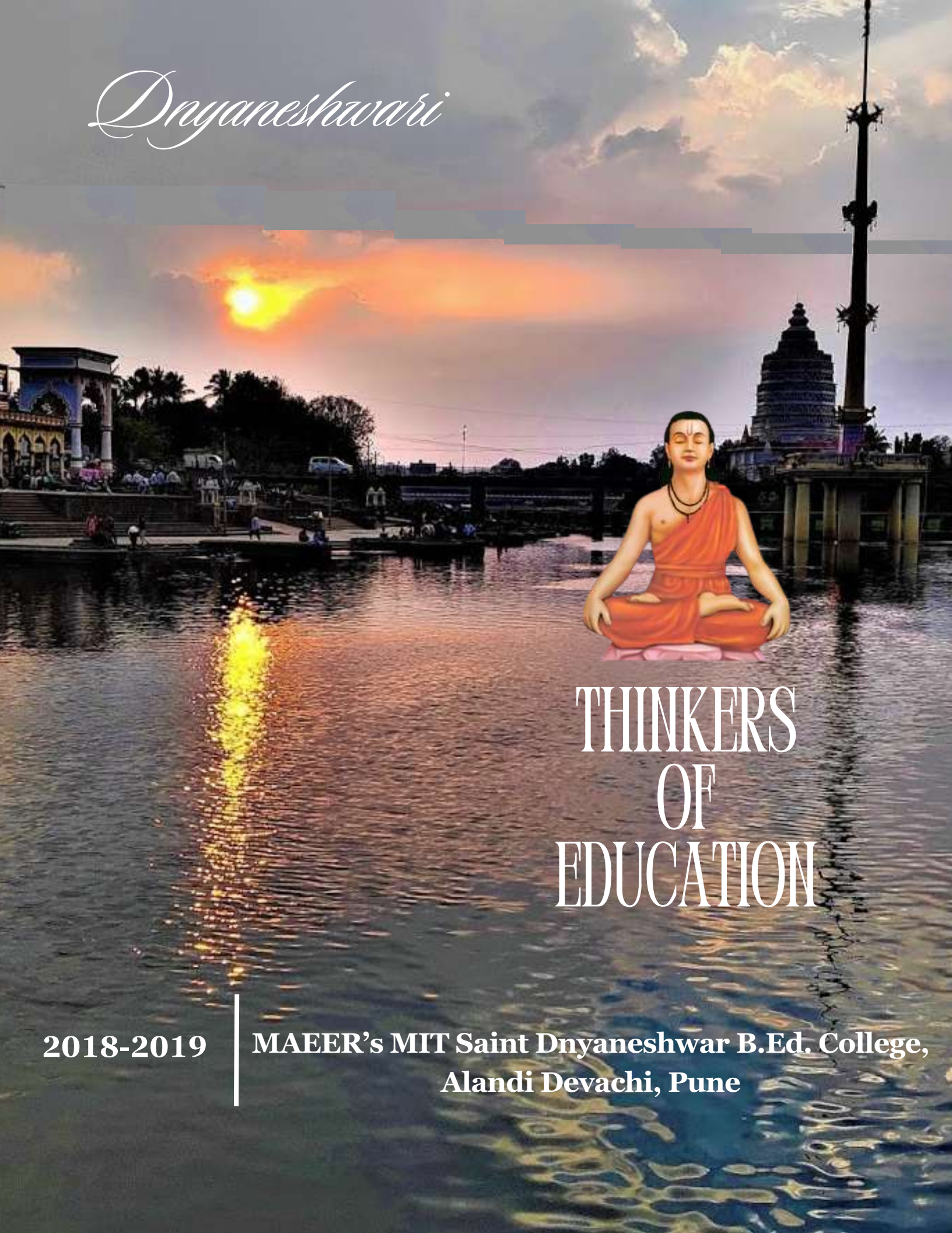


Dnyaneshwari



THINKERS
OF
EDUCATION

2018-2019

MAEER's MIT Saint Dnyaneshwar B.Ed. College,
Alandi Devachi, Pune



MAEER'S

Saint Dnyaneshwar B.Ed. College, Dehu Phata, Alandi (D), Pune

Mission

To aspire and strive for excellence in teacher education and research, by acuminating the holistic development of student teachers for the prosperousness of collaborators.

OBJECTIVE 1

To instill a passion for lifelong learning by encouraging student teachers to continually seek new knowledge, adapt to change & embrace personal growth.

OBJECTIVE 2

To facilitate research & outreach activities by influencing & sensitizing student teachers to social issues for the wellbeing of community.

OBJECTIVE 3

To ensure student teachers preparation for the transition from education to the workforce by equipping them with relevant knowledge, skills & experiences to align them with educational industry needs & expectations.

OBJECTIVE 4

To flourish positive culture in institution through dynamic & transparent involvement of institutional governance, effective leadership, participative management & vibrant resource mobilization.

OBJECTIVE 5

To promote sustainable practices & behaviours to make student teachers socially responsible, diligent ,compassionate to cultivate eco-friendly institutional environment.

OBJECTIVE 6

To fulfill PLO's & CLO's by revising & reviewing the curriculum through innovative ideas of collaborators.

OBJECTIVE 7

To foster the idea of 'एकता कुटुंबाय' (One world one family) by igniting young minds through harmony ,values & spirituality.



VISION

TO CONTRIBUTE TO THE UNIVERSE THROUGH EXCELLENCE IN EDUCATION AS A SOURCE OF PRIDE FOR THE WELLBEING OF HUMANITY BY MAGNIFYING THE VALUES, SKILLS & SPIRITUALITY.

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FROM THE *Desk of* FOUNDER

MAEER's MIT was founded in 1983 with proposition of meeting the need for a center for scientific and educational research and a engineering training MAEER's MIT went on to pioneer private higher education in a Maharashtra, and revolutionized the concept of imparting Education. Along with the imparting quality higher education, MAEER has promoted a unique blend of science and spirituality. With 68 institutions delivering KG to PG the need for a center for scientific and education to a 80,000 students at any given point of time, this multi-campus, multi-disciplinary venerated institute weaves a mosaic of integrity commitment and dedication. Contributing to industrial and economic growth of society and our quarter of century, MAEER's MIT has helped realize the dreams and aspirations of lakhs of students.

Evolving knowledge leaders and value educators. In Sanskrit, "Gu" means dark and "Ru" means light. A guru takes us from the darkness of ignorance to the brightness of knowledge, bliss and wisdom. A Guru is the one who shows the path of enlightenment, not just to his pupils, but to the entire society. It is a privileged task of training teachers who will direct our society towards progress; therefore we are very mindful of our obligation towards the society. At MAEER's MIT School of Education & Research. We are committed to put in our best efforts to evolve teachers who can take the responsibility of becoming knowledge leaders and value educators to our society. Colleges of Education under MITSOE&R are spread all over Maharashtra and have infrastructure of international standards. state-of-the-art campuses and dedicated faculties: In keeping with MAEER's philosophy off spiritual and scientific development, our courses give due emphasis to character building and more education along with a developing diligent teachers.



FROM THE *Desk of* EXECUTIVE PRESIDENT

The Maharashtra Academy of Engineering and Education Research (MAEER) was established as a society and trust with the aim of creating and developing professional education facilities to train the aspiring young generation and thus to provide dedicated, ambitious and skilled professional to serve the society and the nation at large.

"I cannot say whether things will get better if we change; what I can say is that they must change if they are to get better." G.C. Lichtenberg.

MITSOE&R was established to focus on creation of quality learning habitat through the seamless integration of physical spaces and learning processes driven by an innovative set of prospects, I firmly believe that one should never compete with an opponent, but compete with your own self, for your own highest standards, and when

you reach your limit, that gives a real joy and MIT Saint Dnyaneshwar B.Ed. College at Alandi (D) is one of the habitats of MITSOE where we intend to prepare such intellectually and morally charged teachers who will be skilled to cope with diverse set of educational challenges.

Here the teacher trainees are trained not only in rudimentary teaching-learning process as prescribe in their curriculum but also transcend wisdom in their educational expedition by consolidating knowledge and skills at global stratum. The teacher trainees would be equipped with proficiency and dexterity to match with international echelons.

And I wish the best to the team of MIT Alandi (D), Pune to escalate this voyage towards excellence with zeal and zest.

