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OBITUARY

Teachers' Movement condoles the sudden demise of Dr. Apurba Kumar Das, former Vice President and Zonal Secretary of AIFUCTO on 2nd November 2012. He was 55. He was also Ex President and Ex General Secretary of Assam College Teacher's Association. Apart from being a Teacher Activist Dr. Apurba Das was an excellent teacher of Commerce and was working in Guhawati College, Guhawati. By his death, University and College Teachers' Movement of the country lost a trusted friend and philosopher. Teachers' Movement conveys deepest condolences to his bereaved family and friends in Assam.

Views expressed by individual in this magazine are of their own and need not necessarily be taken as policy of the Federation

EDITORIAL

If India were to become a knowledge hub of the world ,higher education should receive proper and comprehensive attention from the policy formulators in the ruling dispensation , in an hour like this when the 12th FYP's contours are being worked out. Equal care must be given to primary and secondary education, for their symbiotic functioning, as the goals of faster and inclusive development crucially depend on the whole spectrum of education. And it is equally imperative that the only safe and secure route to inclusive education lies in strengthening public funded establishments, from primary to the tertiary.

But the pertinent question worrying everyone is -whither Indian higher education? Indeed, not one, but many questions haunt the stakeholders. What is the route map for accelerating GER and imparting quality education to all students? Do we have institutions in the required numbers and equipped with necessary infrastructure? Are there adequate posts and are they getting filled up on a regular basis? What about the pay scales and other service conditions of teachers? It is high time these questions were asked and these questions must be answered properly. It is not merely about pay scales and career advancement, but much more is at stake. The AIFUCTO, in its fifty years of glorious struggles, has raised these issues time and again.

But the existing unhappy reality is staring us in our face. The existing reality is not only unhappy, but is also demoralizing, notwithstanding the decent pay scales for those who enjoy UGC stipulated pay scales. Our experiences speak something that made us very anxious, if not somewhat demoralized. The saddest part of the commentary is that the hiatus between the regular and the ad hoc, the weakening public funded institutions and the plundering the privates ones, is getting wider and wider, in stark contrast to the much touted agenda of inclusive quality higher education. Thousands of posts are lying vacant and, even more alarming, posts are being abolished or getting downsized across the country. The worst part of it, the state governments are the perpetrators of these utterly damaging practices of not filling up posts and stubbornly refusing to create new posts where they are very much necessary.

This is sought to be justified on the alibi that qualified hands are not available. /that truth is otherwise is proved with the data of candidates appearing in NET/SLET exams and numbers successfully clearing them every year. The AIFUCTO utilizes all platforms to oppose the policy of deliberately keeping posts vacant in order to patronize proliferation of non-UGC teacher cadres with various nomenclatures like Guest teacher, Contractual teacher, Part Timers and so on, who work for a pittance amidst extreme insecurity of service.

The AIFUCTO, with its pan-Indian presence and performance, could accurately place the malaise stemming from administrative lapses, incompetent ministers, and more importantly the poor financial condition of State governments. At the same time, most state governments are hand in glove with all kinds of schemers in depriving the poor and patronising those who could afford.

With the desire to intensify the campaigning for the redressal of the problems, the AIFUCTO likes to take a closer and more critical look at the higher education in India, at both the states providing the micro viewpoint and at the country as a whole supplying the macro counterpart of the same to document the obtaining situation. This is what is going to happen precisely in Varanasi, the venue for a fruitful brainstorming in our 28th Academic Conference. The Seminar topic is 'Higher Education in 12th Five Year Plan: the Agenda, Roles of Teachers & Teachers' Movement'.

Who else is more competent to perform this stupendous task - this task of cleaning Aegean Stables of Indian higher education than the committed members of The AIFUCTO with their long years of service and struggle both within and outside the classrooms? The teachers in AIFUCTO will discharge their historic duty of making an incisive study of higher reeducation in India and draw the attention of policy makers at all levels for ensuring desirable action program in the 12th Plan document, which is still in its embryonic form. They will surely demand, the rightful share of higher education in the financial cake as baked by the Finance Ministry, in consultation with the Planning Commission.

Let us make the Golden Jubilee year a landmark for many reasons, one such a timely & effective Seminar to understand the broad contours of higher education in India with vital policy prescriptions for all stake holders.

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AIFUCTO

GOLDEN JUBILEE YEAR

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अखिल भारतीय विश्वविद्यालय एवम महाविद्यालय शिक्षक महासंघ

ALL INDIA FEDERATION OF UNIVERSITY
&
COLLEGE TEACHERS' ORGANISATIONS
(Regd. Under Act XXI of 1860)

Dear Friends,

SPECIAL CIRCULAR NO. 02/2011-12

Date: 10-11-2012

Hearty Greetings for the festivals. Some states in East & North India are now preparing for Chatt festival a few days from now and after the Dewali festival they will resume their preparatory work for the Varanasi Conference.

Condolence

With profound grief I convey to you the sad news of untimely demise of our former vice president Prof. Apurba Das, Former General Secretary & President of Assam College Teachers Association on 2nd November, 2012. Prof. Das was a leader with great qualities. We record our appreciation for his valuable contributions to the teachers' movement of Assam & India.

