosophy of Jamia was based on the principle that a student "should find a niche for himself where his knowledge and wisdom are put to best use in serving the society, as well as in earning a living so that his needs and those of his family are satisfied."[37]

The above approach to life filled the whole air of Jamia with a spirit of freedom born out of the resolve not to accept funds from the colonial government. Further the university had the courage to democratically govern itself through its own members rather than inviting political or other heavyweights to be its office bearers. Both the inspirations were received from Gandhiji and augured well for the autonomous and

independent growth of Jamia.

With such teachers around the students became the lucky ones to learn science and society through direct exposure and experimentation. In fact the students were made to interact, observe and understand nature's flora and fauna, and also learn the problems of society and living through the project approach which were "designed to develop individual initiative and spontaneity, group cooperation and integrated physical and mental development to have the child learn by doing." For example the 'bank project', 'the *dehat* (village) project' involved staying in a village for a week or so and writing a report; the '*subzi-mandi* project' helped learn about fruits and vegetables. Similarly the projects related to '*murghi-khana*' (poultry farm), '*baghbani*' (gardening), '*sehat-o-safai*' (health and hygiene), '*kapda*' (cloth weaving), and '*sabun*' (soap making) were indeed very engaging. The students also learned carpentry, and drawing and produced ingenious toys and painted nature and men depicting the scenes of certain tales. The students also learned swimming besides the patriotic process of wearing cloth spun and woven through one's own effort as inspired by dear teachers like G Ramachandran and Devadas Gandhi.

The above method of activity and project based education was a remarkable contribution of Jamia to the growing inventory of Nai-Talim. In the same way Jamia also developed a truly effective model of adult education. The evening schools designed for the adults imparted knowledge that was needed for practical living and citizenship. Jamia also prepared highly imaginative books useful for various aspects of Nai-Talim. Jamia's role in organising service for the community is also evident in its pioneering work in the field of adult education. The work began for the first time in 1926 in the form of a night school. The school not only attended to the adult learners but also the illiterate working children. By 1938, the project of adult education took the form of a department called *Idara-i-taleem-o-taraqqi*.

Certain features of the education at Jamia

Jamia Millia Islamia was established in an effort to evolve an educational package that was responsive and relevant to the growing nationalist aspirations of the Indian people. Jamia's alternative education placed emphasis on the mother tongue of the learner; this was in sharp contrast to English education. Conventional disciplines like history and geography were designed to familiarize the child with the specificity of the local and social context to equip the learner for employment and to liberate him from the humiliating grid that locked the earning of a degree with a job in the colonial bureaucracy. In short

Jamia's basic objective was to **groom students into God fearing Muslims and country loving Indians**. Hindu Muslim unity was one of the major objectives of Jamia.

Creation of the Jamia Rural Institute

We have seen above that Jamia was in effect functioning in the spirit of a rural institute with full focus on education through head, heart and hand and with the determination of enabling the students to posses the survival kits. This process during 1920-1955 had made it emerge as the torch bearer of Nai-Talim and in particular of work based self reliant education.

When the Shrimali Committee scouted for institutions that could field try the rural institute concept, the choice fell also on Jamia – thus making it one among the ten institutes announced in the first list released in 1955-56. Jamia rural institute, along with Sriniketan rural institute were the only rural institutes in the country for which the central government earmarked a hundred percent funding.

But what really emerged could be seen from the statement in the book of Mushirul Hassan, a Vice Chancellor of Jamia Milia Islamia.[38]

> ".....its programs ran into rough weather. While universities did not recognize the diploma, Ministry of community development did not employ its graduates. Jamia had to introduce a course of Rural Services – later converted into an honors course in Social Work. **Some teachers, with their knowledge of such a course, could only smile indulgently at such ill conceived academic plans**."

The human problems indicated above could be solved only when Jamia underwent drastic structural changes. But the process was not without qualms as is clear from the following.

Jamia's recognition as a Deemed University

As remarked earlier Jamia was a child of the non-cooperation movement. Therefore after the departure of the British it was but natural that it lost its original mission. Further in the turmoil that followed the partition alienated many sympathizers and donors. Further its location in the urban milieu made it much more difficult to carry on without a regular budget. Therefore the Vice Chancellor Mohammad Mujeeb (who succeeded Zakir Hussain on his leaving Jamia in 1948 to become the Vice Chancellor of Aligarh Muslim University) approached the UGC for recognition of Jamia Milia Islamia as a University. This indeed put both the government as well as the Jamia community in considerable confusion. When this question of

'governmentalizing' the Jamia campus was raised in 1952, Nehru indicated his expectation that Jamia should emerge as a self reliant campus free from governmental interference. ("why not leave it to them to develop according to their own lines and not put them in a straight jacket"- Nehru: November 12, 1952). This remark of Nehru preempted the efforts of the then central minister of education Maulana Azad as well as Dr Zakir Hussain from bringing some relief to Jamia campus where teachers were continuing without proper salaries. However with persistent efforts Mujeeb succeeded in having Jamia Milia Islamia recognized as a Deemed University in June 1962. Some members in the campus viewed the University status with suspicion and considered that "the community had sold its soul for a few pieces of silver".

The Jamia rural institute was eventually reborn as the School of Social Work in the Deemed University in 1967, offering a Bachelors program in Social work. The DRS program was rechristened as BA (Hons) in Social Work.

In 1971, Jamia started the Zakir Husain Institute of Islamic Studies, to honour Dr Zakir Husain, who had died in 1969. BE course in Civil Engineering commenced in 1978. In 1981 the faculties of Humanities and Languages, Natural Sciences, Social Science, and the State Resource Centre were founded. In 1983, it started the Mass Communication Research Centre and the Centre for Coaching and Career Planning. In 1985, it established the Faculty of Engineering & Technology and the University Computer Centre. Academic Staff College and the Academy of Third World Studies followed in 1987 and 1988.

Impact of the Institute

Jamia played a major role in the nationalistic movement. It contributed a great many number of political activists and freedom fighters. In the pre-independent India it played a vital role in the community service and adult education. Jamia's role in organizing relief for the riot victims of 1947 in Delhi is quite well known. The student volunteers under the supervision of their teachers worked for the rehabilitation of the orphan children. They also helped the besieged community around Jamia with respect to their everyday requirement of food and medicines.

Current status

There was significant growth in the campus. Jamia Milia Islamia developed in leaps and bounds not only as a portal of liberal education but also as an advanced center for professional studies in technology,

mass communication and other emerging areas. **In 1988 the Jamia Milia was declared a Central University**.

The university has the following faculties:

- Faculty of Architecture and Ekistics
- Faculty of Dentistry
- Faculty of Education
- Faculty of Engineering and Technology
- Faculty of Fine Arts
- Faculty of Humanities and Languages
- Faculty of Law
- Faculty of Natural Sciences
- Faculty of Social Sciences

Academic programs ranging from Bachelor to Doctoral level are offered in the above nine faculties through 29 centers and 38 departments. The university is spread over a sprawling 210 acre campus in South Delhi. As of 2011 it has about 15,400 students studying in the various programs. There are about 600 academic staff, and about 1,000 non academic staff.

Future of rural institute oriented activities

The school of social work in Jamia Milia Islamia, as part of its multifarious activities, is keeping certain dimensions of rural institute activities alive. Being situated in a mega city the possibility of accessing rural areas and developing rural institute style of activities has become very difficult. In fact Jamia Milia Islamia has emerged as an advanced center of 'liberating education'.

5.5 Sri Ramakrishna Mission Vidyalaya Rural Institute, Coimbatore

Origin of the Rural Institute

Avinashilingam Chettiar, a social reformer, prominent lawyer, freedom activist and a close disciple of Gandhiji was the founder of Ramakrishna Vidyalaya in Coimbatore in 1930. As member of the Constituent Assembly of India and as Education Minister of Madras Province he made great contributions to the implementation national educational plan of Gandhiji.

Avinashilingam, who belonged to a wealthy family of Tirupur, was inspred by two co-workers of Swami Vivekananda namely Swami Brahmananda and Swami Sivandanda and was seriously wanting to do something for the society. The thoughts of Swami Vivekananda on education inspired the formulation of the educational objectives of the *Vidyalaya* :

- To change the process of education from that of stuffing the brain with information to that of 'bringing out the perfection that is in the person'
- To create humans who are strong, disciplined, pure, inquisitive and persevering.
- To develop the personality of a student by removing roadblocks and strengthening through religious / spiritual education and education for cooperation and national integration.
- To equip the youth with the skills needed for national reconstruction

In fact, Avinashilingam had started his activities in 1929 through a hostel for orphan children. But since the hostel admitted *Harijan* students it was opposed by the community. The founder however was determined to stay put on his decision. On February 3, 1930 the Ramakrishna Vidyalaya was formally inaugurated. It had the continuous support of eminent persons like C Subramaniam (who later became Central Minister and was honored with Bharat Ratna award) and the 'basic education' in the school was nurtured by the great Gandhian leader K. Arunachalam (who came to be known later as Maharshi Arunachalam).

Inspired by Gandhiji, Avinashilingam jumped into the Satyagraha movement and was first arrested in the Salt Satyagraha of 1930 at Vedaranyam. He also went to the jail for the second time in 1932 and further in 1941 and 1942 during the Quit India movement. Thus his intensive participation in political activity leading to imprisonment created a question mark in the running of the school. But luckily many volunteers from India and other countries came forward to keep the activities of the school alive.

Avinashilingam had repeated meetings with Gandhiji whose educational philosophy created a deep imprint in his mind. In fact he visited Wardha in 1934 and had intensive interaction with the Nai-Talim fame Ashadevi, Arynayakam and other Gandhian activists like Jamnalal Bajaj and Kumarappa.

Mahatma Gandhi himself visited the Ramakrishna Vidyalaya and laid

the foundation stone of the new school on February 7, 1934. Avinashilingam had the remarkable opportunity of accompanying Gandhiji in his tour of Coimbatore and in helping Gandhiji in collecting Harijan development fund.

The school was affiliated to Ramakrishna mission in 1934. In 1935 the institution was accepted as a branch of Ramakrishna Mission and thus had a number of young life workers to guide the spiritual growth of the school. In 1937 the Vidyalaya became a high school. The school started following the basic education pattern in 1939 after the first camp of basic education was held in its campus. The basic school (T.A.T. Kalanilayam) was started in 1940 and the Gandhi Basic Training School in 1942.

In the meantime, in 1935 Avinashilingam had been elected to the Imperial Legislative Council (till 1945). In 1946 he was elected to the Madras Legislative Council and was made the Minister of Education during 1946-49. Among the many acts brought out by Avinashilingam as a minister was the act related to making of Tamil as the medium of instruction in secondary schools in Madras Province. Further he also contributed towards women's education and adult education. Following this he wished to demonstrate the ideal education for women by himself setting up, in 1957, the Home Science College in Coimbatore (which became a Deemed University in the year 1988).[39]

When the rural institute scheme was in the implementation stage and 10 institutes were suggested by Shrimali Committee to be started in the first phase the Ramakrishna Vidyalaya became one among the ten – the other from Tamilnadu being Gandhigram Rural Institute. The 'Shri Ramakrishna Mission Vidyalaya Rural Institute' was inaugurated on 29-8-1955 by P S Kumaraswami Raja, Governor of Orissa. Indeed the Ramakrishna Vidyalaya was vibrating with the enthusiasm to equip youth through this new scheme which relies on : value based education, rural extension and research oriented to the reconstruction of rural economy.

Dr M Aram (who later became world famous for his peace initiatives in Nagaland and became the Vice Chancellor of Gandhigram Rural Institute – Deemed University for two terms and the founder Chairman of National Council of Rural Institute and was honored with the Niwano Peace Prize) took over as the Principal of the Rural Higher Education College. Besides this college the College of Agriculture and College of Rural Engineering started functioning with the courses as approved by the NCRHE.

However the Shri Ramakrishna Mission Vidyalaya Rural Institute had

many formidable teething problems – the most significant being the delay in the recognition of its diplomas as equivalent to the degrees of the UGC. This discouraged the student entry and as a remedial measure was very much needed. Although this rural institute was one among the three for which the Deemed University status had been recommended it could be done only if it could be made into an autonomous institution. This meant severing the relationship with the Ramakrishna Mission. This became a huge disappointment and dilemma for the founder, since he did not want to detach the institute from the Ramakrishna Mission although he sincerely wanted the institute to grow into a university too. Finally, in spite of the Ramakrishna Mission giving him the freedom to make the most favorable decision he decided to stay with the mission at the cost of the deemed university status.

In 1964 the institute got converted into 'College of Arts and Sciences', and got affiliated to Madras University. In 1981, the college became autonomous, and got itself affiliated to the newly formed Bhartiar University in Coimbatore. The DRS program of the Rural Institute was converted into a Bachelor degree program in co-operation. The rural civil and mechanical engineering programs were converted into polytechnic programs in the same year. Currently the polytechnic is called Ramakrishna Mission Polytechnic College. The institute offers conventional polytechnic programs.

Educational pattern

Among the 14 rural institutions the Shri Ramakrishna Mission Vidyalya Rural Insitite is the only one exclusively catering to the male students, just as the Kasturbagram Rural Institute entertains only women.

The Vidyalaya laid emphasize on the overall development of the student, and evolved a residential curriculum to bring out the best in the pupil. Opportunities were given for self-expression through activities like the boy's cabinet, parliament court, literary association, running co-operative stores, celebrations, dramas etc.

The students were equipped for a self reliant lifestyle. They were thoroughly involved in physical work and were well trained in farm work tailoring work and village services. The students also were trained in self governance and cooperation and they were given wide exposure through conducted tours and problem solving in villages. Ten villages around the campus were chosen for extension work. The report on rural institutes by Louis Smith mentions this institute as one that also ran a small scale industry with student labor to produce electric motors for the market.

Impact of this Institute

The institute has been responsible for the creation of a large number of community development workers in South India and for the emergence of the leaders in various walks of life including industry. The successful emergence of khadi and village industries in the 'Kongu belt' (which includes Coimbatore, Erode, Salem etc.....) with a large number of *Sarvodaya Sangh* and other related institutions is to some extent due to the institute besides other major ashrams like the Thiruchengode ashram of Rajaji. To some extent this institute became a feeder of students and teachers to the Gandhigram Rural Insitute and vice versa. The ushering in of prosperity through the co-existence of industry, education and Gram Swaraj is by and large the contribution of this institute.

Course development

The formation of the curriculum development stemmed from the understanding that mere theoretical / bookish knowledge is not just enough for bringing out the best in the students. Academics, research and extension were the three important approaches to education in the rural institute. The curriculum and methods aimed at understanding rural problems, solving them and thus improving rural economics. The institute started a two year agriculture certificate program for the 10^{th} standard pass candidates. The course exposed the participants to the basics of agriculture, animal husbandry, rural economics, cooperation, agriculture laws, agriculture market, public health, village administration / rural management, rural industries, horticulture, forestry and agricultural extension.

The institute also taught civil engineering, soil water conservation, rural health engineering, water use/ irrigation, rural housing, rural transport, rural / village extension related to electrical and mechanical engineering in the diploma program.

Current status

Ramakrishna Vidyalaya and associated institutions continue to flourish and have added a lot more of academic programs over the years. The Arts and Science College has grown substantially offering a variety of conventional programs in science, arts and commerce from bachelors to PhD level. The Vidyalaya has a uniqueness of sharing its campus with the Ramakrishna Mission Vivekananda University (Kolkata). The faculties of 'General & Adapted Physical Education and Yoga' and 'Disability Management and Special Education' are functioning as the 'Coimbatore Campus'.

The Agriculture institute is running a two year (Tamil medium) diploma program enrolling 100 students. This program is continuing from 1956. The Industrial training institute is offering courses in 8 trades. The Polytechnic which emerged out of the original rural institute is offering diplomas in civil, mechanical, electrical and IT. The Government of India, Ministry of Human Resource Development, evolved the Scheme of Community Polytechnics in the year 1978. Ramakrishna Mission Vidyalaya has implemented the scheme in Tamilnadu, Kerala and Karnataka states, covering 15 districts, to bring an overall development in the villages, to promote all the government schemes among the villages. Currently more than 20 short term programs are offered in the community polytechnic. The Gandhi Teachers Training College of the Vidyalaya offers academic programs ranging from BEd to PhD Maruti College of Physical Education offers certificate to MPhil level programs in Physical education. The College of Arts and Science continue to run the BCom Co-operation. It also offers bachelors and masters programs in many conventional disciplines and even PhD program in certain specializations.[40]

5.6 Vidya Bhavan Rural Institute Udaipur, Rajasthan

Origin of the Rural Institute

The idea of a progressive and liberal educational institute to improve the literacy and living standards of the then highly illiterate Udaipur region was the brain child of Dr Mohan Singh Mehta, an LSE trained economist who was later *Devan* of the Princely state of Banswara and a member of the Constituent Assembly of India in 1947. He also was India's High Commissioner to Pakistan in 1951 and was Vice Chancellor of the University of Rajasthan in 1960.

The inspiration to start the school came from the Boy Scout movement. He had been exposed to the Boy Scout Movement while in Europe and was deeply influenced by Baden Powel's writings. He felt that the scout movement could induce moral

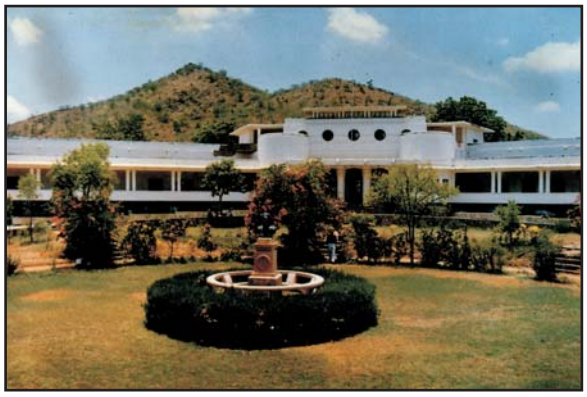


Fig 5.6: Vidya Bhavan Rural Institute, Udaipur

values in students. He was smitten by the idea of a 'progressive school' which would generally follow Baden's methods of developing character, self-reliance, knowledge, initiative, physical fitness, and social outlook. He formed an outfit called 'Udaipur Rover Crew' for this purpose in the late 20s; the idea came to his mind in 1926-27.

In 1930 when a few educationalists from Gwalior, Rajputana, Central India, and United Provinces met together they drew up a scheme and a four acre plot was purchased for setting up an educational activity. Under the leadership of Dr. Mohan Sinha Mehta the Vidya Bhavan Society was founded in 1931 in Udaipur with the aim of 'bringing social transformation' in a feudalistic, caste driven society which supported untouchability. In the same year the foundation stone of the first Vidya Bhavan school was laid by Sukh Deo Prasad, the then Prime Minister of the Mewar state. The school started with standards V to VIII with 58 children and 10 teachers on roll. Kalu Lal Shrimali (who eventually became the Central Minister of Education, and also played a crucial role in setting up the Rural Institutes), the first life worker of the school was selected as its Head Master. More than half the staff belonged to the old scout troop of Udaipur. The school was started in a rented building on July 21, 1931.

K L Shrimali was among the first group of Rovers. In 1930 he was studying for MA in BHU. During civil disobedience movement, he quit his studies and jumped into the nationalist movement. He along with K L Bordia joined the social work activities associated with the Vidya Bhavan.

Though evolved during the thick of nationalist movement, Vidya Bhavan kept itself politically neutral. They felt that the school's business is to make the best pupil, and it is up to them to decide what political stand they should take. "However, the founders of Vidya Bhawan chose social reconstruction, which they felt was of great value for national freedom and regeneration as (though less spectacular than) the political struggle. In keeping with the progressive character of the effort Vidya Bhawan was probably the first to introduce co-education in feudal Rajasthan. It also aimed at shifting the emphasis from book learning to character formation. Physical, aesthetic and moral education still forms an integral part of the educational programme at Vidya Bhawan"[41]. The motto of Vidya Bhavan: 'Commitment to social responsibility through education' conveys the founding group's approach to societal reconstruction. Education was practice oriented, giving the opportunity for the pupil to earn his or her subsistence. The institute was a pioneer in sex education, and established sex education as a part of the

curriculum as early as 1931.

Vidya Bhavan also eventually became a hub of Nai-Talim. Following the principles of Basic Education philosophy of Mahatma Gandhi, Vidya Bhavan Basic School was established in 1941. Vidya Bhavan played a remarkable role in adult and non-formal education too.

Vidya Bhavan Rural Institute

Vidya Bhavan found its name in the first list of 10 institutions selected to set up Rural Institutes in 1955. The society established a rural institute in Udaipur in 1956. The following programs were sanctioned in the initial phase. (i) Three-year Diploma in Rural Services, (ii) Three-year certificate in Rural Civil Engineering, (iii) One-year Preparatory Course (equivalent to the Pre-University program).

The curriculum focused on real life problems. The students of the civil engineering program constructed an 'ideal rural house' for demonstration and learning. The institute conducted 15-day camps in tribal villages and conducted surveys touching on socio-economic issues. Eventually the rural institute established a dairy and an agricultural farm. The institute played a vital role in Harijan seva and social transformation, fighting for the rights of Harijans.

The institute played a vital role in extension services. As a part of improving local sanitation they constructed dry latrines in 5 villages. The students contributed labor and expertise in the construction of Jawai dam in Pali District. They facilitated some co-operative dairy farms, and introduced new methods of agriculture. The students of rural institute organized a mobile library for the service of neighboring 6 villages. They helped arranging counseling for parents of children in the local school; they tried their hand in agricultural extension through the '*Bal Krishi Dal*'. The students of the Rural Civil Engineering program helped the neighboring villages in preparing the plan and estimate for the construction of roads and water supply schemes. With their initiative, 200 latrines were installed within the first three years with components of the latrines manufactured in the Rural Institute itself. They also designed various models to suit different geographies. Besides this they also manufactured urinals, drainage pipes, smokeless chulhas, and cement ventilators. The activities also extended to the introduction of soak pits, construction of manure pits, improvement of cattle sheds, lay out of street drains, improvement of rural houses, and preparation of water supply schemes.

But despite all the enthusiasm, the program ran into rough weathers due to the issues related to recognition of the program, employment of

the students etc. With the advice of NCRHE in 1970, the institute closed down the Rural Services Diploma and affiliated itself with M.L Sukhadia University to run the conventional degree and post graduate programs. Nevertheless the institute still offers a program in under graduate level and post graduate level with some focus on rural development and rural sociology. The rural engineering program has been transformed into a polytechnic.

Fig 5.7: Balwant Rural Institute, Bichpuri

Role of Government

The infrastructure of the institute was established under a grant from the government. The Government of India met 75 per cent of non-recurring and 50 per cent of recurring expenditure of the Rural Institutes. While the program was operational the running expenses were partly met from the government grant and the rest was raised by students' fees and from various other incomes from the establishment. In the case of the Udaipur Rural institute, the state government met 40 percent of the recurring expenses, probably the highest commitment from any state government as far as the rural institutes are concerned.

Current status

Currently it is a post graduate college affiliated to M L Sukhadia University, Udaipur, offering masters degrees in Analytical Chemistry, Mathematics, Economics, Hindi, Political science and English Literature besides a bachelor degree program in business management. The institute also runs a KVK and a Polytechnic apart from a Basic School within the premises. "The school is also continuing with the Basic Education Project started in the year 1996 which aims at giving practical education to students. At present the school is engaged in spreading the concept of basic education on the national level & working as a resource centre. The Gandhian Institute of Basic Education, started in November 2008 provides teachers education and has a Gandhi library and a

Research Centre dedicated to Basic Education".[42]

5.7 Balwant Vidyapeeth Rural Institute, Bichpuri, Agra District, Uttar Pradesh

Origin of the Rural Institute

Raja Balwant Singh of Awadhgarh established a boarding house in Bichpuri for rajput students in 1878, for the upliftment of Rajputs in the region, which got upgraded to a high school in 1885. To protect the interests of the growing institution a formal organization in the name of 'Balwant Education Trust' was formed. In about 1939, Dr R K Singh, MA, LLB, DEd (Harvard) took over as principal of the Intermediate College. He started its expansion and in 1941 Balwant Rajput Intermediate College became the first in Uttar Pradesh to have faculties of Arts, Commerce, Science, and Agriculture. An education wing was started and within two years it was raised to postgraduate level. He established Bichpuri Institute of Agriculture at Bichpuri, Agra and a Research Center of Agriculture at Awagarh Farm of 400 acres donated by Raja Balwant's grandson. In 1949 R K Singh started the Rural Engineering Institute at Bichpuri. Raja Balwant Singh had also donated more than 100 acres in Agra for agriculture known as Khandari Farm, attached to Rajput High School. RK Singh got the special preference for Rajputs taken away to accommodate the larger population at the cost of enraging Raja Surya Pal Singh, son of Raja Balwant Singh, who curtailed major financial help to Balwant Educational Society and divested his funds elsewhere. In 1955 the trust founded a Rural Institute in Bichpuri to help village youth in self employment.

Dr Singh had his early education in Udai Pratap College, UP, in a college similar to the Balwant Rajput College which also catered to the aspiring rural families, and he had substantial exposure to the rural realities. As an academician he fought against corruption in the universities. He transformed the Intermediate College to a large educational infrastructure in three decades.

Development

The Rural Institute Bichpuri attracted national leaders like Gandhiji, Nehru and American President Eisenhower as visitors in its early phase of establishment. Right from the inception the institute attracted about 180 rural students annually.

B V Rural institute had two divisions, 1) the Civil and Rural Engineering Division and 2) Rural Services Diploma Division. The institute received

grant-in-aid status from the UP government in 1966. When NCRHE decided to request the rural institutes to affiliate with the neighboring universities, they suggested three rural institutes, including Bichpuri to elevate themselves to a Deemed University status. But this did not materialize. The rural services program eventually got affiliated to the Agra University in 1971. The civil and rural engineering program received the approval of technical educational council of UP in 1973. In 1983 the Civil and Rural Engineering Department got separated from the parent institution and got established as Balwant Rural Engineering Institute. This institute offers polytechnic level programs in 9 conventional disciplines.

Educational pattern

In the Rural Institute, education was tuned to meet the requirements of the rural youth. Emphasis was given on extramural education. The institute encouraged students to go to villages and take up real life problems. A lot of importance was given to physical labor. The 'learn and earn' program acted as a great attraction to students. Importance was given for the overall development of the pupil, including personality development.

Apart from theoretical classes a lot of emphasis was given for student's activities like involving them with students union, planning forum, subject associations, games, sports, dramatics etc. Equal attention was given to field work and extension programs. The mode of training was a 3:1 split between teaching and field work. Two half days in a week were kept for extension work.

A structured field work regime was prescribed for the students which involved filed visits, observations -cum- participation, interviews and minor socio-economic surveys. All students were expected to spend a fortnight in camps, which were indeed work cum study camps. During the camps students spent about 3-4 hours per day in some *shramdan* projects and 3 hours in studying some specific problem of the village. In the night they organized some cultural activities involving local talents.

A report from the Ministry of Education (1962, after four years of founding of Rural Institute) summarizes the rural extension activities of Balvant Rural Institute in the following words :

> "With the help of Gramsevaks Training Center Bichpuri, and B.R College, the rural institute organized a farmer's fair in the campus. Students get a chance to volunteer in the fair, organize cultural programs, and sports and games during this.
>
> The Rural engineering extension service receives request from

neighboring villages to suggest modifications to the NES based construction activities such as school buildings etc.

Some agricultural tools and implements are developed by the students under expert supervision, and demonstrated to the villagers, but not commercially deployed.

Since 1958 the Rural Institute was participating in the Rabi crop campaign of the Bichpuri Development Block. For a week, each student is required to spend three to five mornings in the field. Students in batches of 15 to 20 visit different fields, contact the farmers in the evening, check their fields, seed etc, and in the next day morning by 6.30 they work in the farmer's field for 3 hours, help the farmer in sowing seed by dibbling method. Many of the fields where the students worked are used as demonstration plots.

The Bitchpuri community block was working in the service area prior to the establishment of the Rural Institute. There was a village called Angoothi which had some social resistance to the development activities of the Block. The Rural Institute (both students and teachers) took up the challenge and they eventually won the villagers' heart. They launched an extension program called 'better school, better living'. Every teacher of the rural institute works with two or three primary schools of the Bichpuri block as volunteers. They work with the school committees and try to improve the school.

The school celebrated a 'plantation week' in which a project of cultivating fruit trees was taken up. They worked with about 7 schools.....

Apart from this, the RI organizes Mobile Libraries, participates in the locality beautification activities, literacy campaigns, attempt work with school drop outs and their parents, and organizes clean-village campaigns." [43]

Impact of this Institute

The institute had selected certain villages for regular extension work. The students with the help of staff helped establish dairies, improve agriculture and worked with the villagers to improve the sanitary conditions. The masters level program also contributed a sizable number of social workers and activists to the nation. The College currently works with many villages and blocks spread across 8 districts.

Course development

In 1956 the institute started a DRS program in rural services. In 1962 it

started an Post Graduate Diploma program in Rural Economics and Co-operation. The institute got affiliated to B R Ambedkar University, Agra in 1970. Later in 1980 it started a program in rural sociology. All the programs are running since inception. The Civil and Rural Engineering Course got affiliation from UP State Technical Board in 1969. They have also established research and vocational training programs.

Current status

The institute runs two Post Graduate Programs (i) Rural Economics & Co-operation and (ii) Rural Sociology & Community Development. These two Post Graduate Programmes were designed by the faculty of the Institute and are being taught only at this institute. Certain application oriented themes like Village Industries, Horticulture, Fisheries are handled through special programs. But currently there are no obligatory internship programs, or extension activities that are part of these programs being run in this Institute. However given the unique focus and nature of the above programs, the University had allowed the faculty of the Institute to frame the syllabi of its PG and some of the courses at the B.A. level.

The college also offers diplomas in cooperation, public administration, village industries, civil, rural engineering and rural services. It is also engaged in research in areas like rural development, rural credit, cooperative development, farm women, WTO and the like. The institute has about 19 teaching / technical staff on its role. The engineering section of the rural institute that branched out in 1983 got established as Balwant Rural Engineering Institute offers polytechnic level programs in 9 conventional disciplines.

5.8 Rural Institute of Higher Studies Birauli, Samastipur, Bihar

Origin of the Rural Institute

The Rural Institute of Higher Studies was established in 1955 on a 70 acres plot donated by Rai Bahadur Sunder Singh, a local landlord and well wisher. This rural institute in Bihar was the only one among the 14 national level rural institutes that was established directly by a state government.

The Rural Services Program was started in 1956 and continued till 1970. Thereafter the DRS program was converted into to a bachelor's degree affiliated to the Lalit Narayan Mithila University. The infrastructure for classrooms, student hostels, staff accommodation and library were created with government grants.

The Diploma program in rural services was initially running with an emphasis on extramural learning, but after the upgradation to the degree program the focus has shifted to the class room learning.

During the NCRHE phase Rural Institute of Higher Education, Birauli worked "in close cooperation with various educational and other institutes in the vicinity, eg. The Agricultural College, Sugarcane Research Institute, Production Center etc. The student's carried out various socio-economic surveys of the neighboring areas. They have studied the Survey of India's topographical maps which are useful in the flood control work. They have actively participated in Gramdan, social service, extension work apart from cooking and other incidental work in the hostels. They have adopted five villages in the neighboring area for intensive extension work". [44]

The students took active participation in rescuing and rehabilitating flood victims, setting a strong example of social service. Extension work in new agriculture, dairying, sanitation covered about 15 villages around the rural institute. The infrastructure of the institute was established under a grant from the government. The Government of India met 75 per cent of non-recurring and 50 per cent of recurring expenditure on the Rural Institutes. Since this institute was owned and run by the state government, it took care of the funding.

Current status

30 acres of the land and the constructed hostels has been given to Navodaya Vidyalaya. Rural institute is functioning in the remaining part of the infrastructure.

5.9 Rural Institute, Amravati (*Shri Shivaji Loka Vidyapeetha Rural Institute*)

Origin of the Rural Institute

Rural Institute Amravati was one among a large number of institutions created by the educationist, social reformer Dr Punjabrao Deshmukh through his well known Shivaji Education Society. The Maharashtra District Gazetteer of Amravati District gives details of the Shivaji Education Society : "The Shivaji Education Society has been doing pioneering work in the field of agricultural as well as rural education. The Shivaji Maratha High School, an institution run by the above Society, has been imparting training in agriculture since 1943. The Shivaji Education Society has been managing a few other institutions, which also provide facilities for agricultural education. These institutions are

Janata College, Amravati; Basic Agricultural School, Amravati; Rural Institute, Amravati and a full-fledged College of Agriculture.

Fig 5.9: Amravati Rural Institute

The Janata College provides for a two-year course in agricultural training. The students completing the course of studies in this institution are absorbed in the Agriculture Department as Agriculture Assistants. The Basic Agricultural School conducts a two-year's integrated course for Gram Sevaks (village level workers). The Gram Sevaks are appointed in the national extension blocks after the completion of the course of studies prescribed for them. The Rural Institute also conducts training in rural sciences, agriculture being the most prominent among them. The students trained in this Institute are absorbed in the Agriculture Department. The Agricultural College started in July 1959 is affiliated to the University of Nagpur. It provides training facilities up to graduation level".[45]

Origin of the Rural Institute

'Shri Shivaji Loka Vidyapeetha Rural Institute' (*mostly known as Rural Institute, Amravati*) was established on 6 July 1956. The initial programs offered were a 3 year DRS program, a 2 year certificate program in agriculture and a preparatory course. The courses were started in the Shri Shivaji Loka Vidyapeeth Janata college premises initially, and moved subsequently to the Rural Institute campus.