EDITORIAL

Dnyaneshwari : A Symphony of Educational Wisdom

Greetings, Esteemed Readers, As we stand on the cusp of intellectual exploration, it is with immense pleasure and pride that I welcome you to the Dnyaneshwari 2018-19, the annual symphony of knowledge curated by MAEER's Saint Dnyaneshwar College, nestled in the serene environs of Alandi Devachi, Pune. This year, our magazine unfurls its wings under the theme "Educational Thinkers," a tribute to the luminaries who have shaped the very fabric of our educational ethos. In the pursuit of cultivating an environment that values innovation, critical thinking, and the relentless pursuit of knowledge, we called upon our student teachers to contribute their insights, research, and reflections to this literary tapestry. The response has been nothing short of extraordinary, with 53 articles converging to form a rich mosaic that reflects the vibrant intellectual landscape of our academic community. We have also included reports of Bed.1st & 2nd year in this magazine. This edition, like the phoenix, rises from the amalgamation of diverse voices, each contributing to the narrative of educational thought. It is a celebration of the thinkers who have paved the way for transformative pedagogies, challenging the status quo and inspiring generations to come. Through the pages of Dnyaneshwari 2018-19, we invite you to embark on a journey that transcends time and traverses the realms of educational philosophy.

The theme, "Educational Thinkers," invites us to delve into the profound minds that have moulded the educational paradigm. From ancient philosophers who laid the foundations of pedagogy to modern visionaries who redefine the classroom, these articles showcase a continuum of thought that bridges tradition and innovation. The diversity of perspectives encapsulates the dynamic spirit of learning that defines College. The heartbeat of this magazine lies in the pulsating ideas and scholarly musings of our student teachers. Their articles are not mere reflections of coursework; they are the embodiment of passion, dedication, and a thirst for knowledge. It is heartening to witness the enthusiasm with which they have embraced the opportunity to contribute to the discourse on educational thinkers.

In the pages that follow, you will encounter a kaleidoscope of educational philosophies, from the time-tested wisdom of Socrates to the progressive ideals of John Dewey. Each article is a stepping stone, guiding us through the labyrinth of thought and challenging us to contemplate the very essence of education. The diversity of subjects covered, from pedagogical methodologies to the role of technology in the classroom, showcases the holistic approach we foster at College.

As we immerse ourselves in the intellectual feast laid before us, let us not forget the dedication and hard work of the editorial team who meticulously curated this compilation. Their efforts have transformed disparate voices into a harmonious melody that resonates with the spirit of inquiry and enlightenment.

To our esteemed readers, I extend an invitation to relish the intellectual banquet that is Dnyaneshwari 2018-19.

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Philosophy of Dnyaneshwar

KATE SMITA

Saint Dnyaneshwar, also known as Jnaneshwar, Jnanadeva, Dnyandev, Mauli, or Dnyaneshwar Vitthal Kulkarni, was born in 1275 and passed away in 1296, was an Indian Marathi saint, poet, thinker, and yogi who belonged to the Varkari and Nath Shaiva traditions. He wrote Amrutanubhav and Dnyaneshwari during his brief 21-year life. Dnyaneshwari is a commentary on the Bhagavad Gita. These are the earliest surviving Marathi works of literature and are regarded as important pieces of Marathi literature. The non-dualistic Advaita Vedanta theology and stress on yoga and bhakti regarding Vithoba, an avatar of Lord Vishnu, are reflected in Sant Dnyaneshwar's ideas. He is one of the pioneers of the Varkari (Vithoba – Krishna) Bhakti cult tradition of Hinduism in Maharashtra, and his legacy influenced saint-poets like Eknath and Tukaram. In 1296, Dnyaneshwar committed samadhi in Alandi by burying himself in a chamber beneath the ground.

Ontology and Epistemology:

In Amrutanubhava, Dnyaneshwar begins to examine being or brahman. According to him, being serves as the foundation for thought and is what allows for thought and cognition. Being is unique from Kantian categories since it exists before the mind and concepts; therefore, epistemological analysis and other mental processes cannot be used to analyse being. Dnyaneshwar is of the opinion that reality can be known without the need for evidence. It predates the dualism-based divides between the knower and known, existence and nonexistence, subject and object, as well as knowledge and ignorance. The limitations of the conventional epistemological approaches (pramanas)

utilised in Indian philosophy are highlighted by Dnyaneshwar. He makes the point that every perception can only be supported by a deeper understanding, and that in proving the validity of reason, the reason is transcended. Even scripture witness, which is seen as a reliable source of knowledge by adherents of the Vedanta and Mimamsa schools of philosophy, is discouraged by Dnyaneshwar. He believed that the authenticity of the scriptures comes from its agreement with experiential truth, not the other way around.

Ethics:

In his commentary on the book Dnyaneshwari, Dnyaneshwar explains the Bhagavad Gita, revealing his moral philosophy.

He views as qualities the joy of solitude, dedication to one's Guru and God, humility, non-injury in action, thought, and speech, forbearance in the face of difficulty, dispassion towards sensory pleasures, purity of heart, and mind. In Dnyaneshwari, having a pessimistic outlook on life is seen to be a prerequisite for spiritual development. Saints, according to Dnyaneshwar, are indifferent to differences and humble because they associate all things, living or nonliving, with their own Self. The commentary places a lot of emphasis on devotion to the Guru. His Guru Nivruttinath, who is praised by Dnyaneshwar as the person who assisted him in "cross the ocean of existence", is invoked at the beginning of many of its chapters. He continues the topic of virtue and vice in his explanation of Bhagavad Gita chapter 16, wherein virtues and vices are referred to as divine heritages and demonic heritages, respectively.

In addition to the qualities already mentioned, the divine inheritance includes fearlessness, which results from a conviction in the unity of all things, generosity, sacrifice, and compassion, whereas the demonic heritage includes six vices: ignorance, rage, arrogance, cruelty, hypocrisy, and pride. In Dnyaneshwari, the Bhagavad Gita's teaching on Karma Yoga is revived, and its usefulness in reaching actionlessness through action and in fostering harmony between the two is explored. The acts of the ideal karma yogi are contrasted to those of the Sun in the fourth chapter, which, despite appearing to rise and set, is truly motionless; similarly, a karma yogi appears to act but doesn't actually do anything. According to Dnyaneshwar, there are four paths that lead to actionlessness and self-realisation: performing one's obligations, behaving without egoism, renouncing the results of one's activities, and dedicating one's actions to God. The metaphysical premise of Dnyaneshwar that the universe is a manifestation of the divine and not an illusion also establishes an ethical framework that discourages renunciation and encourages carrying out one's obligations and doing one's work with devotion.

As a natural law that controls both the cosmos and human civilisation, *rta*, a Hindu theological concept akin to *dharma*, is viewed in traditional Indian texts. Thus, fulfilling one's obligations to sustain social structures like marriage and the family becomes

necessary, and responsibility takes precedence over individual choice. In line with tradition, Dnyaneshwar holds that moral order and divine order are inseparable and immanent in the universe. Therefore, he advises that all social institutions be fully safeguarded and maintained. However, he adopts a more humane stance and promotes spiritual egalitarianism when discussing the institution of caste.

Legacy of Dnyaneshwar

The Varkari movement's culture was influenced by aspects of Dnyaneshwar's life and works, such as his critique of the priestly elite's parochialism, a promotion of family life, and religious egalitarianism. For the Varkari movement, Dnyaneshwar's life and works have "developed into primary exemplars of genuine religiosity for the Varkari movement, as well as crucial sources and focal points of bhakti devotion", according to Dallmayr. Devotees of the Varkari sect participate in an annual pilgrimage known as the Wari in the Vikram Samvat month of Ashadh with symbolic Dnyaneshwar footwear (known as Paduka in Marathi) brought in a *palkhi* from Dnyaneshwar's temple in Alandi to the Vitthala shrine in Pandharpur. In the later poetry-saints of the Varkari movement, the Padukas (sandals) of Dnyaneshwar was carried in a *Palkhi* (palanquin). Varkari authors like Namdev and Eknath incorporated his *chidvilas* concept into their own works. *Hastamalak* and *Swatmsukha* by Eknath exhibit Amrutanubhava's influence. The writings of Tukaram incorporate and clarify Dnyaneshwar's philosophical ideas, such as the debunking of *Mayavada*.

In Popular Culture

Sant Dnyaneshwar, a Marathi film released in the year 1940 about Sant Dnyaneshwar's life, was directed by Vishnupant Govind Damle as well as Sheikh Fattelal. The Sony Marathi channel has been airing the Marathi Television series "Dnyaneshwar Mauli" since 2021.



Role of Buddhism in the Development of Indian Education

ASHALATA M.