Developments in Delhi

As I informed you earlier, the UGC had finalized its decisions regarding the Regulations, Anomalies & the recommendations of the Revisit Committee and sent the matter to the MHRD. The General Secretary is now in Delhi Camp office most of the days to follow the developments. He has been talking to UGC & MHRD officials'. He last visited UGC on 6th November to place the demand to expedite the notifications, especially the changed CAS norms and changed Ph.D regulations. We are informed that our demand for extension of dates for RC/OC has now been accepted by all concerned. The General Secretary met Sri. R.P. Sisodia, Jt. Secretary (HE), and MHRD and brought the importance of notifying the date extension early. Mr. Sisodia has always been responsive to this demand and once again he assured the General Secretary to take early steps. We express our sincere thanks to Sri .Sisodia.

The General Secretary is also in regular touch with NUEPA to discuss academic issues. As you all know, NUEPA is the think tank of Government of India. Efforts are on for holding a workshop for our leaders to be held in Delhi, under the auspices of the NUEPA for undertaking a holistic discussion, analyses and recommendations for the higher education in India for ensuring inclusiveness, excellence and research. We understand we must work for a blue print for capacity building and orientation of our members to adapt to the paradigm shift in the realm of higher education .Such a workshop will be followed up by similar workshops in states. The stipulated program is, part of our Golden Jubilee program.

VARANASI CONFERENCE

Preparation

The preparation of the Conference is in full swing and the hosts are working hard to make it a great success. The General Secretary is also making regular trips from Delhi Camp office to Varanasi.

Friends, please remember this Conference is being hosted by you all and our Mahatma Gandhi Kashi Vidyapith Teachers' Association friends very kindly agreed to shoulder the great job on your behalf. That way too this is a unique Conference.

Registration

More than 500 participants have already registered. Though the last date of arranging accommodation is 30th November, please send your registration well before that as getting to know the actual number is most important for trouble free arrangements.

It appears that some payments have been made without sending mails to the hosts and copy to me.

Please send mails and get confirmation. We shall put up lists of names on whose behalf registration fee has been paid. Check the same and call me if there is any discrepancy. Some units have not filled up the registration forms at all or have sent incomplete forms. Please do it immediately. Otherwise receiving the delegates at railway stations will be chaotic. We will put up on the website the names of affiliates' delegates and their places of accommodation around 7th December, 2012.

Advertisements

We are very happy that we have received advertisements from a number of affiliates. However; we are yet to reach the target. As I wrote earlier that all proceeds, from advertisements/ donations would be spent on accommodation of delegates and others. Each unit must give some advertisement. We will publish the names of those affiliates who have already sent the advertisements. To remind you the Draft/ Cheques (towards advertisements/donations) should be in the name of the organizing committee-

State Bank of India, Accounts Name : XXVIII CONFERENCE OF AIFUCTO
Branch : Harish Chandra Post Graduate College
Branch Code : 151

To remind you the Draft/ Cheques will be in the name of the above Conference account payable at Varanasi only.

Seminar

I reiterate that the Conference Seminar theme is: Higher Education in 12th Five Year Plan: the Agenda, Roles of Teachers & Teachers' movement. All states must ensure that a comprehensive paper highlighting (a) the status of higher education, (b) focus, allocations, and programs needed in 12th Five Year Plan and (3) the roles of teachers and teachers' movements. These would serve as background of our intervention in the policy making. All papers must reach General Secretary by 20th November, 2012. Full name on Drafts and cheques

We request you to ensure writing the full name of our federation -ALL INDIA FEDERATION OF UNIVERSITY & COLLEGE TEACHERS' ORGANISATIONS on drafts & cheques. Please do not write the abbreviation - AIFUCTO. This is vital for the bank to realize the money.

Delhi Office

We are happy to announce that in accordance with the NEC resolution we have found our office space in Tilak Nagar, Delhi and we will start the office soon.

Reports from states & affiliates-very urgent

All affiliates are urgently requested to send reports of their activities by the end of this month so that the report of General Secretary to be presented at the conference can include them. This is very urgent.

NEWS FROM AFFILIATES

Tamilnadu

The Tamilnadu Govt. College Teachers' Association - TNGCTA is holding its 18th State Conference on 7th and 8th December, 2012 in Trichy. On 7th Dec. the TNGCTA is celebrating the Golden Jubilee of AIFUCTO. General Secretary Prof Asok Barman and former AIFUCTO leaders from Tamilnadu are the special invitees.

After herculean efforts from TNGCTA the Tamilnadu Government has appointed Principals to about 60 Govt. Colleges, 1623 Guest Lecturers for the first shift classes and has notified the Teachers Recruitment Board to recruit 1623 Assistant Professors on regular basis.

West Bengal

WBCUTA will hold Annual Conference & AIFUCTO GOLDEN JUBILEE PROGRAM on 8th and 9th December, 2012.

Maharashtra

BUCTO will celebrate AIFUCTO Golden Jubilee on 11th December, 2012 & ORGANISING AN International symposium On HIGHER EDUCATION.

With warm greetings.



Asok Barman
General Secretary



Prof. Apurba Kumar Das
(1st March 1957 - 2nd November, 2012)

Prof. Apurba Das was a brilliant student. He was post graduate in Commerce & Economics. Prof. Das Joined Guwahati College as Lecturer .He obtained Ph.D in 1995, Title of the thesis: 'Jute Industry in Assam: Performance, problems & prospects. He joined teachers' movement at young age & became Assistant General Secretary of ACTA (Assam College Teachers Association) in 2004. He was elected as General Secretary of ACTA in 2005 & 2007 and became President of ACTA in the year 2009. He became Vice President of AIFUCTO in the year 2008. Prof. Das was associated with many organizations and worked for the society. An outstanding teacher, Prof. Das was popular among colleagues and students.