The educational program of the rural institute gave high priority to extension. A permanent exhibition was set up in the Rural Institute premises for the benefit of students and visitors. They exhibited live models of village septic latrine, village poultry house, fish ponds, main crops in various states, various methods of drainage in the field, cultivation of different grasses for soil conservation and increased fodder supply.

They also conducted meetings of eminent social workers – with active

participation of students. District cottage industries seminars were also organized for the benefit of local artisans.

The Annual Report of 1956-57 provides a glimpse of the typical outreach and extension programs of a typical academic year: The student and faculty utilized every opportunity available to interact with the villages. The Independence Day was celebrated in a village two miles away and they used this opportunity to acquaint with the villagers. They organized a farmer-leaders' training camp involving 20 village leaders from adjoining villages. They set up a fair and camp at Rewasaa, 20 miles away from the college. Thousands of villagers participated in the *Gram Sundar Pradarshini*. About 125 students camped in the river bank. The star attraction of the *Pradarshini* was a cattle show of 150 selected heads of cattle. The students with the help of faculty and veterinary experts organized treatment for various deceases and 800 animals were treated. Apart from this a swimming pool was created completely through the *shramdan* of the students.

The medium of education was English, and the rural students found it difficult to cope with it. Innovative methods were identified to solve this problem. To help learning English students were made to listen to national broadcast, and radios were installed in all the class rooms. A film club was organized with the help of students and English movies were shown periodically to the students.

Development

The institute started offering three year Diploma programs in rural services and civil engineering, two year diploma in agriculture in 1957. Due to the efforts of Vimalatai, wife of Dr. Punjabrao, a Home Science subject was added to the DRS program in 1958. The institute was running under the guidance of NCRHE till 1970. Thereafter it was advised to continue with affiliation from the neighboring university, and other boards. Eventually the DRS program was converted into BA in Rural Services and the course was affiliated to the local University. The certificate programs were also converted to Diploma programs. The staffing pattern was altered to meet the requirements of the affiliating university.

Impact of this Institute

The program attracted a number of rural students, who otherwise would not have got an opportunity to pursue education. Home science education imparted to women made them self reliant, and gave them an edge in finding employment. Some of the students of the rural studies program were eventually absorbed as teachers, *gramsevaks*

etc. in the government service. However the students who spent three years to obtain the Diploma in Rural Services found it difficult to compete in the job market with students who spent three years in a regular degree college.

Current status

After affiliation with the University in 1971, Rural Institute Amaravati – (DRS part) was renamed as the 'College of Rural Service' which further changed in 1998 to 'Matoshree Vimalabai Deshmukh Mahavidyalaya'. The Rural Civil Engineering program got affiliated with the Directorate of Technical Education and was renamed as Rural Institute Polytechnic. The agriculture department also separated and got affiliated with Dr. Pujabrao Krishi Vidyapeeth, Akola.

The society grew substantially in the past decades extending its reach across Vidarbha and beyond. "In 1958, it had one primary school, seven middle schools and eight colleges. Today it runs 24 senior colleges 54 Jr. colleges, 75 middle schools, 35 hostels mainly in the region of Vidarbha but also in other parts of the state. The educational institutions cover areas like agriculture, arts, bio-technology, computers, education, physical education, engineering, horticulture, information technology, law, medicine, micro-biology and the pure sciences. It also runs a Polytechnic for boys and girls at Amravati. Shri Shivaji Education Society, with it's more than two hundred and sixty educational institutes, spread over eleven districts of Vidarbha and supported by a yearly budget of rupees one hundred crores, aptly deserves the title - 'Pride of Vidarbha'. A prolific teaching and non-teaching staff of around five thousand, guide and assist over one lakh ten thousand aspiring students carve out a brilliant future for themselves under the aegis of this society"[46].

With a focus of making the less privileged youth employable Shri Shivaji Education Society's Independent Junior College Rural Institute, Amravati is offering following vocational training at higher secondary level courses in subjects likely to make students employable / self employable: Electrical Maintenance, Mechanical Maintenance, Scooter & Motor Cycle Servicing, General Civil Engineering, Electronics and Computer Science. They also offer Minimum Competency Vocational Course introduced by Govt. of India in New Education policy in the following areas: Auto Engineering Technician (AET), Building Maintenance (BM), and Maintenance & Repairing of Electrical Domestic Appliances (MREDA).

The professional diploma programs still draw students from both rural and urban areas. The rural extension component however has been de-emphasized. Currently the rural education initiative of the trust runs the

following institutions :

1) Dr. Panjabrao Deshmukh Men's Technical, Institute, Amravati
2) Dr. Panjabrao Deshmukh Women's Technical, Amravati
3) Junior College of Science and Vocational Course, Amravati
4) Minimum Competency Vocational Course, Amravati
5) Agriculture Science Diploma Rural Institute, Amravati
6) Veternity and Dairy Business Management Diploma Course Rural Institute, Amravati
7) Rural Institute, Amravati
8) Production Cum Training Centre, Amravati
9) Panchayat Raj Training Centre, Amravati
10) Kinder Garden Workers Training Centre, Amravati
11) Janta Agriculture College, Amravati
12) Gram Sevak Training Centre, Amravati and various other schools, hostels and technical Institutions spread all over Vidarbha

These can be understood as evolved out the original rural institute initiative of the trust.

Revival Possibility

The very fact that in spite of adverse factors like recognition of students, lack of modernization and reorientation the campus is alive is indicative of the fact that the rural institute has a vital role to play. In view of the massive urbanization of Amravati the Rural Institute campus has lost its rural ambient and to this extent benefit if a rural campus is also created. The rural institute with the reorganization incorporating successful models like Lok Bharti can indeed become a vital tool of reconstruction.

5.10 Rural Institute Hanumanamatti, Haveri, Karnataka

Origin of the Rural Institute

The Rural Institute Hanumanamatti came into existence in 1960 due to the untiring efforts of two social activists K.F. Patil, and K.H. Patil, who later became ministers of Karnataka. They, with the help of M.G Patil, a former student of Rural Institute and under the auspices of Gram Seva Mandap created the Rural Institute. K. F. Patil, who was born in Kakol village near Hanumanamatti was deeply involved in the Gandhian

movements including Satyagraha and constructive programs since 1932. He, as the Secretary of Harijan Seva Sangh, had a dream of making Hanumanamatti a model village through the efforts of '*Grama Seva Mantap*'. A *gram sevak* training program, and a '*balagram*' (children's village) were already being run by *Gram Seva Mandap* along with certain other educational institutions.

The actual functioning of the Rural Institute started on 2 October 1961. The two year certificate program in agriculture, three year Diploma in Rural Services and the three year diploma in Rural Civil Engineering program were started one after the other.

Out of the 50 acres of land allotted by Gram Seva Mandap for setting up the Rural Institute 32 acres were dedicated to a farm meant for students to experiment with innovative farming. A modern cattle shed along with a dairy unit and a multipurpose workshop were also created. The 'earn while learn' pattern of education made it very attractive for the students from the rural poor segment. 35 to 40 students enrolled every year in each of the courses.

Educational pattern

An interesting feature of education in the campus was that instead being instructed to do things the students themselves decided their activities through a democratically elected student cabinet. The institute put a lot of emphasis on work which included the construction of internal roads of the campus itself as part of their learning. They took active participation in the local civil and agricultural extension work, like construction of roads and dams. In particular the nearby Upper Tunga Nadi Dam was due to the efforts of the students. The students carried out many constructive works in the neighboring villages Asondi, Udali, Kajari, Kakkod, Satya, Dehunda and Kunver. They also conducted a survey of the region and came up with a ten year plan of development. The student extension work helped to modernize the local agriculture. In fact it was through the student's effort that the cultivation of modern crops like cabbage, cauliflower, knolkhol, lettuce, and beet-root became a success.

In the 70s, when there was pressure from NCRHE to affiliate the programs to the university and other professional regulatory bodies, the management of the institute had a divided opinion on the issue. It led to the eventual closure of the institute. Consequent on the closing of the institute its assets were transferred to the Dharward Agricultural University. The erstwhile rural institute campus got transformed into a Krishi Vigyan Kendra under the control of the Dharward University. Part of this infrastructure is used for agricultural research. In fact the Gram

Seva Mandap donated 212 acres of land and buildings where the Rural Institute was functioning to the University. K.H. Patil eventually shifted his activities to Hulkoti, in the Gadag Dt, setting a rural engineering college and cooperatives in the 70s, after the closure of the Hanumanamatti Rural Institute.

5.11 Kasturba Rural Institute of Higher Education, Rajpura, Punjab

Origin of the institute

Bibi Amtus- Salam, a disciple of Gandhiji set up the Kasturba Seva Sangh in Rajpura to serve the rehabilitated Bhavalpuri's from the Pakistan side during partition. "Amtus-Salam, a quiet nationalist, was with Mahatma Gandhi in Noakhali in 1946 when the worst riots took place in Bengal. Gandhi went on a fast unto death to bring back peace. Gandhi treated her like her own daughter and wrote to her as frequently as he wrote to his own granddaughter, Kanu Gandhi"[47]. As indicated 2.1.5 the rehabilitation process led to the creation of Nai-Talim schools with the help of volunteers from Wardha. The reconstruction activities were carried out under the banner of Kasturba Seva Sangh.

In addition to the ten Rural Institutes established in various States in 1956, another Rural Institute i.e. Kasturba Rural Institute, Rajpura, Punjab was established in 1959 and became one of the five institutes sanctioned by NCRHE in the second phase. Rajpura Rural Institute however voluntarily rejected the central grants.

The Rajpura Rural Institute maintained high academic standard through a well constituted tutorial scheme which provided a closer contact with teacher and student.

The Rural Institute has a separate department for extension, with four branches :

- audio visual and demonstration
- publication
- community works extension
- research projects

The Community Development Block Rajpura had been attached to the Rural Institute for extension work. The Institute had selected 11 villages for extension work. The campus also introduced a Basic Education program in 1962. Various crafts like gardening, agriculture, chalk making, match making and carpentry were introduced as part of basic education curriculum. They also conducted a basic teacher's training program.

As a major health initiative on TB was launched. A large number of TB patients were detected in the neighborhood of Rajpura. In an attempt to isolate the patients a sanatorium was established in a portion of the campus itself.

The vocations related to ceramic, soap, carpentry, hand-made paper, match-making, hand-pounded rice, tailoring and office work were established to provide employment to students in the campus through the 'earn while learn' program. Students normally worked 4 to 5 hours per day in one industry or the other. An employment bureau took charge of the management of part-time employment of students.

Games and sports were compulsory, in addition to the daily work and study routine. Community living was highly emphasized on the campus. The students attended the morning mass prayer and evening mass prayer and community spinning every day. They cleaned their rooms themselves. On every Sunday they offered Shramdan. The students' mess was entirely managed by the students themselves.

The institute had its own health clinic called 'Nature Cure Clinic'. The doctor in charge of the clinic visited all the extension villages at least twice in a month. The institute also had a dairy and a farm. For managing these students and teachers together organized themselves into three groups : the farm management group, the *gaushala* group, and horticulture group. In the farm they experimented with Japanese method of paddy cultivation. They also experimented with hybrid maize. Students practiced grafting, budding etc as part of the agriculture training and gained the needed proficiency in them[48].

5.12 Rural Institute, Pipri, Wardha, Maharashtra

Origin of the Institute

The historic National Education Conference, in which Gandhiji enunciated the Nai Talim to a group of experts, was held in the Nava Bharat Vidyalaya run by the Marwari Education Society. The society

Fig 5.12: Civil Engg Wing of Rural Institute, Wardha

also established a few educational institutions in and around Wardha from 1914. The society's name was changed to 'Siksha Mandal Wardha' on advice by Gandhiji. Shiksha Mandal Wardha under the initiatives of its trustees Jamnalal Bajaj and Shrikrishna Das Jaju and with the active support of a few other followers of Gandhiji and Vinobaji set up the Pipri Rural Institute in 1961. The Rural Institute Pipri, started in a building adjacent to Commerce College Wardha eventually moved to the spacious rural campus in Pipri.

Though it started with a one year preparatory course and a 3 year diploma course in Rural services (DRS) the rural institute could start a diploma program in agriculture within a year and follow it with a diploma program in civil and rural engineering.

Educational Pattern

The emphasis was more on practice aspects of education with the aim of enabling the students to take the knowledge from 'lab to land'. The students were given opportunity of work through 'earn while you learn' scheme. Importance was given to physical labor. Students were given work in farm, workshop, library, office, hostel, dairy etc.

Community development program and extension was the core subject taught in the programs. Emphasis was given on eradication of illiteracy, enhancement of rural income through improved agriculture and allied rural industrial activity. Adult literacy was given importance. The program attempted to educate the students about the social evils of the region and ways to eradicate them.

Being a new experiment, the programs did not attract students easily, nor high quality teachers. Nevertheless, the 'earn while learn' program acted as a great boon to the rural poor, who otherwise would have been deprived of higher education. The extension services helped the farming and allied activities in the neighboring regions. Many of the rural institute students became elected in the local self government system and thus rural institute started influencing the political dynamics in the region. Many of the old students feel that the education they received helped them in becoming self-reliant.

During the NCRHE phase the rural institute selected 10 villages in the adjacent block to provide field experience to students where they carried out extension / filed work. The type of work done was mostly activities like socio economic survey of villages, study and preparation of soil conservation programs of the development department, preparation of compost manure and organization of cooperative farming societies. In the initial year of its inception, the institute's

extension agenda included the following :

- To work with the staff of basic schools which are under the direct supervision of Sarva Seva Sangh, Wardha
- To associate with the activities of agro-industrial cooperative societies and labor cooperative societies
- To cooperate with the activities of 'regional planning institute' Sevagram in selected Gram-Ekais approved by the KVIC
- To associate with the working of the Akhil Bharat Goseva Sangh, Wardha
- To acquaint students with the extension and research work of JBRI in the Village Industries field
- To work with village panchayats

Similarly the research work proposed during this phase was :

- socio- economic survey of the students of the institute
- socio-economic survey of the service area of the Rural Institute
- socio-economic survey of the Gowlis of the Akhil Bharat Goseva Sangh, Wardha [49]

Dilution of rural institute identity

The institute was initially under the administrative control of NCRHE 1970. Thereafter it was advised to continue with affiliation from the neighboring university, and other boards. Eventually the DRS program was converted into BA in Rural Services and the course was affiliated to Nagpur University. The certificate programs were also converted to Diploma programs. The staffing pattern was also altered to meet the requirements of affiliating university. In the year 1976 "Certificate in Agriculture" was handed over to Dr Punjabrao Deshmukh Agriculture University, Akola. In 1979 the course was reshuffled with the addition of four new subjects – Physics, Chemistry, Biology and English of 12 standard level. Besides this the medium of instruction of agriculture was changed to English. Because of these changes this course has been awarded the equivalence of 12 Standard. They are also offering a MCVC program today. The Civil and Rural Engineering program of the institute was affiliated to the AICTE and moved into a polytechnic Acharya Shriman Naryan Polytechnic, Pipri.

After the three wings viz agriculture, technology and rural services got affiliated to widely different affiliating institutions its original identity was lost. Education has become more or less class room based, with less

emphasis on field education.

Revival possibility

Interactions with these groups of institutions reveal a strong willingness to function as a rural institute. In fact by bringing these three avenues of knowledge (social technologies, agricultural technologies, engineering technologies) a rural institute can be reconstructed. But it will be in the form of a new networked institution.

5.13 Rural Institute, Thavanur

Origin of the Institute

K Kelappan a prominent Gandhian leader, was the founder of the Rural Institute Thavanur. According to the Press Information Bureau of India "K Kelappan, popularly known as 'Kerala Gandhi', was born in an ordinary Nair family in Muchukunnu Village of South Malabar in 1889. He graduated from Madras University and became a teacher in the S.B. High School, Changanacherry. While in Changanacherry, he took up social work and was one of the founders of the Nair Service Society and became its first president. Resigning from S.B. High School, he became the Headmaster of the first school started by Nair Service Society. Later, he went to Bombay for legal studies, but left the law-college during the Non-Cooperation Movement. Returning to Malabar he started active congress work. During the Moplah Rebellion, he played a very heroic role disregarding his personal safety and tried to bring about peace and communal harmony.

On his release from prison after Quit India Movement, he became President of KPCC and ceaselessly worked for organising Congress activities in the whole of Kerala. Due to disagreement with the Congress leadership he, along with some colleagues, joined the Kisan Masdoor Praja Party (KMPP) led by Acharya Kripalani. In the general elections of 1952 Kelappan contested on KMPP ticket and was elected from Ponnani LokSabha seat" [50].

For improving the educational standards in the region he decided to set up a Basic Education school on the Gandhian education pattern and started looking for some space for the same. A local landlord and an enlightened social worker, Mr Vasudeven Namboothiri of *Thavanoor Mana* donated about 3/4th of an acre of land for this purpose. He started living in this property and constructed a temporary shed, which he called '*shanti kuteeram*' (peace cottage). In 1960 he admitted 24 students to the 8th standard of the Basic Education School he started in

the premises. He also managed to construct some temporary structures to accommodate the students so that a residential education could be given. Students from all the castes and communities were admitted to the school.

Apart from regular curriculum, the students were also taught farming, spinning, soap making, beekeeping and the like. The vocational education was practice oriented. The school conducted an all-religious prayer in the evenings. In 1961 the school started the 9th standard and subsequently 10th standard in 1962. By the time the 10th standard started, Kelappaji became bothered about the future of the students, and thought about starting a higher education center along with the school. He started looking for more space, and the original benefactor, Vasudevan Namboothiri agreed to donate an additional area of 23 acres of his land for this social cause. Kelappaji tried to convince the State Chief Minister to sanction money for a higher education institute in the premises. The Chief Minister Pattom Thanupilla visited the premises, but did not commit anything. So Kelappaji went to Delhi to meet the Prime Minister Jawaharlal Nehru to request for funds. The money for most of the travel for this purpose were borrowed from Mr Namboothiri, and Kelappaji promised to return the money if the Rural Institute did not materialize in Thavanoor. After much effort the Rural Institute was sanctioned in Thavanoor. Buildings were constructed to accommodate training in at least five disciplines.

As in the case of other rural institutes 75 percent of the non-recurring expenses, and 50 percent of the approved recurring expenses were given by the Central Government. The rest of the money came as a grant from the State Government. The program needed more land and the benevolent Vasudevan Namboothiri came forward to donate most of his property to the Rural Institute – totaling 75 acres. This enabled the creation of all the required infrastructure needed for the Rural Institute.

Courses and education pattern

The five programs sanctioned were:

- Certificate for Sanitary Inspector
- Diploma in Civil and Rural Engineering
- Certificate in Agriculture
- Diploma in Rural Services (DRS)
- Preparatory Program (2 years after the 10th) equivalent to the pre-university program.

The programs were practice oriented, and a lot of emphasis was given to the all round development of pupil. Being a residential institute, there were ample opportunities for the students to learn from managing their own affairs. For example they were responsible for the upkeep of the residential spaces, campus, farms etc. They were also trained in constructive programs and were involved in the local development activities. The students of agriculture were given hands on training in the farm owned by the institute. In this Rural Institute, unlike in its counter parts elsewhere in the country, there was hardly any opportunity for an "earn while learn" program. This was compensated by way of scholarships for economically disadvantaged pupil. For the preparatory program, the Institute divided the money into half and made it available to 40 percent of the student's intake.

Impact of the Institute

The Rural Institute Thavanoor was a great boon to a lot of rural people in the larger neighborhood of the Institute. At the time when the Institute started, there was no college in the vicinity of Thavanoor. The nearest ones were the Victoria College in Palakkad and the college in Ottappalam. However these were far away and were beyond the means of the local population. Rural Institute helped many to get higher education. In 1967 when the cadre of Gram Sevaks (subsequently called Village Extension Officers) were created, the DRS graduates got a great opportunity to put their learning into practice. The Government also got a cache of rightly trained personnel. The Rural Institute made a special contribution to the rural lower and middle class who otherwise would have been devoid of a decent education. Since the Nai-Talim approach to higher education attempted to connect with the problems of the hinterland the students coming with a rural background could fit in more creatively. **Almost all the students of the Rural Institute found suitable employment**.

The institute played a vital role in changing the economic landscape of Thavanoor. The activities of Kelappaji and Vasudevan Namboothiri bought about a lot of infrastructural development in the region. But the institute contributed to its socio-economic development. In that era it was not common to have private latrines in houses, and open defecation was a common phenomenon. The sanitation program undertook the challenge of establishing village hygiene. The institute arranged subsidized latrines and provided construction services for a nominal sum of Rs 10. The agricultural trainees as well as the DRS students made agricultural diversification in areas like dairying and poulty resulting in added income to the farmers. New techniques of

cultivation and appropriate farm mechanization were demonstrated. The Institute played a vital role in enhancing the self sufficiency in food of the region. The Rural Institute introduced local people to the scientific agriculture, use of fertilizers, modern crop protection etc. Thavanoor had achieved sufficiency in eggs and became an exporter of eggs. A perusal of the old documents of the Rural Institute shows a regular fortnightly consignment of eggs to a super market in Coimbatore, a city hundred miles away from the village.

'Thavanoor was a hub of prosperity' remembers C R Haridas who is an Ex-Member of Parliament, and was actively associated with the Rural Institute in it's hey days. Interviews with elders in the region also bring out a similar story.

The alumni, the local people, and former associates of the Rural Institute vouch for the fact that the Institute made a significant impact not only in the region, but also in the entire state. Most important impact they feel is that it provided an opportunity for the rural middle class and poorer Keralites to get a higher education. These people, because of their rural connections could connect well with the local realities, and did a commendable job when they were employed in positions like sanitary inspectors and village extension officers, or as agricultural extension personnel. One of the alumni of the Rural Institute P. Shankaran became the Minister of Health of the Government of Kerala during 2001-2006. The institute also positively impacted the economic landscape of Thavanoor and the neighboring regions.

Unsuccessful struggle for recognition and rural institute identity

Being a new experiment, there were a lot of teething troubles in respect of recognition of degrees. The students from the Rural Institute found their degrees not recognized for many regular employments, regular post graduation, and in certain professional avenues like law. Progressively many State Governments recognized the programs for recruitment under the Public Service Commissions, universities etc, but there was no universal recognition for the programs.

1n 1966, a reorganization committee, under the chairmanship of K Kelappan met the officials from the State Government in Trivandrum regarding the affiliation issues. Rural Institute Thavanoor, decided to affiliate itself with the Zonal Institute of Rural Higher Education in South, proposed by it. But the UGC did not accept the concept of the Zonal Institute, and instead decided to offer deemed university status to select Rural Institutes viz Gandhigram, Coimbatore and Bichpuri. This placed other rural institutes including Thavanur at a disadvantage since

they would not be able to grant degrees like the deemed universities and will have to continue to offer diplomas. Finally RI Thavanur decided to affiliate itself to the University of Kerala, but the attempt was not successful. Eventually a meeting called to discuss the problem of affiliation on 15th May 1966 ended with the resolution :

> **"Rural institutes have specific aims and distinctive features which cannot be sacrificed for the purpose of awarding degrees. There are enough colleges in Kerala, where students who desire to take degree can study and the committee does not favor the idea of sacrificing the distinctive features for which the institute stands for the mere advantage of granting degree. It is therefore recommended that the Institute need not affiliate itself to any university. However if the Govt. of India decides to establish a Central University for affiliating the Rural Institute with a view to preserve their distinctive features and achieve their symbolic aims the Institute will be very glad to affiliate itself to the Central University."**[51]

In 1965, the diploma program in Rural Civil Engineering in various RIs in the country were recommended to be affiliated to the respective local boards of technical higher education of the states.

Current status

After Kelappaji's demise, the Rural Institute was run by a Management Committee, chaired by CR Haridas who served as MLA in the neighboring region and was elected to Rajya Sabha later. The phase after the demise of Kelappaji in the Rural Institute was not a very peaceful one. Given the uncertainties about affiliation and continuous funding the staff and students and the management committee itself was in a state of unrest. The committee felt the best option was to hand over the institute to the State Government to run it. In a recent interview Mr. Haridas said that he thoroughly regrets that decision. The Government took over the Rural Institute, its assets and liabilities. In 1975 the Rural Institute premises were given to the Agricultural University of Kerala, under the provisions of KAU act of 1971 and renamed the institute as 'Institute of Agricultual Technology'. The IAT continued to run the Diploma Courses in two disciplines, Diploma in Agricultural Sciences (DASc) and Diploma in Agriculture and Rural Engineering (DARE) till 1985.

In October 2, 1985 IAT was upgraded as a full-fledged professional degree College in Agricultural Engineering and was renamed as Kelappaji College of Agricultural Engineering and Technology. Classes for the first batch of students admitted to B.Tech (Agricultural

Engineering) degree program began in 1986. The Post Graduate Program in Agricultural Engineering started by the KAU in 1979 also shifted to the KCAET campus and renamed as M.Tech (Agricultural Engineering). Currently KCAET offers M.Tech programs in three disciplines. The Campus and the faculties are headed by a dean of Kerala Agricultural University.

Several new facilities such as academic block, hostels, residential quarters, computer center, laboratories, workshops, equipments and sports facilities were added in the later phase. The campus including the attached farm measures about 40 ha, of which about 30 ha accounts for the instructional farm. About 51 buildings and four green houses are in the campus, but for fifteen new buildings most of the infrastructure predates to the Rural Institute days. Currently the institute has about 22 academic staff, 14 technical staff and about 19 administration and support personnel.

Revival Possibility

Interviews with the local population, and the original employees of the Rural Institute, as well from other stake holders to the RI reveals that their expectations from the Government in taking over the Rural Institute were never materialized. The Rural Institute had an objective on attending to issues relevant to the local and other rural needs, whereas, they feel that the current institute caters to the national and international issues, and therefore is not connected to the local realities. When the Rural Institute was initially taken over by the Government itself they have brought in a lot of people from the Southern parts of Kerala, far from the region. Their focus was finding an employment closer home so they can return to their native places rather than solving problems of the local people. Immediately after KAU took over the Rural Institute the focus of the institute got narrowed down to agriculture alone, rather than the broader vision it had on rural development. Further in a short while they have scrapped even those two programs to pave way for conventional professional degree programs, thereby totally shifting the original focus of the Rural Institute. Most of the people who had some association with the Rural Institute sincerely regret the fact that the Institute was given to the Government. The Chairman of the Last Board of Management of Rural Institute, who was also instrumental in giving the Institute to the Government says he does not have words to express his regret. He is still willing to spend all his time and energies to get back the Institute's autonomy, if it is still possible. He is very upset with the fact that all the original assets, including a number of machinery is lying waste in locked

godowns – without giving even a museum value. He feels they are Kelappaji's legacy, and the local people have a right to that. The daughter of Late Vasudevan Namboothiri who gave almost all of his property for the Rural Institute recalls that her father requested a 10 cents land for creating a Memorial for Kelappaji from the land he donated and the authorities refused the request. It is to be noted that Vasudevan Namboothiri's 10 children inherited just less than an acre of land for each of them. He stayed with one of his daughters in the last part of his life. People tried to collect some money to build a house for him, but he politely refused the offer.

Handing over the Rural Institute to the Kerala Agricultural University has practically dissolved the Rural Institute. Though the KAU ran the agriculture diploma program for a while, they transformed the place into a full-fledged agricultural engineering institute.

But on the other hand the Rural Institute Thavanur, by transforming itself into an institute of agricultural technologies and eventually many specializations in agricultural engineering at the graduate and masters level has demonstrated its focused growth along a relevant trajectory. Kerala being socially developed has farm labor management as a bottleneck. The institute, by focusing on appropriate technologies for alleviation of this problem, has contributed its might. Since the course development is also spanning many specializations even at the PG level the institute has the potential to be extended to become a regional development tool. In other words, the rural institute has transformed itself into a part of another form of a rural institution that too was perceived under the Radhakrishnan Committee report, namely Agricultural University.

5.14 Kasturbagram Rural Institute, Indore

History of the mentor institute

The Kasturbagram Rural Institute owes its origin to the Kasturba National Memorial Trust having the following history :

After the demise of Kasturba (22 February 1944) in Agakhan palace in Pune Gandhiji desired to establish a trust in her honor to create a network of institutions across the country to create a cadre of social workers like Kasturba who could lead the rural reconstruction activities. A nationwide drive to collect funds for this purpose started. The nation responded whole heartedly to this call and the rich and poor, employed and unemployed contributed towards the trust fund. Eminent Poetess and a leader of the freedom struggle Sarojini Naidu dedicated her

efforts towards building up of this corpus. On 2 October 1944 on the 74 birthday of Mahatma Gandhi, Sarojini Naidu presented him with a cheque of 80 lakhs [52], exceeding the original target of 75 lakhs. And in April 1945 Kasturba Gandhi National Memorial trust established "to serve the women and children of smallest villages-not more than of 2000 population, through the main activities of education, health maternity and medical aid, cottage industries and moral and social upliftment". Gandhiji also stressed that "the work must be organized by women only" [53].

The Kasturbagram Rural Institute had another inheritance namely : Kasturbagram became the headquarter of the Kasturba Gandhi National Memorial Trust with a network of its 22 state branches, and over 500 centers all over the country. Besides Mahatma Gandhi, Vallabh Bhai Pattel, Thakkar Bappa, Dada Saheb Mavlankar, Prem Leela Thakarasi, Laxmi N. Menon, Manibehn Patel, Sushila Nayyar and Radhabehn Bhatt have been the chairpersons of the trust.

On October 2, 1950 the foundation of Kasturbagram was laid in a 40 acre piece of land donated by Sir Seth Hukum Chand Jain (Kasliwal) of Indore. Kasturbagram, began working with 11 female workers in July 51. The target was 300 workers.

(Note : Kasturbagram Trust had its influence behind setting up of two other rural institutes namely Gandhigram Rural Institute, Tamilnadu and Kasturba Rural Institute Rajpura, Punjab)

Establishment of the rural institute and educational pattern

While scouting for the 14th Rural Institute, Dr T. S. Soundaram, Minister of State for Education, Government of India and Shankar Dayal Sharma, Minister of Education of Madhya Pradesh State Government were of the opinion that a women's rural institute should be established under the parentage of Kasturbagram. The Rural Institute was inaugurated on July 8, 1963 as the only Rural Institute dedicated to women.

The DRS program offered here was in Home Science. The program was designed to develop the personality of women, train them in various rural oriented courses with employment potential. The ultimate aim was empowerment of women. Emphasis also was given to child care related activities. The institute had a farm and a diary among other facilities which made it possible to give 'hands on training' to the pupil. Since the fundamental aim of education was to make them self reliant, the institute created an ambient of training women in agriculture, animal husbandry, textile production, printing, garment making, umbrella making, jute based craft, fiber based craft and nursing.

The institute attracted girl students from all around the country and gave them an opportunity to interact with various cultures. The institution emphasized on extramural education and encouraged girls to go to the villages and to study their problems. The 'earn-while' learn pattern was adopted here too. They worked in five villages providing extension services like adult education, child welfare activities, improving food habits, educating women on embroidery, tailoring, helping them with water purification, advising on health, facilitating banking, village camp organization for women and children. The education was fully residential and the institute called it the '*gurukul*' system.

Impact of this Institute

The institute played a vital role in creating a number of women leaders. A number of alumni found placement in government and non-government services. Kasturbagram also had the privilege of hosting a number of women national leaders in the premises in various roles.

The trainees of Kasturbagram adopted a few villages around them for their practical work and attempted to instill new social values among the villagers. The Gandhi Smarak Nidhi ran a mixed scheme of agriculture and cow breeding on a 300 acre plot of Kasturbagram land. About 110 workers were engaged in these activities. The *Mukhya Sevika* Training Center ran 4 balwadis and a sub center of Arogya sadan. Water seal latrines and protected drinking water were arranged for a surrounding few villages.

Emergence as an affiliated autonomous institute

On the advice of NCRHE the Kasturbagram Rural Institute was affiliated to the Indore University in 1969. In 1988 autonomy was given to the Institute. After the Institute was given autonomy they were able to restructure the admission policy so that admission will be restricted only to 'rural' girls with a priority given to SC, ST, OBC belonging to remote rural villages of the Madhya Pradesh State.

The report of the institute for the academic year 2004-05 indicates that during that year 100 percent of the students were from rural areas and among these, 90 percent belonged to SC, ST and OBC category coming from nearly 300 villages of MP. The programs of the institute are fully residential. NSS is a compulsory activity for all the students.

Current status

Kasturbagram Rural Institute offers 2 courses in UG – namely B.A. (Arts and Social Sciences), BSc (Home Science) and an MA in Rural

Development and Extension. Skill based short-term courses are available in trades like toy making, bamboo craft, batik printing, screen printing, food processing and photography.

As in Gandhigram Rural Institute certain core subjects are taught as foundation courses : for example Cultural Heritage of India, Science and Technology, Society and Gandhian Thought and Gram Swaraj. Community Development & Extension is a compulsory subject for the undergraduate program. The courses are linked to extension programs to sensitize the students on the rural problems.