In India during the time of Buddha, there was a racial discrimination in the society. This discrimination was according to profession of man and according to birth. In the society there were four divisions of whom Brahman was superior. They enjoyed rights for religious training and education. But other category of people deprived of their religious and educational rights. It should be observed that it is “the life of holiness” which Buddhism emphasizes much more than the philosophy of life, speculations concerning the mysteries of life and death and such ultimate truths. The entire system of Buddhist education must be rooted in faith (saddhā)—faith in the Triple Gem, and above all in the Buddha as the fully enlightened One, the peerless teacher and supreme guide to right living and right understanding. Based on this faith, the students must be inspired to become accomplished in virtue (sīla) by following the moral guidelines spelled out by the Five Precepts. Students should come to appreciate the positive virtues these precepts represent: kindness, honesty, purity, truthfulness, and mental sobriety. They must also acquire the spirit of generosity and self-sacrifice (cāga), so essential for overcoming selfishness, greed, and the narrow focus on self-advancement that dominates in present-day society

Buddhist Education Purely Monastic The history of the Buddhist system of education is practically that of the Buddhist order or samgha. Buddhist education and learning centred around monasteries as vedic culture centred round the sacrifice. The Buddhist world did not offer any educational opportunities apart from or independently of its monasteries. All education, sacred as well as secular, was in the hands of the monks. They had the monopoly of learning and the leisure to impart it. They were the only custodians and bearers of the Buddhist culture.

Its Rules The rules of Buddhist education re those of the Buddhist order. The ceremony of initiation into the Buddhist order follows closely the lines of the Brahmanical initiation of studentship. The Bodhisattva himself is represented by in tradition to say to uddaka, the Brahman teacher whom he approached for instruction in attaining knowledge: “I desire, O friend, according to thy teaching and thy direction to walk into Brahmcharya”. As the Buddha he inaugurates his order by admitting his first disciples in the following words:

“Come hither, O monk, the doctrine is duly preached; walk in the brahmacharya to put an end to all sorrows.” Thus the Buddhist monastic order began as a union of the master and his disciples. This process is called as Upasampada or ordination. The teacher of the disciple is called as Upadhyaya. The layman under twenty years of age seeking admission in the monastery or vihara of his choice approaches there with a suit of yellow robes of the monks in his hands and presents himself before an elder of the monastery for the first initiation called as pabbajja. Upasampada is the higher ordination that can be attained only after reaching the age of twenty while pabbajja is the lower ordination where a monk leaves his home towards the vihara generally after attaining his puberty. A monk is known as a bhikku. The next step is – the elder then invests him with the yellow robe and calls upon him to take the following oath of three refuges (saranattaya) three times: “Buddham sharnam gacchami Dhammam sharnam gachhami Sangham sharnam gachhami” Next, the following ten commandments are administered to him (dsasikkapadani): abstinence from: 1. Taking life 2. Taking what is not given 3. Impure practices 4. Telling a lie 5. Intoxicating drinks 6. Eating out of time 7. Dancing, singing and seeing shows. 8. Using garlands, scents, ornaments and finery 9. Using of high or large couch or seat 10. Receiving gold or silver The ceremony is over and the novice is committed to the care of his elder or preceptor who brings him up till he is fit for the higher ordination.

BUDDHIST CONCEPTS:

Samsāra Within Buddhism, samsara is defined as the continual repetitive cycle of birth and death that arises from ordinary beings’ grasping and fixating on a self and experiences. Specifically, samsara refers to the process of cycling through one rebirth after another within the six realms of existence, where each realm can be understood as physical realm or a psychological state characterized by a particular type of suffering. Samsara arises out of avidya (ignorance) and is characterized by dukkha (suffering, anxiety, dissatisfaction). In the Buddhist view, liberation from samsara is possible by following the Buddhist path.

Karma In Buddhism, Karma is the force that drives

samsāra—the cycle of suffering and rebirth for each being. Good, skillful deeds (Pali: “kusala”) and bad, unskillful (Pāli: “akusala”) actions produce “seeds” in the mind that come to fruition either in this life or in a subsequent rebirth. The avoidance of unwholesome actions and the cultivation of positive actions is called sīla.. Karma specifically refers to those actions of body, speech or mind that spring from mental intent (cetana), and bring about a consequence or phala “fruit” or vipāka “result”. Rebirth Rebirth refers to a process whereby beings go through a succession of lifetimes as one of many possible forms of sentient life, each running from conception to death. The doctrine of anattā (Sanskrit anātman) rejects the concepts of a permanent self or an unchanging, eternal soul, as it is called in Hinduism and Christianity. According to Buddhism there ultimately is no such thing as a self independent from the rest of the universe. Buddhists also refer to themselves as the believers of the anatta doctrine—Nairatmyavadin or Anattavadin. Rebirth in subsequent existences must be understood as the continuation of a dynamic, ever- changing process of pratīyasamutpāda (“dependent arising”) determined by the laws of cause and effect (karma) rather than that of one being, reincarnating from one existence to the next.

SUFFERINGS, CAUSES AND SOLUTIONS

The Four Noble Truths The teachings on the Four Noble Truths are regarded as central to the teachings of Buddhism, and are said to provide a conceptual framework for Buddhist thought. These four truths explain the nature of dukkha (suffering, anxiety, unsatisfactoriness), its causes, and how it can be overcome. The four truths are: 1. The truth of dukkha (suffering, anxiety, unsatisfactoriness) 2. The truth of the origin of dukkha 3. The truth of the cessation of dukkha 4. The truth of the path leading to the cessation of dukkha

Noble Eightfold Path The Noble Eightfold Path—the fourth of the Buddha’s Noble Truths—consists of a set of eight interconnected factors or conditions, that when developed together, lead to the cessation of dukkha. These eight factors are: Right View (or Right Understanding), Right Intention (or Right Thought), Right Speech, Right

Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. Aims of education The goal of Buddha's teaching-the goal of Buddhist education is to attain wisdom. In Sanskrit, the language of ancient India, the Buddhist wisdom was called –Anuttara-Samyak- Sambhodi meaning the perfect ultimate wisdom. The chief aim of Buddhist education was all round development of child's personality. This included his physical, mental, moral and intellectual development. The aim of Buddhist Education is to make a free man, a wise, intelligent, moral, non-violent & secular man. Students became judicious, humanist, logical and free from superstitious. Students became free from greed, lust and ignorance. Buddhist Education was wide open and available to the people of all walks of life. The principal goal of the Buddhist Education is to change an unwise to wise, beast to priest. The nature of mass education In the early period Buddhist Education was limited within the monasteries and only for the members of the monastery. But later on it was open to all, even lay people got scope to have education in those institutions. In modern days Buddhist Education became wide open and embraced people of all walks of life. Buddhist Education made revolutionary change in the society. The Buddhists in the world first made education open to all. Students irrespective of caste, creed, religion got opportunity to have education which was denied by the superior class in the society. In India also, in Vedic Educational schools students from lower classes were refused to get admission. Women education Women education during Buddhist period was at its lowest ebb, as the women folk were despised in the sense that Lord Buddha had regarded them as the source of all evils. So he had advised during his life time not to admit women in monasteries but after some time due to the insistence of his dear pupil Anand, Buddha had permitted about 500 women along with his step mother for admission in the Vihars with many restriction and reservations. When Buddhist monasteries had developed into colleges of international reputation, women did not receive any education because of their early marriages. In the early history of Buddhism, however the permission was given to women to enter the order and gave a

fairly good impetus to female education, especially in aristocratic and commercial sections of society. Large number of ladies from these circles joined the order and became life-long students of religion and philosophy. Qualities and Responsibilities of the teacher The teacher himself must spend at least ten years as a monk and necessarily must have the purity of character, purity of thoughts and generosity. Both the teacher and student were responsible to the monastery. But regarding education, clothes, food and residence of the student monk, the teacher was fully responsible. The teacher was also responsible for any treatment of the student whenever he fell ill. The duties of the teachers were imparting education to the students, writing Book, propagation of religion, discussion, and arrangement of debate for the clarification of serious subjects. The teachers were responsible for physical, mental, spiritual and moral development of the students. Teachers loved the students and helped them in every affair. They also took care of them during their diseases and agony. The teachers were responsible for their food, accommodation and other necessities of livelihood. They kept eyes on the all round development of the students. Specially they were serious about the obeying of the Sangha rules, meditation and concentration to their learning. Concept of Student The teachers were highly qualified. Students became judicious, humanist, logical and free from superstitious. Students became free from greed, lust and ignorance.