He was a regular participant in all AIFUCTO programs and made significant contributions to the teachers' movement at both state and national levels. In his untimely death, We have lost a dedicated activist. On behalf of AIFUCTO and Teachers' Movement , we record our condolence to his family, colleagues and ACTA.

Prof.Das is Survived by Wife-Mrs. Golapi Das, Son- Sri Partha Pratim Das, Daughter- Ms.Sangita Das.

ACHARYA PRAFULLA CHANDRA RAY'S FEW ACHIEVEMENTS

Anil Bhattacharya

'I thought, however, that a plain, unvarnished narrative of my uneventful career, which has run its noiseless tenour, might convey some lesson to my countrymen, specially of the younger generation.'

Acharya Prafulla Chandra Ray wrote the above line at the end of his renowned autobiography - 'Life and Experiences of a Bengali Chemist-Volume-1 in 1932.

His life was not uneventful but definitely eventful and the chequered history of his career deserved to be placed before the younger generation.

On 29th September, 2011, in a news item, we found "P C Ray was the first Indian to gain a doctorate in chemistry and was a prodigious publisher of scientific research. Widely considered "the father of Indian chemistry", his work will be honoured with a chemical Landmark plaque in Kolkata."

Dr. Robert Parker, the Chief executive of the Royal Society of Chemistry (RSC) made the above announcement in Kolkata.

Dr. Parker Continued, ' P C Ray started a new Indian school of chemistry in 1924 and he invested his own money in the Bengal Chemical and Pharmaceutical Works in Kolkata in 1893, which has become the leading manufacturer of many basic chemicals in India.

This is just a small selection of his achievements and I am delighted to announce this award - our first outside of Europe -to such an eminent Scientist.

The achievements of P C Ray just shown is really 'just a small selection 'and in the year 1912 after his return from Europe attending as a representative of Calcutta University as one of the delegates his beloved pupils and colleagues gave him a warm ovation in Presidency College while Mr. James, a literary man but was 'fully alive to the importance of the work going on the scientific department' addressing the gathering spoke of P C Ray and mentioned four of Ray's best achievements , so far, Mr. James mentioned 'Chemical discoveries' - 'the original investigations by right of which he takes his recognised place among chemists' . The second achievement of P C Ray was his work on the History of Hindu Chemistry. In two volumes (Volume 1 in published in 1902 and Volume 2 in the year 1908) ' P.C. Ray completed this monumental work on Hindu chemistry. These were the standard work on the subject and had made known to the

world of Science and of letters exactly what and how considerable were the attainments of ancient India in Chemistry'.

Mr. James mentioned another achievement and according to him that 'is the greatest of all ; Dr. Ray has trained and is training in his laboratory , a band of young chemists to carry on the work he has begun, so that a distinguished French Professor has written of that laboratory as the nursery from which issue for the chemists of new India'.

Undoubtedly we can not dispute the opinion cherished by Prof. James that formation of a 'School of chemistry' was the most significant achievement of P C Ray but at the same vein we must give due cognisance to his other achievements which are in no consideration small or mean.

One of P C Ray's achievements is the 'History of Hindu Chemistry'. Mr. James elaborated the achievements of P C Ray in 1912. After joining Calcutta University in 1916, as a Professor of Chemistry, P C Ray's achievements particularly in the Society on various fields has a tremendous effect in Social -Political-economic field in the Indian lives.

In 1912, the Vice-Chancellor of Dushum University conferred the honorary degree of D.Sc and on that occasion the Vice -Chancellor remarked, ... " A keen and successful investigator, he has long made his mark by contribution to scientific periodicals, both English and German, but his fame chiefly rests on his monumental History of Hindu Chemistry a work of which both the Scientific and linguistic attainments are equally remarkable, and of which, if of any book, we may pronounce that it is definitive".

Other journals of the world e.g., 'Knowledge', 'Nature', and "the American Chemical Journal' reviewed the book with much appreciation and Sobriety of judgment'.

Berthelot devoted fifteen pages of the Journal des Savants (Jan 1903) to a critical review. Berthelot inspired P C Ray to write his 'monumental labour of love '(History of Hindu Chemistry)'.

The establishment of the Bengal Chemical and Pharmaceutical works, an important and successful industrial enterprise, in the year 1892-93 was a landmark in the industrial arena of Bengal and it had far reaching effect. The pains which P C Ray had undertaken during the formative stage needed to be placed

in black and white but we could not do that due to shortage of space. Hence, we are only mentioning the significance of his industrial enterprise.

In those days there were only two big industries -"one the BCPW & the other is TATA". Tata has shown us what enterprise plus capital can do; the BCPW have shown Indian what enterprise plus resourcefulness can do'. BCPW are true pioneers of a new Industrial era in which enterprise was not supported by the charity of the Government on of unpractical philanthropic enthusiasts, who had more money to spend than ideas about the development and growth of industry and commerce.

Dr. Travers, first Director of Indian Institute of Science (Bangalore), visiting BCPW made a very interesting report, a few lines from that report is worth mentioning .