Apart from the academic activity of the Rural Institute, Kasturbagram continues to be bubbling with activities. Today it has a number of platforms to reach out to their target population, namely India's rural women :

(a) *Arogya Sadan* (Health Services)

(b) Women Health Worker Training

(c) *Baa-Ka-Ghar* (Short Stay Home)

(d) Kasturbagram *Krishi Kshetra* (Agricultural area)

(e) *Krishi Vigyan Kendra* (Farm Science Centre)

(f) *Krishi Vistar Yojna* (Agriculture Extension Scheme)

(g) Kasturbagram Rural Institute (Girls' College)

(h) *Kanya Vidya Mandir* (Higher Secondary School)

(i) *Buniyadi Shala* (Basic School from 1st to 8th Standard)

(j) *Balwadi* (Kindergarten)

(k) Cloth Self Reliance program

(l) Women Help Line (Self Help Plan)

(m) Kasturba *Jeevan Shikshan Yojna*

(n) *Sakriya Shanti Adhyayan Kendra* (Peace Studies Centre)

(o) Gandhi *Darshan*

(p) Kasturba Library

(q) Kasturba Darshan (Publication of a Quarterly Magzine)

(r) Music Department

Future possibilities

Kasturbagram rural institute has immense possibilities of emerging as a

national resource center for creation of human resources to combat social evils, and to carry on constructive programs with focus on women and children. It could be a center to work out strategies in respect of women oriented Millennium Development Goals and carry out development pilot projects in the region which is full of undeveloped tribal and most backward areas. The campus also needs to revive its technological prowess and widen it so that a very large number of technical resources related to livelihood, communication, entrepreneurship, leadership, policy and planning emerge from this hallowed center which for unknown reasons have been left without much resources and support for development.

6

LOK BHARTI CREATES THE TOTAL 'RURAL UNIVERSITY'

The Lok Bharti Rural Institute, Sanosara (Gujarat) developed the 'Nai-Talim at higher education level' in letter and spirit and made a marked impact in the backward region of Sourashtra. The success of rural institute (namely Lok Bharti) led to the creation of 22 such campuses (mahavidyalayas). At the lower level of Nai-Talim 1262 schools (basic schools and post basic schools) were created with a number of them becoming centers of rural transformation. Thus in a sense the three tier educational structure perceived by the Rural University model of Dr Radhakrishnan committee report has been demonstrated in letter and spirit. This achievement is a clear demonstration of the vitality of Nai-Talim and rural university model and could easily emerge further if the political will prevails.

The present chapter presents the full story to enable the reader to appreciate the above spirit

6.1 The visionary efforts of Nanabhai Bhatt

As indicated in 1.7.1 and 2.2 Nanabhai Bhatt (Nrusinhprasad Kalidas)

started *Dakshinamoorti Vidyarthibhavan* in Bhavnagar in 1910 to teach 'ways of living' to students and shape their lives. This hostel project converted itself into a school in 1912. Mention of Gandhiji's visit to this campus in 1915 and Nanabhai's further interactions and collaboration with Gandhiji and his role in Gujarath Vidyapith as Vice-Chancellor has already been mentioned.

When Gandhiji presented his Nai-Talim package in 1937 at Wardha, Nanabhai Bhat decided to make a rural Vidyalaya on the basis of Nai-Talim which he had already perfected though in a slightly urban setting. Thus came into being the rural school *Gram Dakshinamoorti* in Ambla, Bhavnagar in 1938. During the period 1938-1953 this rural school not only empowered the students with knowledge packages needed for the development of various villages of the region but also completely proved that the Gandhian vision of *Uttar Buniyadi* (post basic education) is eminently realizable.

6.2 Foundation work at Sanosara towards the rural university vision

The Gram Dalshinamoorti School achieved self reliance and was able to help replicate *Lokshalas* by its own effort (for example the school at Babarva). The Saurashtra State Government enabled the creation of a number of *Lokshalas*. With a view to adopt the Nai-Talim system in the schools the state government wanted to create a teachers' training program at Ambla. By this time the state appointed Nanabhai Bhat as the Education Minister of Saurashtra State which position he occupied during the period April 1948 to April 1949.

In 1949 the report of Dr Radhakrishnan Commission on Rural Universities created a sensation among the Educationists of Gujarat. The idea of Arthur E Morgan that the Vidyapith meant for rural higher education should have a character of its own and should not be polluted by the other universities inspired by the Macaulay system appealed to the thinkers of the region and they somehow wanted this theme to be demonstrated in the Saurashtra region. The task of creating this new network of Vidyapiths and *Lokshalas* was stupendous and by no means easy. But the earlier two successes at Bhavnagar and at Ambla gave the confidence to venture into this third level project.

Nanabhai Bhatt was persuaded to initiate efforts to start such a seat of higher education at Sanosara. He accepted this challenge at the age of 71. Lok Bharti was inaugurated on May 28, 1953 through the hands of the well known educationist Kakasaheb Kalelkar. The campus presented

the picture of an unused, barren, infertile land among the hills of Sanosara Village on the banks of Sindari river 45 kms away from Bhavnagar and was situated on a land given by the government on 99 years' lease.

To pursue this massive project Manubhai Pancholi was also relieved from Ambla to join the work at Sanosara. Other prominent workers like Mulshankarbhai Bhatt, Ratilal Andhariya and Natwarlal P Buch also joined the team.

6.3 The role perceived

The overarching sentiment that governed the functioning of Lok Bharti was that it should not be just a school in the village but should become a school for the village. In what way? The Rural Vidyapith should not only make the people conscious of their physical and intellectual needs but should guide them rightly to fulfill those needs.

The basic needs perceived were :

- community life
- food and clothing
- shelter
- health and sanitation
- joy and entertainment and
- spiritual awareness

It was the duty of the students and staff together to achieve the above social transformation.

But how?

The basic approach was to create a community of teachers and students in an ashram style so that their whole attention could be on evolving innovative ways of solving the problems confronting people with priorities decided by the people.

Lok Bharti as a college did not want to be a teaching shop where lectures are given. It wanted to be a center of people's education where education meant 'direct, long lasting and desired change seen in a person'.

The name given to the Vidyapith namely '*Lok Bharti Lokseva Mahavidyalaya*' is indicative of the above sentiment. (*Lok seva* means service of the people; *Mahavidyalya* stands for college).

6.4 The educational pattern in *Lok Bharti*

The vision of the founders to use the Vidyapith for the creation of a classless society dominated their pursuit of creating a model for higher education. The means for this was again physical labor – as is evident from the statement of Nanabhai in 1952 :

> "First spirit is honor of work and a feeling that no work is cheap; second thing is that the difference of inferior and superior should go automatically. This difference shouldn't be found in Nai-Talim".[54]

To implement the above physical labor was given the prime of place even in the higher education. The Herculean task of transforming the infertile land of the University after clearing it of the thicket of babul trees was eagerly taken over by the students and staff. Farming and animal husbandry started. **However since a large number of students of the Vidyapith had to be engaged they were also permitted to take up work in private farms in remote villages**. The students had to work full time and they were expected to be paid the prevalent wages– besides being helped in terms of shelter and food.

This necessitated a radically different organization of schedule of physical work as compared to the post *buniadi* schools. Instead of the three hours per day schedule at school now the students were expected to work up to 50 hours in a 'work-week' so that the students were able to contribute 250 hours work through seven such 'work-weeks' in a year. **The Vidyapith expected that by working in the dust, rain and heat the students will become physically robust and will also be able to build up self confidence**.

There was a further variation in the final year of a three year program. The students were required to undergo an internship program for a full three months in a work environment of an institute, a farm or a dairy to enable them to obtain a holistic picture of the farm enterprise.

The above pattern applied to all the students. In fact the three year

Fig 6.4 students involed in productive works like dairying and spinning

college education had two streams of sciences :

- Physical sciences and
- Human sciences

The syllabus in the first year was common to all the students. In the first year physical work consisted of farming, nursery and animal husbandry. On the human sciences side they had language, literature and history. Hindi and English were kept as optional and as special subjects. When the students came to second year they either chose the agricultural stream or the humanities stream.

For the students in the humanities stream the work schedule was different. The students were given teaching work in the place of farm work during the second and third year.

It may be noted that the Lok Bharti, in spite of its emphasis on productive work, was keen on the creation of development leaders with sensitivity and social responsibility. Therefore emphasis was given on all the activities which could relate them to the people's milieu. The student thus was involving not only in learning and working but also in festivals, in surveys, in field demonstrations of concepts and thus poetry, philosophy and politics became as much a part of the student's intellectual milieu as was farm work and class work.

Formally, the Vidyapith had the strategy of implementing the 'UGC trinity' of teaching, research and extension in a thoroughly original rural style even before UGC formally recognized this framework.

Education in Lok Bharti had the following distinctive features :

- Faculty members and students residing on the same campus together as a large family.
- Wearing khaddar clothes.
- Insistence on the use of handicraft and rural industry based production.
- Voluntarily accepted simplicity
- A unique combination of formal and non-formal education pattern through in-campus and out-campus programmes and celebration of festivals.
- Gujarati was used for instruction. English and Hindi were given the place of optional subjects / special subjects.
- 250 hours dedicated to physical work per academic year. 3 months internship during last year. Involvement in emergency works like

relief work.

- Education was based on work, extension and research – all linked to rural context.
- Curriculum updated in regular intervals.
- Co-education
- 'Grades' were used for evaluation in the place of marks; normally 30 percent weight for internal evaluation and 70 weight for external evaluations. Further the teacher was given the flexibility of evaluating his / her students through discussions, through projects or through assignments.
- The students were also involved in tours, celebrations, group discussions, surveys, technology demonstrations etc.


Fig 6.4(b) Students participating in self help | Students participating in seed selection

6.5 Programs in Lok Bharti and their recognition

When Lok Bharti was launched in 1953 it started offering its own degrees called 'Lok Bharti *Snatak*'. There were two specializations :

- Lok Bharti Snatak (*Lok siksha*)
- Lok Bharati Snatak (*Krushi*)

While the former prepared the students for teaching professions the latter equipped them for agriculture and animal husbandry.

Initially the courses had no recognition from any agency; admission policy, curriculum, educational methods, examination management, assessment, certificate distribution to successful graduates were carried out by Lokseva Mahavidyalaya itself. Subsequently the state government granted recognition for certain types of vacancies and also gave 75 percent grant. But since the graduates had exceptional skills they were accepted everywhere.

In 1956 the NCRHE identified Lok Bharti as one of the 10 rural institutes to be established during 1956-57 with the following three academic programs.

(i) Three-year Diploma in Rural Services

(ii) Two-year certificate in Agricultural Science

(iii) One-year Preparatory Course

The limited recognition from the state government did not place the students in a position of comfort when it came to employment or admission in other universities for higher studies. This position continued till 1968 when the University of Saurashtra came forward with an innovative solution to bail it out of the problem.

For example :

- The Saurashtra University created a rural faculty and associated Lok Bharti with it and also enabled the students to get a BRS (Bachelor or Rural Services) instead of a DRS.

  The education department of Saurashtra University treated the DRS degree of Lok Bharti at par with other university degrees for purposes of service as teachers.

- Since 1978 the Lokseva Mahavidyalaya got recognized as an autonomous college with its own powers of admission policy, education system, examination and curriculum formation and revision. In fact Lok Bharti was the first to get such autonomous status in Gujarat.

  In fact in 1983 the Saurashtra University gave a permanent approval to the Lokseva Mahavidyalaya itself.

- The University of Bombay and University of Gujarat also recognized the Lok Bharti degrees as equivalent to other degrees. When the Gujarat University branched off Lokseva Mahavidyalaya got affiliated to the Bhavnagar University in 1987.

The University Grants Commission gave Lok Bharti recognition as an autonomous college thus giving it a freedom in curriculum, evaluation etc.

Lokseva Mahavidyalaya has been awarded with “A” Grade (C.G.P.A. 3.14) by NAAC (National Accreditation & Assessment Council), Banglore in 2009.

Post Graduate Degree M.R.S : Master of Rural Services

As a vertical extension of Lokseva Mahavidyalaya’s BRS, a center for

MRS began in 1992. This helped in fulfilling the manpower need for extension, for leadership in Gramvidyapiths and many other expertise directions including social welfare, tribal welfare, rural development, agro development and administrations related to the above and in general.

6.6 Outreach services

Lok Bharti worked in close partnership with officials of District, Taluk and Panchayats in related areas like :

- Agriculture
- Cooperative sector
- Politics
- Tribal services
- Village adoption
- Water conservation
- Organic farming
- Horticulture
- Women's welfare
- NGO formation
- Creation of business / employment

This not only helped them in their outreach work during their studentship but also helped them to find placements after completion of their studies.

6.7 Impact making research to revolutionize rural economy

A few typical examples alone are given below:

- **Better seed for farms** : The wheat research center of Lok Bharti, headed by Dr Zaveribhai H Patel, after extensive research and extension on breeding came up with the wheat variety Lok-1 a hybrid wheat seed that has the leading place in the Central Zone of India in giving maximum production than others. The variety was approved by Government of Gujarat and ICAR (Indian Council of Agriculture Research) India. Lok-1 is more productive, immune against the rust, matures early, has big and attractive seeds,

possessing more number of ear corns and has stiff stem. It is sown in 25 lakh hectares in the central zone and produces 88 percent more yield.

Similarly many other varieties also have been evolved, for example Lok-45.

- Lok Bharti has helped the evolution of *goshala* as an industry by bringing in the technology of hybrid cows and showing very high levels of milk yields, for example 37.5 kg / day.
- Lok Bharti helped spread hybrid plants in horticultural varieties like chikoo, mango, hogplum, pomegranate, berry and other fruits.
- Lok Bharti has helped evolve afforestation models, organic farming technologies, nonconventional energy sources, etc.

Fig 6.7: The Science Center of Lok Bharti and experimental farms

6.8 Impact making extension works

Lok Bharti has direct extension work in about 25 villages and has enabled the crop yield to become double. It has also, through its very extensive field work on breed improvement helped enhance the milk production substantially. Its approach is normally through farmer's cooperatives.

A variety of extension tools are used by Lok Bharti. For example :

- The community science center at Lok Bharti (*Vigyanbhavan*-1973) has extensive science museum and awareness programs with focus on applications.
- Health development work including preventive health and remedies based on traditional wisdom.

- Laying foundational work on rural development starting from watershed, skill training, improvement of working tools etc. To help the segment falling within the bracket of extreme poverty the university reaches out with relief and rehabilitation measures.
- Intervening in the relief works when an acute water shortage occurs in the region of Saurashtra. For example the institute has helped create more than 70 check dams and more than 25 reservoir lakes and further it has helped create a large number of wells to ward off water crisis.
- KVK (Krishi Vigyan Kendra) under the scheme of ICAR, offers extension services and training programmes to the farmers, worksman, peasants of the surrounding areas and across the Bhavnagar district.
- The institute has adopted 34 villages and helped their emergence through an integrated approach. In doing this the university allowed the convergence of other NGOs, funding agencies besides the existing governmental schemes.

Table 6.8: Nai-Talim related infrastructure in Gujarat

Level		Number
Vidyapith		0013
Ashramshala (Std. 1 to 7)		0610
Uttar buniyadi ashramshala (Std. 1 to 7)		0083
Uttar buniyadi vidyalaya (lokshala) (Std. 8 to 10)		0556
Uttar buniyadi vidyalaya (lokshala) (Std. 11 to 12)		0053
Teachers Training Centre	(PTC)	0032
	(BEd Basic)	0004
Chhatralaya (Hostels) based on Nai Talim		0300
	Total	**1,651**

- The institute employed its army of students to provide massive relief during natural and manmade calamities. Not only it regularly intervened to save animals and humans during the recurring draught in as many as 78 villages it also went to many other regions of the country like Bihar, Orissa etc. particularly to help the rehabilitation of Bangladeshi refugees. It rendered extensive service in flood relief, storm relief and earth quake relief in Bihar, Kutch, Surat etc. It has also dared to work in the peace missions of Nagaland, and similar ones in riot hit Ahmedabad, Assam etc.

The above are purely illustrative examples. It is natural therefore that the people of the region, the governments in the neighborhood and the universities of the region come forward to embrace such an institute.

6.9 Creation of the total model of Rural University

Consequent on the success of Lok Bharti there arose 22 Gramvidyapiths in Gujarat. Due to the negligence of the state Government, the number has been decreased to 13 at present. They are affiliated to various universities as per details given below :

Affiliating University	No. of Vidyapiths affiliated	Region
Bhavnagar University	2	Saurashtra
North Gujarat University	6	North Gujarat
South Gujarat University	5	South Gujarat
Total	**13**	

Further the movement of creation of Lokshalas was assisted by a well planned program of creation of teacher training centers initially in Ambla and subsequently in other places. The products of the teacher training institutions typically became the seed for the creation of newer lokshalas normally in more backward pockets. Some of the lokshalas have set a trend for such a process of proliferation of lokshalas. The involvement of the society's spirit for social development helped the flow of capital for such huge ventures. In fact the number of lokshalas in Gujarat is 609, a truly great achievement.

The following table gives the Nai-Talim related infrastructure in Gujarat:

Since Lok Bharti under the leadership of Nanabhai Bhatt and Manubhai Pancholi has been the inspiration for the establishment of this network it has been playing the role of a rural university with a set of Gramvidyapiths. Further the Lok shalas in each of the region along with the Gramvidyapith which in turn is influenced by the senior institute like Lok Bharti is in some sense a realization of the three tier network visualized in the Rural University model of Dr Radhakrishnan report.

In fact a step like positioning the Lok Bharti as a rural university is the only missing act in the entire evolutionary history of Nai Talim in Gujarat. Such a possibility also cannot be ruled out. When it happens it would truly be a triumph for the dream of Bapu.

7

AGRICULTURE UNIVERSITIES IN THE MODEL OF RURAL UNIVERSITIES

Besides Chapter XVIII where the model of rural university was enunciated by Dr Radhakrishnan Commission's report there is another one namely Chapter VII dealing with professional education which links the important agricultural education sector with the educational approach in a rural university. This suggestion was indeed implemented while nearly 50 agricultural universities were created in India starting from 1960. The details of this successful direction is given below in some detail since the success of agricultural education in India indirectly validates the rural university model that lay behind its success.

7.1 The vision of agricultural education in Dr Radhakrishnan Commission Report

Since Dr Radhakrishnan commission was the first of its kind in independent India, it dealt with various dimensions of higher education. In chapter VII under the title of 'professional education' the following themes were addressed :

- Agriculture
- Commerce
- Education
- Engineering and technology
- Law and
- Medicine

Since agriculture, among the above, is intrinsically rural the commission related its analysis and recommendation to that in Chapter 18 namely 'Rural University'.

The overall approach of the commission that India with its 85% rural population has an obligation to erect an innovative framework of education augurs well when it particularly concerns agriculture.

The commission puts on record the superiority of the knowledge level of Indian farmers in the pre-agriculture university period; but indicates that in the era of commercial farming it needs the backing of formal educational systems. In the first decade of the 20th century the Britishers took a number of steps in the direction of creation of agricultural departments (1905), creation of cooperative societies act (1904), and Indian agricultural service (1906). It also created the Imperial Council of Agricultural Research in 1921. By 1947, twenty one institutions of higher educational work in agriculture were established.

But the commission noted that the combined output, in terms of graduates, of all the above institutions is only about 1500 per year, which works out to 3 agriculturally trained professional for every one million of agricultural population – which is abysmally low when compared with agriculturally strong countries like Denmark, USA, Germany, New Zeeland etc.

The commission also noted the shocking fact that even among this miniscule of professionals only 2 to 3 percent really returned to the agricultural communities. Thus a revolutionary strategy is needed and the entire philosophy of rural university becomes relevant. Thus the strategy that the commission suggests is to synergize the agricultural education process with the rural university dynamics. They also easily discover that since agriculture and animal husbandry are prominent crafts the agricultural education in fact is a special case of the rural university's mandate to create rural professions.

The commission, after detailed analysis of the approaches of many countries, singles out the experiences of two countries namely USA and Denmark to possibly suggest a plan of building up the massive human resource needed for India. While the Danish method of creating a cooperative culture among its population through the people's college approach is a world recognized approach the American system of 'land grant' (1862) was another noteworthy approach since the latter laid the foundation for the riches of America.

It was Abraham Lincoln (July 2, 1862) who signed the Morrill Act which made available to 'all the states of the Union grants of land in the public

domain for the establishment of colleges that could teach agriculture, mechanic arts and offer military training without excluding the humanities or classics'.

The above revolutionary decision, though ridiculed when it was announced, became a turning point in the history of America. In fact the nearly 70 of these land grand universities enrolled about one million students whereas all the 1200 other colleges and universities of US could enroll only an equal number. For example two branches of California University alone enrolled 40,000 students. Further the universities like Purdue, MIT, Cornell, Illinois, Iowa state, Minnesota and Washington have become the loftiest portals of engineering education. Thus the concept was accepted by the people and led to prosperity and creativity of the country. [55]

The American experience helped formulate the agricultural educational programs on the 'tripod' : teaching, research and extension service.

The research institutes, normally known as experiment stations, helped create the most appropriate crop pattern that suits various agro-climatic conditions. For example there is an experimental station in Florida that helped to bring in the varieties of citrus, vegetables, sugarcane, watermelons, potato, grapes, pecans, strawberry and livestock and influenced 1,30,00,000 acres of land which was approximately a third of the Florida state itself. Thus the research stations could bring about a massive change in the economic prospects of agriculture.

In the domain of extension extremely innovative approaches were tried. Besides, various categories of extension agents and deployment of innovative methods of communication (for example 'farm and home hour' – a popular broadcast meant for the farmers) the country came up with a powerful method of attracting younger generation into agriculture :

> "The Four-H Clubs represent the best that land-grant education affords. These clubs provide the religious and intellectual service and cater for work-interests of the teen-age boys and girls of the country. The four "Hs" are the Head, Heart, Hand and Health. They represent the expression of the soul, intellect, hand and bodily welfare. Through the extension service, clubs are formed in which boys and girls on the farms develop their spiritual natures, singly or in groups, produce crops or raise a bullock or poultry or one of hundred things they learn to use their hands in crafts similar to our cottage industries, and endeavor to develop healthful bodies. There are thousands of these clubs and hundreds of thousands of

boys and girls, active in them. Each County has a Fair each year in which boys and girls compete with their products and their accomplishments. Later the winners go to a State Fair and the State winners go to Chicago to the International Fair and Live Stock Exhibition. The national winners go to Washington, are given awards or welcomed by the President of the United States, see the Supreme Court and the Congress in session and learn about their government. There is nothing more inspiring in the youth movements of America".[56]

7.2 Creation of Agricultural Universities (1960)

Proposals of Radhakrishnan Committee for agricultural education

The above committee proposed the following objectives :

"1. The training of farmers' sons who will go back to their farms and work on them more efficiently.

2. The training of a variety of persons for the important task of carrying the results of modern agricultural research to the peasant, persons who will be engaged in the work of agricultural education, extension and demonstration in different capacities and may be employed for this purpose by the state or by private agencies.....

3. The training of persons for the important task of carrying on the work of research, developmental and fundamental, relating to problems of agriculture and animal husbandry." [57]

For full details of projected needs of human resources etc. could be found in Annexure 4.

Implementation of the committee report

"In 1954 an Indo-American team led by Dr. K.R. Damle, the Vice-President of ICAR, was constituted that arrived at the idea of establishing a 'Rural University' on the land-grant pattern of USA. As a consequence a contract between the Government of India, the Technical Cooperation Mission and some land-grant universities of USA, was signed to promote agricultural education in the country..... Dean, H W Hannah, of the University of Illinois prepared a blueprint for a Rural University to be set up at the Tarai State Farm in the district Nainital, UP."[58] This 'UP Agricultural University' (1960) became the first agriculture university of India, and got renamed as Govind Ballabh Pant University of Agriculture and Technology.

The final set of Agricultural Universities that were created is to be found

in Annexure 6.

Although the recommendations of the Radhakrishnan Commission throws some indications of the feeder institutions to the agricultural higher education, it did not fully prescribe the machinery needed for realizing the supervisory and extension manpower envisaged in the objectives. These issues became the subject matter of further committees as outlined in the following.

7.3 Conflicts in rural university education and agricultural education – Mukherji Committee's recommendations

The following statement from the Radhakrishan Commission's Report in respect of the organization of agricultural education in USA is quite pertinent :

> "The American agricultural education programme operates at the high school, college, university and adult levels and it performs its services through three main avenues : research, teaching and extension.
>
> All that is done is on a co-operative basis between federal, state and local authorities".[59]

The creation of a large number of agricultural universities starting from 1960 led to the production of sufficient number of graduates trained on a semester pattern. But the right type of feeder education and also the diploma version and extension workers to suit the needs of governmental, private and people's requirements had to be understood.

The Community Development Program (CDP, 1952) and the National Extension Services (1953) demanded a very large number of supervisory and extension cadres besides officials in the administration. The government had arranged to create the Gramsevaks needed for the CDP through the Basic Agricultural Schools under the agricultural ministry. This decision had been taken soon after the CDP was launched. But when the rural institutes were started later in 1956 and when students with the two year agricultural certificates from these institutes came into the employment market a demand was made that they should also be considered for Gramsevaks.

With the conflict thus created between the outputs of two courses, there were two other programs also got mixed up. They were: (i) the products of the Manjri[60] type schools operating in Maharashtra (ii) Janata Colleges created on the model of Danish Folk High Schools.

To resolve the conflicts 'The Committee on Rural Education, 1959' with B Mukherji ICS as Chairman was set up. The recommendations of the committee are presented in Annexure 5.

At the outset it is obvious that the students coming out of the rural institutes faced formidable challenges in respect of their employment mainly due to the functioning of various ministries in isolation. For example the rural institute which is a knowledge provider for the rural sector should have its programs clearly linked to the potential cadres arising out of various schemes. This should have been part of the program design itself. In the absence of such a proper design or understanding among the ministries the students landed up in an unemployable situation leading to the failure of noble schemes like the rural institute. We saw that the Lok Bharti (see Chapter 6) enabled its students get proper employment with full honor – thanks to the sympathetic affiliation by the three universities in the neighborhood and the recognition / reservation through the state government. But in the absence of similar linkage for most of the programs of the other rural institutes the students had difficulty in finding employment.

The recommendations of B Mukherji committee that two year agricultural programs in rural institutes should be discontinued and that the three year diploma program should have their syllabi modified according to the requirements of the Community Development Program reflect a helpless situation of the rural institute program born out of a major educational vision for rural sector. The rural sector discriminated over centuries through poor or no infrastructure should have the advantage of an education that could compensate for the discriminations suffered so far. It should provide the human resources for all the dimensions.

8

DEVELOPMENT ORIENTED INSTITUTION MODELS THROUGH PRIVATE INITIATIVES

The national higher education movement in the beginning of the 19th Century was to prepare India for independence. The Nai Talim experiment was to prepare independent India for a value oriented life of prosperity – with the skills needed for industrial sector and the zeal needed for social reconstruction. The experiment on the higher education version of Nai-Talim showed the potential of developing a backward region or sector through a knowledge center equipped with adequate set of extension outfits. This aspect of the model was very attractive to the social reformers and reform groups and many sought to create such institutions of higher learning. The present chapter is devoted to deal with a few illustrative institutions of this type.

8.1 Mahatma Gandhi Chitrakoot Gramodaya Vishwavidyalay (MGCGV), Madhya Pradesh

The Chitrakoot Gramodaya Vishwavidyalay (CGV) was established in 1991 through the initiative of Deendayal Research Institute as a University of Madhya Pradesh state. In fact it became the first full-fledged Rural University of the country. Its name was soon changed to Mahatma Gandhi Gramodaya Vishwavidyalay. Since 1997 it is being called Mahatma Gandhi Chitrakoot Gramodaya Vishwavidyalay (MGCGV).

The university was started with a challenge of developing the most backward region of Chitrakoot situated at the eastern end of the Chambal Valley belt – a region affected by the menace of dacoits and

consisting of extremely poor tribal and rural communities. The region is made of undulating terrain much of which is either covered by the Vindhya range or with the innumerable ravines – a fertile breeding ground for the dacoits who indulge in kidnapping and killing. Therefore the university in the beginning took the vow of effecting a bio and socio-transformation of the region with knowledge as a weapon. The range of action in the first instance was confined to a radius of 50 kilometers though the university had jurisdiction over the entire Madhya Pradesh which included the present day Chhattisgarh also.

The university was formed in the pattern of a 'Vidhyapeeth' with facilities from KG to PG and its faculties covering a very large number of knowledge domains. The original plan was to have 55 faculties and 120 departments and four directorates related to extension. This ambitious plan was sought to be achieved through a gurukula type of organization where two dozen nationally reputed acharyas volunteered to lead the community in scholarship and rural reconstruction action. Indeed it started off in a truly exciting way.

However, the university, originally under the Chancellorship of a seasoned social worker Nanaji Deshmukh was brought under the control of the State Governor as the ex-officio Chancellor. It also became a UGC funded university thus subjecting itself to the various norms of the system. The university started with the confidence of self reliant functioning – partly due to the volunteer acharyas and partly due to a set of nearly 20 local resource based processing units capable of generating surplus. But it became financially unviable when the UGC levels of pay were implemented. Thus the university had to be trimmed in terms of faculties, departments and staff size.

Presently the university has 14 departments constituted into the five faculties :

- Faculty of Agriculture
- Faculty of Engineering and Technology
- Faculty of Education, Fine Arts, Humanities and Social Sciences
- Faculty of Rural Development and Business Management
- Faculty of Science and Environment

The reorganized university is gradually rebuilding itself towards its original objectives. However the initial gurukula style has not been revived neither the intensive socially linked instruction pattern.

The University creates human resource, develops appropriate

technology, conducts research and extension in sustainable agricultural techniques for rural livelihood and proper management of rural resources, and it also imparts mass education for the empowerment and awareness of the rural population preparing them for gramswaraj. The University has taken keen interest in developing skills of rural artisans and has a special campus dedicated to technology and training in products relevant to local resourses.

Much of the restructuring of the university took place when the first author of the present book was the Vice Chancellor of the university. The innovations indicated below took place mostly during the two terms of his administration (1997-2004).

Innovations in higher education

Fig 8.1(a): The University interacts with the villages to understand their problems

On the basis of the lessons learnt from the rural institute experiments the university retained the rurally relevant professional courses like MBA in Rural Development, MSW and a number of BTech programs. It also experimented on changing existing courses into entrepreneurial mould. A typical example is : instead of the traditional BSc in Agriculture the university introduced BSc in Agriculture and Enterprises so that agro-entrepreneurs could be produced rather than traditional agricultural scientists for supervisory posts. Similarly its MBA stream contained degrees like : 'MBA in small enterprises', MBA in agri-business and MBA in Rural Management. It introduced useful specializations like e-governance, geo-informatics under its department of Information Technology.

LEAP (Learning via Entrepreneurially Associated Projects)

MGCGV's experiment of education in an entrepreneurial or project ambient indicated that students are truly excited by this approach. A few illustrations are in order :

- The PG Diploma in GIS was completely conducted in a work environment. The students were lent to the district of Panna where a planning exercise was begun in collaboration with the University. The experience and confidence gained by the students was indeed admirable and augured them well in their career too.
- The students of MBA in Rural Development program were also deployed in Panna district to conduct surveys and to create resource documents which could help the GIS team to come up with a number of GIS maps needed for the planning of Panna.
- The entire team of students of MSW was deployed over a few months in the district of Guna to study women and child problems with focus on health. They were to prepare action plans for which they were paid as professionals.
- The BSc (IT) students were running a student's company called 'ITSEC' (IT students' Enterprise in Computers) in IT services and carried out projects on professional basis. In fact 19 students out of a batch of 30 invested money on their own to create the necessary hardware and software infrastructure. The students steered their own growth by demanding skill modules over and above what was in the syllabi because such skills were needed in their carrying on their enterprise activities.

There were many business units inside the campus, for example canteen, photocopy center, grocery shop etc. that were left to be managed by the poorer sections of the students to help them economically.

- The BSc (Agri & Enterprise) students ran a set of commercial farms with crops of commercial interest and attempted to earn money. They requested accommodations to be created in the farm itself so that the students could easily carry on their studies along with their farm activities.

Creation of Project Environment to facilitate work based learning

In the following a few illustrations are given to indicate how the university attempted to create an ambient of reconstruction activities so that professional courses related to rural development could succeed in enlivening the teaching through problem solving experiences.

- The University took up a huge watershed project in Birsingpur, Satna district so that various branches of students could participate in organizing people to create a participatory project environment.

The problems of identifying the right villages, mapping recourses, forming project groups, choosing leaders and scheduling activities besides processing data was an exciting experience.

Fig 8.1(b): The University involved itself in a huge watershed project

Since most of the senior staff of the university were in charge of the different subdivisions of the watershed region they are automatically encouraged to involve their department and students in the said regions.

Similarly, the university was involved in the planning of watershed in Sahdol district.

- The university became part of a UNDP assisted project run by the Ministry of Science and Technology with the CSIR lab at Bhopal as a Resource Center to plan and guide creation of 5,000 employment through innovative technological enterprises. The project involved creation of mass employment through local resource based enterprises and involved very systematic planning based on GIS technology and needed the linkage of the university labs to provide process innovation, training, marketing support etc. Since many of the staff and technicians were part of this massive project it helped in the capacity building of the university itself towards a practice based teaching approach.