The student was expected to serve his teacher with all devotion. On rising in the morning the student will arrange everything for the daily routine of the teacher. He will cook his food and clean his clothes and utensils. Whatever he acquired through begging alms, he would place before teacher. The student had to prepare himself to receive education at any time whenever the teacher required him. Discipline The Core of Buddha's teaching-the Buddha teaching contains three major points discipline, meditation and wisdom. Wisdom is the goal and deep meditation or concentration in the crucial process toward achieving wisdom. Discipline through observing the precepts, is the method that helps one to achieve deep meditation; wisdom will then be realized

naturally. Buddha's entire teaching as conveyed in the sutras never really depart from these three points. After getting education in the Buddhist schools, colleges and universities one cannot do any injustice, tell a lie, commit theft, cannot kill, cannot be addicted in wine and make himself free from moral turpitude. In this way students become free from greed, lust, enmity and ignorance. They followed eight fold path vigorously. Curriculum Buddhist Education system developed on the basis of some basic principles. This education gave emphasis on the moral, mental and physical development and also to divert the students towards the Sangha rules and guide them to follow it. The main stress was given to have a clear idea of Tripitaka which consists of Sutta Pitaka, Vinaya Pitaka and Abhidhamma Pitaka. The entire Tripitaka consists of Buddha's teachings, message, philosophy and rules for the Bhikkhus and Bhikkhunis. The curriculum was chiefly spiritual in nature. It was because the chief aim of education was to attain salvation. So the study of the religious books was most important. This type of curriculum was meant only for the monks. Besides these spinning, weaving, printing of the clothes, tailoring, sketching, accountancy, medicines, surgery and coinage were the other subjects of Buddhist education. At the initial stage medium of education was mother tongue, later it included Pali and Prakrit and in the following days Sanskrit also included as a medium of instruction. In later period, according to the demand of the society and professional education, art, sculpture, architecture, medicine also included in the syllabus. Buddhist Education came out from the religious arena and went out for the benefit of the mankind. There were two types of education primary and higher education. In primary education reading, writing and arithmetic were taught and in higher education religion philosophy Ayurveda, military training was included. Everyone was free to choose his subject without any restriction. Vocational education was not ignored during the Buddhist System of education. The monks of Vihar were taught spinning, weaving and sewing in order that they meet their clothing requirement. They were taught architecture as well. Education in architecture enabled them to build up new Vihars or repair the old

ones. Similarly the householders following Buddhism but living outside Vihar were given training in different type of and also earn their livelihood. It is to be mentioned that Buddhist Educational Syllabus included Vedic subjects also. In this way difference of Buddhist & Vedic Education wiped out and united. This was a historic development in the history of Education in India. Merits of Buddhist Education 1. Well organized centres- Buddhist education was imparted in well organized centres, monasteries and Vihara which were fit places for the purpose. 2. Cosmopolitan-Buddhist education was free from communal narrowness. 3. Simple and austere-Bhikkhus led a life of austerity and simplicity.³⁶ 4. Total development- Buddhist education laid much emphasis on the physical mental and spiritual development of the students. 5. Disciplined Life- both the teachers and students led disciplined life. 6. Ideal student teacher relationship. 7. International importance- Buddhist education helped to gain international importance it also developed cultural exchange between India and other countries of the world. Demerits of Buddhist Education 1. Buddhist education could not give the proper attention to the occupational, industrial and technical education. 2. It gave severe blow to the social development because it derided family ties. Leaving their family life Buddha Bhikkhus devoted their whole lives to sangh and Buddhism. Role of Buddhism in the Development of Indian Education With the rise of Buddhism in India, there arose many centres of learning which did not exist before. Buddhist monks could opt for a life of meditation in the forests, or a life of teaching, preaching, propagating the Dharma as a result of the activities of the teaching monks, seats of learning arose. These seats of monastic learning (Pirivenas) gradually developed and some of them became full-fledged universities. As a result Buddhist India came to have five major universities which achieved wide fame. These five were 1. Nalanda, 2. Vikramasila, 3. Odantapuri, 4. Jagadiala and 5. Somapur. The Buddha's teachings on ethics and living a good life also extended to the realm of the social and political. He was ahead of his time in many ways; considering all people as equal, he rejected the caste system and did not completely discourage the women education.

He taught that governments have the responsibility to lead by example to teach people ethics and to eliminate poverty by providing opportunities for the people to become prosperous. As mentioned above, the Buddhist Education did not completely discontinue the vedic education. The main essence of Buddhist education was based on vedic education where spirituality was the main focus. With this the difference between vedic education and Buddhist education was wiped out and this was the historic development of education in India.

So the Buddhist education played a major role in the development of Indian Education. It was Buddhism which for the first time broke the dominance of Brahmanism which was prevalent in the society at that time. Buddhism brought all the other castes to the main stream to attain education equally with Brahmans, thus attempted in breaking the tough clutch of caste system prevalent in India. They also did not completely discourage the education of women. They admitted bhikunnis in their vihars and thus brought women out of their house to get education and worked for their upliftment. Moreover it was Buddhism that worked on to construct world class universities to develop and spread education as well as propagated their religion with its help. India became a centre of learning for the foreign students as well owing to the high quality of these universities. Buddhism also made a balance with the Vedic education as it did not completely outclass it and hence it made a sweet relation between Hinduism and Buddhism.



Educational Philosophy of Swami Vivekananda

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RANI GUPTA

Swami Vivekananda, the great Indian legend who is known as mystic, philosopher, educationist and Yogic saint. He is recognised for his contribution in spreading the philosophy of Vedanta and Yoga to the Western world. He has made India proud when he gave his speech in ‘Parliament of Religion’ in Chicago USA in 1893. He has a firm belief that the development of any nation is dependent upon the development of its people and the role of education should strictly follow the path of human development to its fullest extent. The advocated various aims of education which goes from individual to social to universal levels. The curriculum he advocated is also a reflection of his philosophy which has a direct link with the self development, capacity building and universal development. His methods of instruction are purely based on Western and Indian philosophies. He has also devoted a special space to Teacher and a separate space to the student as well. In his educational philosophy, he has given much stress to women education, peace education and moral and value education.

His educational thought has very great significance today because modern education has lost much of its connection with the values of human life. He tried to make the people of India understood that political and social strength should have their foundations on cultural strength. He has a true vision of philosophy of education in India in its cultural context. He is no more but he will be remembered for ever on this earth. His missions and his preaching are will continue inspiring the coming generations. Vivekananda said: “The education which does not help the common mass of people to equip themselves for the struggle of life, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion –

is it worth the name? Real education is that which enables one to stand on one’s own legs. Education must provide ‘life-building, man-making, character-making assimilation of ideas”. The ideal of this type of education would be to produce an integrated person. His philosophy of education revolves around the following aspects:

Knowledge within: Knowledge is inherent within the individual himself. The individual finds out this knowledge by experiencing it within himself. Perfection is inherent in everyone. It is the function of education to lead one to perfection. Therefore, education should be made available to all.

Child Promotes his Own Development: Swami Vivekananda says that it is wrong to think that we promote the development of a child. In fact, he furthers his development himself. He says, “Everyone develops according to his own nature. When the time comes everyone will come to know this truth. Do you think you can educate a child? The child will educate himself, your job is to provide the necessary opportunity to him and remove the obstacles in his path. He will educate himself on his own. A plant grows itself, does the gardener grow it? He just provides the necessary environment to it, it is the plant itself that does its own growing.” Thus Swami Vivekananda advocates the principle of self-education.

Education as per the Nature and Needs: In order to make education useful, it must be according to the nature and need of the child. It is not the teacher, or the parents who will determine his needs and nature. His education should be patterned on the lines of these tendencies. The teacher has to visualize God in the soul of each child. Each child should be considered as manifestation of God. In fact, we have to serve God. Therefore we have to serve each child.

Concentration as Essence: For the acquisition of knowledge, concentration or attention is very necessary. For the success in life also, this power is very helpful. Everyone does not have the same power of concentration. With the help of this power one can acquire useful knowledge and arrange it in mind for use whenever necessary.

AIMS Of Education: The ultimate aim of all education and all training, according to Swami Vivekananda, is man-making and also he recommends the following major aims of education.

Self Realization: Man has an immortal soul which is the treasure –house of infinite power. Man should, therefore, have full confidence in himself and strive to reach the highest goal of his life, self-confidence leads to self - realization. In his own words: “Faith in us and faith in God – this is the secret of greatness.” Education of the right type should aim at removing the veil ignorance from our mind and make us understand that what actually we are.

