

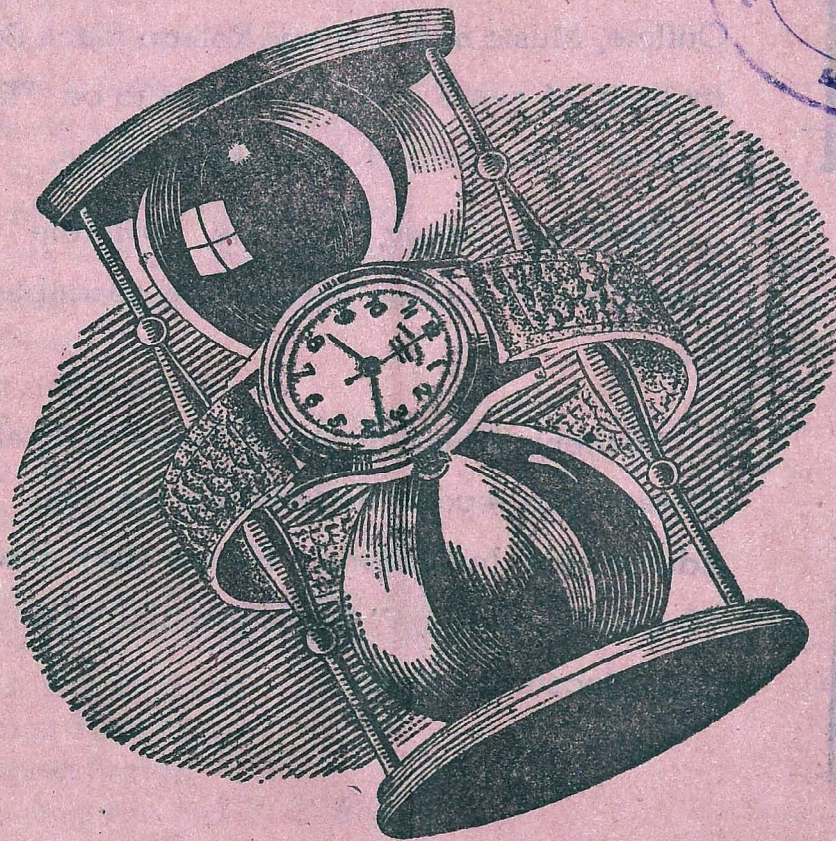
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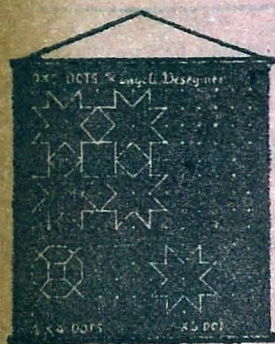
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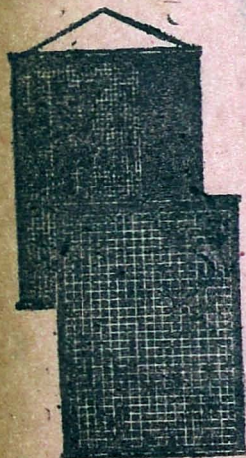
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Freedom and After

(AVADHESH DAYAL)

Eternal vigilance is freedom's price.
Dost Thou want it to last and get strong ?
Work hard with all thy heart as light as song
Remember Nation's Father's sane advice :

Live plain, think high and serve thy Hind with love
Think of the lowliest and how poor he be
To be better than him, what right have we ?
Uplift him, heart within and God above.

'Tis freedom man ! to toil and march ahead
And not to lie on cushioned silken beds.
To keep Thy freedom needs much sacrifice.
Be still content to be by best men led
Till masses wake and gladly raise their heads
For intrigues harm and gossip cuts no ice.

Editorial

Intermediate Board Education Bill Delayed.

For the past several years, we have, in course of our articles, demanded the reforms of Intermediate Board of U. P. The reforms have

been long overdue. But the vested interests, entrenched in the Board, have always tried to sabotage these attempts so far. The first bill of Sri Sampurnanand, in 1949, as well as attempts of Sri Hargovind Singh were all sabotaged. Like wise

attempts at reforming managements of non government aided institutions of U. P., suggested since the Committee for Better Managements recommended these reforms in 1946, are equally overdue.

This year Shri Kamla Pati Tripathi made a rather timid effort to reform evils by a bill which does not seek to reform the composition of the Board but which has sought to reform some of the evils of private management by providing some sub-clauses 16 of U. P. Education Act of 1921. We have offered timely comments on the inadequacies of this bill, which was sent to the select committee, which affected, some minor changes. Even this modest effort has been sabotaged by interested parties, for though, it was announced that the bill as emerged from the select committees, would come up before the legislature in this July Session. Shree Kanhaiya Lal Gupta, one of our Association M.L.C.'S. has already written in the daily press that the bill is not on the agenda of the present session. We wonder what can be the reason of this. Are the government so afraid of the vested interests, of the managements on

one hand and of the Board on the other, that it shirks its elementary duties of reforming the frame work of education which will affect generations to come? The rut, in which secondary education has fallen, is stinking, and it is in the interest of India of Tomorrow, if not for the sake of security of the nation-builders, that reforms are urgent and pressing made. Are the government, who could boldly abolish Zamindaris in 1950-52, afraid of these petty educational Zamindaris in the private managements and in the Intermediate Boards? Let our Minister of Education and our Chief Minister answer this simple question.

Reform of Varanasi University :

Following the recommendations of the Mudaliar Inquiry Committee, the Government of India has affected the reforms of Varanasi University scrapping out the old executive altogether. Mootham Committee inquiry Report probably inspired the State Government to reform the Allahabad and Lucknow Universities. But ugly skeletons seem to peep from cupboards of many other universities in India. This is a great peril, which higher education is running into.

There seems to be a tussle between two forces, the infiltration of amateur politicians into our temples of learning causes certain encroachments on academic life and considerations other than academic rule over these temples of learning.

On the other hand the academician must search his heart and be able to say, with a clear conscience, that all his actions are motivated by simple academic considerations and all selfish interests are relegated into the background. University autonomy should not result into the autonomy of a selected few. It should not be open to flagrant abuses, which will invoke official interference and entry of amateur politicians or bureaucratic administrators into the temple of learning, in order to hold the reins.

But whatever is done, the democratic set-up should not be abused. Oligarchic set-up of a coterie of a selected academicians is as objectionable as the infiltration of politicians. It is idle to argue which causes the other, whether, it is the rise of teacher politician which has encouraged the entry of full fledged politicians into academic fields or

whether it is the entry of the politicians which has evolved the growth of the teacher politician as a sort of defence mechanism. The main point is that only altruistic considerations should govern all our actions in the temple of learning. There is no room for politics and personal aggrandisement here; there should be only one consideration, namely an opportunity for service, service to build the effective leaders, not only in politics and administration, but also in literature and science. But how would change of hearts take place among our politicians, administrators and teacher politicians is a question indeed.

Conference for Vocational Guidance in Central Universities :

A conference has recently been convened by the Central Bureau of Educational and Vocational Guidance and was attended by the representatives of the four Central Universities, Delhi, Aligarh, Varanasi and Visva Bharati. We would have welcomed the inclusion of the representatives of State Universities also. The aim of the conference should be extended to consider the feasibility of offering guidance at the secondary level also, for wastage begins there.

EDUCATION

Guidance is the democratic method of preventing wastage of the Nation's man-power by persuading the pupil to take the right course of studies and by making him aware of the opportunities, that lie ahead. To be effective, guidance must be co-ordinated with effective testing or assessment. What are we doing to ensure that right type of tests, both of aptitude and attainments, are being evolved for our country ?

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Pre-Primary Education (A Comparative Study)

(DR. L. Mukherje)

Pre-Primary education includes Nursery and Kindergarten education as well as creches, for working mothers. There are several reasons for attention to this education, in recent years.

(1) Recent researches have shown that children learn more quickly in the yearly years and the development of intelligence is quicker between two and five than in later years. It will be sad, indeed, to neglect this period of vital importance or to depend only on such facilities that the home may provide. Proper shaping and nurture of this period is vital to child's later growth.

(2) The housing conditions, in many urban towns with inadequate play facilities, is such that it will be desirable to take children of this age away from home, for a few hours and provide healthier surroundings and, perhaps, nourishments, that it vitally requires for its growth.

(3) As children would be kept in groups, it will give them the directed social education, which children, of

this age, need.

(4) With the complexities of modern life, when both the parents have to earn to keep up the home, there must be some agency to look after the children. Pre-primary schools caring some fifteen or twenty babies, at a time, releases many mothers from home attendance and thus helps the nation's productive capacity.

(5) As circumstances would compel some of the mothers, with little infants, to work, leaving the babies neglected, pre-primary school, by looking after these children, serves the nation, in bringing up a healthy future generation.

(6) As some of the older neglected infants have danger of falling into bad company, pre-primary schools, by taking care of them, is doing the work of preventing delinquency.

From these considerations, it appears that the nations would tend to make pre-primary education, a compulsory feature of national sys-

tem of education. But we find that, excepting the communist countries of China and U.S.S.R. where primary education is a state system for several reasons, others have not yet included it in National system. The interest in the Communist countries were due to two reasons :—

(1) These countries believe that children should be trained to be group conscious, as a part of communist ideology, from a very early age.

(2) That some state concern should be shown to the working mother in a republic, which stands for the interests of the labour and the farmer.

Besides these two countries, Italy & France are other countries, where pre-primary education has become a part of the national system. This is natural for a land which has given birth to the great educator of modern times, Dr. Montessori. Pre-primary schools in Italy do not have creches for babies, but have nursery schools for children, between three and six. These are run with a different ideal from the pre-primary schools of U. S. S. R. or China. The idea, here, is to provide the child a suitable environment, which may help

its personality to develop. It is natural that the teaching is more individualistic and if there are certain group activities, they are devised in order to provide better chances of adjustment for the individual child in a social set-up. The aim, here is always to treat the individual as individuals, whether alone or in a group.

It may seem strange why no nation has made pre-primary education compulsory, for even in U. S. S. R. and China not to speak of France and Italy, it is voluntary and a parent may refuse to send his child. In many other countries, especially in U. S. A., U. K., Scandinavia and Germany pre-primary education is outside the state system. Though the number of such schools are increasing, yet it will take a long time for them to be a general feature.