Certain other similar projects were :

- Rajiv Gandhi Food Security Mission Project for planning for livelihood in distressed districts of MP
- Planning for a transformation of Guna district into a district of agro-based enterprises. The project was formulated and became known as MITRA

- Habitat planning exercise in four districts of Madhya Pradesh under the auspices of CAPART

Innovative People's Education

Since a number of districts of Madhya Pradesh and Chhattisgarh had very low level of literacy the university took on itself to evolve fast learning methods starting from the innovative text '*Das din mein saksharata*'. It also developed computer based information access to illiterate farmers where visual and audio information conveyed to farmers / women in distress. A series called '*Kya karein*' (What to do?) was evolved through this exercise. The literacy exercises were done by the extension wing and various student groups undergoing village camp. The BEd students provided the leadership. In fact the BEd program itself was managed in an innovative style. The students by turn acted as principals, vice principals and heads of the departments and learned the art of educational management in an exciting way.

The following major projects were undertaken :

- The Gramswaraj act came into being in Madhya Pradesh in 2000 and the massive task of training lakhs of Panchayat presidents, members and public in Panchayati Raj was taken up by the rural university. In Sagar district alone the People's Convocation awarded certificates to about 20,000 people through the hands of the Chief Minister in 2000. Similar exercises were carried out partly in two other districts also.

Fig 8.1(c): People's convocation at Sagar for 20,000 people at the conclusion of an innovative course on Panchayati Raj

- **Establishment of *Gramswaraj Sansthan* at Panna** : since Panna was considered as the most undeveloped district of Madhya Pradesh the rural university established a major extension center there with a view to train thousands of entrepreneurs on the basis of plans already created with the help of the District Collector with whom,

as indicated earlier, the entire batches of two courses worked for a whole semester.

Fig 8.1(d): The Gramswaraj Sansthan, Panna

The above center was also made into a platform for carrying on the *gramswaraj* campaign to other districts. For this people friendly course materials were prepared in cheap and readable way in three local dialects and also as audio material suitable for propagation through festive occasions. The rural university came up with extremely powerful feature films to take the message of *Gramswaraj* and one of this feature films was repeatedly broadcast by Doordarshan over many years.

Value orientation of students

The idea of giving a workable shape to the process of value education to students was attempted with many innovations. This resulted in a course called 'Values and Social Responsibility' (VSR). Since this important exercise was developed and continued in Gandhigram Rural University during 2005-07 when the first author became the Vice Chancellor there the subject has already been elaborated in the relevant section. (see 5.1).

Note: A University in the same region with similar rural development objectives is : 'Nehru Gram Bharti University (Deemed University)' started through the efforts of Dr J N Mishra. The University is located in the village settings 20 kms away from Allahabad and exposes its students to the rural realities. However, it has initiated to rural development oriented programmes : MSW and MA (Rural Development) only very recently through the support of NCRI.

8.2 Gandhi Vidya Mandir (The Institute of Advanced Studies in Education - Deemed University)

Gandhi Vidya Mandir (GVM) was created by Kanhaiyalal Dugar of Sardarshahr, Rajasthan in 1950. Its foundation stone was laid in 1955, by Dr Rajendra Prasad, the first President of India and had the unique privilege of being one of the earliest efforts in creating a Rural Institute campus through private initiative.

The GVM is located on a 1200-acre piece of land, on one of the harshest and most backward terrains – acutely prone to droughts, heat and cold waves, epidemics and other travesties of nature. GVM has striven to alleviate the acute backwardness through various permanent and adhoc programmes of education, culture, livelihood, health and sanitation.

GVM has programs from pre-primary to PhD level. There is a separate multi-faculty college for girls and co-educational colleges in Ayurveda, Para-Medical, Life Sciences, Veterinary Sciences, IT and Management, Engineering, Art and Home Science. The Institute of Advanced Studies in Education (IASE) of GVM was formally recognized as Deemed to be University by UGC in 2002.

The university has an enrollment of about 10,000 resident and non-resident students, and has provision to accommodate 2,000 students on campus.

Besides a large number of educational units of the GVM it also has a very powerful outreach program in health delivery, land reclamation and other agricultural extension through a KVK, social reconstruction programs, social forestry, panchayati raj, adult education, youth training for vocation and a number of other activities reminiscent of Gandhian reconstruction programs.

Though not formally called a rural institute or a rural university this institute is functioning like a rural institute in the backward area of Churu District.

8.3 Janardan Rai Nagar Rajasthan Vidyapeeth (Deemed to be University)

The founder

Rajasthan Vidyapeeth was established by Pandit Janardan Rai Nagar to uplift the common man in the feudal state of Mewar. “He lit the lamp of knowledge by giving birth to Rajasthan Vidyapeeth on August 1937 to

spread education among those who were economically handicapped, tribal and working class and thereby enabling them to learn the meaning of freedom. Inspired by Mahatma Gandhi he decided to serve the nation by opening a seat of education in Mewar. The venture was started by holding night classes to cater to the needs of '*Shramjeevis*' – a unique idea to educate those who worked in the day time. The adult Education work in tribal area, primary to secondary level education in deep seated tribal areas, education for social workers, teachers training, Janata college are some of the institutions begun for serving people from 1950s to 1960s. The vision of Pandit Nagar was finally recognized by government of India. It recognized the Higher Education and Extension Work of Rajasthan Vidya peeth and awarded the status of Deemed University in 1987."[61]

Started as a night study centre for the elementary, secondary and advanced courses in Hindi, Rajasthan Vidyapeeth has grown into a large network with more than 50 institutions spread over several districts of Rajasthan. Pandit Nagar was the President of Sahitya Academy of the state of Rajasthan for more then a decade. He was founder Vice-Chancellor and Chancellor of Rajasthan Vidyapeeth at various times.

Unique people's education efforts

Rajasthan Vidyapeeth established a Community Development Center and a Janata College during the second five year plan. The objective was to provide benefits to the people of remote villages. It was the beginning of the full-fledged Institute of Adult & Continuing Education. During this period, the Vidyapeeth started a new unit, called JANPAD with the objective of propagating the knowledge of day-to-day local and national affairs for the urban society through black-board / broadcast service – mass communication being the ultimate aim. Keeping in view the increasing demand for social workers for constructive work the Vidyapeeth initiated a Postgraduate course in the discipline of Social Work (MSW).[62]

Participative management

The Vidyapeeth is organized and run entirely by its workers and its basic philosophy is to provide opportunity of participation to each worker in the decision making process through various constituent bodies. The entire administration is divided into three-spheres or streams : social, educational and general management. Each of these spheres has its own elected or nominated leader and body for the management of its affairs.[63]

The university offers a variety of professional certificate, diploma and

degree programs under the following faculties :

- Faculty of Arts & Commerce
- Faculty of Management
- Faculty of Computer Science
- Faculty of Medical Science
- Faculty of Science

The unique constituency addressed by the university and the unique style of its administration adopted with success the university could be considered as a forerunner in social innovation.

8.4 Dev Sanskriti Vishwavidyalaya

Mission

Fig 8.4: Dev Sanskriti Vishwavidyalaya

Dev Sanskriti Vishwavidyalaya was established in April 2002 on an 84 acre lush green campus in Haridwar on the banks of Ganga, in the lap of Himalayas. It is an example of a very modern University anchored on a spiritual mission of molding students into spiritually enlightened human beings. The University is heavily biased towards providing vocational skills to the students so that they could lead a life of self reliance.

In a sense the university has the lineage of religio-spiritual universities like Gurukul Kangri – with the difference that it is the creation of Gayatri Parivar founded by Pt Shriram Sharma Acharya.

Educational pattern

The University has nine major departments :

- School of Yog and Health

- School of Education
- Department of Journalism and Mass Communication
- Department of Indian Culture
- Department of Tourism Studies
- Department of Computer Science
- Department of Scientific Spirituality
- Department of English
- Department of Rural Management and Entrepreneurship

Students are prepared for an academic schedule that guarantees a rigorous academic routine and holistic training for various professions. Each course is divided into equal segments of theory and practical work. A proper blend of theory & practical constitute a 6 hour academic day. The students gain this practical experience not only in the simulated environment of computer labs or research labs, but also in villages and schools as real time experience.

The rural development department came into existence on 2004. The program is blended with rural visits motivated by the philosophy of village pilgrimage plan (*Gram Teerth Yojana*) of Sri Ram Sharma Acharyaji. The plan is considered as the spiritual and realistic model of sustainable development of rural India by making the people culturally rich, spiritually sound and self dependent / self reliant.

Focus on self reliance through enterprise

The activities include agricultural management, alternative / eco-farming, bee keeping, cow culture, rural health and adult education. Cooperative movement, rural / small industries and renewable energy system (non-conventional energy) are integral parts of the enterprises.

An example activity center to provide skill to the youth is '*Srijna* – earn while learn' wing of the university where the creative skills of the students are developed through a variety of production units viz :

- Making Decorative Items / Candles
- Flower Making
- Products of Handmade Paper
- Production of Soft Toys
- Drawing, Fabric Painting

The list of items produced and sold in the campus under the *Srijna*

includes :

Pragya sweet, greeting cards, eco friendly bags, handmade paper products, rakhi, friendship bands, diwali diya, biscuits, kala chana, tulsi tea made in solar cooker, and pickles like amla, methi and mirch. There are also services available for example: cloth repairing, stitching, and crochet. The students are paid Rs 5 per hour for their work.

The university prepares the students for professional avenues like journalism, mass communication and education and also for self employment and rural reconstruction.

8.5 Banasthali Vidyapeeth

Genesis

Banasthali Vidyapeeth was established in 1935 at Village Banasthali in the Tonk district of Rajasthan. The founder was Pandit Hiralal Shastri who resigned his prestigious post of Secretary in the Home and Foreign Department in the erstwhile Jaipur State in 1927 and selected the remote village of Banasthali to organize a programme of rural reconstruction on the lines laid down by Gandhiji and also to train public workers through constructive service of the people.

The institution was granted the status of a Deemed University in 1983 by the UGC.

Mission

Banasthali Vidyapeeth aims at the synthesis of spiritual values and scientific achievements of both East and West. Its educational program is based on the concept of '*Panchamukhi Shiksha*' and aims at a harmonious development of personality. Simple living and khadi wearing are hallmarks of life in Banasthali.

Dimensions of education

The five dimensions include :

- Physical (parade, martial art, shooting, riding, flying, girl guiding, bulbul, swimming, yoga and various modern and traditional sports like kabbadi, kho-kho, hockey, basketball, handball, badminton, long-jump, high-jump, Judo, Karate etc.)
- Practical (Sanganery paintings and dyeing, batique, bandhej, tailioring, embroidery, cooking, craft, papier-mache; also cleaning, washing and collective shramadan)
- Aesthetic (music, dance etc.....)

- Moral (personality development through prayers and multi-religious experience)
- Intellectual (science and humanities, educational tours, festivals and fairs, drama, scientific presentation education methods are adopted with the help of projects related to social and natural environment)

Banasthali has programs from Balwadi to Ph.D and is one of the 8 universities in India devoted exclusively for women's education. It has 20 departments and the following 9 faculties / institutes : Education, Fine Arts, Home Science, Humanities, Life Sciences, Management, Mathematics and Computer, Social Sciences and Banasthali Institute of Design.

In the field of women's education Banasthali has served as a model.

8.6 Shreemati Nathibai Damodar Thackersey Women's University (SNDT University)

Genesis of India's first women's university

Dhondo Keshav Karve, popularly known as Maharshi Karve, established an ashram for widows and helpless women at Hingne near Pune with the aim of making them self-sufficient, self-reliant and self-confident. His major inspirations came from Pandita Ramabai and Iswar Chandra Vidya Sagar.

He started a schooling program in the Ashram, which eventually evolved into a regular school for girls and women. He had to start this in the outskirts of the city because the dominant orthodox Brahmin community (of which he also belonged) had ostracized him for his involvement in social reform activities. Karve's 20-year-old widowed sister-in-law, Parwatibai Athawale, was the first to join his school. After finishing her education, she joined him as the first woman superintendent of the Hindu Widows' Home Association.

Inspired by a booklet sent to him by a friend about a Japanese women's university, he dreamt of making a similar one in India. In December 1915, in his presidential address to the National Social Reform Conference he announced his decision to establish a women's university. Within six months, without even waiting from any approvals or sanctions, he started a university with just 5 students and named it 'Indian Women's University'. Sir Vithaldas Thackersey, a philanthropist and a businessman, made a generous contribution of Rs 15 lacs to commemorate the memory of his mother, Nathibai. The University

started on July 2, 1916, was renamed Shreemati Nathibai Damodar Thackersey Indian Women's University in her memory in 1920. In 1935 the major activities of the university were shifted to Bombay. The 1939 convocation of the University was presided by Mahatma Gandhi. Also in the ceremony were : Sardar Patel, Netaji Subhash Chandra Bose and Sarojini Naidu. In 1951 the university received statutory recognition from the government.

Objectives

The motto of the university '*Sanskrita Stree Parashakti*' (An enlightened women is a source of Infinite strength) is self explanatory in terms of its vision and mission.

The university describes its goals as :

- Provide access to higher education for women through formal and non-formal streams including adult and continuing education.
- Provide a wide range of professional and vocational courses for women to meet the socio-economic demands.
- Develop scholarship and research in emerging areas of study, particularly with focus on women's perspectives.
- Inculcate among women positive self-concept, awareness of women's issues and rights with a rational outlook towards society.
- Enhance purposeful education with 'human values' and social responsibility by participating in outreach programs.
- Achieve excellence in the academic disciplines, research and extension activities through emphasis on 'quality in every activity'.

Focus on women's enterprise

The SNDT university has 11 faculties including : Arts, Social Science, Fine Art, Education, Commerce, Home Science, Library and Information Science, Science, Technology and Management Studies. Each of them have been created with a zeal to empower women in multifarious activity domains.

If we consider the faculty of Home Science alone it has the departments of : Food Science and Nutrition, Textiles and Clothing, Family Resource Management, Human Development, Extension Education, Communication Media for Children – clearly indicating the aim of preparing women not only as a home manager, but also as a teacher, enterprise manager, extension worker and media specialist.

Impact on women's development

Today, the University has an enrolment of over 70,000 students. It has four campuses, located at Churchgate, Santacruz-Juhu, Pune and Palghar and caters to rural as well as urban women students. The university has 26 colleges, 38 university departments, 11 faculties. There are 11 undergraduate colleges and 38 postgraduate departments. The university continues to manage three secondary schools for girls, which it has inherited from the past. The university is actively involved in teaching, research and extension. The founders' goal of liberating women into a self reliant mega force has been eminently realized by this university.[64]

8.7 St. Joseph's College (autonomous) Tiruchirappalli

St. Joseph's College is one of the oldest colleges in South India, established in 1844 by the Fathers of Society of Jesus (The Jesuits). It was affiliated to the then Madras University in 1869. Since academically it is very well known in the country we confine by indicating its innovation on the extension front through a program called SHEPHERD initiated since 1985-86.

The outreach program of the college 'Science and Humanities for People's Development (SHEPHERD)' has demonstrated what an education institute can do to impact the life of the people in its larger neighborhood. Apart from the social impact, it sensitizes the pupil, broadens his / her vision. "The College endeavors to shape its students into agents of social change. The outreach programme prepares them for concerted action to pave the way for social transformation in order to respond to the crying needs of society's neglected rural masses. Simply put, it is the programmed outreach activity by the students who impart their knowledge and skills for the betterment of the rural community, a nation building process through 'paying back to the community' ".[65]

Fig 8.7(a): Students in action

Fig 8.7(b): Students in action

The College has taken a step further by making the outreach a must for all the students by making it a part of the curriculum. "The outreach is mandatory for all the students of the College, and is part of the curriculum, with a minimum of 80 hours and 3 credits for the Undergraduates and 70 hours and 2 credits for the Postgraduates". The magnitude of the program is really gigantic, given that "the programme relies heavily on the students (5,000 plus) for manpower and resource. The 70 plus classes of the students belonging to 17 departments are adopting 69 villages (with an overall population of 48,000) from five development blocks (Manikandam, Andanallur, Thogamalai, Kulithalai and Viralimalai) located in Tiruchirapalli, Karur and Pudukottai districts. Each department adopts a cluster of villages and each class one village. After one class of students completes its obligatory outreach targets, their juniors continue the process."

The college describes the objectives of the outreach program:[66]

- to present the students with an innovative model for nation building,
- to enable them to have a critical analysis of social reality,
- to sensitize the students to wake up to the realities of rural communities,
- to establish a close connectivity with the communities and with development agencies,
- to help the rural communities develop themselves with their own resources, and
- to enable the communities to solve their manifold problems scientifically with appropriate skills.

The college strives to attain the above objectives by giving the Students an Opportunity to :

- meet, dialogue and interface with rural people,

- experience and encounter the naked realities of rural poverty,
- test their classroom knowledge and skills in the social laboratory,
- become aware of their own strengths and inadequacies,
- identify and analyze the operative forces in the society,
- acquire maturity in all human dimensions through involvement, and
- become leaders with a fine sense of commitment and achievement.

The activities of the outreach program are broadly classified within the following areas :[67]

Education : Basic Education, Kindergarten, Adult Literacy, Tutoring the Dropouts and Maintaining Study Centres.

Environment : Awareness Campaign, Community Nurseries, Afforestation of Village Common Land and Temple Land, and Maintaining School Gardens.

Health & Hygiene : Awareness Campaign, Health Education, First Aid, Mother-and-Child Care, Medical Camps, Sanitation, Population Education and AIDS Prevention Campaign.

Civic Organizations : Associations of Children, Youth, Women, Farmers and Self Help Groups.

Herbal Pharmacy : Awareness campaign, Training on local herbal nurseries, Medicine preparation, Promoting herbal gardens, Sidda camps and Herbal Exhibitions.

Liaison with Agencies : Banks, Revenue Department, Block Development Office, Legal Aid, Insurance, Police and Transport Departments, Veterinary & Health Department, Education and Field Publicity; Public works, Water works & Irrigation.

Skill Training : On Appropriate technology, Animal health, Agriculture, Environment, Capacity building, Skill training and Income generation (through Vermi-culture, Gem cutting, etc.).

Structural Development : Link roads, Drainage, Water tank, Public Transport, Street lights and Pre-school.

Many of the activities are done through projects of various ministries like Ministry of Env. & Forests (MoEF), National Council for Science and Technology (NCS&T), Ministry of HRD, Central Social Welfare Board (CSWB) and other charitable agencies.

Similar programs of outreach include the RADAR (Rural Awareness and

Development Action Research) program of Arul Anandar College, Madurai, STRAND (Students Training and Awareness for Neighborhood Development) of Xavier's College Palayamkottai, and LEAP (Loyola Education and Awareness Program) in Loyola Chennai.[68]

8.8 Kelkar Education Trust's V G Vaze College of Arts, Science and Commerce, Mulund

We are including the example of a college that used its campus to influence the economic activities of 800 farmers. The example is unique and is an illustration of the knowledge economy that is about to emerge in India.

Origin of VG Vaze College

The Kelkar Group with its core business of fragrances, flavours and aroma chemicals, established the Kelkar Education Trust in 1979 as a part of the group's activity related to corporate social responsibility. The trust opened a college 'Shri VG Vaze College of Arts, Commerce and Science' in Mulund in Mumbai.

Fig 8.8: VG Vaze College of Arts, Science & Commerce

A unique extension strategy

Apart from the regular arts, science and commerce college programs the Scientific Research Centre (SRC) of the college has initiated Post Graduate and R&D programs besides Vocational Courses in the areas of biotechnology. The Cosmetology Department of the college is also unique in the country. The SRC is doing research and development on crops like geranium, stevia, kokum, brahmi, pink pepper, vanilla, agarwood, memordica, mapia etc. for its scientific utilization.

The patchouli revolution

The work on Patchouli (*Pogostemon patchouli*) was completed and the

technology was fully developed for commercial production. The college along with its parent company spearheaded the 'Patchouli revolution' in India. The work is also significant from the fact that India is a net importer of essential oil of Patchouli. The project involved motivating over 800 farmers in the costal belt of Andhra, Maharashtra and Karnataka to cultivate this aromatic plant under a buy-back scheme. Farmers were provided with training, agricultural consultancy and cultivation material. The college's forward linkage with the parent company also helped in taking the technology and product to the market.

Impact on academics and emergence as a college with potential for excellence

The above ambient has created an academic environment imbued with social sensitivity, scientific research and entrepreneurship and provides a base for internship, employment as well as R&D challenges to the student community.

The research department also handles consultancy, research and development activities besides testing and quality evaluation for industries in the vicinity. Today, the scientific research center of the college carries out research in the areas of plant bio-technology, microbial bio-transformations, bio-reactor technology, cosmetic bio-technology and development of cultures for effluent treatment. The college was recognized under the UGC scheme: 'colleges with potential for excellence' which carried a grant of Rs 1 crore. The college also was accredited with 'A' grade by NAAC. (www.vazecollege.net)

8.9 Dayalbagh Educational Institute, Agra

The Radhasoami movement

Among the various community living movements in the world the Radhasoami movement is unique for its emphasis on physical labor for the common good. The Radhasoami

Fig : 8.9: DEI Main building

faith was founded in 1861 by Sant Shiv Dayal Singh in Agra. It later branched into groups also based at Beas, Dinod, TaranTaran etc. The movement has colonies spread all over the world.

The Faith was expected to spread not by any propaganda or by proselytisation but by example of pious and religious life of simplicity, cooperation and mutual affection lived by Satsangis. Apart from participation in Satsang and meditation and spiritual practices, they carry out various service activities. Schools and dispensaries and first-aid centres were established. They also undertake production of goods of daily necessity which are made available virtually at cost. These serve the triple objective of developing productive skills, formation of a habit of cooperative work and ameliorating economic hardship.

Dayalbagh Educational Institute

Radhasoami Satsang Sabha, immediately after founding the Dayalbagh in 1915 started the pursuit of an educational venture. In 1917 it established the 'Radhasoami Educational Institute', as a co-educational middle school, open to all with an aim to impart academic studies with sensibilities: moral and spiritual. It was raised to a high school in 1922 and further to a degree college in 1947. They also established a technical school in 1927 for imparting diploma level training in automobile, electrical and mechanical engineering. In 1930 they added a leather working school. The Prem Vidyalaya (1930), aimed at furthering the cause of women's education. An engineering college was established in 1950.

The 'Dayalbagh Educational Institute' was formed in 1973 and became a deemed to be university in 1981. DEI inculcates dignity of labour, encourages initiative and creative work, and prepares pupils for the increasingly techno-oriented society of tomorrow. The Dayalbagh Institute stands out in its **radical approach to work based learning**. The DEI says: "Students during their graduate course should get ample opportunities for working in agricultural farms, factories or workshops, so that they develop vision for a real integration of the basic ingredients of Humanities, Sciences and Technology and an operational concept of work-experience in the new educational set up for national needs".

The faculties at DEI

The DEI has 7 faculties related to Arts, Commerce, Education, Engineering, Science, Social Sciences. Besides this it has a Technical College and also a Women's Intermediate College.

Work Experience Programme

Work-based training is an important feature of DEIs innovative education system. This takes the form of practical training in areas related to the major subjects. It engenders a willingness to work with one's own hands, develops and hones skills and generates a spirit of self-reliance.

Use of Modern Communication Technology in Distance Education

Using EDUSAT DEI has started a very ambitious program of distance education to provide knowledge connectivity to the villages under its services and a large student population across the country. It uses web based and variety of other modes (synchronized, semi-synchronized) to reach out to its learner groups.

(www.dei.ac.in)

8.10 Tata-Dhan Academy

Background

The hope of Vinoba's followers in 1960s that the Gramdan villages will become the base for a Nai-Talim movement dedicated to the reconstruction of Indian village society. In 1969 the Association of Sarva Seva Farms (ASSEFA) was founded in Selavur with similar objectives and with the help of Italian activists. These resettlement type of villages with its degraded land and farms, educational setup and cottage industries needed much re-tuning for becoming viable. The PRADAN (Professional Assistance for Development Action – for which one of the co-founders received Ramon Magsaysay award) approach of involving professionals with formal background in agriculture, engineering and management started around 1983 and brought concrete results in regions like Bihar, Orissa, Rajasthan and West Bengal.

In 1990, PRADAN in Tamil Nadu conceived the Kalanjiam idea ['granary', in Tamil]. It was a micro-finance initiative for women and it became, after two years of field work for an initial breakthrough, a runaway success. At this stage (1997) PRADAN thought it fit to spin off the organization DHAN Foundation as a separate entity. Among its multifarious activity units the Tata-Dhan Academy is dedicated to functions reminiscent of rural institutes.

Nurturing of development leaders through futuristic professional approaches

The Tata-Dhan Academy nurtures, grooms and educates young graduates, both boys and girls, as Development Professionals. They

possess multi-disciplinary knowledge including applied technologies relevant to the 'context'.

Equally high is the emphasis on 'learning' and 'building knowledge' through action-reflection-action. Side by side the focus is on building high quality techno-managerial competencies supported by appropriate motivations, values and attitudes to work with people, the disadvantaged in particular, with a view to "building people's organizations to build people".

The two flagship programs currently undertaken by Tata-Dhan Academy are:

- Programme in Development Management (PDM) and
- Development Management Programs (DMP) : short duration programs meant for professionals across the world.

The two year PDM program consists of five terms and covers five broad disciplines: Basics of Development (BASICS), Technology for Development(TECH), Management for Development(MADE), Communication for Development(CODE), Leadership and Institution Building(LAB). Upon successful completion, the student is awarded a Post Graduate Diploma in Development Management (PGDDM).

Unique educational style: The Nai-Talim Approach

The institute has the ambient of accomplished constructive works (as on 2009).

- Extension works in 9,531 villages spread over 41 districts in 11 states reaching 7,35,501 families organized through 29,326 primary groups in 1,367 clusters managed by 164 federations.
- A community banking program involving

Fig 8.10(a): Top ranking professionals in direct contact with grassroots realities: the approach of PRADAN and DHAN

26,049 *Kalanjiams* (micro finance based action groups) in 7,615 villages spread across seven states of India serving 434 419 of its members.

Besides, the approach of making high ranking professional graduates to work directly at the grassroots brings in a creativity since it is born out of a change of heart -which is a true success of the dream of 'education through life' (Nai-Talim).

Note: It is indeed gratifying that a number of other professional institutes in India today are of the above nature. Typical examples are : Tata Institute of Social Sciences (Deemed University), Institute of Rural Management Anand (IRMA), the Rural Management wing of Xavier Institute of Management (XIM) etc. The Tata-Dhan Academy's lineage is indicative of the evolution of the Gandhian educational principles to the higher level of the higher education with the 'back to the soil' dream. Hence our choice of it as an illustration. In our view the rural institutes of tomorrow should be built on these experiences.

(www.dhan.org/tda/)

8.11 Periar Maniammai University, Tamilnadu

The social movements due to E V Ramasamy (popularly known as 'Periar', meaning 'great person') have been acknowledged world over as a historic one. It has changed the social and political scenario of Tamilnadu.

With a view to 'institutionalizing the lofty ideals of Periyar by paving the way for women's emancipation by providing increased access to higher education in Science and Technology and encouraging their participation in social, national and global development'.

The Periar Maniammai University has its origin in 'Periar Maniammai College of Technology for Women' (1988). Its prime local action was exemplary. The block where it is located in the unirrigated past of Thanjavur district and the institutions devoted the energies of staff and students in effecting a bio-transformation to bad to an industrial revolution. Dr A P J Abdul Kalam actively supported the effort of the University to develop a model region with the idea of PURA (Provision of Urban-Aminities in Rural Areas). The institute also developed a district level mega-level of women's group (named POWER).

The university is an example of a higher educational institution with a social vision / action. It is currently running co-education programmes.

(www. pmu.edu)

9

IMPLEMENTATION OF THE RURAL UNIVERSITY CONCEPT : A RETROSPECTION

The rural university concept was important to India since it was expected to be an antidote to the Macaulay system of education which was accused as a tool for the perpetual enslavement of Indian civilization. Arthur E Morgan, who is said to have major involvement with the formulation of the Rural University Mode, sent a lengthy rejoinder after reaching his country, cautioning India against 'mixing up' the new concept with the existing system since the latter had the potential to pollute the new system with its prevalent values. The present chapter explains how this dilemma, compounded by other factors like the reconstitution of the UGC as a major educational management body of India curtailed the degrees of freedom available for the rural institute concept to grow. Further the time gap between the submission of the report (1949) and its partial implementation (1956) was also long enough to diminish the importance of the model since the development paradigm had undergone many changes by then. Even when the implementation started it appeared to have no vision or direction and looked like a stop gap arrangement without any deep concern for the future of the stakeholders namely the students.

9.1 Rural Institute scheme : Historical hurdles and dilemmas

The implementation of the rural institute model of Dr Radhakrishnan Committee report (1949) started in 1956. But on the basis of the suggestion of the same report that the then 'University Grants

Committee' be reconstituted on the general model of the University Grants Commission of the United Kingdom the Government of India established the University Grants Commission as a statutory body of the Government of India through an Act of Parliament for the coordination, determination and maintenance of standards of university education in India with the exclusive powers to create the degrees – thus making any degree with titles other than the ones in the UGC schedule as illegal.

Thus the grand vision of education for rural India through the Rural University model became dependent on the newly constituted University Grants Commission with all the powers of creation of degrees. The agricultural universities that were also created on the suggestion of the same commission on rural university pattern had a separate platform for administration namely the Indian Council of Agricultural Research (ICAR). Similarly for the technical, medical etc. avenues of knowledge suitable regulatory bodies emerged and started working with the UGC which controlled the permissibility of degrees.

But the rural institutes with the potential of creating a large number of knowledge specializations were left with 'a few crumbs of' diplomas thus thoroughly crippling their potential to evolve. They were administered by a small unit in the HRD ministry called 'National Council for Rural Higher Education' (NCRHE) which also was promptly wound up even before the process of planting the first set of crops (14 rural institutes) was complete.

Before winding up itself the NCRHE gave the option to the rural institutes under experiments to affiliate themselves with the nearby universities. To three institutions namely the ones at Gandhigram, Coimbatore and Bichpuri the status of 'Deemed to be University' was recommended. But this offer evoked mixed reactions and only among the three namely Gandhigram could use the offer. To a number of others it was a huge disappointment as could be gauged from the reaction in the case of Thavanur Rural Institute : (see 5.13).

> "Rural institutes have specific aims and distinctive features which cannot be sacrificed for the purpose of awarding degrees. There are enough colleges in Kerala, where students who desire to take degree can study and the committee does not favor the idea of sacrificing the distinctive features for which the institute stands for the mere advantage of granting degree. It is therefore recommended that the Institute need not affiliate itself to any university. However if the Govt. of India decides to establish a Central University for affiliating the Rural Institute with a view to preserve their distinctive features and achieve their symbolic aims

the Institute will be very glad to affiliate itself to the Central University." [69]

Similarly a perusal of the case like Hanumanamatti Rural Institute indicate that the stand taken by the government in prematurely terminating the experiment was resented. The remarks attributed to the academics from Jamia Milia Islamia (see section 5.4) indicate that the enthusiastic academic who jumped into the adventure of rural education were thoroughly frustrated with such 'ill conceived academic plans'.

But what made the institutions hesitate to join the other universities?

The members of the Dr Radhakrishnan Commission, as indicated earlier, had highlighted the need for innovative educational avenues to be opened on the basis of experiences of educating rural India – since 85 percent of India representing the rural sector remained untouched by the higher educational system of the day. But the way the frontline educational agencies with social commitment were made to fit into straitjackets was not in the spirit of the commission's report. Another very important contradiction was also evident. Arthur E Morgan who was considered as the architect behind the 'Rural University Model' was very emphatic in stating that the newly emerging rural institutions should in no way be allowed to be influenced by the dynamics of the existing universities. Dr Morgan's sentiments on this issue were so deep that even after going back to his country he dispatched a lengthy note to emphasize this important point. Under these circumstances it would have been a shock to the institutions who volunteered to undertake the rural institute experiment to be told that they should affiliate their institutions to the nearby universities.

Creation of the National Council of Rural Institutes (NCRI)

We present below the series of events that led to the abolition of NCRHE in 1975 and to the creation of NCRI after a long gap in 1995.

In 1975, it was decided by the government not to reconstitute the National Council of Rural Higher Education. In 1986 the Ministry of HRD once again revived the concept of rural higher education and brought it into its National Policy on Education (NPE 1986), and the Planning Commission submitted its comments on the proposed establishment of **Central Council of Rural Institutes** (CCRI) by MHRD on April 18, 1988. The comments of the rural development department on the above proposal was received on May 20, 1988 and on this basis an inter-ministerial meeting was sought to be convened. On November 3, 1988 the Inter-ministerial meeting cleared the proposal for the

establishment of CCRI.

The program of action (1992) of the NPE reiterated to establish rural universities and CCRI. On October 6, 1993 a memorandum was placed by the Department of Education, Ministry of HRD before the Expenditure Finance Committee. On January 25, 1994 Indian Council of Agriculture Research supported the proposal for establishment of Rural Institutes and a Central Council. National Council of Rural Institutes (NCRI) came into existence as an autonomous organisation of MHRD, Govt. of India on October 19, 1995 when Narasimha Rao was the Prime Minister. Its office was established at Hyderabad.