"The construction and management of the works is the work of the past students from the chemistry department of the Presidency College... The design and construction of the Sulphuric Acid plant and of the plant required for the preparation of drugs and other products involved a large amount of research work of the kind which is likely to be of the greatest service to this country and does the greatest credit to those concerned.'

'The enterprise shows signs of resourcefulness and business capacity, which should be an object lesson to capitalists of this province. (Observation of John Cumming).

'The idea of the school of Chemistry' came from P C Ray and his students and it was formed in every University of India & Science Institution. Dr. S. S. Bhatnagar humorously spoke. ' The one atrocious crime which I have committed and for which , I am sure, I have not been forgiven by Sir P C Ray is that I am not his pupil. My defense is that I was not born early, enough and hence I happen to be a grand pupil of his.

At the congress of Universities, in 1912 earlier mentioned, P C Ray spoke.

'My lord , I plead for a more generous recognition of the merits of an Indian graduate he has, I am afraid , the badge of inferiority stamped upon him simply because he happens to be an India made ware... Now, of late there have been some brilliant students engaged in Post graduate researchers and their communications find hospitable reception in the columns of the leading British Chemical Journal; I take it that they are considered as of fair degree of merit and yet a strange anomaly that when the authors of these investigations come over here and aspire for a high Brit-

ish degree, they are made to go through the trodden path in the shape of having to pass the preliminary examinations and this has a depressing and deterrent effect upon the enthusiasm of our youths....

I once plead for a more generous recognition of the teaching imparted in our colleges'. After joining Calcutta University, P C Ray in services of extension lecture, arranged by the Calcutta University P C Ray in a such a lecture delivered as a dean on Jan.10, 1916 as quoted by The Nature in its issue of March 23, 1916.

'The lecture consists of a brief resume of original chemical researchers carried out in Bengal in the last 20 yrs., and as an appendix a list of 126 papers contributed to various societies... is given. Some of the papers are of very considerable value and interest and indicate enthusiastic work on the part of this newly created school, which is mainly due to the example and work of Professor Ray himself.'

A group of researchers under the guidance of P C Ray from 1909 onwards did a tremendous job in physical, organic & inorganic chemistry throughout Indian and latter on through researchers to the world of Science. S. N. Bose, J.C. Ghosh, Meghnad Saha, N R Dhar, J. N. Mukherjee, Rasiklal Dutta, P. Roy, P.B. Sarkar, J.C. Bardhan, G.C. Chakra-borty, R.L De and many others were his students who were in this School of chemistry.

P C Roy treasured his students more than earthly valuables items and it was revealed in his farewell speech to the Presidency College students, which is worth mentioning.

If, however, any one were to ask me what treasures I have Piled up at the end of my Career at the Presidency College, I would answer him in words of Cornelia of old. You have all heard of the story of the Roman matron, how on one occasion a particular lady had called on her and was displaying with vanity her ornaments and jewels, and when she asked Cornelia in turn to bring forth her own jewellery, She (Cornelia) begged to be allowed to postpone her exhibits for a time, and patiently waited till the return of her two sons from School. Then pointing to her boys with conscious pride she exclaimed, "These are my jewels." I should also Cornelia-like `point to a Rasiklal Dutta , a Nitratan Dhan, a Jnenendra Chandra Ghosh, a Jnenendra Nath Mukherjee , to mention the names of only a few representatives of the devoted band of workers who have gathered round me from time to time.

The University of Calcutta faced a serious challenge at the time of opening P.G. Departments in Science subjects in 1919 from the Govt. of Bengal & Govt.

of India practically did not sanction any substantial grant, PC Roy along with many senators as well as the vice-Chancellor remanded grant. There was a lamentable lack of apparatus for want of funds. The princely donations of Sir Tarak Nath Patil & Rash Behari Ghosh saved the University a lot and the apparatus was donated by Maharaja... Nandy & few others .

However, at the Congress of Universities in 1926 held at Cambridge, PC Ray, as a delegate from the Calcutta University, drew attention of the President on 'the State and the University' by saying, "My principal object in speaking to you today is to present to you our unfortunate position in Bengal. I hope the weighty words of wisdom fallen from the lips of your honoured President who is also the Chancellor of the Universities of Oxford and Edinburgh, will receive due and careful attention at the hands of the Government of India as well as of Bengal."

He concluded "I have the Government of India or that of Bengal whichever it may be, will now come forward and give us substantial help for the University College of Science. I have calculated that we have only received two percent help from the Government, whereas 98 percent has been contributed by our own people.

PC Ray in his speech referred Lord Balfour's speech whose Lord Balfour the Chancellor of two Universities mentioned, spoke, the relevant lines I quote from PC Ray's writings .

".....They (the Universities in England) had received assistance from the state in this Country but their traditions were deeply rooted, and he did not think there was any serious symptom of any government attempting to interfere with University autonomy which whether well or ill exercised was at the worst far better than State Control ."

PC Ray highlighting the academic performances of Calcutta University, said suffice it to say that if this temple of science had produced only a Raman and nothing else it will have amply justified the high expectation formed by its Founder, who, alas, is no longer in the land of the living ." It is to be remembered it was written that before the award of the Noble Prize to Prof. Raman.

He established the Indian Chemical Society in the year 1924 and was unanimously selected as the founder President and the Royal chemical society send their hearty congratulations and warm wishes. PL Ray in reply to the telegram sent a letter wherein he stated, "I have now the satisfaction of finding chairs of chemistry in most of the universities of India filled

by my own pupils, who have also been regular contributors to the JCS.