The reasons for this state of affairs are not a few. In the first place, it is costly to set up a montessori school. Its teachers have to get a special training and they are paid more decently than elementary school teachers. The equipments are also costly. In many countries of Asia, which have, yet, to provide compul-

sory education for all at the primary stage, pre-primary education may appear to be a costly luxury, which only more well-to-do can afford. The same is, to a lesser extent, the condition in other lands. Secondly, the persons, who need it most, are denied of its facilities. This being so, pre-primary education now serves those, who do not need it much, for they have already better environments. Many states therefore feel that no portion of national wealth should be spent on a type of education

which a small minority who can afford it, need. Thirdly, many mothers object to their children, being snatched away from them quite early and would undergo sacrifices to bring them up themselves. It may not be desirable to institutionalise children, when the home is ready to keep them. From these considerations, one may feel that though pre-primary schools may become more popular in future, yet they will not be universal and compulsory features.

New Pattern: Community Schools

By LEO E. BUEHRING

From *The Nation's Schools* (reprinted by Permission).

People who have learned to live together in a neighbourhood can live together harmoniously as a nation and as a world. On this premise is based the community school programme of Flint, Michigan. After more than two decades of experimentation, the people of Flint are convinced of the soundness of this philosophy.

The Flint plan has attracted

national, even international attention. The thinking behind it is as follows :

The school's job begins with the families and homes of its attendance area. Within a 10-block school area can be found most of the problems and resources of society. The problems of society are the problems of the public school. Public schools are the most effective instruments for bringing together a community's

tremendous human and material resources, for the public school is the only agency left in the United States today that can reach a true representation of all the people of its community. By showing its people how to live together at the local level and by putting them in touch with the community resources that can help solve their problems, the community school can clear the way for city, state, national and international harmony.

Flint today is a giant community school laboratory. The general and specific capacities of each of its 200,000 citizens are being challenged by the community school offerings. This is not a project for the residents of a single area. Rather it is a school-centered, city-wide, neighbourhood improvement programme, that is planned by and participated in by the residents of each community, under home-grown leadership.

As in other community-centered school systems in the United States, the manner in which the individual Flint public school and its community have been welded into a unified whole and the degree of community

penetration and saturation must be seen in its actual operation to be appreciated.

Giving support to the community school plan for its inception has been the Charles Stewart Mott Foundation, believed to be the first such organisation to make its major effort through a local board of education. The foundation is not a paternal organisation, nor is its support considered philanthropy. Rather it seeks to help communities to help themselves. As viewed by Frank J. Manley, director of the foundation programme, Flint's community-centered schools are an outgrowth of the following philosophy :

1. Schools and community betterment come first. To attract people to education, one must begin by satisfying their wants, not with what some educator believes to be their needs. Provided with the proper facilities and inspiration, the people will do the rest ; they want to do for themselves. The public school can easily discover and develop the needed lay leadership in its own community.

2. Since schools are paid for by the community, they should be used

by all members of the community. Large investments of the tax-payers' money should not stand idle from 4 o'clock each weekday, over week-ends, and during the summer. It is good business, as well as good public service, to "bring the community to the school."

3. Communities cannot afford a duplication of services at a time when taxes are climbing higher and higher, when dependency on the federal government is increasing, and when social institutions are competing for their share of the strained community service dollar.

As evidence of this type of thinking, a visitor to Flint may observe such sights as these : neighbourhood elementary schools that are busier on almost any evening than during the day ; 500 youngsters attending junior high school on Saturday mornings of their own accord to acquire skills they have not found time for during the regular school week ; an elderly woman going back to high school (one of 3,000 persons enrolled each year in adult high school education) ; a family reupholstering father's easy chair in the school's, arts and crafts room (part of 35,000

enrolled annually in 776 adult education courses) ; community players rehearsing their next production in the auditorium of an elementary school ; a school person making neighbourhood calls.

The Flint community school also provides the facilities for regular sessions of the neighbourhood Teen Club (one of 43 such groups with a card carrying membership of 13,000) ; for 7,000 children on tot lots during the summer ; for meetings in the community room of men's clubs, Parent-Teacher Associations and various other organisations ; for square dances for parents, teen-agers and the younger ones, and other recreational activities held in the large gymnasium ; for a Christmas party attended by 700 adults in a school with an enrollment of only 500.

Flint's community schools constantly are reaching out to their people, encouraging them to determine, what they want for themselves and for their children. Every opportunity is utilised to enlist the active participation of parents and other adults.

Parents can take part in the community surveys, serve as representa-

EDUCATION

tives on the community council, or work on a wide range of committees designed to promote school and community improvements.

Other parents are depended upon to help in most of the following activities: transporting children, making costumes, publishing the school paper, chaperoning parties, furnishings for the community room, working with children in art or music groups, acting as consultants in curriculum building and other areas, working on the health programme including the well baby clinic), maintaining a toy library, setting up displays, serving as volunteers with the teen clubs. Usually there is some place in the building where adults may drop in, even while classes are in session, to visit with one another and with the school staff over a cup of coffee.

Businessmen often find themselves providing materials and supplies for various activities. Television dealers may furnish sets and antennas. A trucker may haul in fill dirt and sand for the community playground or the base-ball diamond. Men's clubs have taken on such projects as building ice skating rings,

buying athletic supplies, and coaching sports. In several areas the entire community has participated in park building bees to clear wooded school property for picnic areas.

The nerve centre of all the various activities is the meeting of the community council. The latter, made up of the school principal, the community activities coordinator, and representatives of all the clubs that use the building, also is a sounding board.

Even the smallest unit of the school area is tied in with programme planning through the block captain. He or she keeps in close touch with all homes in the block, assists the teacher with home calls, reports conditions that need correction. Periodically, the block captains from an entire area meet at the school to compare notes and to discuss situations of mutual interest and concern. Perhaps a stop sign need to be placed or the law enforced at an existing sign. Weeds on a vacant lot may need cutting, or a fire hazard may require elimination. Captains of adjoining blocks, or on occasion the entire group, may arrange for contracts with city officials to assure

NEW PATTERN COMMUNITY SCHOOLS

action.

Evidence that the community public school system is serving the entire community well is gained from such observations as the following : childless couples and parents of children in parochial schools serving on community school committees ; facilities rented on a cost basis for church services and for other activities such as roller skating by runs ; parish literature that urges members to vote in favour of the public school levy.

Success of the Flint community school programme is dependent upon intelligent and dedicated leaders. Aside from the administrative heads, these leaders today are the school building directors, especially trained for the work. Twenty-six of the 32 elementary schools have a full-time director, while part-time assistance is supplied the six remaining schools as requested. Since the programme in any given community grows out of the expressed wishes of the community, a full-time director is not placed until there is sufficient local demand. The popularity of the plan is indicated by the fact that there were only four directors four years ago.

Community school directors are products of the schools' teaching system, often of the particular areas they serve. In their selection, Director Manley states, enthusiasm and initiative top the list of qualifications. An outgoing personality, interest in serving people, and ability to plan are essential. Selection usually has been made from the physical education staff.

The community school building director is responsible to the school building principal. He arrives at the school at noon, teaches afternoon classes, and then has charge of the entire after-school and evening programme. As programme coordinator for his school community he is host to the community at the school. Such time as he can squeeze out of the forenoon he spends in making arrangements for the evening activities, surveying the needs of his area, and planning programmes for meeting those needs. He makes home calls and is the community counsellor and liaison between individuals and groups.

Because no course of training designed to prepare persons for administration of the community school

programme was being offered by any school, the Flint board of education in 1954 set up such a programme, under the auspices of Eastern Michigan College in Ypsilanti. The local school system became the field of study, with professors of various college coming to Flint weekly to meet with classes and to conduct seminars. Much of the textbook material is staff prepared from the very real problems that confront "students" daily.

Without leaving the city, school building directors and others can earn master's degrees over a three-year period. Last summer a post-master's degree programme was introduced in cooperation with Michigan State University. Those who wish will be able to go on to a director's degree, and possibly a doctorate, in the community school administration field.

In addition to the programme of community school activities, the Mott Foundation programme incorporates the following related projects, operated in cooperation with the Flint board of education : a summer camp for 640 boys ; an evening adult education programme at both the second-

dary school and college level for credit ; family living instruction ; crafts, cultural opportunities, and business training, and special studies for the entire community.

Also sponsored is a child health programme, which has resulted in more than half of the city's 34 000 school children being "health guarded," or free from remediable physical, mental and dental defects and immunised against communicable diseases. Also there are a training-for-life programme for girls in 31 Stepping Stone clubs ; the Flint youth bureau, which has brought together 700 "big brothers", 210 service clubs, social agencies, and business organisations to serve 1,200 fatherless "little brothers" ; and an interracial programme.

Beyond the improved community relations that have evolved directly from the community school programme, the programme has contributed to other measurable outcomes. An example is a \$20,000,000 college and cultural centre, of which the first five buildings are under construction. These are being paid for by individual donations, the minimum being \$25,000 ; the total financial goal is in sight.

NEW PATTERN COMMUNITY SCHOOLS

Although Flint's community school programme has strong recreational overtones, the programme is by no means merely a glorified recreation project spiced with a sprinkling of reading, writing and arithmetic. Rather, as Superintendent Spencer W. Myers points out, the schools constantly are involved in a number of experimental projects, with the community plan providing educational laboratories for testing new methods of achieving traditional educational objectives.

The Flint community school concept developed during the 1930's as a programme of recreation. As late as 1935 this typical factory town was having a one-third population turnover every four years, and 30 different nationality groups had to be considered. Hard hit by unemployment during the depression, the schools' services had been abbreviated to a minimum, and delinquency ran high. Mr. Manley, then head of the physical education system, sought desperately to raise the funds needed to unlock the doors of the schools' unused gymnasiums and the one swimming pool for use during the evening and on week ends.

A turn in the tide came with a \$6,000 gift from Charles S. Mott, Flint industrialist. The contribution made it possible to use the schools' play facilities and to employ instructors and supervisors of recreation during after-school hours. Success with this activity led to the opening of several school shops to offer diversion to men out of work.