Dr M Aram who had been two times Vice Chancellor of Gandhigram Rural Institute (1980-86) became its first Chairman (1995) and soon after helped the establishment of the Swami Ramanada Tirtha Rural Institute at Pochampalle near Hyderabad. Unfortunately he passed away in 1997. It is unfortunate that the original mission of replicating rural institute models remains where he left. Between 1997 and 2011 not a single additional rural institute has been establisbed neither any of the earlier rural institutes been revived.

The huge gaps: between the original report (1949) and the first action (1956) and similarly between the second phase rural institute (1961) and the inclusion of the rural institutes in the NPE (1986); further between the NPE decision and the creation of NCRI (1995) and further between the creation of NCRI and today (2011) a lot ot time has passed and the country's development path and paradigms have shifted significantly.

But still since the educational philosophy under consideration is still the frontline philosophy coinciding with the vision statements of UNESCO the mission has to be pursued. But it is important to understand many subtle structural issues that have played a role in retarding the progress of the original campaign. We hope to uncover a few of these issues in the following sections.

9.2 Absence of vision and linkages

When action on agricultural universities started (see chapter 7) it had a well defined mission of providing knowledge support and manpower to achieve food security. Most of the institutions were created within two decades. By and large it was a success since it was driven by a mission, proper approach and adequate action.

In the case of the rural institutes also the mission could have been

defined on the basis of the Community Development Program (CDP). The development vision was there in the form of Nehru's perception of 'development trinity : schools, panchayats, and cooperatives'. This needed a massive mobilization of the community and the most ideal approach would have been the rural university approach to education for development. One could argue that this was indeed initiated when the pilot project with 14 rural institutes started. But unfortunately it failed on the administrative front as is evident from the conflict regarding who is responsible to create the *Gram Sevaks* : the agricultural department or the education department.

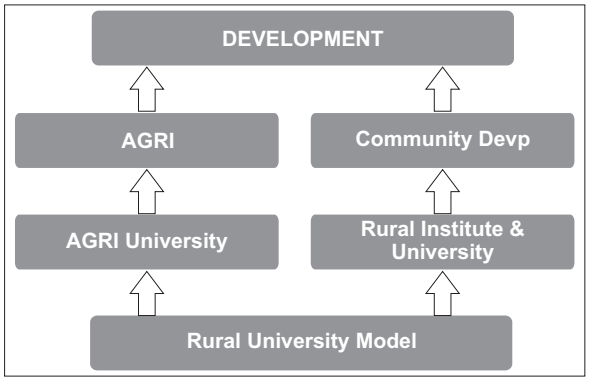


Fig 9.2: The Rural University model assumes community action and sectoral actions like agriculture, technology, industries etc. The above picture shows how community development interacts with agriculture

Had the planning been done as hinted in the schematic diagram (Fig 9.2a) the following would have happened :

- Rural university approach would have been common to both the rural institutes and the agricultural universities. The agricultural university would have concentrated more on the human resources needed for agriculture while the rural institutes would have concentrated on various dimensions related to the development of community and its quality of life with local self governance (for example Gram Panchayats) as a base.
- The rural institutes would have started with adult education (community preparation) and then launched certificates, diplomas, degrees, etc on topics as illustrated below :
- Cooperation
- Water supply and sanitation
- Community health (various dimensions)
- Habitat related technologies like energy, waste recycling and

building construction

- Secondary sector activities like value addition to agricultural produce resulting in cottage and small industries
- Craft and indigenous knowledge based livelihood activities
- Minor forest produce based processing
- Youth leadership programs
- Youth enterprise programs
- Development and administration related to panchayats and cooperatives

The above directions of training and courses are purely illustrative. Already in Chapter XVIII of Dr Radhakrishnan Committee's report certain seminal innovative directions of technology and management were indicated (see also section 4.3). Even if we take a single direction like value addition to agricultural produce (called chemurgic engineering in the report of the commission) a few hundred certificate / diploma / degree courses could be created with benefit. If such an innovative approach had been adopted having in mind the resources and opportunities of the whole country then the number of avenues of enterprises could become many thousand even more than remarkable

Box 9.2 : Landgrant : 3000 occupations !

"Thus in a short half century, a new concept of education had overcome the contempt of the classicists, had made exact science the partner of the industrial classes, including farmers, and had demonstrated that higher education is not the prerogative of an aristocracy. In that half century, the Land-Grant Colleges had enlarged and enriched all types and phases of education, not only at the college level but at the secondary level as well. For teachers trained in the Land-Grant Colleges and Universities in agriculture, industrial arts, home economics, basic sciences, and the liberal arts were introducing new courses into high schools, just as extension agent were carrying information to the farms and homes of the land. The college student no longer looked only to the law, medicine, or the ministry. There were 3,000 occupations open to him. The days of academic snobbery had changed to a democratic conception of education in relation to a rapidly developing society."

University Education Commission Report p184 (Chapter on Professional education)

attempt of Americans when they created the rural universities. (see box 9.2).

But it certainly needs a different process : namely the genius of the social activist agencies who know the resources and potential of their own region. The government could have supported such local initiatives through a panel of consultants. Instead the committee prescribed two to four diplomas for each Institute to carry out which was not the spirit in which voluntary agencies of high reputation for education were involved in the program.

In fact in terms of linkages the government could have done a lot of help for the products of the rural institutes to be utilized for various specific needs of the country related to the multifarious dimensions involved in the community development program. Instead the students had to fight a losing battle first with the courses created under the Radhakrishnan Commission's initiative itself (see for details the Mukherjee Commission report in Annexure 5). The enormous avenues like rural health, sanitation, agricultural value addition were not at all exploited to even a very small fraction.

Even in terms of quantity the educational schemes proposed were unimaginative. The products of a dozen rural institutes could hardly serve the needs of a gigantic country like India.

9.3 Absence of Rural University approach

It would be easy for the reader to appreciate that a rural university context arises only when the following three aspects are cared :

- A region that needs to be developed through knowledge approach
- The involvement of the three dimensions: agriculture, rural industries and management aspects (like cooperative management, development administration in the panchayat hierarchies etc.) with a view to provide the human resource and knowledge connectivity needed for the sustainable social, economic and political development of the community.
- The possibility of involvement of the people / local governments right from the vision setting to planning and implementation of development programs leading to the solution of the fundamental social / economic / political problems of the region. Unfortunately what the government adopted was a top down approach and the choice and the deployment of the rural institutes by the Shrimali Committee merely appeared to be a process of scouting for some

more colleges with the potential to become autonomous in the domain of rural oriented HRD programs.

Further a rural university becomes the custodian of development of a region and the provider of the needed knowledge connectivity. It has to have the connectivity with the subregional institutes linked to it and those subregional institutions will have linkages with the school system.

But unfortunately in the reciepe prepared by Dr. Shrimali there was no indication of how the rural institutes will grow to realize the original rural university model. Neither were there any steps to link the school system with the rural institutes / rural universities that were brought into the experiment. Thus the relation of the experiment with the original rural university model was not clear in terms of an implementation strategy.

The involvement of the local agencies and the three dimensions of development : social, economic and political have not figured in the Shrimali report.

In the Indian context since the government took the route of voluntary agencies for implementation a very important approach could have been adopted. The rural institute could identify prominent NGOs under its subregions with specializations that are relevant to the development needs of the respective regions and thus completed the picture of the rural university system to some extent. In fact each NGO in India is acting as a people's education center on a selected set of themes and thus the present thought is not irrelevant.

9.4 Hardships created by the recognition issues and the vertical mobility issues

The countries in the world that have succeeded in the vocational educational planning have not only cared for the vertical mobility of the youth but also have provided for the possibility of lateral shifts from academics to vocational and vice versa. They have also provided for bridge courses and makeup programs so that young people are never held up in their career mobility. Australia is a remarkable example of this. But unfortunately in the Indian context the planners always assumed that the youth could be pushed into some corners as per the whims and fancies of the powerful sections of the society. The long and miserable history of failure of India in the vocational educational direction has been dominated by ill-conceived notions like 'terminal courses' which prevent the youth from moving further.

The first author (who served in rural institutes for quarter of a century) is familiar with the long history of sufferings of the students of Gandhigram which is one among the most successful among rural institutes. The diplomas gave endless trouble to the students except in certain cases like agriculture and sanitation. The students, even if they managed to enter into some job, had to fight long battles at every stage of their career – like promotion and the like. This stigma even carried itself into the degrees that the rural institute offered after it became a deemed university and enormous efforts were needed to get recognition from each university and each agency that is likely to employ students of the particular courses just because they are from the rural institute. The students' suffering at the stage of entrances to higher studies, at the stage of staff selections and other career events like promotion were endless.

Having chosen eminent institutions and leaders in education why did the government not have :

- A mind to make all of them deemed to be universities requesting them to evolve innovative but self supporting courses (limiting financial support to a few courses of the choice of the agency) but at the same time creating extra-ordinarily good consultation and support system and a mechanism for quality watch. The institutions could have been evaluated for progress and status withdrawn in case of non progress.
- A strategy to provide them a platform which could have served as central resource for curriculum, placement, resource preparation, staff preparation, quality accreditation and the like even if finance and affiliation were left to other agencies.
- A plan to create a Federal University or atlease a resourceful regulatory authority like AICTE, ICAR etc.

It is unfortunate that the government failed to preempt the failures in the employment and recognition spheres by understanding the reality after a close watch of reactions of the parents, candidates and the employer sector in general.

9.5 'Rural' remains an unstable concept in the development approach of India

We saw while analyzing about Nai-Talim (see 2.6 and 2.7) that public perceived that the Nai-Talim schools were meant for the rural areas, were meant for the poor who cannot afford the other institutions and

also that these schools were only a stop gap arrangement and will not be continuing for long. The very absence of the follow up courses and the absence of licenses for the students of Nai-Talim to enter into normal colleges was, to them, an indication that the whole arrangement was for the last and the lost. Almost similar situation was enacted in the case of rural institutes also. This prevented the students with good talents from seeking admission.

The notion that 'villages' will not be the cherished destiny of a developed India has gone very deep into the national psyche. As a result 'development' has become synonymous to 'urbanization'.[70] In fact even today the degree of 'development' of a region is measured in terms of the degree of urbanization it has undergone. Thus calling an institution as 'rural institute' was not advantageous to the new network of institutions that the Radhakrishnan commission laid its hopes on. The 'peoples college' (*Folkehøjskole*) was perhaps a better nomenclature. We deliberate on this matter further in chapter 10. (see also the box 9.5).

We also note that almost all the decisions are discriminative of the rural cases. For example a teacher serving in a town or a city gets a much higher 'city compensatory allowance' whereas a teacher of the same caliber serving in a rural area will have a smaller salary. A sensitive

Box 9.5 : The story of vanishing villages

The following incident indicates how villages are not the basic concept in the development paradigm of India :

During 2005 the first author was invited to preside over a day long work shop on Gramswaraj in Kanyakumari district of Tamil Nadu. The workshop had nearly 80 enthusiastic participants at the end of the day the President asked those in the audience who are willing to carry out certain fieldwork for gramswaraj to raise their hands. There was not a single hand raising. When the embarrassed president (who was the Vice Chancellor of the Gandhigram Rural University)expressed his disappointment in no uncertain terms somebody from the audience got up and informed that there are hardly any Gram Panchayats left in the Kanyakumari Dt, and none from those / remote panchayats could come to this workshop.

Subsequently it was learned that more than 80 percent of the population has become urban and no wonder in a few years the entire district converts into urban.

nation would have started talking about 'rural compensatory allowance' considering the loss of many advantages to the teacher who serves in the rural areas – ignoring the many risks and sacrifices undertaken not only by him/ her but also by his/ her next generations since they are denied of an equivalent education or health support. In fact we should think of the additional cost that the rural teacher will defray to get those services available in the urban milieu and the additional costs in acquiring the same. By adopting an anti rural approach we have been successful in driving away talents from the villages.

9.6 Difficulty in dealing with a multi-dimensional concept like rural university

As seen above the rural development context is not a single dimensional concept like agriculture, technology, medicine, law or architecture. It needs in fact the involvement of almost all the professionals and disciplines. While agricultural education could be dealt with through an agency like ICAR and technology could be dealt with through an agency like AICTE it is not easy to create an agency for a rural university which involves many knowledge disciplines. Even if an agency is created there will be overlaps and frictions between the agencies (as seen in the Mukherjee committee report see annexure 5). This in our opinion is also the dilemma facing the agencies like NCRI created for the purpose of replicating the rural institutions. The reason for this is : a rural university has to be a multidisciplinary university and the mighty UGC is already there for creation and maintenance of multidisciplinary universities. Then how does NCRI identify its role?

The above are indeed very ticklish questions. We hope to make an effort to go deeper into these issues in the next chapter with a view to find some practical solutions.

10

KNOWLEDGE CONNECTIVITY FOR DEVELOPMENT : THE REGIONAL DEVELOPMENT UNIVERSITY (RDU) MODEL

With the analysis of Nai-talim and Rural Institute in section 2.6 and chapter 9 we seek, in the present chapter, to formulate elements of a viable approach, taking note of the lessons of the past experiments and the characteristics of the changed situations. An action plan suitable for short range, medium range and long range is conceived. A few typical programmes suitable at school level and higher education level are worked out keeping in view the priorities of the nation.

In particular the Chapter hints at the role that NCRI could play in conjunction with UGC in achieving the above. For details reference could be made to related writings on the subject. [71, 72, 73, 74, 75, 76]

10.1 The spirit of rural university : regional link

The first National Educational Commission headed by Dr S Radhakrishnan presented (1949) the 'rural university' framework as a tool for the development of a region through the educational process. Thus the credit of ushering in the vision of knowledge-society happened in India in 1949 – though the concept (of knowledge economy and knowledge society) formally became known 20 years later in 1969 through Peter Drucker.

The model proposed a different approach to educational administration: namely making a university with the jurisdiction of a region responsible for the education of the said region. This approach of making a university as the mentor of the total educational system of the region not only takes care of the linkages like feeder schools but also ensures the 'relevance' of education (education to achieve what?) in a

natural way. Further since the methodology of learning is through solving of societal problems education becomes an inseparable part of development. The possibility of linking the educational system with the local self governance also becomes possible since LSG is related to both education and rural development.

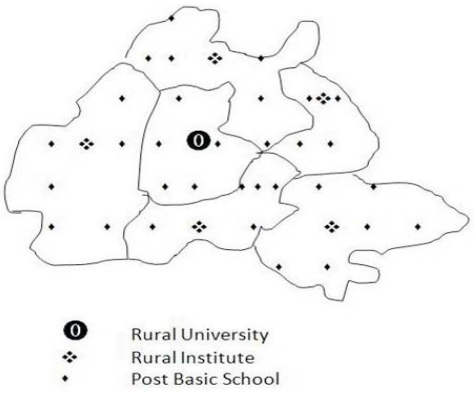


Fig 10.1(a) : A typical rural university with 5 rural institutes each with about half a dozen basic / post basic schools.

The post-basic school system had the vision of preparing the pupil to live in a quality habitat and endow them with world class competence for industrial and service jobs. The university was to serve as a vision setter, planner, trainer and coordinator of this people-based and school-based programme of reconstruction. The university's academic program could be so designed that the cadres needed for technology / industries, administration etc. are created through them. The university, instead of a stand-alone higher education structure becomes the leader of the 3-tier system consisting of: (i) basic school, (ii) post-basic school and (iii) higher education (university / college).

The typical pattern of the rural university along with its satellite structure is illustrated in Fig 10.1. The sub-regions will be selected in such a way that they conform to existing administrative boundaries.

What will be a typical sub-region?

The Vidarbha region with its 11 districts is a logical region to be associated with a rural university. In fact since the size of the region will be rather large it would be more effective to have it divided into two regions:

(a) West Vidarbha consisting of the six districts: Wardha, Yavatmal, Amravati, Akola, Washim and Buldhana with one rural institute in each district. One of the six could be elevated to the status of a Rural University. It may be noted that these 6 districts have a cotton economy and have the major problem of farmer's suicide.

(b) Eastern Vidarbha : consisting of five districts : Nagpur, Bhandara,

Gondia, Gadchiroli and Chandrapur could be considered as a region. Among them Nagpur is famous for oranges and the other four have rice as their major crop. The latter four districts are significantly affected by 'right wing extremism'. Each of the five could have a rural institute of its own and one among them could be elevated to the coordinating position of a rural university.

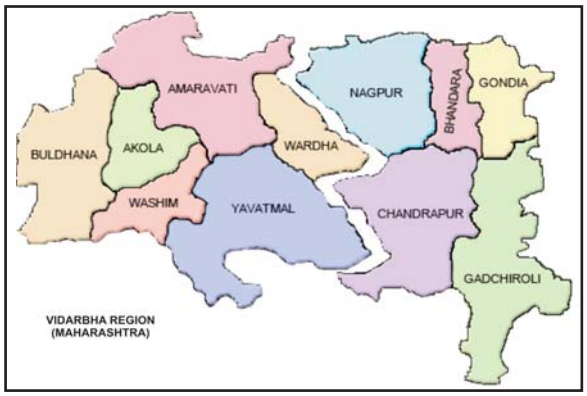


Fig 10.1(b) : Vidarbha Region shown split into two sub regions: West and East

10.2 Development intervention through knowledge connectivity

For the purpose of illustration we consider UNDP's 'development dimensions' related to HDI (Human Development Indices) as shown in fig 10.2 (a). The diagram through its vertical arrows also indicates that education is at the foundation of development since no other factor could be influenced without education. Certain horizontal arrows are seen arriving from some tinted boxes containing the names of the schools of a Rural University. For example the themes like infant mortality and maternal mortality have been linked to the school of community health.

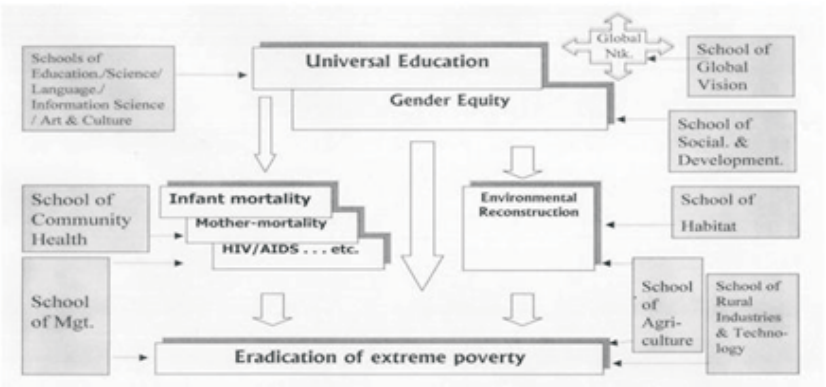


Fig 10.2(a): The 8 dimensions of human development (UNDP)

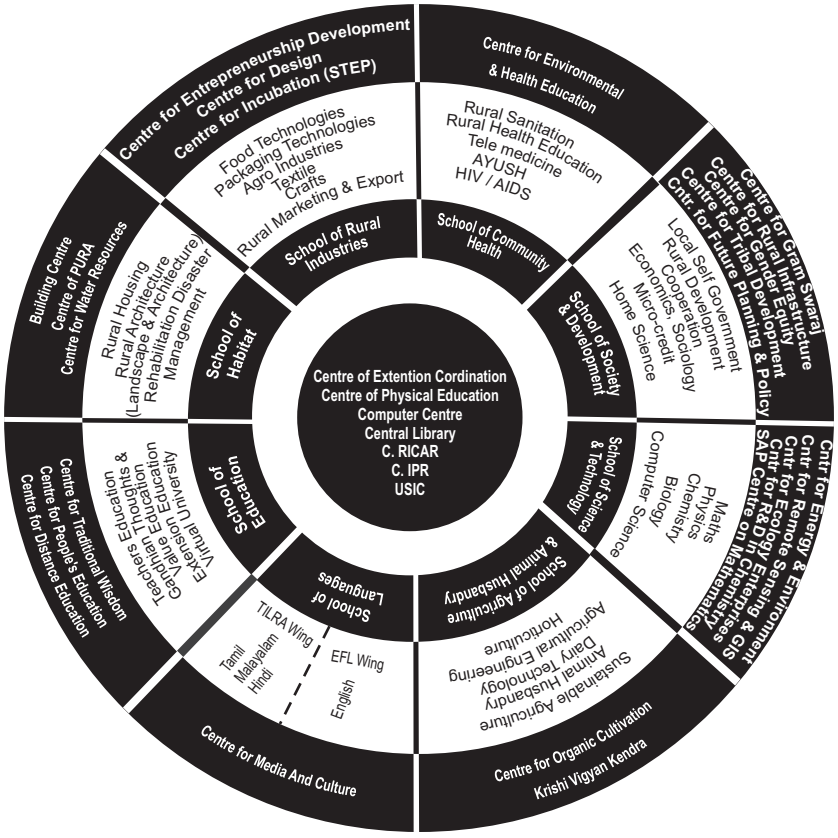


Fig 10.2b: The Regional Development University structure
(an extended structure of GRI)

Figure 10.2 (b) shows an extended version of GRI (Gandhigram Rural Institute - as in the vision document presented to the HRD Ministry in 2007) along with its schools, departments, centers and facility units. The existing structure has been already described in section 5.1.

It could be noted that the proposed RDU style expansion of GRI has most of the dimensions needed for the development of a typical rural region or at least to take care of the aspects related to Millennium Development Goals (MDG). Thus it is evident that a rural university model could suitably be improvised to serve as an agent of developing a region through knowledge connectivity.

Social Connectivity

It has become clear to the country by now that for bringing rural industries and services in the rural areas the following infrastructure / connectivities are necessary :

- physical connectivity
- energy connectivity
- e-connectivity / communications
- business connectivity and
- knowledge connectivity

Even when industrialization takes place through the provision of the above connectivities the benefits will percolate to the poorer segments only when we ensure social connectivity. By 'social connectivity' we mean the involvement of the social segments for whose upliftment the development of rural industries and services were undertaken with a view to reaching the benefits to the said sector. These groups could be concretely visualized in terms of :

- SHG for women / men
- artisan's guilds
- confederation of marginal / small farmers / land less farmers
- rural enterprises

The challenge is one of reaching these sectors.

The rural universities have structures and activities that make it easy and natural for them to interact with the villages on a continuous basis. The Rural Universities could easily partner with relevant set of voluntary agencies, local governments, federations of farmers' groups/ artisans guilds / self help groups etc. to help establish the social connectivity indicated above. The process involved is depicted in Fig. 10.2c

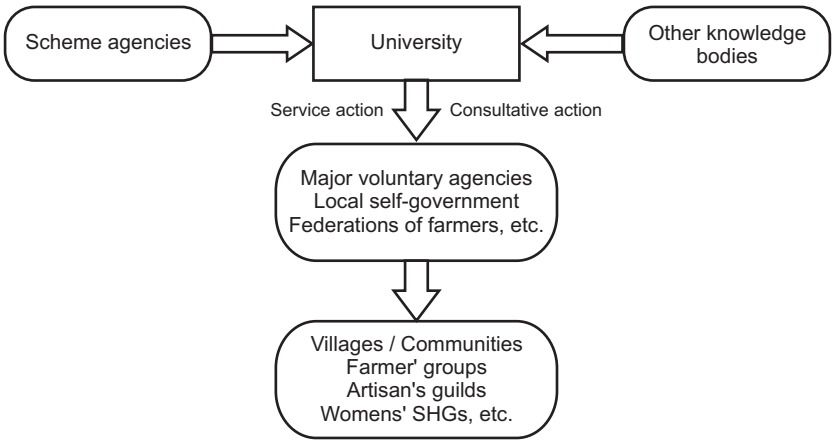


Fig 10.2c: Social Connectivity achieved by a Rural University

Note:

Besides focus on regions of various typologies the rural university / development university could be designed with focus on specific social sectors needing major knowledge connectivity for their development. Typical examples are: women, refugees, project displaced persons, nomads, slum dwellers, disaster affected population etc. A perusal of chapter 5 has such interesting examples: Kasturba Rural Institute-Rajpura, Kasturbagram Rural Institute, Indore. Our preference of the nomenclature 'Development University' to the traditional phrase 'Rural University' is mainly because of the flexibility of the former to accommodate the spatial as well as sectoral contexts.

10.3 Strategies to revive aspects of basic education

The world has realized that practice-based learning and creative learning are the most advanced methods in pedagogies – most favoured by the learner. Neither are parents against them. However only certain expensive private schools have semblance of such concepts.

The true challenges are:

- inadequate resources to create activity based teaching
- inadequate imagination to generate activities suitable for the various stages of students.

It might me noted that it is easy to get into student-based production. But the disposal / marketing of these products is a formidable challenge. Even the mighty Mahatma himself started saying (in 1930s) that it is the responsibility of the government to market the outputs of these schools (how is this possible when the governments are not good at such things – particularly since the government has to 'wither away' as per Gandhiji's vision!). A way of dividing these activities across the age groups has been discussed by the first author in his exhaustive article: "Workable models of Nai-Talim".[77] The idea is to link the basic schools with activities of environment, the middle schools with crafts / S&T activities with learning potential and the post-basic with skill modules including skills of social technologies / services.

Models to follow : The Lok Bharti model (in terms of hours, evaluation etc.) could be followed but by expanding the activities by many fold and enriching the list by including services.

Schemes to link : Before getting into schools it will be advisable to

restart the practice based learning to special schools that are needed for :

- the dropouts / unschooled (according to 2001 census, while there are 25.3 crore children in the age group 5-14, there are 8.7 crore are out of school which is 34%)
- the youth from the disturbed districts of the country (-out of the 640 districts of India 250 are said to be either most backward or come under the extremist affected areas)
- the mission of training 500 million youths by 2020 (thorugh the National Skill Development Corporation)

Subsequently about 12,000 (approximately 2 per block) 'New Sarvodaya Schools' could be started std VI to XII with facilities at par with the Navodaya Vidyyalayas but with preference to SC / ST, project displaced, BPL and such categories having serious problems of livelihood.

Fresh approach to factors that scuttled the growth of Nai-Talim

- Language was an emotive issue in the colonial period; now it is a tool of communication. The idea of the child starting with the mother tongue / vernacular is important from the point of view of his / her relating with the society and learning things with the greatest ease. At advanced stages it is important to learn English and the national language. What is needed is the introduction of powerful methods of language learning so that the present situation where the child loses a substantial part of his / her life in learning languages is avoided.
- The idea of getting a single ideal guru is fraught with dangers; neither is it reasonable. A team of teachers is a safer proposal and to this extent specialization and separation of craft skill should be permissible. The role of internet as a 'provider of information' has to be reckoned with. The role of teachers would be in the more difficult task of 'bringing out the best' in the student.
- Linking with societal problems is important so also exposure to new tools and technologies. Linkage to social activist agencies and professional training companies have to be also resorted to enhance viability aspects.
- The value systems has to undergo a substantial change on the 'inclusiveness' plane. Instead of saying that the students with vocations at the post basic level will not have the possibility of upward mobility the country should enable such students with

greater priority for admission to professional studies etc.

- The normal perception that the student will be learning through work during all the 12 years of his education normally makes one feel that this approach is not practicable. The reason is the back log in education and the inability of the states even to provide blackboards in the schools. In fact we have also exaggerated the magnitude of the load by often quoting the Danish Folk High Schools and projecting them as if they represent the the entire educational system. In fact the folk high school movement concentrates only on a re-orientation of young adults over a period of 3 months to one year. In our country we should plan the additional load on the basis of the rich experience of the basic and post basic schools of Gujarat. It is also worth considering a category of schools where instead of 12 years the period could be enhanced to 13 years with a view to provide substantial 'learning through hands'. The products not only will have a priority in professional entries but also a higher value in the employment market. The example of the five year 'sandwich engineering program' of PSG College, Coimbatore commanding extraordinary respect and demand is a pointer to this possibility.
- An argument against Nai-Talim in the earlier periods was that the student workers and their products will unfavorably compete with the unemployed masses of the country and would distort the market to the detriment of artisans. But in the new millennium the situation has drastically changed and there is shortage of labor particularly at the lower level wages. This is creating the social problem of migrations and the economic problem of unhealthy mechanization. An innovative way would be to adopt the American experience of permitting the students in schools to help tide over the labor shortage particularly during the harvest seasons etc. In fact the US federal law in respect of 'minimum age for agricultural employment of minors' is a pointer to the possible ntervention in India to ward off unwanted mechanizations and also to bring dignity of labor among the younger minds. In fact most of the states of USA also have corresponding regulations. Some of the states even permit 11 year students for certain categories of work if the parents permit. Some representative acts are presented in annexure 10.

10.4 The concept of 'Development University' and its variants

An analysis of the universities in India indicates that the traditional

notion of a 'university' being the portal of all the branches of knowledge has undergone changes. Presently there are :

- universities that cover all the knowledge domains
- universities that go into specializations (Eg. Agriculture, Horticulture, Technology, Music etc)
- universities that are devoted to development of regions (Eg. Chitrakoot Gramodaya Viswa Vidyalaya)
- universities that are devoted to the development of certain segments of population (Eg: Women's Universities, Jagadguru Ramabhadracharya Handicapped University, Chitrakoot)

Traditionally the universities were associated with the task of generation of knowledge. But presently emphasis is given to 'relevance'. Thus development becomes the objective of 'education'. The 'development universities' could target not only geographical regions but also sectoral themes as indicated above.

If India has to achieve 'development leap frogging' particularly in the regions / sectors traditionally characterized by backwardness it has to adopt the knowledge approach without delay. But unfortunately the development approach which the first National Education Commission headed by Dr Radhakrishnan has not been made a total success whereas it could have helped to combat regional disparity which has become the basis for most of the ills of the country.

Certainly the concern about regional disparity is what motivated the creation of some of the advanced institutions in the North East region of India. But the creation of a number of very advanced institutions has not made any significant change in the 'development' of peace and prosperity of the region. It is possibly because the new institutions were cast in the 'old moulds' and did not have enough concepts and tools to impact the socio-political or economic character of the region.

Our casual approach to such vital issues is best illustrated by an incident in Chhattisgarh. The first author had the unique opportunity of serving as a one-man commission (of the AIU) to study the mushroom growth of (138) universities in a single year 2003-04 in Chhattisgarh. To his shock he found that the plan of almost all of the new universities was a copy of the same stereotype: Information technology, Fashion technology, Bio-technology etc. No one cared either about the mineral resources, bio-resources or cultural resources of Chhattisgarh.

10.5 Practical difficulties of regulating the rural university structure

A perusal of section 7.3 which became the major issue in front of the Mukherjee Committee indicates the conflict of interest between the rural universities and the agricultural universities. We also see the tendency of one of the structures to impose its rules on the other.

The multi-disciplinary nature of a rural development situation is portrayed in fig 10.5.

Thus if a rural development university has to come into existence it has to have the corresponding variety of faculties.

Going into the history of a typical rural university like the Gandhigram Rural Institute (Deemed University) it went through the following stages of development of its academic content:

Stage 1 : Functioning as an institute offering a few well designed diplomas; facing difficulties in the recognition of the diplomas and facing conflicts with diplomas / degrees regulated by standard professional bodies

Stage 2 : Functioning as institutes offering degrees like BA, BSc, MA etc. (eg. MA Rural Management) where it was seen that professional degrees (Eg. BTech, MBA etc) had an edge over them.

Stage 3 : Emerging into institutes offering professional degrees like BTech, BSc (Agri), MCA, MBA etc.

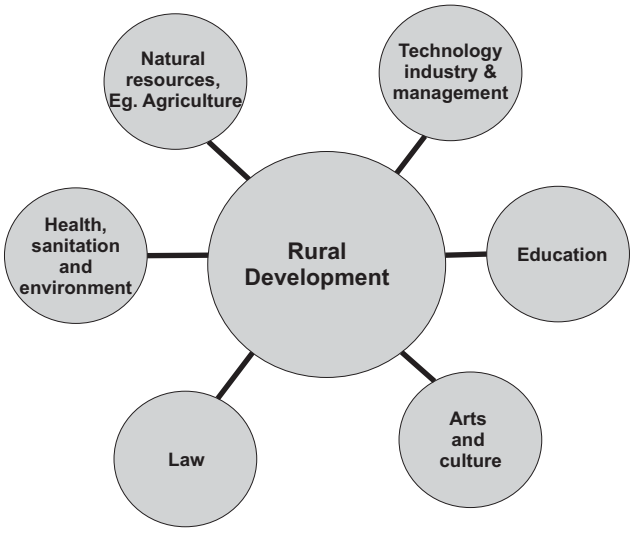


Fig 10.5: Dimensions of Rural Development

The experience during the past decade has clearly indicated that the rural universities will be able to shine better if the students get professional degrees. But there are some formidable problems. Basically the rural university has to deal with many regulating bodies like : ICAR, AICTE (for engineering, MBA, MCA) NCTE, MCI, (health science) AYUSH (alternative medicine). Since each regulatory body has its own rules and regulations the rural university is put into many unsolvable conflicts.

We provide some concrete illustrations based on the experience of the first author during the ten years of Vice-Chancellorship in two of the leading rural universities.