His was a busy life and was engaged in various activities even after 60 yrs till his death at the age of 83 yrs old.

After 60 yrs he toured at least 200,000 miles in opening Exhibitions, National Institutions and preaching the Gospel and Swadeshi; over and above that I have been to Europe twice.

He had engaged himself in the quasi - Political activities. After the obnoxious Rowlatt Act implementation in 1919 under which 'any citizen could be spirited away by the police and kept in detention for an indefinite period without trial' P C Ray openly protested against it. The Amrita Bazar Patrika, Feb, 1919 wrote so grave was the danger to our national life that even Dr. P C Ray left his work in the Laboratory and joined the meeting to raise his voice of protest against the obnoxious Bill."

He had engaged himself along with his students in organising relief works in case of famine in 1921 and devastating floods in 1922, 1931 in North Bengal (undivided Bengal). His contribution was so useful that a reporter was sent to look after his relief works throughout period over one month. The public of Bengal at the Call of P C Ray contributed 3 lakhs of Rupees; rich women gave their silks and ornaments, and the poor gave their spare garments. The correspondent wrote... (P C Ray) is a very strong Nationalist, and a very strong critic of Government. He is also a real organiser and a real teacher. I heard a European saying, if Mr. Gandhi had only been able to create two more Sir P C Ray he would have succeeded in getting swaraj within this year.'

Gandhiji recognised P C Ray's contribution and called him the King of Floods.'

Lastly I would like to mention his role as a good organiser of Teacher Movement. He was the founder President of ABCUTA (now called WBCUTA) and gave his Presidential address in the conference on August 29, 1926. The full text of it was published." He said, 'It is with genuine pleasure that I welcome this movement in Bengal, both because as a teacher myself, I felt long ago the need for such an organised attempt to establish the dignity of this nation-building profession and also because it will in the very act of our seeking to make the teacher' voice an important factor in the social, and may I also be permitted to say, the political fabric of the province, bring that spiritual element in the vocation without which it degenerates into unfair business and the absence of which is painfully noticeable in many instances.'

UNIVERSITY EDUCATION

(Selections from Sir P.C. Ray's Convocation Address to the University of Mysore)

The outstanding difference between the ancient or mediaeval University and the modern is the merely cultural aspect of the former and the cultural and vocational traits of the latter. In ancient or mediaeval times, the differences between University and school education were instinctively regulated both as regards extent and object. This was possible as many of the learned professions had not then been clearly outlined nor had so many come into existence. The systems offered a more or less satisfactory solution of the ordinary educational requirements of the people of the time, the higher learning being mainly sought by those who had "scholarly instincts." With the coming into existence of many learned professions later on social and economic necessity led many learned to seek training in these higher institutions (or Universities) but when the inrush became disproportionate to the demand, and some of the Universities, through want of proper perception, allowed their halls to be used as 'marts' and not 'mines' the unsuitable character of the modern system became apparent.

We thus notice the more thoughtful Universities changing their character from an 'examining' body to a 'teaching' one. I confess that a certain amount of 'examining' trait must exist in all Universities as the business of life requires that we must judge. But to lay more stress on this than on the creative side of human intellectual efforts would reduce them to the condition of commercial coaching establishments. There must be separate institutions for such particular feats as training for the competitive Civil Services, but here in the University our motto should be 'Advancement of Learning'.

I shall not try to prove that unless such distinctions are introduced into our educational system, the functions of our Universities would be too unwieldy and that a clear demarcation between the school and University efforts is, under a healthy condition, inevitable. As I have said on many occasions we cannot in life escape an assortment, be it biological or intellectual. Whilst biological selection often ruthlessly puts aside the infirm and the weak, in the intellectual world, goaded by social instincts and the idea of social or state responsibility, an effort is made to equip a man on the score of his intel-

lect. To sharpen the intellect or illuminate the mind up to a certain extent is not difficult with most men, but intellect that can create is a rarity, and the development of such an intellect if undertaken in an organisation must needs be different from the less gifted ones. Whilst general education is a necessity - so beautifully represented in the Soviet Educational Poster by a blind man about to fall down a precipice - and to-day a birth right with most, the higher cultural centres are useless for their immediate purpose. The demarcation is thus clearly based upon intellectual capacity.

I have already indicated that most Universities exist for two purposes: for the training of men and women for certain professions, and secondly for the sake of pure learning. It is obvious how the functions of the two, though different both physically and morally, are quite interdependent. True, the practice of existing knowledge may do for a number of years, sometimes for a generation perhaps, but soon its effects weaken and new knowledge is realized to be a necessity in the life of mankind for its very progress. Thus the merely practical education in the universities would have to be filleted and given a direction by original research. Between the unalloyed investigator and the practical utilitarian there are necessarily many gradations which fill up university activities, and I would rather that each understood his vocation, so that pure learning could flourish and for ever continue to replenish the bowl of human understanding. If this is our ideal, our methods of achieving the same must be shaped accordingly.