Convinced by this experiment that it is sound business to help the community help itself, Mr. Mott in 1926 created Charles Stewart Mott Foundation. In 1935 the foundation began working through the school system, supplying the board of education with risk money with which to undertake pilot projects.

Foundation moneys generally have not been invested in school buildings, but rather in expanding and improving recreational and educational services. Funds are made available only when the school board can demonstrate that new activities are needed and that funds not provided by the school budget can be administered in an effective and business like manner. Once the merit of a particular undertaking has been established, the pump priming

by the foundation ceases and the activity becomes a regular part of the programme of the school system.

Stimulated by the foundation's example, support has come to the school system also from other individuals and industry, an example being the 764,942 dollars Ballenger Field House.

In planning its community schools, Flint gives top consideration to community facilities. Each of the nine new elementary schools constructed since 1950 has a community room, a kitchen, an auditorium, and a gymnasium planned with the needs and size of the neighbourhood in mind. Of one-storey, fire-resistant construction, a community school building's design is an outgrowth of the expressed wants of the individual neighbourhood, as well as of its formal educational needs.

Eleven existing buildings have been adapted to community use by the addition of "community wings", others through internal remodelling. The community programme comes first. Improved facilities and housing follow as an off-shoot of the programme.

For the five years 1957-62, the "necessary maximum cost" of school construction is expected to amount to 26,250,000 dollars, financed with part of the income from a $2\frac{1}{4}$ mill ($\frac{1}{4}$ of one cent) levy voted during June 1957. Included will be community wing additions at 10 more existing schools and of five new schools.

From virtually all over the globe visitors find their way to Flint to study the city's community school system. Educators there are confident that the programme developed in Flint will work equally well in other communities.

At about this point some reader may say: "This programme is fine for Flint, but our city does not have a Mott Foundation." Flint answers: The programme began on a small scale—with 6,000 dollars and six boys' club's, to be exact—and it has grown to the present size over many years, always in response to public demand.

The average taxpayer in Flint pays roughly 30 cents a day for his public school programme. The cost of the Mott Foundation's enrichment of the programme represents only

6.89 percent of the board of education's operating budget. Thus, Flint schoolmen stress, were the taxpayer to assume his proportionate share of the Mott programme, his taxes on the average would be increased by only 6.89 percent, or 2.06 cents extra a day.

Regardless of whether pump pri-

ming support can be obtained from local donors and industry, Flint educators believe that any school district can make at least a beginning, that no community can afford not to look into the community school approach to today's school, community, national and world problems.

Bhoodan As The Medium Of Moral Education In Rural Area.

By SHAMSUDDIN, M.A.; B.T.; M.Ed , Dongargaon, Dist. Durg, M.P.

Today man has a clear tendency towards self-ressurrection. Man is pouncing upon man with a beastly and devouring ferocity and the whole humanity is at stake. The culture and civilization of this country is inhaling the poisonous air of destruction. Foreign attacks do not matter so much for us today. It is the deluge of the countrywide moral downfall which has struck terror in us. In view of this great impending danger Vinoba Bhave has come to the rescue with his great and unique project of 'Bhoodan' and through

this medium he is trying to attain the deliverence of India from the grip of moral degradation.

Acharya Vinobaji walked from village to village and toured in every nook and corner of the country to see what miserable plight the soul of motherland is engulfed in. Throughout he came across the naked masses dying miserable death of starvation. He, as well, found that due to bondage of long ages India has suffered from death of soul and spirit. The capitalists in the sequestered parlours of their palaces are

voraciously sucking blood of the swarming ricketty starved and naked children of motherland living in miserable slums. Love and kindness, forgiveness, sympathy and compassion ; sacrifice and service seem to have presently vanished. In view of all this Vinoba Bhave cried out with pain. He could not bear the sight of such a wretched condition of the people of his own country. So with a staff in hand, he set out for 'Padyatra' (journey on foot).

Vinobaji made the people realise the importance and necessity of 'Bhoodan' and declared, 'If we do not soon bring about change in the present state of society, we are surely doomed. Today India has fallen into social degradation and financial inequality. This Bhoodan movement is the means to get out of it safe and sound.' Through 'Bhoodan' Vinobaji not only secured land to remove financial inequality, but seems to have saved India from a horrible bloody revolution. Thus this movement has brought the message of enlightenment and of human qualities among people and has opened a road to morality.

Change of Heart :

The Bhoodan movement of Vinobaji does not take recourse to compulsion through law, rather it uses love and politeness as its instruments in touching the core of human heart with the result that people voluntarily come forward with generous donations of lands and other property. In his tour on foot, when Vinobaji reached the Deccan and saw the people in pitiable condition, he found them desperate for a chance of violent revolution. Doubtlessly they were at the threshold of communism. He therefore collected the people and enquired into their immediate hardship. The village folk asked him to give them work and land or food by a miracle. "How much land do you require ?", asked Vinobaji. One from the crowd shouted that they needed 100 acres of land and Vinobaji appealed to the landlords for charity. To his great surprise, a generous offer of 100 acres came from a certain person. This voluntary contribution of the man encouraged the spirit of Vinobaji and it is from here that the sacred Bhoodan movement of his took real shape. Thus the Bhoodan movement stresses change of heart through the inspiration of love and kindness

rather than compulsion through law. Law, is only like taking a horse to water but remaining ineffective in making it drink. It is the change of heart and sincere love that counts. It is permanent and it is more important so far as morality is concerned. Thus the seed of morality is being profitably sown among people through this Bhoodan movement.

Inequality among people :

Another problem of our villages is the inequality among people. The prevalent caste system of immemorial ages, in its acute form, and the modern caste of money magnates and the drudging labour class and many other similar distinctions between man and man are rampant throughout. The big landowners or the Patel or the rich man of the village is supposed to be a superior being and dominates over the poor working class. The poor villagers badly suffer from fear complex and they silently tolerate all humiliation and oppression. The result of this has been that two distinct sections the rich and the poor are gaining ground in villages in the same way as the two classes of the capitalists and the labourers have done in cities.

Bhoodan movement is an effective step towards filling in this gulf. It asks for land from rich people and after distributing it among landless labourers an endeavour is being made to teach dignity of labour. In due course of time, in this way, the difference between the rich and the poor and the master and servant will sink down. In this way the financial and social inequality will lessen and the spirit of co-operation, love and sympathy will gain ground. This movement in fact is a movement of general moral uplift.

Dignity of Labour :

The third great drawback in India is that there is no sense of the dignity of labour. Due to certain unhealthy influences, physical labour has lost the sacred aspect of it and it is generally considered to be dishonourable. As such the younger generation in search of service for few chips of silver is badly suffering Bhoodan roots out this inferiority complex and establishes the sense of dignity of labour. Land is given only to those who are prepared to break the glebe themselves to produce corn. Thus, respect for physi-

cal labour will naturally improve the people financially and raise their moral standard.

Unity and Cooperation :

The fourth great undertaking of Bhoodan is to bind people with ties of brotherhood and love. This will naturally give impetus to mutual co-operation. The land collected through Bhoodan from any particular village is distributed only among the needy landless persons of that village. Such awards of lands to individuals naturally develop the need of love and cooperation among themselves. Feelings of sympathy and compassion and mutual goodwill are extended to them. All these qualities build their character and improve their moral standard.

Today, due to the unequal distribution of money and lack of employment, great dissatisfaction, restlessness and feelings of hatred have overtaken the people. This is leading towards chaos and anarchy. Bhoodan provides solution to all this. It asks, on one side, for the gift of land from landowners and creates feeling of kindness and generosity in them and, on the other side, provides means of living for the poor landless

persons. Thus the feelings of prejudice and conflict between the two classes of the rich and the poor are gradually diminishing and peace and happiness is approaching society. Thus Bhoodan provides a great moral teaching of unity and co-operation to people.

Activity :

Besides all this we notice today the lack of activity on the part of people. They are day to day developing habits of idleness and inactivity, with moral collapse as a consequence. Against this Bhoodan stresses the sanctity of activity on the part of the people, for, the land gift is extended only to those who can work over it. It impresses upon them the benefits of self-activity. Similarly, it is observed that people in villages blindly follow tradition as regards many extravagances (religious and social practices.) Whenever it comes to that, they thoughtlessly sell away their lands and squander away money over things which the changed times prevent them from indulging in—the festivals, marriages and so on. Bhoodan also provides a check over this tendency. As the land obtained from Bhoodan cannot be sold away, people will be safe

from self-infliction of poverty and hunger. They will always have work and will try to maintain land nicely. This will also help in removing a number of drawbacks from villagers and will bring about their moral uplift. The cause of the moral downfall of the people of our country to a great extent is due to their unemployment. "Empty mind is the devil's workshop". Bhoodan, by providing work and employment to the people, makes them catch time by the forelock. Moreover Agriculture is whole time business, and as such they cannot afford to waste time uselessly. Here also, all the potentialities of the man find proper utilization. Thus all the evil effects of unemployment are removed by Bhoodan.

People, instead of proving a burden to society and nation, learn to become self-supporting which is a boon to the motherland. Thus Bhoodan is a great instrument of moral teaching.

Indian culture has its foundation on religion and morality from times immemorial and is an eternal message to the whole world. With its deep sense of sacrifice and benevolence, it has always served mankind. Today, to preserve this eternal Indian culture of ours it is essential that we should not allow our moral standard to fall. Thus, it leads us to believe that Bhoodan is a guide and torch bearer on the highway of progress.

A CORRECTION

We are glad to note that since writing our Editorial, wiser consels have prevailed and the Government have included the consideration of Intermediate Education Amendment Bill of U. P. in the legislature though at the tail end of the agenda. We hope that the legislators will find time to reach this item and in course of their discussion note some of the points referred to in our editorial of this issue.

Editors.

SCIENCE AND ASTROLOGY

AVADHESH DAYAL

PART II (THEORY OF ASTROLOGY)

The layman's first impression or idea that the stars being far off from the earth cannot have much influence on it or on us will not hold the field in science. Just as there is a close inter-relation between organism and environment on the Earth, the Earth is also in close inter-relation with the other heavenly bodies, stars, Sun and the planets. There is a constant exchange of heat and light. This everyone knows. If light and heat from the sun are cut off, life may soon come to an end on the earth. The Moon is considered responsible for ocean tides.