The above are only a fraction of the conflicts that a rural university has to face purely for the reason that it has to handle many professional degrees each having a different set of regulation. Many other

Table 10.5: Illustration of multiple regulatory bodies: (based on experience of GRI and MGCGV during 1997 -2007)

SN	Degree	Regulatory Body	Typical Instance of Conflict
1	BSc (Agri)	ICAR	Not willing to permit: Hence degree had to be changed
2	MBA	AICTE	There were considerable difficulties and delays. The AICTE posed the question (after 2 years): what has rural management to do with AICTE: why do you come to us?
3	B Tech	AICTE	GRI introduced an innovative degree called B.Tech (Habitat) considered eminently suitable to create an engineer with skills in handling the land - use plan of rural industries, habitat development, energy management and environmental issues of a development region like a block. But the AICTE took the view that it can permit only degrees that are in its permitted list. Thus after years of attempt GRI had to change its degree to B.Tech - Civil Engg (Habitat Development)
4	B.Pharma (ayur)	AYUSH	MGCGV wanted to develop a B.Pharma in Ayurveda. But with existing rules only B.Pharma in Allopathy would be recognized. The state of MP also did not have a suitable regulatory body. Thus an innovative course to rural areas could not be started

aberrations also lead to conflicts. For example the pay-scales and qualifications of UGC and AICTE (etc) are different.

10.6 Role of NCRI

Section 9.1 has indicated the sequence of events that led to the approval of establishing the 'Central Council of Rural Institutes' (CCRI) to carry on the functions of NCRHE as an autonomous body with expanded objectives leading to the establishment of NCRI in 1995 at Hyderabad. We have also noted therein that after the establishment of the Swami Ramanada Theertha Rural Institute (SRTRI) in Pochampally, AP in 1975 neither any creation of rural institutes nor any revival efforts of the earlier ones have taken place during 1975 to 2011.

The NCRI's objectives 'focus on promoting institutions engaged in programmes of Nai Talim (Gandhian basic education) and strengthening teacher training facilities for this purpose; supporting extension services to the community through micro-level planning, and designing of appropriate courses for emerging rural occupations; encouraging field oriented courses of rural institutes; strengthening the content of all these institutions with emphasis on science and technology; promoting research as a tool for social and rural development; and advising the Government of India on all such matters pertaining to rural institutes'.

It is indeed necessary to understand the reasons behind the failure of NCRI in taking forward its prime agenda of Nai-Talim at higher educational level in spite of the declared objective of the New Education Policy and in spite of space given in the Program of Action (POA 1992).

Is it because of lack of political will?

Is it because of the inherent weakness or non-viability of the concept?..... or

Is it because of certain structural problems that we have not been able to figure out yet?

That political will could play a significant role has been clear from the fact that SRTRI was established at the same time when NCRI itself was inaugurated. The strength of the concept is clear from the fact that 5 out of the 14 rural institutes reached the level when one of them (JMI) was made into a Central University and three others (Gandigram, Bichpuri and Ramakrishna Vidyalaya Coimbatore) were offered recognition as deemed universities and Lok Bharti became an autonomous institution

with a reputation as a great success in rural education. In fact even out of the remaining 9, eight of them are pursuing rurally useful professional education vigorously even after they found that the NCRHE left them in the lurch.

Thus we have to probe whether there are certain structural (organizational / administrative) contradiction that is hampering the replication and growth of India's vision plan of education guided by the principle of 'education for life and education through life'.

The structural difficulties basically emanate from the fact that it has as core content certain professional sectors (agriculture, technology, health, management etc.) for which there are regulating bodies and the attempt by the rural universities to toe their lines curtail their own creativity and objectivity.

A quote from the recent Yashpal Committee 2009 (see box 10.6) indicate the complexities created by the 13 professional councils and also indicates the need for an overarching authority : National

Box 10.6

The higher education institutions in India are regulated by many statutory agencies such as the All India Council of Technical Education (AICTE), Bar Council of India (BCI), Council of Architecture (COA), Indian Nursing Council (INC), Medical Council of India (MCI), National Council on Teacher Education (NCTE), Pharmacy Council of India (PCI),Distance Education Council(DEC), University Grants Commission (UGC) and so on. In addition, there are regulations of the institutions by Central and State universities as well as by the Directorates of College and Technical Education in each State, leading to undesirable cubicalization of knowledge, unwarranted fragmentation of disciplines and separation of knowledge from application and skills.

The regulatory provisions of the various Acts are substantially different from each other since they were created at different periods by different legislations. The overall responsibilities for the entire higher education system assigned to the UGC are not validated in the provisions of other Acts. There is very little co-ordination among the statutory bodies in respect of degree durations, approval mechanisms, accreditation processes, etc. It sometimes leads to very embarrassing situations in which we find two regulatory agencies at loggerheads and fighting legal cases against each other. There are various stages of regulation such as approval, recognition, affiliation and accreditation **- YashPal Committee Report**

Commission for Higher Education and Research (NCHER). A similar recommendation for creation of an apex body called IRAHE (Independent Regulatory Authority for Higher Education) was made by the Knowledge Commission of India.

After appreciating the multi-disciplinary complexity of the rural university / regional development university a perusal of the observations of Yashpal Committee makes it amply clear that some structure is needed which will make the rural university to maintain both its own creativity and at the same time the professional competence of their degrees in the market.

The question is the right type of positioning of NCRI vis a vis other regulatory bodies and definition of a workable role for it so that its effectiveness is convincing – particularly in view of its chequered past.

The question is one of finding a niche for the NCRI without interfering with the domains of authority of UGC or other bodies.

Is it possible?

Suppose a particular university could be governed directly by UGC or it has the option of being administered by the NCRI will it prefer to be under the mentorship of NCRI? If so, under what conditions? These are indeed very crucial questions in defining the role of NCRI. The matter is serious in view of the non permanent status of 'rural' in the Indian context. (see 9.5).

Proposal

It is proposed that NCRI play the role of a mid-wife in nurturing the 'development' of the most undeveloped regions of the country that have been identified by the planning commission. For example the 250 districts that have been declared as backward for purposes of Rashtriya Sam Vikas Yojana (RSVY) is a good set to consider. The regional development universities will be established in clusters of these most backward regions where knowledge intervention has the potential of ushering in peace and prosperity.

The funding for these universities will be considered much more substantial as compared to the normal academic universities and the flow of funds will be partly from the HRD Ministry and partly from the Rural Development Ministry. The quantum of input from the RD Ministry will be dependent upon the number of faculties that will be involved in RD support activities like extension, training, planning, monitoring etc. Thus there is a mutual commitment between the rural development ministry and the university itself.

The above logic could easily be extended for the involvement of other ministries as well. For example the Agricultural Ministry, the Tribal Development Ministry etc. are potential stake holders in the development of some of the most backward regions. Even certain special purpose agencies could also become the co-funders. For example the Ministry of DONER (Development of North Eastern Region) could be a significant partner in the North Eastern region states.

It is proposed that the functioning of the above universities for about 10 years will be in a mission mode under the NCRI with the following understanding.

- Each Regional Development University (or Rural University) will have a region identified so that the university becomes responsible for providing knowledge connectivity for growth. The university will have all the infrastructure for planning training, monitoring etc.
- The funding will be channelized through the NCRI during this mission mode operation.
- The entire educational setup including schools and colleges of the region should be under the control of the university. Thus the university will become responsible for the educational development of the region. But since the matter is sensitive flexibility could be there so that these educational responsibilities could be made applicable only in respect of the newly created schools/ colleges. But, as part of strategy, the funding and infrastructure of this category of institutions should be kept more attractive.
- After the 'development period' the university should have the freedom to come under the direct control of the UGC if it so desires. However the 'regional development function' will be continued through a special 'School of Regional Development'. This is inspired by the US experience wherein the universities that received federal support for 'Agriculture and Mechanical' (the so called A&M Universities) could evolve further in future as normal multi-faculty universities.

Responsibilities of NCRI

The NCRI will be responsible for:

- Identifying regions where knowledge-connectivity based development support will be relevant.
- Carrying out promotion and fund channelizing

- Providing a platform for rural India to cooperate and experience a shared growth by helping formulate innovative courses, curricula and placements. Identifying good practices, awarding them and helping in their replication.

In the long range (say beyond 20 years) the NCRI may transform itself as a council not managing funds but serving as a networking agency.

10.7 Three phase strategy of linking education with development

In view of the discussions in the previous chapters and the previous subsections of the present chapter the following action plans are proposed:

Nai-Talim at school level : (short, medium and long range strategies)

- Education though life (Nai-Talim) is the universally acclaimed superior approach. Its implementation was hampered due to historic and strategic reasons. Its revival could use, in the first instance, the National Skill Development Mission as the medium and the 'youth who dropped out of school' as the target audience.

  The said schools should be along the lines of Navodaya Vidyalaya (Std VI to XII) but with richer infrastructure for work based learning in industrial specialities / services. During this period massive preparation of teachers for the next phase should be initiated.

- In the next phase the work based learning should be strengthened along with a workable philosophy and plan for vocational training in the country. Care should be taken to ensure vertical mobility of the students of work based vocational programs along with greater incentives for their admission in professional programs.

- The entire school educational program should be transformed into an updated Nai-Talim program which will incorporate the latent ideas / tools in it. Thus with proper political will Nai-Talim could be reintroduced in about 15 years.

Nai-Talim at higher educational level

The following 3 programs in 3 stages (each of five years) is proposed:

a) Regional Development Universities for the most underdeveloped regions

The aim should be to effect knowledge -driven transformation in about 10 regions (each sub region covering about 10 districts) and with corresponding rural institutes (5 to 10 per Regional Development

University) and post basic schools/ basic schools as per need.

Before carrying out the above the Lok Bharti of Gujarat should be made the first example of Regional Development University with its 15 Rural Institutes and related shalas made into a 'model'; if necessary two regions with two rural universities could also be considered.

During this phase the rural institutes (covered in chapter 5) that had discontinued the rural institute mission but now would like to re-establish themselves as full-fledged rural institutes could also be identified and plans prepared. It appears that out of the 14 about 5 could be re-considered.

b) Second phase

During the second phases the plans and approaches should be updated on the basis of the experiences of the first phase. During this phase about 15 rural university clusters could be taken up.

c) Third phase

During the third phase a drive to convert the normal universities into Regional Development Universities could be considered. The topic has been developed in a separate paper.[78] For the sake of convenience the relevant portions have been reproduced here as an annexure 11.

Needless to say a lot of policy changes and new rules will be needed on the basis of new thoughts and based on international experiences. As an illustrative case we can indicate the US law which permits school children below age 18 to be used for agriculture related works with the permission of the parents. The relevant federal laws and laws of some of the states are reproduced in Annexure 10.

ANNEXURE 1

MINUTE BY THE HON'BLE T B MACAULAY DATED THE 2ND FEBRUARY 1835

[1] As it seems to be the opinion of some of the gentlemen who compose the Committee of Public Instruction that the course which they have hitherto pursued was strictly prescribed by the British Parliament in 1813 and as, if that opinion be correct, a legislative act will be necessary to warrant a change, I have thought it right to refrain from taking any part in the preparation of the adverse statements which are now before us, and to reserve what I had to say on the subject till it should come before me as a Member of the Council of India.

[2] It does not appear to me that the Act of Parliament can by any art of contraction be made to bear the meaning which has been assigned to it. It contains nothing about the particular languages or sciences which are to be studied. A sum is set apart "for the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories." It is argued, or rather taken for granted, that by literature the Parliament can have meant only Arabic and Sanscrit literature; that they never would have given the honourable appellation of "a learned native" to a native who was familiar with the poetry of Milton, the metaphysics of Locke, and the physics of Newton; but that they meant to designate by that name only such persons as might have studied in the sacred books of the Hindoos all the uses of cusa-grass, and all the mysteries of absorption into the Deity. This does not appear to be a very satisfactory interpretation. To take a parallel case : Suppose that the Pacha of Egypt, a country once superior in knowledge to the nations of Europe, but now sunk far below them, were to appropriate a sum for the purpose "of reviving and promoting literature, and encouraging learned natives of Egypt," would any body infer that he meant the youth of his Pachalik to give years to the study of hieroglyphics, to search into all the doctrines disguised under the fable of Osiris, and to ascertain with all possible accuracy the ritual with which cats and onions were anciently adored? Would he be justly charged with inconsistency if, instead of employing his young subjects in deciphering obelisks, he were to order them to be instructed in the English and French languages, and in all the sciences to which those languages are the chief keys?

[3] The words on which the supporters of the old system rely do not bear them out, and other words follow which seem to be quite decisive on the other side. This lakh of rupees is set apart not only for "reviving literature in India," the phrase on which their whole interpretation is founded, but also "for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories" – words which are alone sufficient to authorize all the changes for which I contend.

[4] If the Council agree in my construction no legislative act will be necessary. If

they differ from me, I will propose a short act rescinding that I clause of the Charter of 1813 from which the difficulty arises.

[5] The argument which I have been considering affects only the form of proceeding. But the admirers of the oriental system of education have used another argument, which, if we admit it to be valid, is decisive against all change. They conceive that the public faith is pledged to the present system, and that to alter the appropriation of any of the funds which have hitherto been spent in encouraging the study of Arabic and Sanscrit would be downright spoliation. It is not easy to understand by what process of reasoning they can have arrived at this conclusion. The grants which are made from the public purse for the encouragement of literature differ in no respect from the grants which are made from the same purse for other objects of real or supposed utility. We found a sanitarium on a spot which we suppose to be healthy. Do we thereby pledge ourselves to keep a sanitarium there if the result should not answer our expectations? We commence the erection of a pier. Is it a violation of the public faith to stop the works, if we afterwards see reason to believe that the building will be useless? The rights of property are undoubtedly sacred. But nothing endangers those rights so much as the practice, now unhappily too common, of attributing them to things to which they do not belong. Those who would impart to abuses the sanctity of property are in truth imparting to the institution of property the unpopularity and the fragility of abuses. If the Government has given to any person a formal assurance — nay, if the Government has excited in any person's mind a reasonable expectation — that he shall receive a certain income as a teacher or a learner of Sanscrit or Arabic, I would respect that person's pecuniary interests. I would rather err on the side of liberality to individuals than suffer the public faith to be called in question. But to talk of a Government pledging itself to teach certain languages and certain sciences, though those languages may become useless, though those sciences may be exploded, seems to me quite unmeaning. There is not a single word in any public instrument from which it can be inferred that the Indian Government ever intended to give any pledge on this subject, or ever considered the destination of these funds as unalterably fixed. But, had it been otherwise, I should have denied the competence of our predecessors to bind us by any pledge on such a subject. Suppose that a Government had in the last century enacted in the most solemn manner that all its subjects should, to the end of time, be inoculated for the small-pox, would that Government be bound to persist in the practice after Jenner's discovery? These promises of which nobody claims the performance, and from which nobody can grant a release, these vested rights which vest in nobody, this property without proprietors, this robbery which makes nobody poorer, may be comprehended by persons of higher faculties than mine. I consider this plea merely as a set form of words, regularly used both in England and in India, in defence of every abuse for which no other plea can be set up.

[6] I hold this lakh of rupees to be quite at the disposal of the Governor-General in

Council for the purpose of promoting learning in India in any way which may be thought most advisable. I hold his Lordship to be quite as free to direct that it shall no longer be employed in encouraging Arabic and Sanscrit, as he is to direct that the reward for killing tigers in Mysore shall be diminished, or that no more public money shall be expended on the chaunting at the cathedral.

[7] We now come to the gist of the matter. We have a fund to be employed as Government shall direct for the intellectual improvement of the people of this country. The simple question is, what is the most useful way of employing it?

[8] All parties seem to be agreed on one point, that the dialects commonly spoken among the natives of this part of India contain neither literary nor scientific information, and are moreover so poor and rude that, until they are enriched from some other quarter, it will not be easy to translate any valuable work into them. It seems to be admitted on all sides, that the intellectual improvement of those classes of the people who have the means of pursuing higher studies can at present be affected only by means of some language not vernacular amongst them.

[9] What then shall that language be? One-half of the committee maintain that it should be the English. The other half strongly recommend the Arabic and Sanscrit. The whole question seems to me to be – which language is the best worth knowing?

[10] I have no knowledge of either Sanscrit or Arabic. But I have done what I could to form a correct estimate of their value. I have read translations of the most celebrated Arabic and Sanscrit works. I have conversed, both here and at home, with men distinguished by their proficiency in the Eastern tongues. I am quite ready to take the oriental learning at the valuation of the orientalists themselves. I have never found one among them who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabia. The intrinsic superiority of the Western literature is indeed fully admitted by those members of the committee who support the oriental plan of education.

[11] It will hardly be disputed, I suppose, that the department of literature in which the Eastern writers stand highest is poetry. And I certainly never met with any orientalist who ventured to maintain that the Arabic and Sanscrit poetry could be compared to that of the great European nations. But when we pass from works of imagination to works in which facts are recorded and general principles investigated, the superiority of the Europeans becomes absolutely immeasurable. It is, I believe, no exaggeration to say that all the historical information which has been collected from all the books written in the Sanscrit language is less valuable than what may be found in the most paltry abridgments used at preparatory schools in England. In every branch of physical or moral philosophy, the relative position of the two nations is nearly the same.

[12] How then stands the case? We have to educate a people who cannot at present be educated by means of their mother-tongue. We must teach them some foreign

language. The claims of our own language it is hardly necessary to recapitulate. It stands pre-eminent even among the languages of the West. It abounds with works of imagination not inferior to the noblest which Greece has bequeathed to us, — with models of every species of eloquence, — with historical composition, which, considered merely as narratives, have seldom been surpassed, and which, considered as vehicles of ethical and political instruction, have never been equaled — with just and lively representations of human life and human nature, — with the most profound speculations on metaphysics, morals, government, jurisprudence, trade, — with full and correct information respecting every experimental science which tends to preserve the health, to increase the comfort, or to expand the intellect of man. Whoever knows that language has ready access to all the vast intellectual wealth which all the wisest nations of the earth have created and hoarded in the course of ninety generations. It may safely be said that the literature now extant in that language is of greater value than all the literature which three hundred years ago was extant in all the languages of the world together. Nor is this all. In India, English is the language spoken by the ruling class. It is spoken by the higher class of natives at the seats of Government. It is likely to become the language of commerce throughout the seas of the East. It is the language of two great European communities which are rising, the one in the south of Africa, the other in Australia, — communities which are every year becoming more important and more closely connected with our Indian empire. Whether we look at the intrinsic value of our literature, or at the particular situation of this country, we shall see the strongest reason to think that, of all foreign tongues, the English tongue is that which would be the most useful to our native subjects.

[13] The question now before us is simply whether, when it is in our power to teach this language, we shall teach languages in which, by universal confession, there are no books on any subject which deserve to be compared to our own, whether, when we can teach European science, we shall teach systems which, by universal confession, wherever they differ from those of Europe differ for the worse, and whether, when we can patronize sound philosophy and true history, we shall countenance, at the public expense, medical doctrines which would disgrace an English farrier, astronomy which would move laughter in girls at an English boarding school, history abounding with kings thirty feet high and reigns thirty thousand years long, and geography made of seas of treacle and seas of butter.

[14] We are not without experience to guide us. History furnishes several analogous cases, and they all teach the same lesson. There are, in modern times, to go no further, two memorable instances of a great impulse given to the mind of a whole society, of prejudices overthrown, of knowledge diffused, of taste purified, of arts and sciences planted in countries which had recently been ignorant and barbarous.

[15] The first instance to which I refer is the great revival of letters among the Western nations at the close of the fifteenth and the beginning of the sixteenth

century. At that time almost everything that was worth reading was contained in the writings of the ancient Greeks and Romans. Had our ancestors acted as the Committee of Public Instruction has hitherto noted, had they neglected the language of Thucydides and Plato, and the language of Cicero and Tacitus, had they confined their attention to the old dialects of our own island, had they printed nothing and taught nothing at the universities but chronicles in Anglo-Saxon and romances in Norman French, — would England ever have been what she now is? What the Greek and Latin were to the contemporaries of More and Ascham, our tongue is to the people of India. The literature of England is now more valuable than that of classical antiquity. I doubt whether the Sanscrit literature be as valuable as that of our Saxon and Norman progenitors. In some departments— in history for example — I am certain that it is much less so.

[16] Another instance may be said to be still before our eyes. Within the last hundred and twenty years, a nation which had previously been in a state as barbarous as that in which our ancestors were before the Crusades has gradually emerged from the ignorance in which it was sunk, and has taken its place among civilized communities. I speak of Russia. There is now in that country a large educated class abounding with persons fit to serve the State in the highest functions, and in nowise inferior to the most accomplished men who adorn the best circles of Paris and London. There is reason to hope that this vast empire which, in the time of our grandfathers, was probably behind the Punjab, may in the time of our grandchildren, be pressing close on France and Britain in the career of improvement. And how was this change effected? Not by flattering national prejudices; not by feeding the mind of the young Muscovite with the old women's stories which his rude fathers had believed; not by filling his head with lying legends about St. Nicholas; not by encouraging him to study the great question, whether the world was or not created on the 13th of September; not by calling him “a learned native” when he had mastered all these points of knowledge; but by teaching him those foreign languages in which the greatest mass of information had been laid up, and thus putting all that information within his reach. The languages of western Europe civilised Russia. I cannot doubt that they will do for the Hindoo what they have done for the Tartar.

[17] And what are the arguments against that course which seems to be alike recommended by theory and by experience? It is said that we ought to secure the co-operation of the native public, and that we can do this only by teaching Sanscrit and Arabic.

[18] I can by no means admit that, when a nation of high intellectual attainments undertakes to superintend the education of a nation comparatively ignorant, the learners are absolutely to prescribe the course which is to be taken by the teachers. It is not necessary however to say anything on this subject. For it is proved by unanswerable evidence, that we are not at present securing the co-operation of the natives. It would be bad enough to consult their intellectual taste at the

expense of their intellectual health. But we are consulting neither. We are withholding from them the learning which is palatable to them. We are forcing on them the mock learning which they nauseate.

[19] This is proved by the fact that we are forced to pay our Arabic and Sanscrit students while those who learn English are willing to pay us. All the declamations in the world about the love and reverence of the natives for their sacred dialects will never, in the mind of any impartial person, outweigh this undisputed fact, that we cannot find in all our vast empire a single student who will let us teach him those dialects, unless we will pay him.

[20] I have now before me the accounts of the Mudrassa for one month, the month of December, 1833. The Arabic students appear to have been seventy-seven in number. All receive stipends from the public. The whole amount paid to them is above 500 rupees a month. On the other side of the account stands the following item:

Deduct amount realized from the out-students of English for the months of May, June, and July last – 103 rupees.

[21] I have been told that it is merely from want of local experience that I am surprised at these phenomena, and that it is not the fashion for students in India to study at their own charges. This only confirms me in my opinions. Nothing is more certain than that it never can in any part of the world be necessary to pay men for doing what they think pleasant or profitable. India is no exception to this rule. The people of India do not require to be paid for eating rice when they are hungry, or for wearing woollen cloth in the cold season. To come nearer to the case before us : – The children who learn their letters and a little elementary arithmetic from the village schoolmaster are not paid by him. He is paid for teaching them. Why then is it necessary to pay people to learn Sanscrit and Arabic? Evidently because it is universally felt that the Sanscrit and Arabic are languages the knowledge of which does not compensate for the trouble of acquiring them. On all such subjects the state of the market is the detective test.

[22] Other evidence is not wanting, if other evidence were required. A petition was presented last year to the committee by several ex-students of the Sanscrit College. The petitioners stated that they had studied in the college ten or twelve years, that they had made themselves acquainted with Hindoo literature and science, that they had received certificates of proficiency. And what is the fruit of all this? “Notwithstanding such testimonials,” they say, “we have but little prospect of bettering our condition without the kind assistance of your honourable committee, the indifference with which we are generally looked upon by our countrymen leaving no hope of encouragement and assistance from them.” They therefore beg that they may be recommended to the Governor-General for places under the Government – not places of high dignity or emolument, but such as may just enable them to exist. “We want means,” they say, “for a decent living, and for our

progressive improvement, which, however, we cannot obtain without the assistance of Government, by whom we have been educated and maintained from childhood." They conclude by representing very pathetically that they are sure that it was never the intention of Government, after behaving so liberally to them during their education, to abandon them to destitution and neglect.

[23] I have been used to see petitions to Government for compensation. All those petitions, even the most unreasonable of them, proceeded on the supposition that some loss had been sustained, that some wrong had been inflicted. These are surely the first petitioners who ever demanded compensation for having been educated gratis, for having been supported by the public during twelve years, and then sent forth into the world well furnished with literature and science. They represent their education as an injury which gives them a claim on the Government for redress, as an injury for which the stipends paid to them during the infliction were a very inadequate compensation. And I doubt not that they are in the right. They have wasted the best years of life in learning what procures for them neither bread nor respect. Surely we might with advantage have saved the cost of making these persons useless and miserable. Surely, men may be brought up to be burdens to the public and objects of contempt to their neighbours at a somewhat smaller charge to the State. But such is our policy. We do not even stand neuter in the contest between truth and falsehood. We are not content to leave the natives to the influence of their own hereditary prejudices. To the natural difficulties which obstruct the progress of sound science in the East, we add great difficulties of our own making. Bounties and premiums, such as ought not to be given even for the propagation of truth, we lavish on false texts and false philosophy.

[24] By acting thus we create the very evil which we fear. We are making that opposition which we do not find. What we spend on the Arabic and Sanscrit Colleges is not merely a dead loss to the cause of truth. It is bounty-money paid to raise up champions of error. It goes to form a nest not merely of helpless placehunters but of bigots prompted alike by passion and by interest to raise a cry against every useful scheme of education. If there should be any opposition among the natives to the change which I recommend, that opposition will be the effect of our own system. It will be headed by persons supported by our stipends and trained in our colleges. The longer we persevere in our present course, the more formidable will that opposition be. It will be every year reinforced by recruits whom we are paying. From the native society, left to itself, we have no difficulties to apprehend. All the murmuring will come from that oriental interest which we have, by artificial means, called into being and nursed into strength.

[25] There is yet another fact which is alone sufficient to prove that the feeling of the native public, when left to itself, is not such as the supporters of the old system represent it to be. The committee have thought fit to lay out above a lakh of rupees in printing Arabic and Sanscrit books. Those books find no purchasers. It is very rarely that a single copy is disposed of. Twenty-three thousand volumes, most of

them folios and quartos, fill the libraries or rather the lumber-rooms of this body. The committee contrive to get rid of some portion of their vast stock of oriental literature by giving books away. But they cannot give so fast as they print. About twenty thousand rupees a year are spent in adding fresh masses of waste paper to a hoard which, one should think, is already sufficiently ample. During the last three years about sixty thousand rupees have been expended in this manner. The sale of Arabic and Sanscrit books during those three years has not yielded quite one thousand rupees. In the meantime, the School Book Society is selling seven or eight thousand English volumes every year, and not only pays the expenses of printing but realizes a profit of twenty per cent. on its outlay.

[30] The fact that the Hindoo law is to be learned chiefly from Sanscrit books, and the Mahometan law from Arabic books, has been much insisted on, but seems not to bear at all on the question. We are commanded by Parliament to ascertain and digest the laws of India. The assistance of a Law Commission has been given to us for that purpose. As soon as the Code is promulgated the Shasters and the Hedaya will be useless to a moonsiff or a Sudder Ameen. I hope and trust that, before the boys who are now entering at the Mudrassa and the Sanscrit College have completed their studies, this great work will be finished. It would be manifestly absurd to educate the rising generation with a view to a state of things which we mean to alter before they reach manhood.

[31] But there is yet another argument which seems even more untenable. It is said that the Sanscrit and the Arabic are the languages in which the sacred books of a hundred millions of people are written, and that they are on that account entitled to peculiar encouragement. Assuredly it is the duty of the British Government in India to be not only tolerant but neutral on all religious questions. But to encourage the study of a literature, admitted to be of small intrinsic value, only because that literature inculcated the most serious errors on the most important subjects, is a course hardly reconcilable with reason, with morality, or even with that very neutrality which ought, as we all agree, to be sacredly preserved. It is confined that a language is barren of useful knowledge. We are to teach it because it is fruitful of monstrous superstitions. We are to teach false history, false astronomy, false medicine, because we find them in company with a false religion. We abstain, and I trust shall always abstain, from giving any public encouragement to those who are engaged in the work of converting the natives to Christianity. And while we act thus, can we reasonably or decently bribe men, out of the revenues of the State, to waste their youth in learning how they are to purify themselves after touching an ass or what texts of the Vedas they are to repeat to expiate the crime of killing a goat?

[32] It is taken for granted by the advocates of oriental learning that no native of this country can possibly attain more than a mere smattering of English. They do not attempt to prove this. But they perpetually insinuate it. They designate the education which their opponents recommend as a mere spelling-book education. They assume it as undeniable that the question is between a profound knowledge

of Hindoo and Arabian literature and science on the one side, and superficial knowledge of the rudiments of English on the other. This is not merely an assumption, but an assumption contrary to all reason and experience. We know that foreigners of all nations do learn our language sufficiently to have access to all the most abstruse knowledge which it contains sufficiently to relish even the more delicate graces of our most idiomatic writers. There are in this very town natives who are quite competent to discuss political or scientific questions with fluency and precision in the English language. I have heard the very question on which I am now writing discussed by native gentlemen with a liberality and an intelligence which would do credit to any member of the Committee of Public Instruction. Indeed it is unusual to find, even in the literary circles of the Continent, any foreigner who can express himself in English with so much facility and correctness as we find in many Hindoos. Nobody, I suppose, will contend that English is so difficult to a Hindoo as Greek to an Englishman. Yet an intelligent English youth, in a much smaller number of years than our unfortunate pupils pass at the Sanscrit College, becomes able to read, to enjoy, and even to imitate not unhappily the compositions of the best Greek authors. Less than half the time which enables an English youth to read Herodotus and Sophocles ought to enable a Hindoo to read Hume and Milton.

[33] To sum up what I have said. I think it clear that we are not fettered by the Act of Parliament of 1813, that we are not fettered by any pledge expressed or implied, that we are free to employ our funds as we choose, that we ought to employ them in teaching what is best worth knowing, that English is better worth knowing than Sanscrit or Arabic, that the natives are desirous to be taught English, and are not desirous to be taught Sanscrit or Arabic, that neither as the languages of law nor as the languages of religion have the Sanscrit and Arabic any peculiar claim to our encouragement, that it is possible to make natives of this country thoroughly good English scholars, and that to this end our efforts ought to be directed.

[34] In one point I fully agree with the gentlemen to whose general views I am opposed. I feel with them that it is impossible for us, with our limited means, to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions whom we govern, -a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population.

[35] I would strictly respect all existing interests. I would deal even generously with all individuals who have had fair reason to expect a pecuniary provision. But I would strike at the root of the bad system which has hitherto been fostered by us. I would at once stop the printing of Arabic and Sanscrit books. I would abolish the Mudrassa and the Sanscrit College at Calcutta. Benares is the great seat of Brahminical

learning; Delhi of Arabic learning. If we retain the Sanscrit College at Bonares and the Mahometan College at Delhi we do enough and much more than enough in my opinion, for the Eastern languages. If the Benares and Delhi Colleges should be retained, I would at least recommend that no stipends shall be given to any students who may hereafter repair thither, but that the people shall be left to make their own choice between the rival systems of education without being bribed by us to learn what they have no desire to know. The funds which would thus be placed at our disposal would enable us to give larger encouragement to the Hindoo College at Calcutta, and establish in the principal cities throughout the Presidencies of Fort William and Agra schools in which the English language might be well and thoroughly taught.

[36] If the decision of His Lordship in Council should be such as I anticipate, I shall enter on the performance of my duties with the greatest zeal and alacrity. If, on the other hand, it be the opinion of the Government that the present system ought to remain unchanged, I beg that I may be permitted to retire from the chair of the Committee. I feel that I could not be of the smallest use there. I feel also that I should be lending my countenance to what I firmly believe to be a mere delusion. I believe that the present system tends not to accelerate the progress of truth but to delay the natural death of expiring errors. I conceive that we have at present no right to the respectable name of a Board of Public Instruction. We are a Board for wasting the public money, for printing books which are of less value than the paper on which they are printed was while it was blank – for giving artificial encouragement to absurd history, absurd metaphysics, absurd physics, absurd theology – for raising up a breed of scholars who find their scholarship an incumbrance and blemish, who live on the public while they are receiving their education, and whose education is so utterly useless to them that, when they have received it, they must either starve or live on the public all the rest of their lives. Entertaining these opinions, I am naturally desirous to decline all share in the responsibility of a body which, unless it alters its whole mode of proceedings, I must consider, not merely as useless, but as positively noxious.

T[homas] B[abington] MACAULAY

2nd February 1835

I give my entire concurrence to the sentiments expressed in this Minute..

W[illiam] C[avendish] BENTINCK

From : Bureau of Education. Selections from Educational Records, Part-I (1781-1839). Edited by H. Sharp. Calcutta : Superintendent, Government Printing, 1920. Reprint. Delhi : National Archives of India, 1965, 107-117.