Character Formation: Character is the aggregate of a Man’s tendencies, the sum –total of the bent of his mind. We are what our thoughts have made us.

It is, therefore, that education should aim at sublimating the evil tendencies of our mind. Vivekananda said, “We want that education, by which character is formed, strength of mind is increased, intellect is expanded and by which one can stand on one’s own feet.” Education must build up character and manifest our real nature.

Personality Development: Personality is the influence, the impression, one creates on the others. It is the personality of a man that counts. “According to Vivekananda, personality is two – third and his intellect and words are only one – third in making the real man.” The ideal of all education and all trainings should be this man – making.

Service of Mind: Another important aim of education is serving the God in man. It is the God in the sick, the poor, the miserable, the ignorant and the down – trodden what we should worship. In Swami ji’s own words, “if you want to find god, serve man.” He was pained to see the wretched poverty of his countrymen. He, therefore, wanted that education must enable everyone to stand on his own feet and satisfy his own primary needs.

Universal Brotherhood: Swami Vivekananda’s love for mankind knew no geographical boundaries. He always pleaded for the harmony and good relationship of all nations. He said, through education, we should gradually reach the idea of universal brotherhood by flinging down the walls of separation and inequality. In every man, in every animal, however weak or miserable, great or small, resides the same omnipresent and omniscient soul. The difference is not in the soul, but in manifestation.” He insisted the education must call forth this power in every person and broaden it to such an extent that it may cover the whole world.

Self Sufficiency: To Swami Vivekananda, the practical aspects of life must not be ignored in any scheme of education. Only then, it will be possible to make an individual self dependent and the nation prosperous. He said: “It will not do merely to listen to great principles. You must apply them in the practical field, turn into constant practice.” So he has emphasized the importance of education in agriculture and other practical arts.

Unity in Diversity: The true aim of education is to develop insight into the individuals so that they are able to search out and realize unity in diversity. Swami Vivekananda has further asserted that physical and spiritual worlds are one; their distinctness is an illusion (Maya). Education should develop this sense which finds unity in diversity.

Religious Development: To Vivekananda, each individual should be able to search out and develop the religious seed embedded in him and thus find the absolute truth or reality. Hence he advocated the training of feelings and emotions so that the whole life is purified and sublimated. Then only, the capacities of obedience, social service and submission to the teachings and preaching's of great saints and saviours will develop in the individual. Education should foster this development.

Role of Teacher: According to Swami Vivekananda a person with an attitude of renunciation, influence children through his ideal example, love his students, sympathize at their difficulties, teaching according to the needs, abilities and interests of the them, contribute to their spiritual development can be a good teacher.

Role of Student: A student should have an inclination and eagerness to learn. He should be an observer of celibacy. He should have control over his senses. He should follow the ideals laid down by his teacher.

Curriculum: According to Swami Vivekananda, the prime aim of education is spiritual growth and development. But this does not mean that he did not advocate material prosperity and physical well-being. He feelingly advocated the inclusion of all those subjects and activities, in the curriculum, which foster material welfare with spiritual advancement. For spiritual perfection Swami Vivakananda prescribed Religious, Philosophy, Upanishads, Company of saints and their preaching's and for material advancement and prosperity he recommended Languages, Geography, Science, Political Science, Economics, Psychology, Art, Agriculture, Industrial and Technical subjects together with Games, sports and other Physical exercises.

Methods of Teaching Swami Vivekananda prescribed the same ancient spiritual methods of

teaching wherein the Guru and his disciples lived in close association as in a family.

The essential characteristics of those religious and spiritual methods were as under:- 1. To control fleeting mental faculties by the practice of Yoga. 2. To develop the mind by concentration and deep meditation. 3. To gain knowledge through lectures, discussions, self- experience and creative activities.

Major Implications of Vivekananda's Educational Ideas: Vivekananda's educational ideas have been influenced by three major factors; 1) love for his master 2) love for the nation, and 3) personal convictions.

Base for Modern Education: Vivekananda felt that modern education all over the world has so far concentrated on 'the learning to do' aspect and not on the 'learning to be' faculties of education. He says that education must focus on the requirement of the human mind. His philosophy of education is based on universal principles of morality and ethics. He wanted to teach the common masses of India the ideals of synthesis, tolerance and universal harmony.

Importance of 'Yoga': Vivekananda wants to place maximum emphasis on concentration and meditation in the teaching-learning process. In the practice of yoga as it is in the practice of general education, five elements are necessarily involved-the teacher, the taught, the aim, the subject and the method. He convinced of the fact that all knowledge is in the human mind and that the same can be experienced by practicing concentration and meditation.

Knowledge Transmission: To Vivekananda, all teaching implies giving and taking; the teacher gives and the student receives. Here he stresses the need for effective participation in the teaching-learning process. Teacher should motivate the students to acquire knowledge and develop in them scientific temper, secular outlook and civic responsibility.

Women Education: Vivekananda suggested that the women should be made ambitious through a good system of education.

Value Education: Here, education is conceived in the broad sense; everything in the society plays an educational role. The formal education system is but part of the culture and values in the system are inevitably determined by the culture.



Educational Philosophy Of Mahatma Gandhi And It's Presentday Implications

VIJAYALAXMI

Gandhiji, the great thinker and educational reformer, regarded education as a potent force for social development and social reconstruction. According to Mahatma Gandhi, education is an activity which is necessary not only for social progress but also for moral, political and economic development. According to Gandhiji, true education is, “an all-round drawing out of the best in child and man – body, mind and spirit.” Mahatma Gandhi wanted to create a new a new society based on truth, non-violence, justice, equality and universal brotherhood. His belief in universal compulsory education, with its emphasis on mothertongue is a philosophy which may be interpreted as pragmatic in its approach. A deep study on Gandhiji’s educational principles will create a sound philosophical as well as sociological foundation of his educational thought.

Being an idealist and a realist, Gandhiji advocated for ultimate aim and immediate aims of education. Self-realisation, spiritualism and oneness with god is the ultimate aim of education. He laid great stress on religious education.

In the immediate aim of education Gandhiji included the utilitarian aim, cultural aim, and harmonious development of personality, preparation for complete living, character building and training of good citizenship. The chief tenets of Gandhiji’s educational philosophy may be mentioned as: □ Free and compulsory primary education. □ Education should be craft centred. □ Education should be self-supporting and self-sufficient. □ Education should be given in mother tongue.

Curriculum of Education:

The curriculum of education, as advised by Mahatma Gandhi, may be mentioned as: □ Curriculum of education should be related to the environment of the child. Our emphasis should be up on our own country, our people, our life and our physical and social environment. □ Emphasis should be given on teaching of mother tongue. □ Craft should be introduced as an essential part of curriculum. The whole process of education should be imparted through some handicrafts. The purpose of introducing craft was not to produce some craftsman but to exploit its educative value.

Method of Teaching: Gandhiji advocated that education should be given through some productive work. All the subjects will be taught through the medium of some crafts. He emphasised the principle of “learning by doing” and “activity method” in the field of teaching. As per his opinion, education process is mainly activity centred and all kind of learning is to be imparted through a craft-based work. Gandhiji also advocated for the method of correlation. The teaching of various school subjects should be in the form of correlated knowledge. He also wanted that all education must be given through the medium of mother tongue.

Concept of Basic Education: Basic Education (Buniyadi Shiksha) is the scheme of education propounded by Mahatma Gandhi, aiming at the reconstruction of the existing system of education in India. This scheme of education is also known as “Nai Talim” or “Wardha Scheme of Education”. Practically, Basic Education is a philosophy of education, as advocated by Mahatma Gandhi, based on the cultural, social, spiritual and economic needs of the people of the country. Gandhiji defined it as “education for life and through life.” Basic Education is the foundational education, fundamental to the whole scheme of education.