If we begin by critically examining our methods in India (not only in your University) the first outrage that we find we committed was in making a foreign language our vehicle of instruction. It is surprising that this principal reason for our intellectual sterility was not discovered till very recently, and it is still more surprising to find that some of the well known educationists of the time continue to regard this relegation of the English language to an inferior position as fraught with disastrous consequences. To avoid misconception I must here, once for all, make it clear that the study of English or other important foreign languages is by no means discouraged; they open up newer vistas of thoughts

and ideals; there is no need of entertaining the rear that the language in which Shakespeare and Milton wrote will be left uncultivated. Only it must not be looked upon as the medium of instruction. A man of education must, in the first place be one well up in all - round information, and he can gather it best and in the minimum of time if he does so in a language he learned to lisp in, whole sucking his mother's breast- the language of his nursery. Arithmetic, History, Economics, Politics, Logic and Geography, in short the book of knowledge, can readily be mastered in one's own vernacular. That should be the first stone in our educational edifice if we want to build well and high.

Every one will admit that with an improved and broadened form of secondary education, the functions of the Universities will be stripped of many of their unnecessary appendages, making thus for real progress. The mechanical portion of training which ought really to be finished in the school stage, but which unfortunately is carried on to the University forms, will then greatly disappear and make these universities real centres of learning and culture. I fear a good deal of explanation is necessary at this point, mainly because the present University system is as yet so full of routine details that its function is not very far removed from that of a Secondary School. Even in the post-graduate stage there are some who would insist on definite exercises! I do not for a moment suggest that in the Universities under the cloak of freedom of choice of study any indolence should flourish. The habit of industry in addition to intellectual capacity should form the primary condition of continuance in the University. All that is implied is that the numerous compulsory class lectures and exercises that form to-day the basis of education in the Universities should be abolished if the intellectual capacity of University students is to develop. No doubt the lecture system gives an appearance of work, but if the student is himself willing to utilize his time, he would in most cases find that he gets through more work by absenting himself from these compulsory lectures.* The greatest disadvantage of the compulsory lecture system arises from the fact that those that attend can only under exceptional cases ask question to clear their difficulty and as is only natural, the teacher only explains his own view-point. To remedy these evils, the tutorial system is being introduced in some Universities; but although this lat-

ter partially supplements the incompleteness of the former method, its general effect, so far as I am aware, is more of the nature of coaching without intellectual effort. Just consider the opposite system where the student is only given the names of some Books and some questions on the problems dealt therein; he reads them, digests them and develops his own answers to the questions by a process of thinking which is his own and then in the College Seminar discusses them from his own point of view with his colleagues and professors, preferably in limited groups. I am sure under these circumstances his powers of analysis as well as synthesis will be better developed, and his efforts, though irksome in the beginning, will soon enable him to carve out his own intellectual empire. All these, however, presuppose a sound secondary' education.

The question may be asked, if the lecture system be abolished, what should be the function of professors? The answer is obvious- the function of the professors should be mainly original research. Where he feels he has something new to impart, he lectures, he discourses and thus keeps the spirit of enquiry for ever alive and growing in this intellectual democracy. In the words of Bertrand Russell, skill in pedagogy in University teaching is no longer important.

I may be now allowed to review in short the workings of my own University, I mean that of Calcutta, from the point of view of the ideals laid down above. While regretting that our secondary system is most deplorably deficient, for which the medium of education is not inconsiderably responsible, the post-graduate system developed by that illustrious educationist, the late Sir Ashutosh Mookherjee, approaches my conception of University ideal. Its highest ideals are conterminous with absolute intellectual freedom, the full realization of which is unhappily being hampered by financial inadequacy. I shall not be guilty of high treason against my Alma Mater if I choose to infer that to meet this inadequacy, we have been forced, to a certain extent at any rate, to keep both the secondary and degree courses of instruction tied to our apron strings. The effect of such a system is that healthy elimination, for which I stand, is secured only partially, and necessarily the beneficent effect of the post-graduate system is reduced. In those sections of the post graduate department, for in-

stance, the science sections, where limited accommodation practically ensures rigorous elimination, where the munificence of far-seeing donors have placed teaching and research on a comparatively 'sounder basis, the record of work and the output of original contribution are by no means unworthy. The workers in the College of Science, students and teachers alike, come into that intimate contact with one another which is truly characteristic of an intellectual democracy. On the other hand, in the Arts section where by the very nature of circumstances already alluded to, the elimination is far less though the teachers themselves are a distinguished brotherhood, each contributing to the stock of human knowledge worthy of their position, the mass of students lose that most important of all opportunities, - the contact with the inner workings of the teacher. That I consider as the greatest loss in a University system! While hoping that improvement of the lower forms of education will soon remove these difficulties in our University system, I cannot help noticing with regret that in the executive organizations of our academic system, the student element is entirely absent. Nothing teaches a man more than responsibility, and the feeling that he is of the system. In Soviet Russia, this method of introducing the student element in the executive bodies of schools and colleges has been productive of such good results that we outsider who really care to make out educational institutions part and parcel of our organic growth, should lose no time in adopting this novel system.