ANNEXURE 2

UNIVERSITY COMMISSION OF EDUCATION 1948

(Members, terms of reference, and contents)

The members of the committee were :

1. Dr. S. Radhakrishnan, M.A., D.Litt., LL.D., Spalding Professor of Eastern Religions and Ethics at the University of Oxford. (Chairman)
2. Dr. Tara Chand, M.A., D.Phil. (Oxon.), Secretary and Educational Adviser to the Government of India
3. Dr. (now Sir) James F. Duff, M.A. (Cantab.), M.Ed. (Manchester), LL.D. (Aberdeen), Vice-Chancellor, University of Durham
4. Dr. Zakir Hussain, M.A., Ph.D., D.Litt. (Jamia Millia Islamia, Delhi) – (now Vice-Chancellor, Muslim University, Aligarh)
5. Dr. Arthur E. Morgan, D.Sc., D. Eng., LL.D., Former President, Antioch College, First Chairman, Tennessee Valley Authority, President, Community Service Inc
6. Dr. A. Lakshmanaswami Mudaliar, D.Sc., LL.D., D.C.L., F.R.C.O.G., F.A.S.C., Vice-Chancellor, University of Madras
7. Dr. Meghnad Saha, D.Sc. F.R.S., Palit Professor of Physics Dean, Faculty of Science and President, Post-Graduate Council of Science, Univ of Calcutta
8. Dr. Karm Narayan Bahl D.Sc (Panj.), D.Phil, and D. Sc.(Oxon), Professor of Zoology, University of Lucknow
9. Dr. John J. Tigert, M.A. (Oxon.) LL.D., Ed.D., D.C.L., D.Litt., L.H.D., formerly Commissioner of Education of the United States, and President Emeritus of the University of Florida
10. Shri Nirmal Kumar Sidhanta, M.A. (Cantab.), Professor of English and Dean, Faculty of Arts, University of Lucknow. (Secretary)

Terms of reference

The terms of reference of the Commission were to consider and make recommendations in regard to :

(i) The aims and objects of university education and research in India.

(ii) The changes considered necessary and desirable in the constitution, control, functions and jurisdiction of universities in India and their relations with Governments, Central and Provincial.

(iii) The Finance of universities.

(iv) The maintenance of the highest standards of teaching and examination in the universities and colleges under their control.

(v) The courses of study in the universities with special reference to the maintenance of a sound balance between the Humanities and the Sciences

and between pure science and technological training and the duration of such courses.

(vi) The standards of admission to university courses of study with reference to the desirability of an independent university entrance examination and the avoidance of unfair discriminations which militate against Fundamental Right.

(vii) The medium of instruction in the universities.

(vii) The provision for advanced study in Indian culture, history, literatures, languages, philosophy and fine arts.

(ix) The need for more universities on a regional or other basis.

(x) The organisation of advanced research in all branches of knowledge in the universities and Institutes of higher research in a well-co-ordinated fashion avoiding waste of effort and resources.

(xi) Religious instruction in the universities.

(xii) The special problems of the Banaras Hindu University, the Aligarh Muslim University, the Delhi University and other institutions of an all-India character.

(xiii) The qualifications, conditions of service, salaries, privileges and functions of teachers and the encouragement of original research by teachers.

(xiv) The discipline of students, hostels and the Organisation of tutorial work and any other matter which is germane and essential to a complete and comprehensive enquiry into all aspects of university education and advanced research in India.

Report of The University Education Commission

Table of Contents, Introduction – appointment and procedure of the commission

ANNEXURE 3

COMMITTEE ON HIGHER EDUCATION FOR RURAL AREAS,1954(K L SRIMALI)

Terms of Reference

A. To undertake a comprehensive survey and appraisal of promising ideas, institutions and experiments in the field of Higher education in rural areas;

B. To determine what specific projects and institutions should be encouraged to carry on experimental work in this field;

C. To recommend a possible pattern of rural universities with particular reference to :

(a) The aims, organization and content of Higher education in rural areas;

(b) Its relationship to Basic and Secondary education;

(c) Other allied problems; and

D. To suggest ways and means of making education in the existing universities more useful and more closely related to rural needs and problems.

Summary of Main Recommendations

The aims and objectives of Higher education in rural-areas are not fundamentally different from those of Higher Education in urban areas.

Rural Institutes will help in breaking down economic and geographic barriers between the rural and the urban population. They will also help in bridging the gulf which exists in our country between culture and work, between the humanities and technology and between the practical and the ideal.

Rural Institutes which aim at serving the entire community will have a variety of functions :

(i) They will admit students who after completing their Post-Basic or Higher Secondary education wish to proceed for higher studies.

(ii) They will make provision for certificate courses in subjects such as Rural Hygiene, Agriculture and Rural Engineering and also for shorter courses to meet the requirements of those persons – men or women – who wish to increase their knowledge and skill without having to go through a regular course.

(iii) By providing a comprehensive teaching-cum-research-cum-extension programme, Rural Institutes will strive to meet the educational needs of everyone in the area they set out to serve.

The Rural Institute will, in short, need to function as a cultural and training centre and as centre for development planning for the entire community.

Students at the Rural Institutes should devote sufficient time to studies of the fundamentals of science and technology.

The requirements for recruitment to Government services will need adjustment to afford the products of Rural Institutes their rightful place in the administrative

services.

In recommending the establishment of Rural Institutes, it is not intended to create a permanent or ultimate separation of rural and urban institutions. The programme of national education must develop as an organic whole.

Rural Institutes – PART I

The five main aspects of any region in India today are:

(i) The Economic aspect; (ii) The Health and Hygiene aspect; (iii) The Educational aspect; (iv) The Sociological aspect; and (v) The Cultural aspect.

Each of these aspects will be reflected in the courses and research at the institute and in extension work in the field.

The site of the Rural Institute should be carefully chosen keeping in view not only practical considerations but also the natural beauty of the surroundings. The Institute will be residential for students of both sexes and for staff, with adequate amenities for living rooms, classrooms, workshops, farms, etc.

Close and constant contact between the Rural Institute and other agencies working in the field of rural reconstruction such as the Community Projects Administration and National Extension Service is highly desirable and likely to be of no little mutual benefit.

Rural Institutes will take every aspect of the regional or village problem as their field of research, and with a view to action.

Some fields of research in the various aspects of rural life are suggested.

The following courses should be provided at the Rural Institute with minor adjustments in their duration and content to suit different regions :

(i) A three-year Diploma Course in Rural Services;

(ii) A one-year course for a Teaching Diploma;

(iii) A one-year course for a Teaching Certificate;

(iv) A two-year Certificate Course for Rural Health Workers (Women);

(v) A two-year Certificate Course for Overseers; and

(vi) A two-year Certificate Course in Agricultural Sciences.

All students will undertake some "useful work" on the campus. Paid jobs will also be available for needy students and will, where possible, be related to the nature of their courses of study.

The language requirements will be the regional languages, Hindi and English.

Students at the Rural Institute will be given facilities and scope to develop their own activities and societies in their own leisure time.

The extension service of the Rural Institute represents the chief means of contact between the Institute and the people of its region whether for promoting Higher Education or for enlivening the process of research.

As part of the extension programme, we recommend short courses of study at the

Vidyapeeths that would combine cultural orientation with the learning of new agricultural and craft techniques. Such courses would improve the cultural and economic level of the region.

The short residential courses here proposed will make the Institute a home for a much wider public than just their own regular student body.

We visualize the eventual establishment of a Lok Vidyapeeth in every district of India.

The ultimate end of such community programmes must be a vital cultural growth which releases new energies, reveals suppressed emotions and finds new forms of expression through the Arts and develops new qualities of trust in human relations.

PART II

The three-year Diploma Course as well as the two and one-year Certificate Courses should be open to candidates who have completed the Higher Secondary or Post-Basic course.

Candidates who have passed the High School Examination should not be admitted unless they have put in an extra year of practical work.

The Teaching Diploma Course should be of two kinds. One for graduates and the other for those who have done Higher Secondary or the Post-Basic course, and also for those who have completed the one or two years' Certificate Course.

No educational qualification need be prescribed for short courses in special techniques.

Lok Vidyapeeths may admit trainees irrespective of their academic background.

The Director and the Faculties should try different methods for the selection of those candidates who are most likely to benefit from the Institute.

Women will be encouraged to take advantage of all the facilities offered by the Institute.

Standards of admission and of selection should remain flexible.

A final test on completion of the three-year Diploma Course will be given.

The Diploma will be awarded by the National Council of Highter Education for Rural Areas and will be called the National Diploma in Rural Services.

For Certificate Courses of one or two years' duration, the award of certificate will be the responsibility of the State Councils. The emphasis in assessment should be on the practical side of the students' work.

No formal tests need be held in the case of shorter courses of less than a year's duration.

A definite shift in emphasis away from the stereotyped written examinations and towards depending for assessment on cumulative records of practical and social activities of the student will be essential for the success of the Rural Institutes.

Organization and Administration

In the early stages of development of Higher Education for rural areas, privately sponsored Rural Institutes should be particularly encouraged.

At the Centre, Government efforts to develop Higher education for rural areas should concentrate on nationwide coordination, financial support, development and maintenance of standards and encouragement for programmes of demonstrated value.

A National Council of Higher Education for Rural Areas should be established as Advisory Body to the Central Ministry of Education.

At the Central Ministry of Education, a Division of Higher Education for Rural Areas should be established to encourage the development of Higher Education in rural areas.

At the State level, there should be established a State Council of Higher Education for Rural Areas in the Department of Education along the same lines as suggested for the Centre.

Each Rural Institute should have a governing body to determine major policy to facilitate the general understanding and support of its programme, and to ensure academic and financial integrity in all phases of the Institute's work.

The internal organization of the Rural Institute should establish authority and responsibility clearly, in order to achieve the Institute's comprehensive goal of teaching, research and extension.

There should be provision for :

(a) A Director to be the Chief Executive Officer who will administer the total programme, being responsible only to the Governing Board.

(b) Separate Departments for the Library and for the six major fields of study (Agriculture, Engineering, Hygiene, Rural Services, Teacher-Training and General Studies), each under the direction of a Department Head, responsible to the Director of the Institute.

(c) An Extension Service Department, directed by a Head responsible to the Director, to coordinate the field work of the educational departments and to promote the total extension service programme of the Institute.

(d) A Student Guidance Counsellor, responsible to the Director, to stimulate and coordinate programme concerned with out-of-class life of students.

(e) A Finance Department, headed by a Bursar responsible to the Director, to manage all business affairs.

(f) Standing Committees to advise the Director on general administration, educational programme, extension service, and other major matters and temporary committees as required for special studies and to expedite the Institute's work.

The Rural Institute should make every effort to build a good working relationship

with existing universities, with the State schools, and with administrative and other agencies engaged in work related to that of the Institute.

Finance

Simplicity of style and manner should guide all planning at the Rural Institute in order that operating costs may be kept low; but high quality should always be maintained.

Students at the Rural Institute should work to help pay the costs of their education. Student work experiences should be integrated into the student's total educational programme.

The Rural Institute should undertake productive activities to improve the economy of the community and to provide some income for the Institute.

The possible sources of Revenue for a Rural Institute include the Central and State Governments, the students, the local people, the alumni of the Institute and philanthropy.

The recurring budget of Rs. 5,50,000 and capital investment of Rs. 65,00,000 are conservative estimates of costs which should be provided for each Rural Institute.

Implementation

We recommend that the Government select for immediate development into Rural Institutes five or six existing institutions which are already doing pioneering work in this field.

If the Heads of these Institutions are willing to accept help and suggestion from the Government, they should be invited to draw up plans immediately for submission to the Government. Once agreement is reached, funds should be made available by the Government.

We recommend the immediate establishment of National and State Councils of Higher Education for Rural Areas to guide and maintain the standards of these Institutes and to explore the possibility of setting up new Institutes, or of developing other existing ones.

We also urge the establishment of a new division in the Central Ministry of Education to take immediate steps to promote the development of Rural Institutes.

Each State will need to set up a section in the Department of Education to deal with these matters at the State level.

As soon as possible, the National Council of Higher Education for Rural Areas should set up an expert committee to draw up suggestions for courses, suggestions for suitable buildings, sample budgets for the proposed institutes and appropriate qualifications for personnel.

ANNEXURE 4

EXCERPTS FROM THE CHAPTER VII ON
PROFESSIONAL EDUCATION OF UNIVERSITY COMMISSION 1948

IV-Proposals for Agricultural Higher Education

16. A Pattern for Agricultural Education-Only a very large, expansion of facilities for agricultural education will meet the national need. For such expansion, so far as new institutions are concerned, the programme of rural high schools and universities, described in a later chapter of this report, would be directly suitable. Education in a rural setting, with part-time rural work for students, will tend to adjust the students to rural life and to correct the present condition in which not one agricultural graduate in twenty returns to the village and to agriculture.

The system of agricultural education in the country will have to keep three definite objectives in view.

1. The training of farmers' sons who will go back to their farms and work on them more efficiently.

2. The training of a variety of persons for the important task of carrying the results of modern agricultural research to the peasant, persons who will be engaged in the work of agricultural education, extension and demonstration in different capacities and may be employed for this purpose by the state or by private agencies.

It has been estimated that the Central Government and the provincial governments will, in the course of the next decade, require for their programmes of agricultural development about 20,000 field assistants for agriculture; 20,000 stockmen for animal husbandry; 10,000 non-graduate assistants for agriculture; 1,500 graduate assistants for agriculture; 4,000 inspectors for animal husbandry (graduates of the rank of veterinary hospital surgeons); 300 gazetted officers for agriculture; and 550 gazetted officers for animal husbandry.

3. The training of persons for the important task of carrying on the work of research, developmental and fundamental, relating to problems of agriculture and animal husbandry.

The first of these tasks will be taken up mainly by our Basic and post-Basic schools. Schools with agriculture as the basic craft should be established in large numbers.

The training of the field assistants can be undertaken by the Farm Institutes situated on model farms, and perhaps associated with resident rural high schools. They should require completed Basic education as the minimum qualification for admission to a one-year course.

The non-graduate assistants should be trained at agricultural schools (of which there are only nineteen in the country), and at resident rural high schools (agricultural high schools) which may be established according to the proposals of the Central Advisory Board of Education in their scheme of post-war educational

development. They should involve a total schooling of twelve years as we have recommended for all higher secondary education.

The graduate assistants should get their education and training at the agricultural colleges and the rural and other universities. The course of study should be of three years duration in the case of agriculture, and four years in the case of animal husbandry, after the completion of twelve years of schooling, and should lead to the degree of B.Sc. (Ag.).

Many more such colleges and university departments or faculties of agriculture should be established if our pressing needs in the matter of trained personnel are to be met. Provision should be made at these colleges and universities for a two-year course after the B. Ag. leading to the master's degree as well as for the doctorate which should be awarded on research in some special field. of work not less than two years after the M. Ag.

Especially in agriculture, the highest capacity for usefulness may not coincide with the longest period of academic training. In the past, bookishness has greatly limited the value of agricultural education. There should be no hierarchy of advancement based on degrees. Actual ability should be recognized and given opportunity, regardless of how that ability has been achieved.

17. Aims of the first Degree Course-The aim or the first degree course in agriculture should, in our opinion, be to give students a broad general education with agriculture as the basis, to train them for actual farm management, to prepare them for rural leadership and to furnish the requisite background and foundation for research or teaching.

18. The Curriculum-The curriculum should be devised with these objectives in view and dealt with in courses outlined and arranged to give the desired material in its proper place. It will then consist of four main elements :

(1) General Education

(2) Basic Sciences

(3) Agriculture and Animal Husbandry

(4) Practical work

We have already discussed General Education in Chapter V of this report. The basic sciences will include chemistry, physics, botany, zoology and geology. Economics and rural sociology are also assuming the place of sciences basic to agriculture as a social enterprise. As only a little less than half of the time at an agricultural college will be devoted to these two elements of the curriculum it is essential that a high standard of work in these should be aimed at. The university faculties of agriculture, besides the general advantage of providing a liberating academic atmosphere of service and research, also provide the specific benefit of co-operation from their arts and science facilities with regard to efficient courses in these fields. It is necessary, however, that the teachers should be fully conscious of

the relationships of these subjects to the applied courses in agriculture. The student should got a clear vision of the relationship between agriculture and the basic sciences, between agriculture and the rest of the country's economic life, and between the rural and urban elements of society.

19. Flexibility of the Curriculum-In order to make the curriculum flexible, in order, that is, to make it possible for the student to get a general over-all view of the essentials and to go into greater detail with regard to some particular branch for which he has special aptitude or use, it is necessary to divide the various elements of the curriculum into courses requiring, say, 20 to 25 hours of teaching every half year. Some subjects will be covered by one course, some by more than one. It may be made possible for a student to take at least one course in a number of subjects and more than one in his field of specialisation.

We give in Appendix E a short account of how the curriculum for a degree in agriculture is devised and distributed at one American University.

20. Considerations in the Design and Revision of Curricula - If our older colleges are not to fall in a rut, and if our new ones, many of which, we hope, will soon come into existence, are not to begin in the traditional way, we would suggest that the problems of training and of the curriculum in our agricultural colleges should be made the subject of special study and periodical review. This can be fruitfully guided among other things by (1) a comparative study of the methods of education and the curricula in the countries which have shown significant progress in agriculture; (2) by an analysis of the occupations of the agricultural graduates and former students of our own agricultural colleges; (3) by a discussion of the specific objectives of agricultural education and their relative importance; (4) by analysis of the element of the basic sciences essential to an understanding of the technical courses; (5) by an analysis of the requirements of the agricultural industries in the country; and (6) by an enquiry into the causes of failure in agricultural vocation.

21. Practical Work-In our schemes of agricultural education we should never allow ourselves to forget that agriculture is an occupation to be practiced. The practical aspect of agricultural training should never be allowed to become secondary. In order to make this training real laboratory work is not enough. Field trips and travel courses must be arranged so that students have an opportunity to visit various commercial enterprises throughout the country. Visits to farms, groves, processing plants, markets, fertilizer factories, and cattle shows can be of great use and should be systematically encouraged. Students may be required during their period or study to do practical work under competent supervision in any recognised agricultural or related pursuit and render a satisfactory written report of honest work.

22. Three Functions of an Agricultural College- A full fledged college of agriculture should, in our opinion, be able to make provision not only for instruction and practical training, but also for research and extension work. It should endeavor to

establish itself as the leader in progressive agricultural practice of the surrounding country side. It should apply itself to the problems of the immediate neighbourhood and attempt, by its own extension work, to carry the results of its investigations to the peasantry around. This alone, can make the instructional and research sides of its activity more realistic and fruitful than they generally tend to be.

23. The Place of Government and of Local Initiative-In our discussion of university government we have indicated the desirability of the autonomy of university administration. Government should assist with funds and should provide general discipline and oversight, as through the University Grants Commission. Otherwise freedom of action and local initiative should be respected. This general principle has far wider application than the university field. It is a sound principle for a large part of group undertakings. Nevertheless, the central and provincial governments have a large place in agricultural education. Most research must be government undertaking. The experimental farms should be in the same class. A wide range of advisory, educational and supervisory services can on be supplied by government. Many large development projects can have no other chance. Government initiative and private group initiative in the long run should leave no unoccupied area between them. Except for time for initial development, what one leaves undone should be done by the other. But it is in the interest of sound human relations and democratic government to encourage local and group initiative and to confine bureaucratic Government to the smallest necessary limits.

24. Education for Functions Associated with Agriculture Raising crops is only a part of agriculture. They must be packed, shipped and sold .A wide range of activities radiates from the farm. It is found in practice that the more of these processes the farmer has under his control, the less he will need to pay to “middle men”. In the discussion of agricultural education it should be assumed that these related activities are included. From Basic school to post-university research, problems of packing, selling, transporting, grading and financing should be included. In this, agricultural education and business education have much in common.

25. Fisheries-Because fish and other ocean products supply food and fertilizer, as well as other products, and because fisheries have commonly been attached to agriculture in public administration, it is appropriate to comment on education and research with reference to ocean products. Fish have been a very large factor in the food supply of Japan, though the technology of using the ocean as a resource for food, fertilizer and other products is in its infancy even there. The fertility of the land finally reaches the ocean and is lost. Parts of the ocean are densely occupied by plant and animal life. It has been suggested by oceanographers that possibly the quickest way for India to meet her food deficit would be to exploit the ocean. Careful consideration should be given to this possibility, and to the wisdom of an extensive research programme for the exploration of ocean resources.

Rural Basic education in the fishing communities around the coast might have

fishing as the coordinating theme in education, as some other Basic schools have used spinning and weaving. Net making and mending and the making and management of small craft would be as educational as Spinning and weaving. Secondary schools would have varied activities in the same field. One rural university might specialize in ocean and fisheries interests. There would seem to be no reason why India should not do as well as Japan in making the ocean yield food and other resources, but before that can occur on a large scale, a foundation must be laid in education and research.

26. Co-ordination of Agricultural Services through Education The Agricultural Education. Committee forecast the need for more than 50,000 field workers in agriculture and animal husbandry. Health and commerce might require as many more, not to speak of similar staff for a rural credit organization, educational supervisors, fisheries along the coast, industrial relations inspectors, and various others. To the extent that such services are undertaken by the interested persons on their own initiative, as is the case in Denmark no official action will be needed. Otherwise there should be coordination between these various services, or the villager will be confused by competing or overlapping agencies. As points of Coordination for these varied services, the rural residence secondary schools and the rural universities, proposed in the Chapter on Rural Universities, would be desirable. Perhaps the Ministry of Education should be the coordinating agency to integrate and harmonize the work and administration of all these officials and field workers.

V-Recommendations

27. Nearly three quarters of our people are engaged in agriculture In the past this part of our population has been too heavily burdened by taxation and by other exactions, and has received too small a share of the national income. As a result rural India as a whole is in deep poverty and illiteracy. The national supply of food and fabric, which depends upon agriculture is precariously insufficient. Education to promote the interests of agriculture is extremely inadequate.

Over-all philosophy and policy for agriculture have not clearly emerged. Suitable provision for training men and, women for leadership in the development of such philosophy and policy leave not been made in India.

In view of these conditions, we recommend :

1. that agricultural education be recognized as a major national issue;

2. that, since in a democratic country sound agricultural policy must rest on the understanding and Participation of those engaged in agriculture, the study of agriculture in primary, secondary and higher education be given high priority in national economic planning

3. that, so far as is feasible, agricultural education, agricultural research, and the formulation of agricultural policy, shall be in the hands of persons and groups or associations of persons, who by intimate association, participation and experience,

have first hand, penetrating knowledge of agricultural life;

4. that, so far as feasible, agricultural education be given a rural setting, so that it shall include direct participation in and experience with agricultural life and practice ;

5. that present agricultural colleges be strengthened in equipment and in teaching staff, and that each one, in addition to a programme of well proportioned general and agricultural education, endeavor to find. some phase of agricultural practice, or some related interest such as agricultural credit or agricultural co- operatives, in which it shall undertake to achieve mastery ;

6. that new agricultural colleges, where possible, be associated with new rural universities so that agricultural education may be supported and enriched by contact with other fields, and by common use of personnel and equipment; and that each such new agricultural college also explore for some phase of agriculture or related interest, often particularly related to its locality, in which it will strive to become an outstanding authority;

7. that a widespread series of experimental farms be developed by the central and provincial governments as resources and adequately trained men become available; these experiment stations to represent all major types of soil, climate, crops and topography. (The system or experiment stations in the U.S.A. and the Rothamsted Station in England, are good types); that as nearly as possible every Basic elementary school, every rural secondary school and every rural university should have its own small experimental farm, so that the spirit of research and experiment shall pervade all rural life, and that, where practicable every experiment station or experiment farm be located in association with a school or college where students on work and study programmes may provide labour, while becoming acquainted with experimental and research methods;

8. that the existing agricultural research laboratories be supported and expanded to the full extent that the quality of their work justifies;

9. that new post-university research centres be established as university research centres;

10. that, the Indian Council of Agricultural Research continue to be supported and developed as a clearing house and coordinating agency for all advanced agricultural research centres, as a source of publications, and as a source for publicizing the valuable results of research by visual education, radio, bulletins, library loans, microfilm service, and by other means; .

11. that an Institute of Agricultural-Policy be established probably under the Council of Agricultural Research, for research and study toward the clarification of over-all long-time agricultural policy for India, in accord with the fundamental aims of the Indian constitution, and that consideration be given to the feasibility of assembling an international staff of qualified men for that purpose;

12. that an agricultural education and research panel, attached to the University Grants Commission, along the lines proposed in this report for engineering education and research, be established for apportioning available resources for agricultural education and research;

13. that the University Grants Commission, in association with the Indian Council of Agricultural Research, make an inquiry into the merits of public policy involved in the levy of cess taxes on specific commodities, such as cotton, sugar, jute, lac, and coconuts, as a source of research and educational funds; as compared with the policy of block grants from public appropriations, to be apportioned by the University Grants Commission; and

14. that since fisheries, like agriculture, deal with food and fertilizer supply, and since they have been historically associated with agriculture in administration a careful inquiry be made as to the wisdom of rapidly developed and far ranging research on ocean resources as a possible means for rapidly and greatly adding to the nation's food and fertilizer supply.

ANNEXURE 5

REPORT OF THE COMMITTEE ON RURAL EDUCATION (1959) – MUKHERJI COMMISSION

Summary of main conclusions and recommendations

Chapter II : General Consideration

The main purpose of all the four classes of institutions studied has to be the education of rural people for a better and fuller life and the training of workers for service to the rural people. The Community Development Programme and the National Extension Service have now set the pattern for rural development. The objective of the four classes of institutions has been studied in the light of this new pattern of development, taking special note that the Community Development Programme is a countrywide programme, is creating an Extension Service well manned and trained for serving the rural people, has taken up a big scheme for orientation training of personnel to provide trained workers for the Community Development Programme and is giving emphasis to the promotion of local leadership through education and training and youth programmes. The Community Development Programme would require the education and training of Extension personnel and of village leaders on a very large scale.

Chapter III : Agricultural Education

2. The Basic Agricultural Schools and Extension Training Centres started by the Ministry of Agriculture for the specific purpose of training Gram Sevaks required by the Programme of Community Development have been changed in their character from time to time on an ad hoc basis. These institutes have suffered from several weaknesses. The time has now come when the ad hoc approach should be replaced by a long term approach to deal with the important question of providing on a requisite scale and of proper quality agricultural education to the rural people commensurate with the needs being created by the nationwide Community Development Programme. There need be no fear that there will be surplus institutions for education for this purpose. For the solution of the food problem of the country as well as the success of the Community Development Programme large scale expansion of agricultural education is essential. The problem should not be looked upon merely as one of producing a certain number of Gram Sevaks.

3. For some time to come the great majority of rural boys will have to remain in the village self-employed. This is a desirable objective. The success of the Community Development Programme requires that the drift of talent from the rural areas to the towns impoverishing the social and cultural life of rural areas should be arrested. For this more educational opportunities and opportunities for rendering satisfying service to the rural people will have to be provided to rural youth. Farming being the biggest avenue of employment for the rural people, agricultural education for the rural masses becomes a matter of vital importance. Educated farmers will lend powerful support to the Extension agency and only thus

can rapid progress in the field of agriculture and revitalisation of rural life which the Community Development Programme has as its objective be achieved.

4. The system of agricultural education of the country should train farmers' sons to become more progressive farmers, train a variety of agricultural extension workers and train persons for carrying on research in agriculture. The training of farmers' sons should equip them with capacity to produce farm commodities efficiently, market those commodities advantageously, conserve soil and other natural resources, manage their farm business well and participate in rural leadership activities. This should be the aim of agricultural education given in the Multipurpose Higher Secondary Schools and the syllabus, quality of staff, standard of teaching and other facilities should be designed to achieve this objective.

5. The Post Basic Schools should form a part of the picture of higher education above the Senior Basic School. They will help in meeting the demand of the rural people for greater educational opportunities, ensure that the village youth would be better oriented for sharing responsibility in the field of rural development, will throw up the right kind of leadership, and arrest, to some extent, the drift of talent from-the rural to the urban areas. The agricultural education given in the Post Basic School should be of the same kind as in the Higher Secondary Schools recommended above.

6. The education given in the Higher Secondary Schools and the Post Basic Schools located in rural areas should give to young men and women the necessary academic attainment, a proper knowledge of the language, humanities, and general science as will give them a progressive outlook and an awakened mind, a good acquaintance with rural conditions and understanding of rural problems so that they can see the opportunity for service to the rural people which is being created by the Community Development Programme and have an understanding of the process of democratic planning and development of the country that we have undertaken. A sound knowledge of agriculture and its place in rural life will also be essential. This class of educated youth will be very suitable for serving the rural community at the village level in posts such as of those Gram Sevaks, Gram Sevikas, Revenue Workers, Secretaries of village cooperatives and panchayats etc.

7. As soon as possible the policy should be laid down that in posts of the nature described above at the village level appointments should be made from among students possessing the kind of educational equipment mentioned. Till that can be done Matriculates completing the two-year course in the integrated Basic Agricultural School-cum-Extension Training Centres, not absorbed as Gram Sevaks, should be given preference for such employment.

8. The Gram Sevaks will require some more knowledge in agriculture than what a student coming out with the agriculture course from the Higher Secondary School or the Post Basic School will possess. The Basic Agricultural Schools should provide him another year of intensive education in agriculture. A student successfully

completing this course should be regarded as a diploma holder in agriculture and should be given preference for recruitment to several posts in the Agriculture Departments and also posts at the village level mentioned earlier. Those who have to be Gram Sevaks should have the additional six months' Extension training. It is, therefore, not necessary to attempt to restrict the number of admissions to this one year's course in the Basic Agricultural Schools to the number of Gram Sevaks required according to the programme for starting of blocks.

9. The name of the Basic Agricultural School should be ultimately changed to just Agricultural School and it should be kept separate from the Extension Training Centre. There will be many advantages in keeping them separate. We strongly urge a reconsideration of the decision to integrate the Basic Agricultural Schools and the Extension Training Centres. And this must be urgently done since steps are already being taken to set up the integrated institutions.

10. The Manjri type of Agricultural Schools should be ultimately integrated into the permanent pattern for agricultural and rural education that we have recommended. For the present they may continue to run on the existing pattern to provide educational facilities to non-Matriculates or those who cannot carry on education up to the Higher Secondary Stage. They may also to a limited extent produce candidates for appointment as Talatis and other equivalent posts at the village level, but they should not be appointed as Gram Sevaks. The ultimate aim should be to convert these schools either to the Post Basic Pattern or the Multipurpose Higher Secondary pattern or to Agricultural Schools of the kind recommended by us.

11. The Agricultural diploma holders, i. e., the students who have done the one year's agriculture course in the Agricultural schools should be eligible to join an Agricultural college and complete the graduate's course in three years.

12. We do not see any advantage in having the two-year certificate course in agricultural science in a Rural Institute. Such of the Rural Institutes as have been running this course should ultimately convert it into the one year's course we have recommended for the Agricultural schools. In the interim period they should run exactly the same course as the two-year course of the integrated Basic Agricultural School-cum-Extension Training Centre. The selection for admission to this course of those who are to be appointed as Gram Sevaks should be the same as for the Basic Agricultural School-cum-Extension Training Centres. The two year certificate course in agricultural science should not be started in any Rural Institute hereafter.

Chapter IV : Rural Institute

13. The main objective of the Rural Institute should be to provide greater educational opportunity to rural people and of a kind which will be in harmony with their outlook and traditions and open up avenues of rendering satisfying service to the rural people. They should be conceived primarily as educational institutions and not as vocational or training institutions. They should aim at building up the

idea of a rural profession as different from following specific rural vocations and should have the objective of infusing in the youth the spirit to live and work for the Democratic Welfare State we are seeking to build. Thus the role of Rural Institutes has to be reconsidered in the context of the Community Development Programme. For rendering service to the rural people we need a properly educated person oriented to the needs of the rural areas with a personality in tune with rural conditions, whether he has to render service in the capacity of a functionary of Government or of a local authority or whether by assuming leadership of the village community or by working as a better citizen in his own field of employment. The pattern of education suggested by us for the Higher Secondary stage with emphasis on agricultural education will produce such a person for rendering effective service at the village level. The main course in the Rural Institute should be a higher step in the same direction and, therefore, the three-year diploma course for rural service should be the principal course. There is not in all the authorities concerned with Rural Institutes a clear understanding and acceptance of these fundamental objectives and even less of how these could be promoted. They have not been able to review their plans for developing the Rural Institutes in the light of the new situation created by the Community Development Programme.

14. There has to be some amount of combination of studies in cultural and occupational fields in the three year diploma course, but the occupational aspect should not assume such importance as will make the course nearer a vocational course or a course of training. What is required is proper adaptation of the course to the needs of rural education and adequate provision of practical work experience for students. Revision of the syllabus of the three-year diploma course has been suggested in Appendix IV.

15. Emphasis need not any longer be on the Rural Institutes' role to render service directly to the rural people by taking up Extension programmes not closely related to the process of education; nor should research be regarded as a direct responsibility of the Rural Institute. Some practical work has to be taken up to give work experience to the students and some research, which will be mostly applied research and research in methodology and in the sociological fields, for creating the proper atmosphere in the institutions. The main service which the Rural Institute should immediately render to the Development Programme should be to produce suitably educated and oriented persons for the Extension service. This it will do through the three-year diploma course. In the revised syllabus suggested the core subjects will be covered in the first two years and specialisation in one field undertaken in the third year. Specialisation will be in the fields of Cooperation, Community Development, Social Education, Social Welfare, Home Economic and Village Industries, branches for which there is at present no institution that produces a suitably educated and properly oriented person for doing useful work in the rural areas. In addition there can be specialisation in the Public Administration field also.