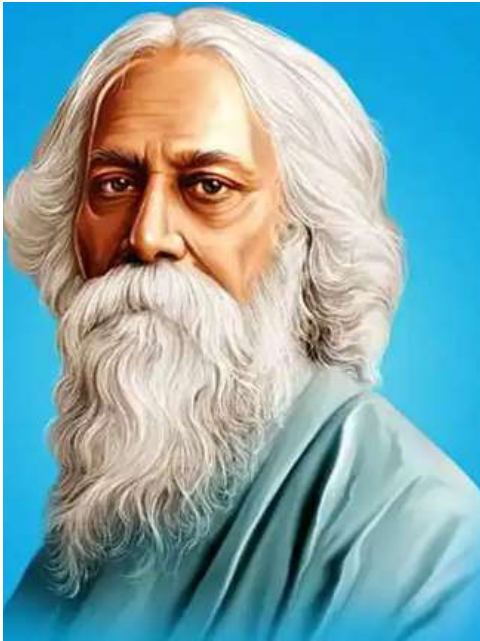
Gandhiji’s Basic Education was really a “basic concept of education” because: (1) It attempts to provide the minimum of learning to be acquired by an average child. (2) It is directly linked with the basic urges of human life. (3) It is mainly correlated with the basic needs of the child. (4) It makes use of the native potentialities of the child. (5) It is closely related to the basic occupations of the community.

Further, the essential features of Basic Education Scheme of Mahatma Gandhi may be mentioned as: (1) The scheme was designed for free and compulsory education for all children between the ages 6 to 14 years. (2) This scheme of education centres on some purposeful and productive activities. (3) It is a scheme of self-supporting education. (4) Basic education scheme of Mahatma Gandhi aims at bringing about a new co-operative regime. (5) This scheme of education inculcates the virtues of dignity of labour, a keen sense of discipline and a great sense of responsibility.

(6) This scheme of education advocated for integrated teaching. (7) The scheme of Basic Education seeks to develop the child as a whole with the development of his/her body, mind and spirit.

Philosophy behind the Gandhian Concept of Education: Gandhiji developed his scheme or planning of education in the light of his philosophy of life. His scheme of education is based on some fundamental ideas. These ideas are: (1) Ideal of classless society. (2) Freedom and equality for all. (3) Dignity of labour. (4) Non-violent social order. (5) Development of sense of social responsibility. By analysing the philosophical basis of Gandhiji’s educational thought and practice it can be rightly said that Gandhian philosophy of education is naturalistic in its setting, idealistic in its aims and objectives, and pragmatic in its method and programme of work.

Present Day Relevance of Gandhiji’s Concept on Education: Educational philosophy of Mahatma Gandhi refers to all ideas developed by Gandhiji in his life time. Basically, all the theories of Gandhiji’s educational philosophy are practiced in practical life. Gandhiji advocated for equity in our social system. According to him our goal should be to achieve the ideals of “Sarvodaya”, which means welfare of all without exception. In his educational planning he gave more importance on the principle of equity rather than principal of equality in our society. Gandhiji advocated for peaceful life in human society. According to him every student should learn the concept human ethics as it necessary for individual and social development in every society. As per Gandhian philosophy of education, all educational institutions must prepare their students to accept the truth and discard the untruth in their life. In any developing social system like India a planned approach towards development should be adopted where education must be considered as the key agent of socio-economic reform. Gandhiji described his thought on education as “education for life, education through life and education throughout life.” Now, the modern thinkers on education like to define the process of education in the words of Mahatma Gandhi. They also accepted the basic idea of “Sarvodaya” underlying the new educational concept of Gandhiji.



Philosophy of education according to Rabindranath Tagore



PRIYANTHI APRAIN

“The highest education is that which does not merely give us information but makes our life in harmony with all existence”. - (Rabindranath Tagore) As a humanist, he talks about human brotherhood and spiritual bondage of universe; aim of education to develop the all aspects of human personality i.e. physical, intellectual, and spiritual. As an individualist, Tagore talks about –Every child has his/her inborn abilities which makes him/her unique and through the enhancement of abilities one would be able to achieve the state of perfection. As an idealist, he talks about tapasaya and sadhana. As a naturalist, he talks about that – subjects should be taught through the utilization of the various elements which are present in child’s environment so that he or she would be able to understand the subject in effective manner. Education cannot be flourish appropriately in rigid classroom environment.

Viswabharati, the international university of Shantiniketan, combines Indian as well as western cultural, science, literature art. It emphasizes on human brotherhood and international understandings. Through this Tagore wants to establish a link between East and west that is why he supported mother tongue as medium of instruction; but he talks about importance of English as well. Tagore wanted to eradicate the poverty of India through education that is why he gave importance on imparting different crafts and skills so that learner would be able to earn livelihood.

Aims of education according to Tagore:

Self-realization: It is the procedure of introspection and the potential to perceive oneself as an individual who is different from others. It is a way to understand one’s existence with full awareness. In another words: to realize as one is thinking being and to think about one’s thoughts and channelize it according to demand of situation.

Intellectual development:

It combines development of thoughts, creativity, curiosity, freedom, mindfulness through which learner can develop his/ her learning style and lead to perfection in life.

Physical development:

Tagore gave importance on physical development of learners and for physical development Yoga, games, sports are prescribed in Shantiniketan.

Love for humanity:

it includes a sense of realization of oneness on the globe, international understanding, and brotherhood.

Natural growth in nature:

nature is the best teacher, according to Tagore. It provide such environment for learners in which they earn knowledge according to their pace.

Freedom:

it includes three categories- freedom of heart, freedom of will and freedom of intellect so education should be imparted in a way that it would achieve these freedoms.

Moral and spiritual development:

there should be adequate provision for development and enhancement of moral and spiritual development in education. It includes sharing, caring and cooperation etc.

Social development:

it includes social characters which enables learners to live life worthy with maintaining social relationships.

Curriculum:

Tagore emphasized on practicability of education which enables learners to express their thoughts, ask questions, experiments, believe in their own abilities and understand their uniqueness. He was a great supporter of discipline free environment. The aim of education can be achieved by curriculum that is why Tagore has organized his curriculum in a way that it would be able to achieve the aim of education which he has defined. It includes subjects: mother tongue, other Indian Languages and also some Foreign Languages, mathematics, natural sciences, health education, social-sciences, agriculture, technical subjects, some skill oriented subjects, art, music, dance, philosophy, psychology, religion, excursions, yoga etc.

Teaching methods: It includes those methods which are helpful in enhancing concrete knowledge, self-concept and related to real life situation such as activity method, teaching while travelling, or by

walking, discussion, question- answer technique, co-operation technique etc.

Teacher:

Though the education was learner centered yet teachers had its own important place in education. Teacher has capability to enhance the abilities of learners and create a sense among them to realize their (learner) uniqueness, move it towards perfection and live together with harmony. Tagore talks about ideal teachers- students' relationship as in "Gurukul education system" i.e. student teacher live together far from crowded city and have natural benefits of field, trees, rivers, etc.

Conclusion:

The freedom of mind & spirit, self-realization, and live together with harmony are the main pillars of Tagore's education in which every learner is unique and possesses some unique qualities; through this unique traits one can handle the hurdles of life and achieve success in life. "If the only tool one has is a Hammer (unique trait), one tend to see every problem as a nail"



*Mahatma Jyotiba
Phule :
A Modern Indian
Philosopher*

RENUKA AGARWAL

Mahatma Jyotiba Phule was born on 11th April, 1827 in Satara district. He was from Mali community. His father was a vegetable vender at Poona. Mahatma Jyotiba Phule's mother passed away when he was hardly one year old. After completing his primary education, Mahatma Jyotiba Phule had to leave the school and help his father by working on the family's farm. In 1841, he got admission in the Scottish Mission's High School at Poona. It was the turning point in his life. Because in that school he came in contact with Brahmin friends and missionaries ideas of humanity. He had painful practical experience when he was invited to attend a wedding of one of his Brahmin friend. Knowing that Jyotiba belonged to the mali caste which was considered to be inferior by the Brahmins, the relatives of the bridegroom insulted and abused him. After this incident Jyotiba made up his mind to defy the caste system and serve the shudras who were deprived of all their rights as human beings under the caste system. Throughout his life Jotirao Phule fought for the emancipation of the downtrodden people and the struggle, which he launched at a young age ended only when he died on 28th November, 1890.

We can define "Philosopher a person who establishes the central ideas of some movement, cult, etc., or a person who regulates his or her life, actions, judgments, utterances, etc., by the light of reason." There are several other titles which can be used for Mahatma Jyotiba Phule like educationist, social revolutionary, humanist, feminist and so on. But if we can use only single word for him it cannot explain his enlightening personality. Since we can find several ideas related to metaphysics, epistemology, ethics, socio-political philosophy in his writing, so here we used the title "Philosopher" for him.

A philosopher is that person who contributed in more than one knowledge discipline. In modern Indian philosophy we can consider him and also include in the core philosophical courses which can be teach at graduation and postgraduate level This is the tragedy of our Indian education system that those thinkers who really contributed in the educational, socio-political and other aspects of Indian peoples are remained far from core academic environment.