In their attempts to achieve accuracy in weather forecasts, scientists are being led to study conditions in outer space. Electric and magnetic conditions above the atmosphere seem to influence weather (winds, clouds, rains etc.) and these conditions certainly change with changing radiations of heat and light from heavenly bodies. Symptoms of certain patients seem to vary with the

phases of the Moon. Changing conditions of heat and light certainly increase or decrease the trouble of patients in so many ways. Thus conditions in outer space produced by astral and planetary influences have their effects on the earth and on human life also. Some such effects are clear and patent. More may be traced and accounted for on research being properly made on the subject.

All this, however, does not prove the case for Astrology. We may admit the above facts but still something is left unproved. That is influence on man's future varying from person to person. If stars and planets influence human life uniformly and always, that can hardly help the astrologer, to prove his case. The astrologer proceeds on the basis that the position of stars and planets at the time of birth regulates the future of the life of the individual concerned. The subsequent positions and their influences seem to be ignored by the astrologer. The

crucial question, therefore, is : Why does the astrologer give supreme importance to the positions of planets in the various groups of stars at the time of birth only ? (Why are subsequent positions not given weight ? The astrologer takes the horoscope i.e. a kind of a map of the sky showing the position of planets at birth and he proceeds to foretell the future of the person born on that basis.

One relevant thing which we must not lose sight of is the regular movement of planets and stars. In thousands of years the relative positions of stars change. Photographs of the sky taken these days in the observatories may not be identical with those which may be taken after thousands of years. But within short periods of times this change is negligible and stars are commonly called fixed stars. The position of planets varies from constellation (Rashi) to constellation. These movements are regular and astronomy is able to anticipate these movements. Hence the positions at subsequent times are calculable and astrologers actually calculate them. It is not the position of the astrologer that subsequent positions have no influence but these follow from the initial positions and

they are calculable. In the observatory they are seen and in almanacs they are indicated. Theoretically, there must be no differences between the records of an observatory and the entries in a good almanac. Any differences are therefore, errors to be regulated. Almanacs, we know are indispensable for the astrologers.

Supposing that the Jupiter (Brihaspati) is in a particular constellation at present, it is there for everybody. Why should it therefore have different influences on different persons as the Astrologer seems to suppose. Do planets treat every individual differently ? Have they special particular influences on persons in addition to any general influences they may be having ? A sound theory of Astrology should tackle this question. It seems to be the supposition of the astrologers the planets shape the individual at birth in some mysterious way and also create susceptibilities in him to receive planetary influences differently from others in later life. How far can this be correct ?

First of all let us take up the time of birth. Why should it be singled out as important. To the ignorant birth-time is the beginning of life, but

most men are aware or will admit that before birth there is life in the womb. Birth is the appearance of life outside the mother's body. The proper beginning of life of an individual is the time of fertilisation. This time is, however, not recorded and there are difficulties in recording it. Birth time is usually recorded or remembered with varying degree of accuracy. It is quite possible that the time of birth is considered important as the recorded beginning of life in outer environment.

Generally, science appears to attach no importance to the accidental time of birth. To science fertilisation is the more important thing than birth. There also, time is not considered important. The reason why any point of time should be of importance is now under our consideration. There is a certain correlation between the time of fertilisation and the time of birth. Broadly speaking this is admitted by science. The time taken in the womb is generally ten lunar months, a little more than nine solar months. Astrology believes that there is perfect correlation be-

tween the two and if we know the one the other time can be calculated. An eminent astrologer of Lakhimpur (Late Munshi Pratap Narain of village Devapur) wrote a book on Ishta Shodhan i.e. checking up and correcting of horoscopes. Among other things his process requires calculation of time of conception from the given time of birth and recalculation of the time of birth, from the time of conception. The book* deserves the attention of critical scholars of astrology. Here it is enough to note that astrology has a theory based on perfect correlation between times of fertilisation and of birth. Fertilisation is important to science as it fixes hereditary characters of the individual. It is at least possible that astrology either solely or partly seeks to read the heredity of a man through his time of birth which corresponds with time of fertilisation. But how can time have any effect on fertilisation at all ?

We know that the same parents produce children who are not identical in their traits. Traits which are considered hereditary are not identical in the case of children of the

*Waiting to be republished by the author's daughters' son Sri Bhoneshwari Dayal, Lecturer in Physics, Mohila Colls, Lucknow. Another unpublished book relates to forecast of birth time during pregnancy.

same parents. Why should this be so? To some extent Mendelism may explain such differences, but we are not sure that all the facts will be completely explained on that basis. Any way, the fact of differences is there and it is accepted that the explanation must lie in chromosome combination.

In fertilisation male sperm and female germ cells fuse into one. In the words Sri Harinarayana (M. N. Saha Popular Science Prize Article for 1956—57). Each such cell contains a nucleus. A nucleus contains what are called chromosomes, thread shaped body numbers which are responsible for perpetuating the characteristics of the animal or plant. Each such chromosome carries thousands of smaller entities called genes. The genes are strung on the thread like bands. The number of chromosomes in each nucleus is characteristic of each species. Man has 48 of them in each nucleus and each such chromosome carries at least 40000 genes possibly twice as many, and these genes are responsible for all that is inborn and inherited in us, whether we are tall or short

belong to blood group A or O, whether we have dark eyes or, blue ones and so on and so forth.

"These cells are able to perpetuate their characteristics because of one property. When a cell multiplies it does so by first forming two copies of itself. Each of this duplicate cell then divides giving rise to two cells which are exactly similar to the parent cells, and this process continues throughout life."

While heredity thus perpetuates itself there is also a possibility of change or mutation. "A gene may undergo a change and the new gene may not exactly be like the old one or the order of the arrangement of genes on the chromosomes may be slightly altered. It is these changes in chromosomes and genes that are called mutations. They may be brought about by a rare error in the process of duplication or by external influences like radiations.

Radiation may bring about mutation in two ways, by altering the nature of the gene or by inducing breaks in the chromosome threads."* A change thus made will perpetuate

* Science and Culture Vol. 23 No. 11 P. 580. May 1958.

itself. In the prize article mentioned above Sri Harinarayana explains how atomic radiation is full of risk to heredity as it can bring about harmful mutations.

Recent experimental explosions of atomic bombs have brought to the forefront the risk to the future of humanity by increase of radio-activity through these explosions. It is clear that such radio-activity has influence on chromosomes and genes. Heredity is not wholly insulated against external influence. In particular radio-activity in the atmosphere can have an effect on it, apart from the parents from whom it is derived.

In this context, let us think of the view of the scientists that atomic fission is always taking place in the stars (which are Suns themselves) and in the Sun. While the scenes of explosions are millions or trillions of miles away the activity is also infinitely greater than in our experiments. Is it not possible that light from the stars and the sun at the time of fertilisation (or even at birth) has some mysterious influence on our heredity-carrying cells—a factor we have yet to explore and render precise? If they have some such

influence then the time of birth and the map of the sky at the time may have some correlation with hereditary traits of the person concerned and therefore an index to the future life may be obtained. It is, here being put forward only as a tentative hypothesis for the experts to examine. The matter seems to deserve investigation. There are, however, certain doubts that suggest themselves when this hypothesis is put forward for acceptance.

(i) Heredity is not all that the astrologers predict. They predict events in personal and national life. In the case of many of their predictions there is no obvious connection with or reference to any hereditary trait.

(ii) The radio-activity caused by the stars and the sun is not enough explanation as astrologers give all the emphasis to planets, not to stars. The planets are not so hot as to be a constant source of atomic break up and radio-activity. Why explain planets by processes occurring in the stars?

We propose to examine these points before closing the discussion on this subject.

(To be concluded)

BOOK REVIEWS.

Read and Learn By Messrs C. S. Bhandari, J. W. Spencer and S. K. Ram (Orient Longmans Ltd. 17 Chittaranjan Avenue Calcutta).

The first book of the series has reached us for review. Some time back we reviewed the books entitled *Read and Tell Series*. The present series which will ultimately have three books is intended to help teachers to follow a structurally graded syllabus during the first three years of their English study. As each of these would contain some 400-450 words, it is hoped at the end of a three year course, a learner would have mastered the commonest tools of expression. The present book with its twenty lessons each followed by exercises on learning, on writing and on grammatical exercises will help a learner to master the tools within a minimum time. We hope the other books of the series will be as attractive as the pioneer.

Basic Activities for Non-Basic Schools (Government of India National Institute of Basic Education, 55 Friends Colony Delhi).

The small pamphlet of 22 pages will be useful in infusing some of the basic activities on Hygiene, Craft, Training in Citizenship, Social Service and Cultural Activities in such schools which have not yet been able to convert themselves into the Basic pattern. These useful activities can be grafted into their existing structures without affecting their present objectives and will in course of time so modify these schools that a transition into the Basic pattern becomes easy. As the pamphlet can only give brief indications, we expect a more elaborate treatise on this to follow.

—L. Mukherjee

Educational Essays : by Sri Shamsuddin, M.A., B.T., M.Ed., with a foreword by Rev. E. W. Menzel B.D., M.A. (Ed.) D. Litt. published by Kasimuddin & Sons, Publishers and Booksellers, Gole Bazar, Raipur (M. P.). Price Rs. 4 Pages 272.

Sri Shamsuddin has emerged as a writer of fresh eminence in our educational journals. He is a prolific writer of articles. This book publishes

in one volume 26 English articles, half of which also appear in Hindi as translations, thus making a total of 39 articles. The topics are of current interest. Students of education will find useful information compressed into small articles. The author has given special attention to examinations and school Records, on which several articles find place in the volume. It is an interesting experiment in this period of transition to present matter in both English and Hindi to facilitate comprehension. We should expect printing errors to be removed in the next edition. It is a well bound book. Type and get up are also good.

—Avadhesh Dayal.