I have so far then pointed out four of the main defects of our University educational system: the medium of study, the absence of elimination, the system of compulsory lectures, and the non participation of students in the organization. Of the many other defects probably the one that deserves next consideration is the notion of regarding Universities as preserves for certain hall marked people. This exclusiveness had any meaning so long as we believed that our system of preparatory education was infallible and that we could include within its fold all our educable people. Such claims are on the very face of them absurd, and when once we admit that the Universities should function as great research centres, their portals should be opened wide to anyone, hall- marked or not, who has given evidence of originality or keenness. It will be difficult to assert for any educationist that such catho-

licity will not make for much progress. On the contrary, knowing what a minute fraction of our people are receiving education, the hopeful uncertainty of 'full many a flower is born to blush unseen', would justify this departure from the orthodox notion of exclusiveness. If one took a census of the greatest of world's men and women, I fear he would be surprised to discover that the majority of them owe very little to Universities or indeed to any educational system. Shakespeare knew little Greek and less Latin. Our Keshab Chandra Sen and Rabindranath, Sarat Chandra Chatterjee, the prince of novelists and story-writers: Girish Chandra Ghose, the foremost of our dramatists never crossed the threshold of the University. Whilst on the one hand, therefore, the charge of handling mediocrity in the University system is not altogether unfounded, the current Emersonian aphorism that "Universities are hostile to genius", is, on the other hand, not wholly justifiable. Whilst Universities should be anxious to invite real workers for human progress, we on our part should see that they are rendered independent to do so. If I may quote from Mr. Wells, they (future Universities) will offer no general education at all, no graduation in arts or science or wisdom. The only students who will come to them will be young people who are specially attracted and who want to work in close relation as assistants, secretaries, special pupils, collateral investigators with the devoted and distinguished men whose results are teaching all the world'.*

*Adopting as his text the dictum of Carlyle that the modern University is a University of books. Mr. H. G. Wells says:

Now the frank recognition of the book and not the lecture as the substantial basis of instruction opens up a large and interesting range of possibilities. It releases the process of learning from its old servitude to place and to time. It is no longer necessary for the student to go to a particular room, at a particular hour to hear the golden words drop from the lips of a particular teacher. The Youngman who reads at 11 O'clock in the morning in luxurious rooms in Trinity College, Cambridge, will have no very marked advantage over another youngman, employed during the day, who reads at 11 O'clock at night in a bed-sitting-room in Glasgow.

*Selections from Sir P.C. Ray's Convocation Address to the University of Mysore.

Education Tomorrow and Swami Vivekananda

Swami Suparnananda

Education Today is based on material values; it is based on secular ideas; it is based on incomplete scientific truths; it is based on some rotten ethos; it is largely based on myriads of religious principles prevalent all over the world. Its aim is to produce efficient workers, skillful citizens useful to the society. It is based on the development and nourishment of physical body and its well-being. It is based on multiplication of greed and desire that guarantees high economic development. To build a high degree of civilization without it is concern. These pairs of ideas like material values and secular values, incomplete scientific truths and rotten ethos, religious principles and efficiency, economic development and greed create various problems that beset man. He has been taught to sacrifice himself for matter and curiously, he still feels he is happy in this diabolical world, living a sensate life. **The major limitation of education today** is that it accepts man as matter and it deals with man exactly in the same way as it deals with physical bodies with their physical laws. Science accepts everything as matter and leaves out man. But physical laws do not apply to man. Newton's third law, for example, states that actions and reactions are equal and opposite. Suppose, I slap a boy in the class; would he also slap me? No, he may reciprocate, may not or even beg forgiveness. Man is free to behave; matter is not. There are definitely physical laws in matter. There are also definitely spiritual laws pertaining to the spirit in us. We would not do well to neglect the one and choose the other.

Education Tomorrow has to be based on Vedanta as envisaged by Swami Vivekananda and on Science both of which accept no beliefs but only verified and verifiable conclusions. Our society is still not prepared to accept the Vedantic ideas of Swamiji and, in most cases, our people have a thoroughly antagonistic view of what Vedanta is all about. The so-called great people like Rammohan Roy, Vidyasagar, Rabindranath and their followers declared **Vedanta to be a false philosophy, vague and life-negating**. As a consequence, all thinking people in the country have rejected Vedanta and its ideas. But it is Swami Vivekananda who understood the inner truth of Vedanta and its practical utility. Swamiji established its principles in the society for the regeneration of the country and the world. Slowly but steadily, the Vedantic principles are welcomed by the public now all over the world. The core was so long being ignored and we were obsessed with the crust so far.

Swamiji took the world by his strong arms and changed it. He, as the **Prophet of Divinity**, is the saviour of humanity. He set the fire at the bottom and it is coming up now. Such a world mover is he !

Why Vedanta misunderstood ?

It is largely because people cling to the life and the world with all their might and means and Vedanta, in its purest form, accepts this world as false. How can people love Vedanta if it preaches that their beautiful world is false ? But let us examine in what sense it is false. It never says that the world is untrue. It is false in the sense that the world cannot stand all by itself. It is the shadow of the Real like all the shadows we produce ourselves during the day when the Sun is shining in the sky. The Real behind the world also produces a shadow. We call it our world. Because we exist, our shadows also exist. But these shadows cannot independently exist. Similarly, the Absolute called Brahman alone is Real and its shadow, the world is false but it exists apparitionally. This very concept of the world is now being increasingly accepted by the scientists beyond doubt, following Einstein's Relativity Principle. Vedanta for the first time receives 100% support from science : this beautiful world of ours is relative and the 'Real' or 'Absolute' is not in the world.

Why Vedanta necessary in Education?

Because it is scientific and it abhors cynicism, creed and clairvoyance. It does not tell us to believe in God in heaven. It tells us to believe in God living in all beings. God is not an extra-terrestrial being. Swami Vivekananda has accepted Sankara's falsity-of-the-world proposition of Vedanta and at the same time presented to us the much-needed principle inherent in Vedanta : **the Divinity of all life**. Starting from an earth-worm which is the Buddha involved we end up with the Buddha which is the evolved state of the earth-warm.