A. Feminism and Women Empowerment:

Mahatma Jyotiba Phule and his wife, Savitribai, were remarkable personalities, especially for their times. He started women education from the education of his wife and trained her for the school. Savitribai was the first women teacher in India. He started the first school for girls at Pune, in the year 1848. He advocated education for female students from the downtrodden (Shudras/Atee Shudras) communities and adults. He started schools. He established institutes like the 'Pune Female Native Schools' and the 'Society for Promoting Education for Mahar, Mangs'. More important, he engaged in his education at home too. Jyotiba prepared his wife, Savitribai, to teach in the girls' school, with a view to educating the women first, in order to bring in the value of equality at home. Savitribai had to face bitter opposition from the orthodox society of the time for teaching girls and people from the underprivileged groups in the school. Despite this bitter opposition, Jyotiba and Savitribai continued their work with sincerity. Women empowerment is an essential concept these days as Y.V.Satyanarayana rightly said, "The dominance of men over women is an age-old practice, but after the advent of democracy and democratic institution, almost every nation recognized the freedom, equality, and human rights of women. Now, women are entitled to live with self-respect and dignity by exercising various rights to women in the past and its ongoing effects in the present should be properly addressed by way of empowering women in all spheres of social life." Jyotiba believed in the equality of men and women. He stressed on women's education, emancipation of women. He brought women in public life. He said equality and oneness is necessary for the development of the country. "In order to empower women he opposed child marriage. He initiated widow-remarriage and started a home for widows. In that time widow remarriage were banned and child-marriage was very common among the Brahmins and in the Hindu society. Many widows were young and not all of them could live in a manner in which the orthodox people expected them to live. Some of the widows resorted to abortion or left their illegitimate children to their fate by leaving them on the streets.

Realizing the dangers of a widow giving birth to a child conceived in unfortunate circumstances after her husband's death, he opened a home for newborn infants in 1863 to prevent infanticides and suicides." Phule vehemently advocated widow-remarriage and even got a home built for housing upper caste widows during 1854. He requested people all the time to send their children in schools he opened for downtroddens and women. He stated, Nar nari sabhi mehnati bano. Parivar ko pale. Anand le. Nit bacho bachi ko padne bheje. On 17th Feb. 1852, Mahatma Jyotiba Phule 's school was publicly inspected. The officials passed the following remark. "It is a pity that the citizens of our country are not yet convinced of the need to educate women." A judge named Brown who was present on the occasion said, "Educating women will strengthen family happiness and utility of the institution of the family." Mahatma Jyotiba Phule's bold efforts to educate women, Shudras and the untouchables had deep effect on the values, beliefs and ideologies. His efforts unleashed the forces of awakening among the common masses. Education made women more knowledgeable. They became conscious of what is right and wrong in the light of science. Women began to question the age-old customs which degraded them.

B. Philosophy of Education:

Phule suggested compulsory, universal and creative education. Education of women and the lower caste; he believed, deserved priority. Hence at home he began educating his wife savitribai and open girl's first school in India in August 1848. Only eight girls were admitted on the first day. Steadily the number of students increased. Jotirao opened two more girl's schools during 1851-52. He also started a school for the lower classes, especially the Mahars and Mangs. Thus the pioneering work done by Phule in the field of female and lower castes education was unparalleled in the history of education in India. Phule was the first Indian social reformer who repeatedly urged the alien government to pay attention to primary education which was neglected. All the time he was making people aware about the education and compelling the British govt to make arrangement for education of all people of India. He fought for the right of education equally for all the

people regardless of the caste and class. He knew once the people are educated they would fight themselves for their rights without any outside help and support. He said that progress of individuals was possible only with education. Jotirao says in the introduction to the book "Shetkaryacha Asood": Without education wisdom was lost; Without wisdom morals were lost; Without morals development was lost; Without development wealth was lost; Without wealth the Shudras were ruined; So much has happened through lack of education. He gave new meanings to education: He said, "The education which does not help the common mass of people to equip themselves for the struggle for life, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion.....real education is that which enables one to stand on one's legs." In the curriculum of primary education, preliminary knowledge about agriculture and health should be included. The curriculum of primary education should be reoriented to provide the demands of rural areas. There should be clear demarcation between the curriculum of rural and urban area. Education should be utilitarian and practical so as to cover the needs of the society. A scheme of ideal farming should be implemented on a small scale. Practical knowledge is superior to bookish knowledge hence primary knowledge in Modi (a special Marathi script)(regional languages were supported) , accounts, History, Grammar, Agriculture, Ethics and Health should be imparted. Quantitative growth in Primary school is no doubt important but it should not be considered at the cost of qualitative one.

C. Ideas on Social Justice and Equality:

Phule made a powerful pleas to abolish untouchability and the entire caste-system. He revolted against the unjust caste-system under which millions of people had suffered for centuries. The Dalit at that time did not have any political, social, educational and economic rights. He condemned dual morality of the Brahman system. He said equal opportunity should get to all people. He said by birth all are free and equal. All human beings have natural rights. He was a militant advocate of human rights to the downtrodden.

Mahatma Jyotiba Phule established the Satyashodhak Samaj which sowed the seeds of development of the masses and propounded the spread of rational thinking. The movement carried on by the samaj was the first of its kind to reach the remote villages. He carried on the social reform movements based on social equality. Phule believed in the equality of men and women. He did not merely stress the equality of men but also equality of men and women. For Phule equality in the society was meaningless. Without equality of man and woman in the family. He propagated universal humanism based on values of freedom, equality and universal brotherhood. He criticised the caste system through the books "Gulamgiri" and "Brahmanache Kasab". He established the Satyashodhak Samaj. He sowed the seeds of development of masses.

D. Philosophy of Politics and Economics:

Mahatma Jyotiba Phule 's political ideas are related with his social ideas. Phule said British raj is not a curse but a boon. It is better than Peshwa's raj. British established rule of law, equality of laws. The new rulers opened the opportunities in education. He hoped that the new government which believes in equality between man and man would emancipate lower castes from the domination of the Brahmins. He welcomed the British rule as "Divine Dispensation" for he viewed it as God's instrument to rescue the oppressed from the clutches of Brahman demons. Phule raised the question that what do you mean by independence of the country? Freedom means political freedom? Freedom means uppercaste freedom only. After independence will uppercaste allowed shudras for equal rights? Though Phule preferred British rule, he was aware of shortcomings of the former and he never hesitated to point them out openly. Thus Phule was committed not to the Britishers but for the justice and equality of the downtrodden. Phule's criticism of the British government emanated out of his concern for the welfare and the status of the lower castes in contemporary society.

E. Philosophy of Religion:

Mahatma Jyotiba Phule do not want be a religious thinker, religious guru or a philosopher of religion.

Also he was not interested to prove the existence of God, relation of God and the world etc. His intention was to show the dilemma created by religious authorities who bound man in religious rituals and made peoples enemy of each other His thinking was that Hindu religion not only give spiritual knowledge to man but also bound his social and personal life in religious bigotries. He wants that religion which gives man a true freedom to grow socially and spiritually. Phule influenced by radical religious ideas of Thomas Paine could succeed in doing this kind of a theoretical exercise. Phule believed in one God (Nirmik). He regarded God as a creator of this world and all men and women his children. There are thirty-three articles in the Sarvajanic Satyadharma, which define the rules for the creation of a world-family based on basic human rights as well as the social and intellectual attitudes essential for it.

In the end, it is also added that various great personalities were inspired by the personality of Mahatma Jyoti Rao Phule who brought great changes in social and economic fields of India. Dr. Babasaheb Bhim Rao Ambedkar, first law minister of the Republic of India and the architect of Indian Constitution was inspired by his noble work towards humanity and he followed the philosophy of Mahatma Jyotiba Phule based upon justice, equality, liberty and fraternity. He followed all the suggestions given by Jyotiba as right to education to all, special provisions for women, minorities, downtrodden etc. It is also important to note that Mahatma Phule has left, grappling with issues that we have still not resolved more than 125 years after his death in 1890, he could have deserved better recognition in the society. Government should have to make proper provisions of Mahatma Jyotiba Phule books in schools and colleges. Mahatma Jyotiba Phule 's philosophy of education, human rights, women empowerment, socio-political and religious ideas needs to be initiated actively in the society for its betterment.