पूर्वाग्रह के मूलाधार लेखक आर्नल्ड एम् रोज हिन्दीकार इन्द्र नारायण गुटू (यूनेस्को प्रकाशन) ओरिएण्ट लौंगमैन्स १९५७ पृष्ठ ४०

यूनेस्को के अंग्रेजी प्रकाशन का यह हिन्दी रूपान्तर आधुनिक विज्ञान में जातीय प्रश्न पर महत्वपूर्ण प्रकाश डालता है। किन कारणों से पूर्वाग्रह या पक्षपात का उदय होता है इसका विश्लेषण किया है। इन विचारों के प्रचलित होने से, जन साधारण तक

पहुँचने से, अन्तर्राष्ट्रीय सद्भावना के वातावरण के बनाने में सहायता होगी जो कि यूनेस्को का ध्येय है। विशेषज्ञों के विचार हिन्दी के माध्यम से भारत में फैलें यह बहुत हितकर है।

—अवधेश दयाल

मानव जातियों में ऊँच नीच के गलत विचार लेखक जुआन कोमस (यूनेस्को प्रकाशन की हिन्दी रूपान्तर) ओरिएण्ट लौंगमैन्स १९५७ पृष्ठ ६८

जातियों में ऊँच नीच की भावना घुसी है परन्तु विशेषज्ञों के लिये जातियों के निर्धारक लक्षण भी निश्चित करना कठिन है, जातियों का अद्भुत सम्मिश्रण हुआ है तथा विशुद्ध रक्त की खोज वृथा सिद्ध होती है। मिश्रण से उत्पन्न पीढ़ियाँ कम अच्छी नहीं होतीं तथा जातियों में कोई मौलिक जन्मजात उच्चता या नीचता नहीं है। उनका विकास भेद भिन्न-भिन्न परिस्थितियों का परिणाम है। इन बातों को विद्वान लेखक ने स्पष्ट किया है। मिथ्याभिमान व पक्षपात को हटाकर मानवमात्र की एकता की भावना लाने में ऐसे प्रकाशन बड़े काम के हैं। अतः इस हिन्दी रूपान्तर का स्वागत करते हुये हम हिन्दी भाषा भाषी लोगों को ऐसे प्रकाशनों से लाभ उठाने के लिये आमन्त्रित करते हैं।

—अवधेश दयाल

Board of High School and Intermediate Education, UTTAR PRADESH.

NOTIFICATION No. B/554 dated Allahabad May 20, 1958.

It is hereby notified for general information that the following books have been removed from the Prospectus of the Board's Examinations of the years noted against each :—

1. *A Modern Text Book of Physics* ... By M. L. Gupto (Lakshmi Narain Agarwal, Agra) { From 1959
2. *High School Ank Ganit* By R. N. Bhargava, G. L. Nilgoskar and C. K. Gupta (Upper India Publishing House, Lucknow). { From 1960

(B. SWARUP)
Additional Secretary,
Board of High School and Intermediate
Education, Uttar Pradesh,
Allahabad.

AN OPPORTUNITY

Teachers and U. P. S. T. A. units, of schools and colleges, which are subscribing one copy of Education at full rates i.e. Rs. 10 p. a., are allowed henceforth to subscribe *additional* copies of Education for themselves at half rates i. e. Rs. 5 per annum.

—*Managing Editor.*

WCOTP African Consultative Committee

By Courtesy Echo-Official Journal of World Confederation of Organizations of the Teaching Profession.

At its 1957 meeting in Frankfurt, Germany, WCOTP set up a Consultative Committee on Education in Africa (WCEA) consisting of the African national teachers organizations which are members of WCOTP. WCOTP is also represented on this Committee by an expert consultant on education in Africa. This Committee was set up to assist WCOTP's African members in their organizational and related problems. The role of WCEA is to suggest how WCOTP can aid African schools and teachers and also to serve as the focal point of WCOTP operations in Africa. As new teachers associations from Africa come into the Confederation, provision has been made for their representation on WCEA.

The Committee held its first meeting, March 26th and 27th, in the Commonwealth Hall of the University of Ghana at Accra. A second meeting was held in Colombo during WCOTP's Afro-Asian Conference at the end of April. In the work of this

Committee lies WCOTP's hope for an expanded program of education in Africa.

Delegates and observers attending the meeting were :

Mr. F. L. Bartels, WCEA Secretary, and Headmaster Mfantispim School, Ghana.

Mrs. Ora M. Horton, National Teachers Association of Liberia.

Mr. Victor Fynn, Ghana Union of Teachers.

Mr. E. E. Esua, Nigeria Union of Teachers.

Canon S. I. Kale, St. Andrews College, Nigeria.

Mr. Albert Hammond, Ghana Union of Teachers.

Mr. Clement O. C. Amate, Graduate Teachers Association, Ghana.

Mrs. Sheila M. Haggis, Ghana Association of Science Teachers Representative, Amalgamated Teachers Organizations, Sierra Leone.

Study of Rabindranath Tagore in the USSR

(Contributed on the occasion of poet's death Anniversary, Aug. 6.)

The name of Rabindranath Tagore is well-known in almost every Soviet home. His work translated into several languages of the USSR have been published in editions of millions.

A. Gnatyuk-Danilchuk, one of the scholars engaged in the study of Rabindranath Tagore's works said in an interview :

Tagore was first translated in Russia in 1913, he said, almost at the same time as in Britain. It was in that year that the collections of his poems, 'Gintanjali' and 'The Crescent Moon', his philosophical work, 'Sadhana', the story "Vicharak" and some other works were translated. The first collection of his short stories in Russian was published in 1915, the same year when publication was taken in hand of his complete works in ten volumes, only 8 of which were actually printed.

It was chiefly Sanskrit among the Indian languages that was studied in Russia before the revolution and this made the translation of Tagore's

works, written in Bengali, exceptionally difficult. The study of the modern Indian languages, including Bengali, was begun only in Soviet times, and, consequently only then, it became possible to translate Tagore's works directly from Bengali into Russian. Long and painstaking work yielded translations, which were closer to the original.

A great contribution to the study of Tagore's works in the USSR was made by the Soviet scholar M. Tubyansky, who not only translated his novels, narratives and stories, including 'the Wrack,' 'Reminiscences' and others, but wrote introductions to them which were works of great research importance.

The Soviet people displayed an exceptional interest in Indian literature and the work of Rabindranath Tagore, after India had gained her independence. The books of Tagore are now being published in editions of 300,000 in the Soviet Union.

The State Publishing House recently completed the publication

of an eight-volume collection of Rabindranath Tagore's works. A fourteen-volume collection of his works, moreover, is to be published by 1961 to mark his birth centenary.

The works of Tagore are carefully studied at the higher Soviet schools, at the literary faculties of the universities and institutes. The research conducted at the university of Leningrad, particularly by V. Novikova, the head of the Indian languages faculty, and her group of young translators, I. Tovstikh, E. Smirnova, T. S. Svetlovidova and others are of no little importance for the study of the works of Tagore in the USSR.

The work done in this field by the Indian languages section of the Institute of Oriental Studies of the USSR Academy of Sciences cannot be overlooked. The work of this section is directed by the well-known Soviet indologist E. Chelyshev. An active part in the publication of the collected works of Tagore was also taken by the Moscow Bengali language translators, E. Alexeyeva, B. Karpushkin, A. Gorbovsky, S. Tsyryn and particularly M. Kafitina who was the first to translate "The Letters from Russia" from Bengali, a work for which she also wrote the introduction.

Asked to say something about his own researches on Tagore, Danilchuk remarked :

I have been interested in the books of Rabindranath Tagore since I was a school boy. As a student of the Moscow Institute of Oriental Studies, in 1947, I began to translate some of his works, which had not yet been translated into English. My first translation, a part of the collection, "Letters from Russia", was published in the students' magazine 'Eastern Almanac' in 1948.

It was then, that I began a more serious study of the works of Tagore, though I did not engage in the research of his writings until the beginning of 1950, when I began to teach the Bengali language at the Moscow Institute of Oriental Studies. The collection of Tagore's stories, published in 1955, carried an introduction, written by me. Most of the stories included in that collection were translated by me. I also wrote the introductory essay for the entire edition and the foreword of the novel, "Gora", published in the second volume. I was the chief translator of the fourth and fifth volumes of this edition.

PLEA TO INTRODUCE BASIC EDUCATION IN URBAN AREAS

Just now, I am finishing my work on a book about the great Tagore. This book, I might say, took many years of hard work, and is intended to present Rabindranath Tagore's life and work in chronological order to tell of his most important writings, his views and the University and school he founded at Santiniketan.

My trip to India, last year, was very useful for this work. I have pleasant recollections of the time I spent in India. The hearty hospitality and attention, accorded to me by the Indian people, shall remain fresh in my memory to the end of my days. I am very much obliged to my Indian friends, the staff of the Indian litera-

ture exhibition in Delhi, organized by the Sahitya Akademy of India, and many others for the help, they rendered me, in collecting material on Rabindranath Tagore.

After finishing this book, I would like to publish a collection of translations of about thirty modern Bengali authors and write the introductory essay for this collection.

It is the aim of my life to study Bengali culture and literature and acquaint the Soviet reader with them as widely as I can, concluded Danilchuk.

(USSR Information Dept.)

Plea to Introduce Basic Education in Urban Areas

DR. K. L. SHRIMALI'S

ADDRESS TO THE ADVISORY-COMMITTEE-MEETING.

Addressing a meeting of the Advisory Committee of the National Institute of Basic Education (at New Delhi on July 23, 1958). Dr. K. L. Shrimali, Union Minister of Education, said at the present stage of

development of Basic education in the country, more attention should be paid to the constructive aspect of the problem rather than to the purely theoretical research work.

The research, he said, should naturally follow after the system of Basic education had developed to some extent on a national scale. The National Institute of Basic Education should also try to devise ways and means of promoting Basic education in the country. It should direct its researches to the solution of practical difficulties in the way of spreading Basic education.

In this connection, Dr. Shrimali suggested that the Institute should prepare a comprehensive scheme for Delhi to improve Basic schools, both in the rural and urban areas. The experiment in Delhi, he expressed the hope, could later, provide a model for the rest of the country to follow. In this task, he said, the Institute was in a fortunate position to secure co-operation of various other agencies, viz., Directorate of Education, Delhi Municipal Corporation, N.D.M.C. and the Ministry of Education. These various agencies, he added, should make a concerted effort and pool their resources for

the improvement of Basic education, in the Union Territory of Delhi.

For this purpose, he also suggested to select a compact area around Delhi, for experimental purposes.

He urged the Institute to intensify its action programme for the improvement of the Government Senior Basic School at Ghittorni, situated in a rural area, about 14 miles from Delhi. The project, undertaken at the school, he said, was expected to serve, ultimately, as a laboratory for the improvement of other schools, in the rural areas of Delhi.