Everybody is on the road to evolution of the **involved state of divinity**. Therefore, **each soul is divine**. We have to respect each soul outside us; more importantly, we have to respect ourselves also. We are all divine, gods. We have to know that the idea of selfless service and sacrifice is the means of attaining the goal of human life. Education must teach self-esteem, self-glory, self-respect, and at the same time, humility and self-knowledge. It would help us grow spiritually uniting our little life with the life universal. We need this education which could teach us to (i) **seek the dignity** of man and create social conditions

"Former Professor of Economics, Former Principal, Ramakrishna Mission Residential College, Narendrapur and Secretary, Ramakrishna Mission Ashrama, Narendrapur.

which would allow him freedom to evolve along the lines of his own temperament and capacity. Swamiji, the Vedanta incarnate, always speaks of helping others (in fact, potential gods) from the level where they stand and not otherwise. It also teaches us to (ii) **seek the harmony** between individual efforts and social responsibilities not in any make-shift way, but within the framework of a **moral order**. Vedanta is primarily a philosophy of a high moral order eschewing selfishness altogether. The main charge against the dualists is that their love for enjoyment is so great that they even want to enjoy God. We cannot hate others, exploit others since others are not different from ourselves because of this grand philosophy of high moral and ethical principle. And Vedanta also teaches us to (iii) **seek the creative art of life**, by the alchemy of which human limitations are progressively transmuted and divine qualities awakened making us thereby gods, the divine beings. If Vedanta is kept at the centre of our education, we become economically viable, materially civilized and spiritually sound and safe.

Why Science along with Vedanta?

Because Science is not antagonistic to Vedanta and Vedanta, too, is scientific. Vedanta can face any challenges that may come from Science. But the converse is not true. Many Vedantic conclusions are yet to be verified by Science. Vedanta is a perfected Science and Physical Science is Vedanta in the making. Science is all against acceptance by faith. So is also Vedanta. Everything in Vedanta is clear, verifiable and verified. There is no room for wild imagination or guesswork in Vedanta or in Science. But still Vedanta values most the intuitive faculty in man and science is now forced to accept intuition as the mother of its all inventions.

Why not other Religions but Vedanta only?

Because other religions deal, among other things, with the dualistic Philosophy with rituals and belief in gods and goddesses. Be it Vaishnavism, or Islam or Christianity or any other sects, the elements of emotion and lack of reasoning and discrimination are aplenty in these faiths. These religions make the distinction prominent as between the individual and the universe by avoiding the highest truth of Advaita. They dwell on the separation of God and devotee and thus stand on a lower plane of truth thus exposing themselves the risk to quarrels and strifes. That is why, Christianity and Science have still been fighting each other over such momentous issues like the origin of the Universe. **The Bible holds** that the Universe was created within in 6 days. Science cannot naturally digest the myth. Eventually, we receive from Darwin the first scientific explanation that it took thousands of years for man to evolve. Moreover, the Gen-

esis has it that God created man after His own image. It is also turned down by Darwin saying that man has evolved from the Ape, from amoeba but never from God. Vedanta confirms it and sublimates it also. An earth-worm is the Buddha involved and the Buddha is that earth-worm evolved. If an Ape is divine, man coming from the Ape will also be divine. The church feels that Darwin has demoted man to a place in the animal world. His image has been tarnished. So many scientists' heads rolled at the altar of the **Church**. But still the scientific temper was indomitable. Of course, Swamiji is glad that we trace our descent from species and this is in perfect harmony with Karma and rebirth - a theme very much hailed by Vedanta.

Education for Human Unity through God

World culture and civilization are safe only with Vedanta and Science. Everything has to be tested, scrutinized before accepting it. Both Vedanta and Science do it. Science cannot ignore Vedanta now and its spiritual dimension. In fact, advanced science has already proved that the ultimate reality is beyond space, Time and Causation (STC). It is anything but material. We have spirit within. That is our Vedantic God. He is not someone sitting somewhere high up in heaven ready to punish us. He is within us, in this world very much. No one can doubt his own self. Self is divine, God. We carry gods within and consequently become the living temples. We, being enriched with this new Gospel of universal outlook of life, better known as **holistic view of life**, look upon the individuals as gods and worship them through service. **Selfless service is the means to attain human unity through Vedantic God the divine within.** So, tomorrow's education will rest on Vedanta, Science and its offshoot, technology for the establishment of human unity through God. This would foster both outside prosperity and inner culture. This God is not the dualistic God. The modern world is caught by the spirit of equality. True equality or unity can come from the Vedantic way of living and not by taking matter as the final truth, but by taking the **divine nature** of man as **the consummation of all findings. This Atman** is the reality behind the individual and the goal of the nation has to be, in future, to create conditions in the society for bringing forth the realization of Atman as the truth in all. **'The Legislative Body** (people) in Swamiji's words, has to be trained and taught in the light of Vedanta first. The training of mind is necessary to grasp the idea. This is Swamiji's dream. Thanks to Swamiji, both Vedanta and Science have started working together to produce that much-needed impact in society. Consequently we hope to have the experience that we are in all and all are in us. Within the next fifty years, the world, we can well expect, will never be the same world as we see today.

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