16. The standard of the three-year diploma course in academic level and in the contents of the syllabus should be equivalent to a graduate's course, but no attempt should be made to give to the syllabus the appearance of a typical college syllabus. The course should be recognised by the Universities as equivalent to a graduate's course and students passing out of this course should be eligible for post-Graduate studies in Universities. It would be best if ultimately post-Graduate facilities are developed in these Institutes themselves on their own lines having the same character and objectives. But the Rural Institutes must logically take us to the idea of a Rural University and if that is shut out completely the Rural Institutes will not grow to their full stature. However, no artificially fast pace should be set for developing these Rural Institutes into Rural Universities. That would be an unwise move in view of the several limitative factors present in today's circumstances.

17. It will be advantage to have a course, in rural engineering in the Rural Institutes which should be a combination of Civil and Public Health Engineering with a little of Mechanical and Electrical knowledge thrown in. Special attention will have to be given to the engineering problems and needs of the rural areas keeping in view the new situation being created by the Community Development Programme. The attempt should be to produce a multipurpose engineer properly oriented to understand rural problems. The syllabus in addition to taking care of the knowledge in the engineering subjects should take care also of the proper orientation of the students for rendering service to the rural people.

18. The Rural Institutes should run a number of short courses for vocational guidance to progressive farmers, for training of panchayat secretaries, the sarpanchas and the members of the panchayats, secretaries of cooperative societies, village school teachers and youth leaders.

19. The Rural Institutes cannot resemble or be developed on the lines of the Land Grant Colleges of the USA. The essence of the Land Grant Colleges of integrating teaching, research and extension is not applicable to the Rural Institutes. There should, however, be intimate relationship between the Rural Institute and the Extension agency of the Development Blocks. There should be sharing of knowledge between them and the Development Block should provide the students of the Rural Institutes work experience relevant to their educational and professional development. But there should be no attempt at collaboration in terms of any sharing of executive responsibility in connection with the programme of the block.

20. The need for making adequate arrangements for training agricultural teachers should be urgently considered. The refresher training of these teachers should be taken care of by the Agricultural Colleges.

Chapter V : Janata College

21. The objectives of the Janata Colleges are differently understood by the authorities of the different Janata Colleges and in not a single case are the

objectives described in Chapter II of the Teachers' Handbook on Social Education (published by the Ministry of Education) being served to any appreciable extent. Hardly any Janata College is fulfilling much useful purpose. They have assumed the character of formal institutions and therefore the adult villagers who are usefully employed and are the potential leaders, are not being attracted to these institutions. Generally unemployed youths hoping to get better jobs by attending the Janata College course are coming to these institutions. The problem of how to provide to the usefully employed adult villager the incentive to join these Janata Colleges will not be solved as long as these institutions remain formal institutions. In any case, the Janata Colleges are so expensive that they cannot be multiplied on a large scale.

22. The conditions are not yet ripe in our country when Janata Colleges modelled after the pattern of the Folk High Schools, Denmark can be successfully promoted.

23. The objectives of the Janata College Movement have to be largely promoted through the Community Development approach and programme through such schemes as the Gram Sahayaks Training Camps, by training for leadership through the promotion of panchayats, cooperatives, mahilla mandals, youth clubs, farmers' clubs and other similar organisations of the people, the development of which is vital for the success of Community Development, by training of the members of the Block Development Committees, training of panchayat leaders, leaders of the cooperative movement, secretaries of panchayats and cooperative societies.

24. The process of inducing change in attitude, of building up self-reliance, cooperative functioning and community solidarity in the rural people which the Community Development Programme has as its objectives will be a powerful educational process of the same character as the Janata College education must truly promote. The Extension method which the Community Development Programme employs is education in the wider sense. Therefore, the right approach now to the problem of mass adult education is to operate through the Community Development Programme rather than attempt to set up Janata Colleges of the pattern, however reformed they may be, that have been in existence.

25. If these existing Janata Colleges are to continue they should be put to some useful purpose. The best use that can be suggested is training of village school teachers for the Development Programme.

26. Some steps should be taken for educating the class of young men in the villages who could not complete their education and are remaining as a dicordant element in the community life.

27. The most important future line of development should be to promote the idea of the village school as the Community Centre. For this the village school teacher will have to be properly trained and a permanent system for his training should be evolved by making it an integral part of the padagogic training which all school teachers must receive.

28. The citizenship education which must form an integral part of Adult Education should acquaint the people with our Constitution, its democratic character, with our country and its cultural heritage, a scientific attitude, the idea of the socialist pattern of society, the importance of people's participation in the building up of the Welfare State, the role of panchayats, cooperatives and the village school and other institutions and organisations of the people.

29. Out-of-school education cannot be a substitute for school education and the success of the former to a great extent will depend on the quality and extent of school and college education that is taken to the rural masses.

Sd./	Sd./	Sd./	Sd./
B. Mukerji	R. K. Bhan	S. S. Kumar	K. P. Sinha

January 7, 1959

ANNEXURE 6

LIST OF STATE AGRICULTURAL UNIVERSITIES IN INDIA

1. Acharya NG Ranga Agricultural University
   Rajendra Nagar, Hyderabad-500030, Andhra Pradesh
2. Anand Agricultural University
   Anand 388110, Gujarat
3. Assam Agricultural University
   Jorhat 785013, Assam
4. Bidhan Chandra Krishi Viswavidyalaya
   Mohanpur, Nadia-741252, West Bengal
5. Birsa Agricultural University
   Kanke, Ranchi-834006, Jharkhand
6. Central Agricultural University
   P.O. Box 23, Imphal-795004, Manipur
7. Chandra Shekar Azad University of Agriculture & Technology
   Kanpur-208002, Uttar Pradesh
8. Chaudhary Charan Singh Haryana Agricultural University
   Hisar-125004, Haryana
9. CSK Himachal Pradesh Krishi Vishvavidyalaya
   Palampur-176062, Himachal Pradesh
10. Dr Balasaheb Sawant Konkan Krishi Vidyapeeth
    Dapoli Distt, Ratnagiri-415712, Maharashtra
11. Dr Panjabrao Deshmukh Krishi Vidyapeeth
    Krishinagar,Akola-444104, Maharashtra
12. Dr Yashwant Singh Parmar Univ of Horticulture & Forestry
    Solan, Nauni-173230, Himachal Pradesh
13. Govind Ballabh Pant University of Agriculture & Technology
    Pantnagar-263145, Distt Udham Singh Nagar, Uttaranchal
14. Guru Angad Dev Veterinary and Animal Science University
    Ludhiana-141004, Punjab
15. Indira Gandhi Krishi Vishwavidyalaya
    Krishak Nagar, Raipur-492012
16. Jawaharlal Nehru Krishi Viswavidyalaya
    Jabalpur-482004, Madhya Pradesh
17. Junagadh Agricultural University
    Junagadg-362001, Gujarat

18. Kerala Agricultural University
    Vellanikara, Trichur-680656, Kerala
19. Maharana Pratap Univ. of Agriculture & Technology
    Udaipur, Rajasthan-313001
20. Maharashtra Animal Science & Fishery University
    Seminary Hills, Nagpur-440006, Maharashtra
21. Mahatma Phule Krishi Vidyapeeth
    Rahuri-413722, Maharashtra
22. Marathwada Agricultural University
    Parbhani-431402, Maharashtra
23. Narendra Deva University of Agriculture & Technology
    Kumarganj, Faizabad-224229, Uttar Pradesh
24. Navsari Agricultural University
    Navsari-396450 Gujarat
25. Orissa Univ. of Agriculture & Technology
    Bhubaneshwar-751003, Orissa
26. Punjab Agricultural University
    Ludhiana-141004, Punjab
27. Rajasthan Agricultural University
    Bikaner-334006, Rajasthan
28. Rajendra Agricultural University
    Pusa, Samastipur-848125, Bihar
29. Sardarkrushinagar Dantiwada Agricultural University
    Sardar Krushinagar, Distt Banaskantha, Gujarat-385506
30. Sardar Vallabhbhai Patel University of Agriculture and
    Technology, Modipuram, Meerut-250110 Uttar Pradesh
31. Sher-E-Kashmir University of Agricultural Sciences & Technology
    Jammu-180012, Jammu & Kashmir
32. Sher-E-Kashmir University of Agricultural Sciences & Technology of
    Kashmir, Shalimar Campus, Shrinagar-191121, Jammu & Kashmir
33. Sri Venkateswara Veterinary University
    Tirupati-517502
34. Tamil Nadu Agricultural University
    Coimbatore-641003, Tamil Nadu
35. Tamil Nadu Veterinary & Animal Science University
    Chennai-600051, Tamilnadu
36. University of Agricultural Sciences, Bangalore
    GKVK,Bangalore-560065, Karnataka

37. University of Agricultural Sciences, Dharwad
    Dharwad-580005, Karnataka
38. UP Pandit Deen Dayal Upadhaya Pashu Chikitsa Vigyan
    Vishwa Vidhyalaya evam GoAnusandhan Sansthan, Mathura-
    281001, Uttar Pradesh
39. Uttar Banga Krishi Viswavidyalaya
    P.O. Pundibari, Dist. Coach Bihar-736165
40. West Bengal University of Animal & Fishery Sciences
    68 KB Sarani, Kolkata-700037
41. Karnataka Veterinary, Animal and Fisheries Sciences
    University, Nandinagar, PB No 6, BIDAR-585401, Karnataka
42. University of Agricultural Sciences
    Lingasugur Road, Raichur-584101 Karnataka
43. University of Horticultural Sciences
    Sector No 60 Navanagar Bagalkot-587102 Karnataka
44. Andhra Pradesh Horticultural University
    Tadepalligudem-534101, West Godavari District, Andhra Pradesh
45. Rajmata Vijayraje Sciendia Krishi Vishwa Vidyalaya
    Race Cource Road, Gwalior-474002, Madhya Pradesh
46. Rajasthan University of Veterinary and Animal Sciences
    Bikaner, Rajasthan
47. Bihar Agricultural College
    Sabour, Bhagalpur-813210, Bihar
48. Kerala Veterinary and Animal Sciences University
    Thiruvananthapuram-695004, Kerala

ANNEXURE 7

LIST OF RURAL INSTITUTES

The rural Institutes and courses sanctioned in 1955-56 :

No.	Rural Institute	Initial Courses offered
1.	Institute of Rural Higher Education, Sri Niketan	(i) Three year Diploma in Rural Services (ii) Two year Certificate in Cultural Science (iii)One year Preparatory Course
2.	Gandhigram Rural Institute, Madurai	(i) Three year Diploma in Rural Services (ii) Two year Certificate in Cultural Science (iii)One year Preparatory Course
3.	Jamia Rural Institute, Jamia Nagar, New Delhi	(i) Three year Diploma in Rural Services (ii) One year Preparatory Course
4.	Vidya Bhavan Rural Institute, Udaipur	(i) Three year Diploma in Rural Services (ii) Three year Certificate in Civil Rural Engg (iii)One year Preparatory Course
5.	Rural Institute of Higher Studies, Darbhanga, Bihar	Three year Diploma in Rural Services
6.	Balwant Vidyapeeth Rural Institute, Agra	(i) Three year Diploma in Rural Services (ii) Three year Certificate in Civil &Rural Engg (iii)One year Preparatory Course
7.	Lok Bharti Rural Institute, Sanosara, Bombay	(i) Three year Diploma in Rural Services (ii) Two year Certificate in Agricultural Sc (iii)One year Preparatory Course
8.	Ramakrishna Mission Vidyalaya Rural Institute, Coimbatore	(i) Three year Certificate in Civil Engg (ii) Two year Certificate in Agricultural Sc
9.	Rural Institute, Amravati	(i) Three year Diploma in Rural Services (ii) Two year Certificate in Agricultural Sc (iii)One year Preparatory Course
10.	Mouni Vidyapeeth Rural Institute, Gargoti	One year Diploma in Teaching

Final List of Rural Institutes under NCRHE :

No.	Institute	RI Establishment
1.	Lok Bharti Rural Institute, Sanosara, Bhavnagar district, Gujarat	1955–56
2.	Jamia Rural Institute, Jamianagar, New Delhi	1955–56
	Sri Niketan Rural Institute (**Sriniketan does not feature in the list of RI beyond 1959*)	1955–56*
3.	Sri Ramakrishna Mission Vidyalaya Rural Institute, Sri Ramakrishna Vidyalaya Post, Coimbatore Dt. Tamil Nadu	1955–56
4.	Vidya Bhawan Rural Institute, Udaipur, Rajasthan	1955–56
5.	Rural Institute, Amravati, Maharashtra	1955–56
6.	Rural Institute, Wardha, Maharashtra	1961
7.	Kasturba Rural Institute, Kasturbagram Post, Indore, Madhya Pradesh	1963
8.	Karam Vir Hire Rural Institute, Gargoti, Kolhapur district, Maharashtra	1955–56
9.	Gandhigram Rural Institute, P.O. Gandhigram, Madurai district, Tamil Nadu	1955–56
10.	Balwant Vidyapeeth Rural Institute, Bichpuri, Agra (original parent institute has a longer history as a high school)	1955–56
11.	Rural Institute of Higher Studies, Birouli, P.O. Dighra, Darbhanga district, Bihar	1955–56
12.	Kasturba Rural Institute, Rajpura, Punjab	1963
13.	Rural Institute, P.O. Hanumanamatti, Ranebennur taluka, Dharwar district, Karnataka	1960
14.	Rural Institute, Thavanoor Post, via Edapal, Palghat district, Kerala	1963

ANNEXURE 8

DESCRIPTION OF 64 ARTS FROM VARIOUS SOURCES

(Excerpted from Ancient India by Radhakumud Mukherjee)

The principal works giving details of 64 Kalas are *Kamasutra*, *Kadambari*, *Sukranitisara*, *Kalpantaravachyani* (a commentary on *Kalpasultra*), Ramachandra's Commentary on the first verse of Lakshmana Kavi's continuation of the Champuramayana by Vidarbharaja, Yashodhara's commentary called *Jayamangala* on the *Kamasutra*, the Jain work *Samavayasutra*, the Buddhist works *Lalitavistara*, *Sutralankara*.

Box 1.2 64 Arts [CHATUH SHASHTI KALA: Bahya kala]

1. Dancing, accompanied by suitable and allied expressions through features of-the face, movements of the arm and hand, and the like / histrionic and scenic representation. (some texts mention 32 types of dancing)
2. Proficiency at playing on many' instruments to get living a concert, skill in playing in an orchestra
3. Skill at toilette, assisting men and women in decorating themselves with dress and ornaments
4. The art of producing various forms or figures out of stone, wood, and other materials; the art of the Sculptor.
5. The art of making beds and garlands with flowers.
6. The art of entertaining by gambling and other pastimes.
7. Anekasana sandhanairrater gnanam
8. The art of preparing flower-juices and other intoxicating liquors.
9. The art of extracting buried arrows, spears, etc., and of incision of open wounds and blood-vessels.
10. Art of cooking various dishes with the various rasas combined in different prortions.
11. The art of grafting and planting and culture of plants.
12. The art of melting and reducing to ashes stones, minerals, and the like.
13. Knowledge of the preparation of all things that can be prepared from the juice of sugar-cane.
14. Knowledge of the combination of minerals and herbs.
15. The art of combining and isolating minerals.
16. The science of producing new compounds of minerals.
17. The art of extracting the Khsararasa out of minerals.
18. The art of adjusting the bow with the foot, fitting the arrow and flic4i shooting it.
19. The art of wrestling in different ways, utilizing grips and fals of (1k,ersv kinds.
20. The art of hurling weapons and missiles at observed marks.

21. The knowledge of forming an army into Vyf4has in accordance with the directions conveyed by instrumental music.
22. Taking part in battle on elephant, horse, or chariot.
23. Propitiating deities by worship in different postures and by different mudrds or dispositions of fingers.
24. The science of charioteering; the art of training elephants and horses in movements.
25. The art of producing vessels and the like out of such materials as clay, wood, stone, or metals.
26. Manufacture of leather-goods and
27. Manufacture of textiles.
28. The art of excavating tanks and wells and levelling the ground.
29. Construction of machines like the water-wheel and of musical instruments.
30. The art of painting with colours mixed in different proportions or quantities, large, moderate, and the like.
31. Working with water, fire, and air in two ways, by utilizing them or by controlling them.
32. The science and art of constructing ships, chariots, and other vehicles for locomotion.
33. The art of making yarns, ropes, etc.
34. Weaving of cloth out of a variety of yarns.
35. The science of testing precious stones, and of the processes of cutting and boring them and similar processes.
36. The art of examining the properties of gold and testing its genuineness
37. The science and art of manufacturing artificial gold and imitation precious stones
38. Manufacture of ornaments from precious materials like gold.
39. The art of enameling, polishing, varnishing etc.
40. The science and art of tanning leather.
41. The science of separating the hide and the various limbs from the bodies of animals.
42. Knowledge of the processes of milking and of making ghee from milk as its ultimate product.
43. The art of sewing bodices.
44. The art of swimming in water with hands.
45. The art of cleansing houses and household utensils and furniture.
46. The art of cleaning clothes, laundry.
47. The art of shaving.
48. The art of extracting the essence out of sesamum, meats, and fats.
49. The art of ploughing, hoeing, etc.
50. The art of climbing trees and the like.
51. The art of serving another to his heart's content.
52. The art of making vessels out of bamboo, reeds, etc.
53. The science of

manufacturing vessels and other articles out of glass.
54. The science of irrigation by which water is distributed and collected.'
55. The art of manufacturing weapons out of metals.
56. The art of manufacture of saddles, etc., to be used for riding elephants, horses, bullocks, awl camels.
57. The art of bringing up, handling and playing with children.
58. The art of handling offenders by suitable rebukes.
59. Proficiency in writing the alphabets of various countries.
60. The art of preparing tambula, i.e. Betel-nuts, areca nuts, slaked lime, etc.
61. Power of comprehension of these Kalas.
62. Quickness of work.
63. Imparting instruction in the Kalas.
64. Slow or gradual work.

(From Radhakumud Mukerjee : Ancient Indian Education)

Various texts list 64 arts differently. Some lists 72, 86 etc. details of the texts, and other arts / sciences listed are provided in the appendix.

Beyond the 64 arts listed in various texts, a few more subjects are listed as part of the learning. They are :

1. Arithmetic
2. "the science of numbers"
3. *Veda* / Dharma-shastra
4. *Itihasa* (History)
5. *Purana* (epics)
6. Lexicon
7. Etymology
8. Revealed Scripture
9. Phonetics
10. Metrics
11. Astronomy
12. Grammar
13. Rules for conducting sacrifices
14. *samkhya*
15. *Yoga*
16. *Vaisheshjika*
17. *Veshika* system of philosophy
18. *Barhaspatya*, the philosophical system of *Brihaspati*, the *Charvaka* or *Lokayata* philosophy
19. *Hetuvidya*, *Nyaya* philosophy
20. *Arthavidya*, Economics
21. *Kavya*
22. *Grantha-rachitam*, the art of the writer or authorship
23. *Akhyatam*, the art of story-telling
24. *Hasyam*, the art of the Humorist
25. knowledge of lexicons & metrics
26. The science of language based on a study of the languages of different countries
27. The science of Education, Pedagogics

28. The knowledge of languages other than Sanskrit/ *Jana-vacham* for a knowledge of the vernaculars
29. Proficiency in composition of verses in *arya* metre and in the science of riddles
30. Knowledge of the cries of birds
31. All ancient chronicles
32. Palmistry
33. *Vaksiddhi* the science of *Yoga* by which whatever is said will actually happen
34. The science of Astronomy, Mathematics applied to the study of planets
35. Veterinary Sciences

Besides these *Chemical and Pharmaceutical* Arts such as :

- treatment of mercury
- treatment of sulfur
- Metallurgy
- Town-planning
- the art of the architect who plans a building
- survey and measurement of cities
- measurement of camps
- the construction of tunnels.
- the art of dyeing
- colouring of precious stones
- the craft of wax-modelling

ANNEXURE 9

EVOLUTION OF HIGHER EDUCATION IN INDIA

(Exceprts from the address of Smt V S Rama Devi, H E The Governor of Karnataka at the X Convocation of Sri Krishnadevaraya University, Anantapur on June 5, 2000)

.....Coming to the history of education in India, education has been one of state patronage and public co-operation from times immemorial. The state has neither been an indifferent spectator nor an autocrat. Within a broad framework, society has been free to provide education for trade, commerce, industry and also arts. India's guild system or the village tols holds out this fact. Guilds were organized on trade lines and therefore they were managed by professionals. It is a universal fact that they were self-supporting And autonomous. These guilds flourished almost until the beginning of the 19th century. They sustained India's high literacy rate and kept the torch of learning alight until the systematic destruction of the whole range of autonomous institutions including guilds, rural arts and handicrafts. For the first time Indians started looking up to the Government for support and sustenance of all types of institutions, including those of education. The ancient Hindu kings and the medieval Rajput and Muslim kings, along with local jamindars, had provided support to education, not as part of their munificence but as well- wishers of the people whose life and morals were their charge.

The concept of higher education is not at all new to India, and neither is the sparkling attribution of private initiative in it. A rich tradition of higher learning in private or voluntary sector had already developed in ancient India. In ancient India, leave vocational education through caste guilds apart, formal education was focused mainly on imparting of the knowledge of various concepts of religious discourse to upper castes through the guru-shishya tradition. The Rig Vedic educational institutions consisted of small domestic schools run by teachers who admitted resident pupils in their gurukuls, which of course were private. The life of the student was regulated on the principle that he was to serve his teacher as a son, a supplicant or a slave. His duties included such activities as collecting sacred fuel, grass, cowdung, earth and flower for sacrifice, and also to fetch water, gather fuel for cooking and begging alms.

The credit of innovating and developing a systematic educational institution worthy of comparison with modern universities goes to the Buddhist education system. The Buddhist education, religious as well as secular, centered round monasteries and was in the hands of monks. The Buddhist centre of education developed into a place of concentration of number of teachers and students in contrast to the Vedic system of education mainly functioning in the house of the individual teacher. But the method for seeking admission to studentship remained the same. Student had to find his teacher to whom he could make a formal request.

Although the Buddhist canonical texts make no mention of fees, the Jatakas refer to this practice and go on to say that students were admitted by their teacher on

payment in advance of their entire tuition fee. For example, a sum of 1000 pieces of money was charged for studentship at Taxila University. However, poor students were allowed to pay in the form of services to their teachers. Sometimes the community also helped needy students to pay their fees. The fee paid by students was not the individual earning of any teacher but went to the vichar.

Taxila, Nalanda, Vallabhi and Vikramshila were famous seats of higher learning in North India and attracted scholars from different parts of the world. Although all these educational institutions were either the product of benefactions from the kings and princes or benefited from their benevolence. But they enjoyed autonomous management and private functioning. Hiuen Tsang University was run democratically. There was no bureaucracy but various committees looked after the affairs of administration. Similarly teaching at Vikramshila was controlled by a board of eminent teachers.

In South India, the Brahmanical Ghatikas, the Buddhist Viharas and Jaina Pallis were centers of higher education. The Ghatikas of Kanchipuram was the most important seat of higher learning, besides others. An inscription of Rajendra Chola-I testifies to the fact that a merchant guild supported and maintained a Ghatika, which underlines the contribution of private enterprise to higher education.

The medieval period witnessed the growth of Madarsas, representing a system of higher education suited to the genius of new settlers, the Muslims. Not much is known of the early madarsas, Muhammed Ghori is reported to have established several madarsas at Ajmer, to be followed by a chain of madarsas at different places by successive rulers. Madarsas enjoyed political patronage with lands to maintain their structure and organisation often with individual cash or land grants to the teachers and students as well.

English higher education in India can be said to have begun with the establishment of Hindu College in Calcutta in 1817, the first 'Europianized' institution of higher learning. This was immediately followed by a college at Serampore in 1818. The Hooghly College (1834) owed its foundation to the bequest of a wealthy muhammedan.

The first three universities of Calcutta, Bombay and Madras were founded in 1857 on the model of London University which was purely an examining and affiliating body. Despite its alien character, there was an eager response to the new system especially in the metropolitan cities of Calcutta, Bombay and Madras where the opportunities for Indians to find jobs in the government or in the professions were the greatest. Between 1855-56 and 1921-22, the number of general colleges increased from 21 to 172 and pupils in them form 4,355 to 58,837. By 1947, there were 19 universities and 496 colleges with 2,37,546 pupils. The growth was mainly in privately managed colleges. In 1886-87, there were 32 Arts Colleges under public management with 3,070 pupils, 37 aided colleges with 3,339 pupils and 17 unaided colleges with 1,651 pupils. By 1921-22, there were 42 government colleges with 10,748 pupils, 85 aided colleges with 23,737 pupils and 23 unaided colleges with

10,477 pupils. The number of universities shot up from 28 in 1950-51 to 144 in 1988-89, registering a more than five-fold increase. In addition, there are now 27 institutions, which are classified as 'Deemed to be Universities'. Along with the increase in the number of universities and as its necessary corollary, the number of affiliated and constituent colleges has also increased by nearly ten times from 695 in 1950-51 to 6,912 in 1988-89. These were the statistics upto 1989.

Dissatisfied with the, the then system of higher education a series of national universities were founded by Gandhiji during the first Non-co-operation Movement in 1920-21. They included Gujarat Vidyapeeth, Kashi Vidyapeeth, Bihar Vidyapeeth, Tilak Maharashtra Vidyapeeth and Jamia Millia Islamia. A different kind of education experiment was tried by Rabindranath Tagore at Santiniketan where he founded in 1921 a university, called Vishwa Bharti. Annie Besant started the Central Hindu College, Benares and initiated the movement, together with Pandit Madan Mohan Malviya, for the setting up of the Benares Hindu University.

Educational institutions were also started by the socio-religious reform movements of the late nineteenth century, partly in response to Christian Missionary colleges which had been the first in the field. One of the earliest to do so was Sir Syed Ahmed Khan, who founded the Muhammedan Anglo Oriental College at Aligarh in 1877. The aim was to popularise English education among the upper class Muslims of north India. The Arya Samaj sought to modernise and strengthen Hinduism through its educational institutions particularly in Punjab and United Provinces. The Dayanand Anglo-Vedic College was founded at Lahore in 1886 and subsequently other DAV Colleges sprang up in these areas. These colleges were affiliated to universities and followed the prescribed curriculum but emphasised upon the study of Sanskrit and Vedas. The Sikh in Punjab started the Singh Sabha Movement in 1873 and also the Khalsa Diwan, which established Khalsa schools and colleges.

Jamshedji Tata was aware of the shortcomings of Indian universities, which examined but did not teach and was particularly concerned about the lack of scientific teaching. The scheme he initiated in 1898 led finally in 1911 to the foundation of the Tata Institute of Science at Bangalore. The leaders of the Swadeshi Movement in Bengal established a college of engineering and technology in 1907. D K Karve started women's university, the first of its kind, in 1918 in Poona, which later developed into the SNDT Women's University.

(retrieved from http://rajbhavan.kar.nic.in/governors/speeches/4.htm)

ANNEXURE 10

Minimum age for agricultural employment of minors in selected states of USA

A number of American states have acts that permit schools to stagger their academic schedules to suit the harvesting period of the region so that the needed manpower is utilized in a natural way.

Almost all states have laws that permit even students with ages below 18 to work. This has not only provided relief to the farm needs but also helped shape the personality of the students. The current Federal Law of the USA is summarized below. The many interesting variations of the laws of various states could be found in http://www.dol.gov/whd/state/agriemp2.htm (retrieved on August 18, 2010)

Minimum age for agricultural employment of minors in selected states of USA

State	Minimum age for employment		Certificate required to age		Maximum daily and weekly hours and days per week for minors under 16 unless other age indicated	
	during school hours	outside school hours	Employment certificate	Age cert	Daily / Weekly	Days per week
Federal: Fair Labor Standards Act (FSLA)	16	14, 12 with written parental consent or on farm where parent is employed. Under 12 with written parental consent on farms exempt from Federal minimum wage provisions	proof of age not required		---	---
Alaska	16	14	---	18	schoolday or week: 9 for work and school combined /23	6 under 18
Arizona	16	14	proof of age not required		8/40 non school period. schoolday or week: 3/18	---
Arkansas	16	14	16	---	8/48 10/54; 16 and 17	6 under 18
California	18, 16 if not required to attend school	12	18	---	8/40, only on non-schoolday, 12 and 13 8/40 schoolday/week	6
Colorado	16	12	---	18 on request	8/40, under 18. 6 on schoolday under 16.	---
Florida	---	14	---	18 (proof of age)	8/40 schoolday or week: 3 when followed by schoolday /15. 8/30 when school is in session,	6

Hawaii	18, 16 if not legally required to attend school	14, 15 in pineapple harvesting 10 in coffee harvesting	16	18 applies only to 16 and 17	6/30 no more than 5 consecutive days, under 14 in coffee harvest in non-school period. 8/40; schoolday or week: 3/18, 14 and 15. 8/48 in pineapple harvesting from June 1 through the day before Labor Day.	6
Illinois (minimum age only)	12	10	---	---	---	---
Indiana (Exempt except for minimum age or when school is in session)	---	12	---	---	---	---
Iowa (law exempts part-time work in agriculture (less than 20 hours a week when school is not in session and less than 14 hours a week while school is in session)	16	14, 12 migratory labor (younger with permit from Labor Commissioner upon court order)	16	---	8/40 Schoolday or week: 4/28	---
Massachusetts	16	---	16	---	Schoolday or week: 4/24, under 14 8/48	6
Michigan	16	13	Exempt	---	10/48 in non-school/week, (11/62 during a school vacation with parental consent)	6 under 18
Minnesota	16	12	16 for work during school hours	18	Exempt	---
Missouri	16	14	16 during school term	18 on request	8/40 schoolday: 3	6
Nevada	14	---	---	---	---	---
New Hampshire	18, 16 if not enrolled in school	12	exempt	---	8 on non-schoolday/48 during vacation. Schoolday/week: 3/23 if enrolled in school. 30 in schoolweek/48 during vacation, 16 and 17 if enrolled in school.	6 16 and 17 if enrolled in school

New Jersey	16	12	16	---	10 a day	6
New Mexico	16, 14 hardship cases	---	16	18 on request	8/44 (special cases (8/48) under 14,	---
New York	16	14, 12 hand harvest berries, fruits and vegetables	16	---	4 a day, 12 and 13	---
North Dakota	14	---	---	---	Exempt	Exempt
Ohio	16	14	18 if residing in agriculture labor camp	---	8/40 school day/ week: 3/18	---
Oregon	16	12, 9 picking berries or beans for intrastate use with parental permission		---	10/40 (more than 10 hours a day with special permit) school day/week: 3/18	6
South Carolina	16	14, 12 with parental approval	proof of age not required	Exempt	---	
South Dakota	---	---	---	---	8/40 school day / week: 4/20	---
Utah	16	12, no limit with parental consent	---	18 on request	8/40, school day: 4 (waived with parental consent)	---
Vermont	16, 14 with cert.	---	16 during school hours	---	8/day and 40/week	6/week
Virginia	16	14, 12 with parental consent	Exempt	16 on request	---	---
Washington	18	14, 12 hand-harvesting or cult. berries, bulbs, cucumbers and spinach during non-school week.	18	---	8/40, 12 and 13 during non-school week. 8/40 when school not in session, 14 and 15. 10/50 (60 for wheat, hay and pea harvest) when school not in session; 4/28 when school in session, 16 and 17.	6 7 in dairy, livestock, hay and irrigation, with one day off every two weeks, under 18
Wisconsin	18	12	Exempt	Exempt	8/40 school day/week: 4 (8 before non-school day) /18 (24 school in session lass than 5 days) under 16. 5 (8 before non-school day) /26 (32 school in session less than 5 days).	6 12 and 13

Annexure 11

Practical Realization of Regional Development University

(Excerpts from: Karunakaran, T (2010) The Concept of Regional Development University - communicated to Ailaan (NCRI journal) *Section 6 of the article*)

Types of Universities

Universities were once understood to be places where all the branches of knowledge were dealt with. A quick look at the list of the Universities in India reveal that besides the "knowledge - omnibus" universities of the classical type there are many newer categories :

A: Universities specializing in subjects	Agriculture, Technology, Law, Medicine, Arts , Culture, Journalism, Language Agriculture itself is specialized into horticulture, Veterinary, Forestry, Fisheries, etc
B: Universities with specific constituencies	Women's Development Universities, Youth Universities, University for the Handicapped, Third Age University, etc
C: Universities differing in functional style	Distance Education / Open University, Virtual University, Affiliating / Stand alone Rowing University, etc

What are the attributes of a Regional Development University? The Region Development University :

- should have jurisdiction over a geographical region
- should have the responsibility of development of this region by serving as a provider of knowledge support
- should provide access to the knowledge categories related to the relevant development dimensions
- should have the necessary delivery mechanism (for information / technology)

Realizing Regional Development Universities

With the definition as above there are various ways in which Regional Development Universities could be realized. For example if a university has all the knowledge dimensions but lacks in delivery mechanisms the same could be created through a 'Cell for Development Outreach'. If on the other hand if a university lacks a crucial dimension, say agriculture, then it might be able to collaborate with the nearest agricultural university. The following table summarizes the possible strategies to create a working RDU.

Relevant Dimensions	Delivery Systems	Strategy
All relevant departments	Available	Fulfils the conditions of RDU
All relevant departments	Not Available	Create Delivery System
Some Departments Missing	Available	Collaborate with relevant university / Agency
One or more University together satisfy	Missing	A new agency could become the coordinating agency; or the same could be created

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