Dr. Shrimali also suggested that the Institute should make a detailed and systematic study whether there was any wasteful expenditure in Basic education, which could be avoided, particularly at a time, when the country had limited resources for expansion of education. The minister expressed satisfaction with some of the programmes, carried out by the Institute.

आचार्य विनोबा का नैतिक उपदेश

[ता० २८ जून '५८ को बकरीद के निमित्त कैज (मराठवाड़ा) गाँव के मुसलमान भाई नजदीक की दरगाह में नमाज के लिये इकट्ठा हुये थे। उन्होंने विनोबा जी से प्रार्थना की कि वे नमाज में शरीक रहें और नमाज के बाद चन्द शब्द उनसे कहें। आरम्भ में कुरान की आयतें गाकर श्री विनोबा जी ने निम्न भाषण किया]—

मुझे बड़ी खुशी होती है कि आज बकरीद के दिन मैं आप लोगों के बीच आया हूँ। हिन्दुस्तान एक ऐसा मुल्क है, जिसने दुनियाँ की बहुत सी कौमों को अपने में स्थान दिया है। यह ऐसा देश है कि जिसने कभी भी दुनियाँ के दूसरे देशों पर आक्रमण नहीं किया। बल्कि जितनी कौमें यहाँ आयीं, उन सबका स्वागत किया। यहाँ दूसरे मुल्कों से पारसी आये, यहूदी आये, ईसाई आये, शक आये और भी लोग आये। इसीलिये तो रवीन्द्र नाथ ठाकुर ने गाया कि यह एक मानव-समुद्र है। जैसे समुद्र में सब पानी इकट्ठा हो जाता है, वैसे यहाँ दुनियाँ भर के इन्सान इकट्ठा हो गये हैं। यह काम बिना मुहब्बत के नहीं हो सकता। हिन्दुस्तान में इस प्रकार की मुहब्बत है कि यहाँ आने पर सबको महसूस होता है, मानों यह अपना घर है। यह ठीक है कि कई कौमें इकट्ठी हो जाती हैं, तो कभी-कभी आपस में टकराती भी हैं, कुछ कश-म-कश भी चलती है लेकिन वह सिर्फ चन्द दिनों के लिये ही चलती है। बाकी रहता है खालिस प्रेम, जिसके आधार पर हिन्दुस्तान देश तरक्की करता आया। यहाँ पर एक मिली जुली सभ्यता कायम हुई, जिसमें सब धर्मों के अच्छे विचारों को जड़ कर लिया गया।

भारत की विशेषता :—भारत की यह खूबी है कि जो भी विचार कहीं से भी आता है, वह उसे ठीक से पहचानकर उसे अपना रूप दे देता है। हिन्दुस्तान में जो ईसाई धर्म आया, उसका भी यहाँ एक रूप है। मुझे आज तक कई ईसाई मिले हैं, जिन्होंने कहा कि ईसा ने जो प्रेम धर्म सिखाया, वह इस भूमि के बिल्कुल लायक था। इसीलिये ईसाई धर्म यूरोप में पहुँचा, पर उसके भी पहले वह हिन्दुस्तान में पहुँचा। बहुतों को यह बात मालूम नहीं है कि ईसाई धर्म यहाँ पर ईसा की पहली सदी में आया, जबकि यूरोप में वह उसके बाद पहुँचा। इसका एक शिष्य सेण्ट टामस मलाबार में पहुँचा और वहीं वह रहा। इस बात को अब करीब १६०० साल हो रहे हैं, तब से धीरे धीरे यहाँ पर ईसाई धर्म फैला, लेकिन यहाँ के ईसाई लोग कहते हैं कि भारत की जमीन ईसा मसीह की तालीम के लिये बहुत अच्छी है; क्योंकि यहाँ पहले से खयालों की कुछ ऐसी आबोहवा थी, जिससे यहाँ के लोग सब अच्छी चीजों को ग्रहण करने के लिये तैयार थे। यहाँ पर, वेदों से लेकर बहुत पुराने जमाने से, लोग धर्म का विचार करते आये हैं। इसे हम “ब्रह्म विद्या” कहते हैं, वेदान्त का विचार कहते हैं। इस प्रकार के विचार करने वालों के लिये, प्रेम का

मजहब ग्रहण करने में, कोई मुश्किल नहीं थी। बल्कि उसे वे अपना ही धर्म समझते हैं। हमने जिस प्रेम से गीता पढ़ी है, उसी प्रेम से बाइबिल पढ़ी है। ठीक यही बात इस्लाम की है। १२०० साल से ज्यादा हुआ, जब इस्लाम यहाँ आया। उसके पैदा होने के चन्द ही दिनों बाद ताजीरों के जरिये खबरें हिन्दुस्तान में पहुँची थीं और मुसलिम फकीर हिन्दुस्तान में आये थे।

एक इश्वर के अनेक रूप :—वे गाँव गाँव घूम कर एक ही अल्लाह की इबादत करने का पैगाम लोगों को देते थे। यों ऊपर-ऊपर से देखने वालों को यह दीखता है कि हिन्दुस्तान में अनेक देवता हैं, पर यह बात सही नहीं है। मुहम्मद पैगम्बर के जमाने में अरब में जो अनेक देवता थे, वे दूसरे प्रकार के थे। हिन्दुस्तान में देवताओं के नाम अनेक हैं, पर वे एक ही परमेश्वर के नाम समझे जाते हैं। जैसे कोई विष्णु भगवान् की भक्ति करता है, तो कोई शिव भगवान् की। नाम और भक्ति के प्रकार अलग अलग हैं, परन्तु वे दोनों भक्त इस बात को बखूबी समझते हैं कि परमेश्वर एक ही है। फिर चाहे कोई कृष्ण कहे, चाहे विष्णु कहे, चाहे शिव कहे। वेद में भी लिखा है : एकं सद् विप्राः बहुधा वदन्ति।” परमेश्वर एक ही है, जो कि सत्त्व रूप है। इबादत करने वाले अपनी अपनी रुचि के मुताबिक नाम देते हैं। यहाँ यह दिखेगा कि अनेक देवताओं की भक्ति चलती है, परन्तु वे एक ही परमेश्वर की अनेक शक्तियाँ हैं। इस लिये हिन्दुस्तान के लोगों को एक परमेश्वर मानने में कोई तकलीफ नहीं थी।

मांसाहार छोड़ दें :—एक बात और। मैनात में

मुसलमानों के बीच काम करते हुए और अलीगढ़ यूनिवर्सिटी में बोलते हुए भी मैंने कहा था कि जैसे सारे इन्सान एक दूसरे पर प्यार रखते हैं, वैसा ही प्यार हम जानवरों के लिये रखें और हो सके, तो हम किसी जानवर को कत्ल करके खाँय नहीं और मांसाहार छोड़ें। हिन्दुस्तान में यह एक बहुत बड़ी बात चली। यह बात बहुत कुछ अमल में आ गई हो, ऐसी बात नहीं, फिर भी हम कोशिश करते हैं। मेरा मानना है कि हिन्दुस्तान की यह चीज सारी दुनिया को कबूल करनी पड़ेगी। इंग्लैंड, अमेरिका में कोशिश हो रही है और वहाँ शाकाहारियों की तादाद बढ़ रही है। मैं मानता हूँ कि एक समय आयेगा, जब कि इन्सान दूसरे प्राणियों का गोश्त खा करके जीना पसंद नहीं करेगा। वह शाक और धान्य पर सन्तुष्ट रहना ही अपनी शोभा मानेगा। यह आगे की बात है, लेकिन यह बात मैंने आपके सामने इसलिये रखी कि हिन्दुस्तान की सभ्यता में यह चीज है कि दूसरे प्राणियों का गोश्त खा करके जीना इन्सान के लिये शोभा नहीं देता है।

परमेश्वर एक है, ऐसा समझते हुये भी परमेश्वर के अनेक नाम हो सकते हैं। इबादत के तरीके अनेक हो सकते हैं, लेकिन दूसरे तरीकों को गलत न समझें। उन्हें अच्छा ही समझें, जिसको जो सिखाया, वह उसे करे। ये दो चीजें हिन्दुस्तान की सभ्यता में पड़ी हैं। मैं मानता हूँ कि इनके कारण ही हिन्दुस्तान में दुनियाँ के कुल मजहबों का अच्छी तरह स्वागत होता है और इसीसे वे सब अच्छी तरह फलेंगे, फूलेंगे और सब एक साथ रह सकेंगे।

जो 'अल्लाह' वही 'रहमान' :—कुरान में एक जगह चर्चा आई है कि मुहम्मद पैगम्बर ने बताया कि जो 'अल्लाह' है, वही रहमान है और जो 'रहमान' है वही अल्लाह है। अल्लाह और रहमान ये दोनों एक ही परमेश्वर के दो अलग-अलग नाम हैं। रहमान याने महरबान, रहम रखने वाला। मुसलमानों में खुदा के ९९ नाम याद करते हैं, हिन्दु धर्म में भगवान के हजार नाम कहते हैं। विष्णु सहस्र नाम नाम का एक ग्रन्थ है। भगवान के ९९—१००—१००० तो क्या अनन्त नाम हो सकते हैं। रामानुज ने तो यहाँ तक कह दिया कि भाषा में जितने लफ्ज़ हैं, यह सब के सब भगवान के नाम हैं। ये सारी भगवान की अलग-अलग ताकतें हैं। हम जिस किसी ताकत की इबादत करना चाहें वह करें और दूसरी ताकतों को ताकत के तौर पर पहचानें, उनकी शरण में न जायें, सिर्फ परमेश्वर की शरण जायें।

कुरान में एक बहुत सुन्दर वाक्य है—ला तस्जुदु लिशु शम्सि व ला लिल् कमरि, वस्जुदु लिल् लाहिल् लजी खलकहुन्न, इन् कुन् तुम् ईयाहु तअबुदून—अगर तुम भगवान की इबादत करना चाहते हो, तो सूरज-चाँद की इबादत मत करो, बल्कि उसकी करो जिसने सूरज-चाँद को पैदा किया। चन्द्र, सूर्य, तारे इन सबके हृदय के अन्दर एक परमात्मा छिपे हुये हैं। ये तो परमेश्वर के अंशमात्र हैं, पूरा परमेश्वर स्वतन्त्र है। सूर्य नारायण उदय होते हैं। हम नम्र हो करके ध्यान करें। सूर्य नारायण के अन्दर जो चीज पड़ी है सो हममें है और वही परमेश्वर है, ऐसा खयाल करें।

इसलिये सूर्य की भक्ति परमेश्वर का रूप समझकर कोई करता है, तो उसमें कोई दोष नहीं है। एक ही मनुष्य के अनेक नाम हो सकते हैं, अनेक नातों से उसकी इज्जत करते हैं। परमेश्वर अनेक नातों से हमारे सामने आकर खड़ा है, इस दृष्टि से हम कुल कुदरत की ओर देखें। ये बालक, बहनें, पुरुष, जानवर, कुदरत ईश्वर के रूप हैं, ऐसा समझकर सब पर समान प्यार करें, तो वही सच्ची इबादत, सच्ची भक्ति होगी।

सच्चा मुसलमान कौन ? :—इस्लाम का वर्णन है कि मुसलमान तो वह है, जो ईमान रखता है और नेकनाम रखता है।—अल्ललजीन आमनू व अभिलुस् स्वालिहाति। एक दूसरे को उत्तेजन देते हैं, मदद करते हैं, एक दूसरे पर रहम करते हैं, सब्र करते हैं। हक, सब्र, रहम, सत्व, प्रेम और शान्ति। यह है इस्लाम का पैगाम। ईमान रखना, नेक नाम करना। इसके साथ-साथ सत्य, प्रेम और करुणा को इस्लाम में बार-बार दुहराया है। हिन्दू धर्म का भी वही सार है, ईसा ने, बुद्ध भगवान ने भी वही चीज कही है। इसलिये इस मामले में भगड़े का कोई सवाल ही नहीं है। एक ही परमेश्वर के अनेक गुण हैं। सब्र अपने-अपने ढंग से इबादत करते हैं, मेरे मन में एक बात बहुत दिनों से आ रही है कि सबके लिये एक तरीका होना चाहिये।

सर्वश्रेष्ठ प्रार्थना : मौन :—पहले तो हमको गांधी जी ने सिखाया था कि सामूहिक प्रार्थना में हिन्दू, इस्लाम, इसाई, बौद्ध आदि सभी धर्मों में से बोला जाय, वह चलता था। लेकिन सोचते-सोचते

मेरे मन में आया कि इस तरह खिचड़ी पकाने से काम नहीं होगा। सबसे बढ़िया यही बात होनी चाहिए, जिसमें सब लोग शान्ति से डूब जा सकें। यह बिना किसी शब्द से, खामोशी से, मौन प्रार्थना से हो सकता है। यह बात दो-दो साल पहले मेरे मन में आई। शाम की समा के अन्त में हम सब लोगों को पाँच मिनट का मौन, खामोशी रखने के लिये कहते हैं और मौन में जिसको परमेश्वर का जो नाम जवान पर बैठा हो, उसका नाम लेने के लिये कहते हैं, और सत्य, प्रेम, करुणा आदि परमात्मा के सद्गुणों का चिंतन, मनन करने के लिये कहते हैं। यही सबसे बेहतर प्रार्थना है। इसमें सभी लोग शामिल हो सकते हैं—यह चीज परमेश्वर के पास सीधी पहुँच जाती है। यह भी हमें अनुभव हुआ इसलिए सबके वास्ते समान तौर पर मौन ही इवाद्दत का सर्वश्रेष्ठ तरीका हो सकता है। फिर भी अपने अपने स्थान में अलग-अलग श्लोक नाम लिए जाते हैं, तो वह अच्छा है। इससे संगीत बनता है। जैसे संगीत में सा...रे...ग...म...होता है, वैसे इवाद्दत के भी अलग अलग तरीके हो सकते हैं।

मनुष्य मात्र एक है :—साक्षात् परमेश्वर का दर्शन जिसको 'तरीकतु मज्हारिफतु' खुद को पहचानना कहते हैं, यह चीज सब धर्मों को मान्य है। मैं यही चीज सारे भारत में चलाना चाहता हूँ। मैं अपने प्रार्थना प्रवचन में यही समझाता रहता हूँ कि इन्सान सारे एक हैं, परमेश्वर भी एक है, इसलिए भेद नहीं करना चाहिये। मुहब्बत से रहना चाहिये, अल्लाह ने जो रिज़क रोजी दी है, उसका एक हिस्सा

अपने माई के लिये देना चाहिये।

आप जानते हैं कि कुरान में यह बार बार कहा गया है कि खुदा ने जो रोजी दे रखी है, उस रोजी में से लोगों के वास्ते देना है। इसी को मैंने भूदान-ग्रामदान का नाम दिया है। सात साल से यही चल रहा है—भगवान के नाम से मौन प्रार्थना और रोजी में से सबको देने की बात। मैं आशा करता हूँ कि यहाँ भी यह बात चलेगी, यहाँ के लोग घुल मिल कर अल्लाह का नाम दिलसे लेते रहेंगे, जीवन में एक दूसरे पर प्यार करेंगे।

कुरान का अध्ययन :—मुझे बड़ी खुशी हुई कि आपके सामने बीलने का मुझे मौका दिया गया। मैंने हर जगह हमेशा मुसलमानों का बड़ा प्रेम पाया। वैसे तो मैंने उनका कुछ खास काम तो नहीं किया, सिवा इसके कि सब पर समान प्यार रखना और जितने आदर के साथ मैंने हिन्दू धर्म के ग्रन्थों का अध्ययन किया, उतने ही आदर के साथ मैंने दूसरे धर्मों के ग्रन्थ का, जिसमें कुरान आ जाता है—मैंने अध्ययन किया। अरबी भाषा भी सीख ली और सात दफा कुरान पढ़ ली, उसका काफी अच्छा अध्ययन कर लिया। यद्यपि मैं यह दावा नहीं कर सकता हूँ कि मैं उसका 'हाफिज़' या 'आलिम' बन गया हूँ, तथापि मैंने हिन्दू धर्म के गहरे अध्ययन की जितनी कोशिश की है, उतनी ही इसकी भी की है। इसके कारण मुसलमान लोग मुझ पर बहुत प्यार वरतते हैं, इस लिए मैं उनका अत्यन्त अहसान मंद हूँ। सबको भगवान् सद्बुद्धि दें।

(भूदान यज्ञ से साभार)

शिक्षा और लक्ष्य

(अवधेश दयाल)

[गतांक से आगे]

आत्म सम्मान व निर्भीकता—

दुरे काम को अपने योग्य न समझना, भले काम को करके गौरव का अनुभव करना, कुल, समाज, देश व धर्म की निर्मल परम्पराओं का पालन करने में ही प्रसन्न होना, यही सच्चा आत्म-सम्मान है। सत्कर्म को करने में भयभीत न होना ही सच्ची निर्भीकता है, न कि गुरुजनों से अकड़ जाना या ढीठतापूर्वक बुरा काम कर डालना व निर्लज्ज रहना। नैतिक शिक्षा का लक्ष्य है झूठी शान व गुंडा आदर्श के स्थान पर निर्भीक सज्जन के जीवन के आदर्श को स्थापित करना।

इन मूल्यों को बताना, इनका महत्व समझाना, विभिन्न धर्मों की शिक्षाओं से इन्हें पुष्ट करना तथा उनके अनुकूल आचरण कराके उन्हें बालकों के जीवन का अंग बनाना शिक्षा का नैतिक लक्ष्य होना चाहिये। इसके लिये घर, विद्यालय, समाज व राज्य का सहयोग चाहिये क्योंकि जीवन के विभिन्न क्षेत्रों में विभिन्न मूल्य प्रतिष्ठित नहीं किये जा सकते।

इसी तरह कुछ बौद्धिक गुणों का विकास भी शिक्षा के लक्ष्य के भीतर आना चाहिये।

ज्ञान की रुचि—

शिक्षा का एक निर्मल प्रभाव यह होना चाहिये कि ज्ञान प्राप्ति का चाव बढ़े। वर्षों पढ़ने के बाद भी

यदि हमने विद्या को नीरस पाया तो हमारी शिक्षा बहुत कुछ व्यर्थ हुई। जिन बातों को हम पढ़ते हैं वे उसी रूप में शायद भावी जीवन के काम न आयें अथवा बहुत कम अवसरों पर उनकी आवश्यकता हो। परन्तु ज्ञान प्राप्ति के साधन हमें मिल जाने चाहिये और फिर इन साधनों से समय, रुचि और आवश्यकतानुसार जीवन भर नया नया ज्ञान प्राप्त करते रहने का उत्साह होना चाहिये। पढ़ते पढ़ते ऊब जाना और पढ़ाई छूटने के दिन की बाट देखना अपनी शिक्षा के विफल होने का प्रमाण देना है। एक महान लेखक ने स्वतः प्राप्त शिक्षा को दूसरों से मिली हुई शिक्षा से हर एक के लिये अधिक महत्वपूर्ण बताया है। कोई भी कोर्स इतना पूर्ण नहीं हो सकता कि जीवन की सभी आवश्यक बातें उसमें आ जायँ। बदलते हुये संसार में सम्यक् ज्ञान को बनाये रखने के लिये भी सतत अध्ययन की आवश्यकता है। बिना इसके प्राप्त ज्ञान अपूर्ण, अशुद्ध व निस्तेज होता जायगा। अतः ज्ञान में रुचि उत्पन्न करना शिक्षा के लिये आवश्यक है। अन्वेषण की योग्यता व रुचि विद्यार्थियों में जागृत होनी चाहिये।

विचार करने की योग्यता—

मनन करके, सन्तुलन करके उचित अनुचित, सत्य असत्य, नित्य अनित्य, हित अनहित की परीक्षा

कर सकना, जीवन का निरीक्षण करके मनुष्यों व परिस्थितियों का विश्लेषण व मूल्यांकन करना, भावी जीवन में आवश्यक होगा। बिना इसके, प्रगतिशील जीवन सम्भव नहीं। अतः विवेक, निष्पक्ष विचार, सन्तुलित समालोचना आदि की शक्ति विद्यार्थियों में बढ़नी चाहिए। दूसरों के विचारों को रटकर या नकल करके ऊँची से ऊँची कक्षाओं तक काम चलाने से यह विवेक उत्पन्न नहीं होता। हमारे अधिकांश विद्यार्थियों में ऐसा विवेक किसी अंश तक जागृत हो सकता है, परन्तु इस प्रकार का विवेक, परीक्षाओं में अच्छी तरह पास हो जाने के लिये आवश्यक नहीं है। अतः उसकी उपेक्षा हो रही है। बिना विवेक के उत्पन्न हुए, विद्या शीघ्र नष्ट होती है। खेद है कि अङ्गार्थियों की संख्या बढ़ रही है, सच्चे विद्यार्थियों की संख्या बहुत घट रही है। परीक्षा का अति महत्व, इसका एक प्रमुख कारण है।

दृष्टिकोण की निष्पक्षता व विशालता—

विद्यार्थी, पुस्तकों से, माता पिता गुरुजनों से तथा वातावरण से अनेक प्रकार के संस्कार व विचार लेता रहता है। उसके विश्वास बनते रहते हैं। कोर्स की किताबें महत्वपूर्ण हैं परन्तु, समाज की प्रचलित मान्यतायें, इनसे भी प्रबल हो सकती हैं। प्रचलित रूढ़ियों को हम बिना विश्लेषण के मान लिया करते हैं चाहे वे अपनी उपयोगिता खो ही क्यों न चुकी हों। शिक्षा का वास्तविक फल यह होना चाहिये कि हममें, हंस के समान, नीर क्षीर विवेक हो। हम प्रचलित अप्रचलित, पुराने नये सभी प्रकार के

विचारों की तत्त्वतः तथा उपयोगिता के आधार पर ठीक जाँच कर सकें और जिन्हें हम व्यक्ति व समाज के अभ्युदय व निःश्रेयस के लिए सम्यक् व समुचित समझें उन्हें निर्भीक होकर निष्ठा पूर्वक ग्रहण कर सकें। शिक्षा से हमें दूसरों के विचार व संस्कार, उनके दुःख दर्द व उनकी समस्याएँ, मान्यताएँ व भावनाएँ—इन सबको, सहानुभूतिपूर्वक, समझने के योग्य बनना चाहिये। अपने विचार संस्कार आदि के विषय में अन्य विभिन्न पुरुषों के क्या भाव हैं, यह भी हमारे जानने लायक है। अपने विश्वासों के विरुद्ध क्या तर्क हो सकते हैं, यह हमें जानना चाहिये। अध्ययन, कथोपकथन आदि से घबराने की आवश्यकता न रहे। अध्ययन का यह फल होना चाहिये कि खुले दिल से पढ़ने व बात करने में हमें यह डर न लगे कि हम भ्रमित हो जायेंगे और हमारे बहुमूल्य विश्वासों का मनोहर महल ढह जायगा। हम सत्य को ग्रहण करने व असत्य को छोड़ने के लिये सदा तय्यार रहें। अपने प्रिय विश्वासों को भी हम समझ बूझ कर रक्खें व बरतें, अन्धों की तरह उनसे केवल चिपटे न रहे। अपने विचारों की त्रुटि सुधार के लिये हम सदा सजग रहें और सभी ओर से सत्य का स्वागत करें; विपक्षी विचारों में से भी हम सत्य व हितकारी अंश लेने के लिए, सदा उद्यत रहें। यही दृष्टिकोण की उदारता या विशालता है। इसे साधारण जन समाज में लाना शिक्षा का लक्ष्य होना चाहिये। इसके बिना नागरिक उत्तम व्यवहार व सहयोग नहीं कर सकते न प्रजातन्त्र ही बढ़ हो सकता है। उदार व निष्पक्ष चरित्र के बिना

सहयोगी समाज व कल्याण राज्य बन नहीं सकता। इसके बिना मानव का भस्तिष्क जाति, सम्प्रदाय, प्रदेश, भाषा, दल आदि संकीर्ण क्षेत्रों की सीमाओं का उल्लङ्घन करके राष्ट्र या जगत की सच्ची सेवा नहीं कर सकता न अपने को इन बन्धनों से मुक्त कर सकता है।

अन्त में हम यह निवेदन भी करना चाहते हैं कि शिक्षा को चाहिये कि वह हर एक व्यक्ति को एक जीवन दर्शन बनाने में सहायता दे। मानव जीवन की इति-श्री केवल रोटी, कपड़ा व मकान में नहीं है। मानव की अन्तरात्मा, विशेषतः सभ्य व प्रबुद्ध मानव की भावना केवल भौतिक सुखों से तृप्त नहीं होती। उसे एक आदर्श चाहिये जिसके लिये वह जी सके व मर सके। वह आदर्श एक, दूरस्थ स्वर्ग की तरह इसे आकर्षित करता रहे व प्रगति की प्रेरणा देता रहे। यह आवश्यक नहीं है कि मनुष्य सदा अपने आदर्श के लिये मर ही मिटे। परन्तु उसे एक आदर्श चाहिये जो उसे प्रेरणा देता रहे। यह काल्पनिक न हो। अनुभव के आधार पर सम्भव दीखता हो। ऐसे आदर्श से प्रेम करके ही मनुष्य अपने को सुधारता जाता है। जहाँ कोई आदर्श नहीं होता जिसके लिये हम त्याग कर सकें वहीं स्वार्थ का संघर्ष प्रारम्भ हो जाता है।

राष्ट्र के आचरण को उठाने के लिये आदर्श चाहिये और उसके लिये त्याग करना चाहिये। व्यक्तियों के भिन्न-भिन्न किन्तु अविरोधी आदर्श हो सकते हैं, ये सब व्यक्ति को प्रलोभनों से बचकर

सच्ची सेवा करने में सहायक होंगे। अपना जीवन-दर्शन ही एक सच्चे व अच्छे आदर्श के दर्शन करा सकता है। जिस जीवन में प्रवेश करने के लिये हम शिक्षा ग्रहण करते हैं उसका स्वरूप ठीक ठीक समझना ही जीवनदर्शन है और वही हमें अच्छा आदर्श दे सकेगा। शिक्षा, विश्वासों को निर्धारित व नियमित न करे परन्तु वह नैतिक मूल्यों की ओर से उदासीन भी नहीं रह सकती। नीति, तत्वज्ञान पर ही आश्रित है, अतः शिक्षा भी जीवन दर्शन या तत्वज्ञान प्राप्त कराने में सहायक हो तथा तदनुकूल नैतिक मूल्यों के स्थापन में वह सहायक हो।

हमारी प्रचलित शिक्षा में, परीक्षा का स्थान इतना उच्च हो गया है, परीक्षा इस प्रकार ली जाती है और न केवल विद्यार्थियों के जीवन में, बल्कि अध्यापकों व संस्थाओं के जीवन में भी, उसका इतना महत्व है कि कुछ याद करके अमुक प्रकार से लिखने की शक्ति का ही अति महत्व हो गया है। शिक्षा का सर्वांगीण लक्ष्य कभी लिखित परीक्षा मात्र से पूरा नहीं हो सकता। हम रटे हुए आँकड़ों या पाठों की परीक्षा ले सकते हैं परन्तु चारित्रिक व नैतिक गुण, लिखित परीक्षा से नहीं आँके जा सकते। आज तो परीक्षा अभीष्ट बौद्धिक गुणों को भी स्थापित नहीं कर पाती। रटने का गुण भी कुछ हद तक नकल करने की योग्यता के लिये स्थान खाली कर रहा है।

शिक्षा-शास्त्रियों तथा सरकारी-अधिकारियों का पुनीत कर्तव्य है कि वे परस्पर सहयोग करके भारत में शिक्षा को सर्वतोमुखी विकास का साधन बनाएँ,

जिससे नागरिकों के जीवन का समुचित विकास हो तथा समाज व राष्ट्र की उन्नति की दृढ़ नींव रखी जा सके। यदि हमारे कर्णधार शिक्षा की उपेक्षा करते रहे और भावी नागरिकों का विकास अनुचित रूपसे होता रहा तो वही नागरिक अपने पक्षपात व अपनी अयोग्यता से कर्णधारों के गुणों को भी दोषरूप में देख सकते हैं। प्रजातन्त्र का सफल या विफल होना प्रजा की योग्यता पर है अतः अन्य सभी शासन प्रणालियों से अधिक प्रजातन्त्र में नागरिक का महत्व है। अतः नागरिक निर्माण की शालाओं की चिन्ता आवश्यक है। ऐतिहासिक प्रवाह-प्रतिष्ठित शिक्षा पद्धति पर बालकों को छोड़ देने

से काम नहीं चलेगा। स्वतंत्रता का झंडा ऊँचा होते ही हमारा काम था कि शिक्षा को ठीक करते परन्तु आज तक हमारे देश में शिक्षा में आमूलचूल परिवर्तन करने का साहस नहीं दिखाया गया।

स्वतंत्रता दिवस की प्रतिज्ञा में यह शिकायत भी की जाती थी कि हमें विदेशी राज्य ने अपनी संस्कृति की जड़ों से अलग कर दिया है। स्वराज्य पाने पर क्या हमने अपनी शिक्षा में अपनी संस्कृति से मेल बैठाने की चेष्टा की? आज की परिस्थिति, देश के लिए एक चुनौती हैं कि शिक्षा का लक्ष्य निर्धारित किया जाय और तदनुकूल सम्यक् शिक्षा सबको मिले इसका प्रबन्ध किया जाय। “सबको सन्मति दे भगवान्”!

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| ६. अमरीका की गंगा | १७. भारत के प्राचीन ग्रन्थ |
| ७. लाल राज्य | १८. तिब्बत यात्रा |
| ८. प्राणियों की लीलायें | १९. निशा के दीपक |
| ९. छाया चित्र | २०. आज का रूस |
| १०. सोने का मुकुट | २१. गंगा |
| ११. डाक का टिकट | २२. बेतार का तार |

टी० सी० ई० जर्नेल्स एन्ड पब्लिकेशन्स लि०

१९, हेवट रोड, लखनऊ

दक्षिण भारत एजन्स—श्री अनाथ विद्यार्थी गृह प्रकाशन ६२४ सदाशिव पेठ, पूना २