Savitribai Phule and Her Contribution to Women's Education in India

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KAVITA MALI

Savitribai Phule was the first Indian woman to become a teacher. She also spearheaded the feminist movement and women's education in the country. She is hailed as an important contributor to social reform and took the lead in the awareness of various causes such as child marriage, women's education and caste discriminations. Her efforts created a revolution against the bigoted patriarchy that was so prevalent all across the country.

Married to Jyotirao Phule at a very early age, Savitribai was introduced to education only after her marriage. Together, the couple founded various schools, institutions and trusts that aided women's education and empowerment. Read on to learn some valuable information about Savitribai Phule and her contributions to society.

Early Life of Savitribai Phule:

Savitribai Phule was born in a village called Naigaon, which is about 50 kilometres out of Pune, Maharashtra. Her parents, Lakshmi and Khandoji Nevase Patil, belonged to the Mali community, known as the original inhabitants of Maharashtra, thus they are also known as Mahars, and categorised as an Other Backward Class or OBC. Savitribai was the youngest of three siblings.

Savitribai Phule was married at a very early age to Jyotirao Phule. She was merely 9 or 10 years old, whereas he was 13. However, her education and progression in the field of academics were perpetuated by her husband, Jyotirao. When she got married to Jyotirao, she was completely uneducated.

Education Background:

Savitribai's education started after she married Jyotirao Phule. He started educating her along with his cousin Sagunabai Shirsagar at their home. So, Savitribai's primary education was taken care of by her husband.

She was then educated by two of Jyotirao's friends Sakharam Yeshwant Paranjpe and Keshav Shivram Bhavalkar. She went on to pursue her teacher training at an American missionary school in Ahmednagar. She also pursued a course at Pune's Normal School.

Family Background:

Savitribai's family was also a believer in age-old practices such as child marriage. They were steeped in casteism and the traditional systems. The reforms she brought later in her life were all due to the education she received after her marriage to Jyotirao Phule.

Being from such a backward class gave her the experience and sensibility of the oppressed in a biased society. This was crucial to the formulation of her ideas about social reform and the upliftment of women.

Contribution to Education:

After completing her teaching training, Savitribai Phule, along with Jyotirao's cousin Sagunabai, began to teach girl students in Pune. At a time when educating girls was unthinkable, Savitribai initiated a movement that enabled women to stand out in society as equals.

Between 1848 and 1851, Jyotirao, Sagunabai and Savitribai opened three schools for girls. Together, the three schools had a hundred and fifty students. It was the first time in the history of the country that education of women was taken up as a cause.

When they started teaching girls, Jyotirao's father, whose home they were living in, asked them to leave because their work was not understood or appreciated by his family. In fact, what they were doing was considered sinful by the community. They began living in the home of Usman Sheikh, a friend of Jyotirao's. Here they met Fatima Begum Sheikh, who was the first Muslim woman teacher in India. In 1849, Savitribai and Fatima Sheikh started a school in the Sheikh's residence.

Her Impact on Society:

Savitribai initiated the notion of women's education in India. She has been popularly called the 'Crusader of Gender Justice.' Along with her husband Jyotirao, Savitribai established two educational trusts. One was called the Native Female School of Pune, and the other was The Society for Promoting the Education of Mahars, Mangs and Etceteras.

She and husband Jyotirao taught at a total of 18 schools. That was the spread of her impact. In an era when there were no female teachers and no girl students, Savitribai revolutionised the system of education and paved the way for women's education. Any information on Savitribai Phule will lead to details of her work in these sectors.

Volunteering Roles Social Reforms:

Not only did Savitribai Phule focus her efforts in the area of women's education, but also that of education among all castes. People considered to be of lower castes were usually treated with indifference and not offered any scope for education or even a place in society. The endeavours of Jyotirao and Savitribai Phule brought about a significant change in that belief system in India.

The other reforms they emphasised were child marriage and widow remarriage. They started a campaign against these age-old practices and established a home for widows and abandoned babies. She also opposed the practice of 'Sati.'

Savitribai started a women's shelter that she named the Home for Prevention of Infanticide. This was a safe haven for Brahmin women to deliver their children, instead of aborting them.

Jyotirao and Savitribai also opened a centre for rape victims to safely deliver their babies. This institute housed pregnant victims and was called the 'Balhatya Pratibandhak Griha' or Child-Killing Prohibition Home.

Legacy of Savitri Phule Jayanti:

Savitribai's works include publications of her poems and letters. In 1854, her poetic work titled 'Kavya Phule' was published. Then, in 1892, another work titled 'Bavan Kashi Subodh Ratnakar' came out.

In a poem titled 'Go, Get Education', she urges women to acquire an education in order to free themselves from the pains of subjugation.

Savitribai and Jyotirao Phule adopted a son Yashwant, for whom she chose to have an inter-caste marriage.

Savitribai's death is an epic tale in itself. In order to save a youth inflicted by the bubonic plague, she herself caught the disease and died. Before she did, though, she managed to carry him on her back to the clinic that Yashwant had opened on the outskirts of Pune to treat plague patients.

She is often recognised along with BR Ambedkar and Annabhau Sathe as an idol for the backward classes in India. In 1998, the Government of India released a postage stamp in her honour.

In Savitribai's honour, the Pune University was renamed the Savitribai Phule Pune University in 2015. On her birthday every year, January 3rd, girls' schools in Pune celebrate 'Balika Din' or the Girl Child Day.

Conclusion:

The life and pursuits of Savitribai Phule are inspirational to many people. Her efforts in the areas of women's education, ending class discrimination as well as abolishing age-old practices of child marriage, Sati, dowry and child infanticide transformed the way society viewed women and their role in society.

One of the biggest examples of her reformist views was her lighting the funeral pyre of her own husband. She went against social norms that demanded only a son or male relative to light the flame. She went against that tenet and performed the ritual herself.



Adi Shankaracharya's contribution to be included in education

POOJA POTDAR

Shankara introduced Advaita Vedanta to the people of India and to the rest of the world in a very concrete and lucid way. Here I wish to present a concise and clear account of Shankar's glorious life and his contribution on developing the concept of Advaita Vedanta. Many scholars in the world today apprehend just Shankara's concept of Vedanta as complete Indian philosophy. It is known to us that Shankara was not only a popular Hindu- preacher, a sage and a spiritual genius but also was one of the most famous and influential philosophers of India. Although the duration of his worldly- life was very trifling, but the action he did and the struggle he made in this short span of life is rare and incomparable. Shankara's whole life can be termed as self-sacrifice for the cause of Wisdom. It is impossible for a single man to perform such a titanic works for the field of wisdom within so short a time. Shankara's outstanding life attempts elucidation of his idea. Hence, it would be of immense stimulation for us to know his celebrated life. Now I proceed to compose the story of his momentous life consistently.

Shankara's father Sivaguru was a poor Nambudri Brahmana who belonged to the Vedic branch of Krishna Yajurveda. Shankara's mother was Aryamba who was also referred to as Subhadra. The place of his birth was Kaladi,² a village, on the banks of the Poorna River in the southern Indian state of Kerala. The village is famous for the Shiva mound Vrischachala. Reportedly, Shankara's parents were childless for a long time. They were devotees of Lord Shiva. They both used to go to the temple of Vrischachala and observed strict penance praying for the birth of a virtuous son. Their penance flourished one day. Lord Shiva appeared in Sivaguru's dream and asked him to accept a divine son of very high intellect who would not live long. Shivaguru received

the Lord Shiva's blessings. Aryamba became pregnant in due time. A divine child was born to them on the day auspicious to Lord Shiva, in Spring at noon, in the propitious Abhijit Muhurta and under the constellation Ardhra. Since the son was born due to the blessings of Lord Shiva, the elders named him Shankara (another name of Shiva). Shankara's advent took place at a very perilous epoch in the national and Vedic life of India. Buddhist faith in the then India had elapsed through many stages of rise and fall for about thousand years. Besides, varied sects like Charvakas, Lokayathikas, Kapalikas and Sankhyas also sprang up to convince the people in their own way. There was contest and fight amongst sects. Chaos, confusion, fallacy, unrest and

bigotry prevailed over glorious land of the Aryans, Rishis, Sages and Yogins in the matter of society, faith and philosophy. The seeds of honesty were then removed from the minds of almost everyone. At such a crucial juncture of the then India Shankara.

arrived on the earth and within a very short time, he tried his best to restore the Advaita Vedanta to its pristine purity, not with the help of physical forces and sword but by the weapon of knowledge and self-purification. A major disagreement prevails about the living time of Shankara. Vedic families consider that Shankara lived during 6th Century BC showing some authentic proof in support of their claim, while a group of saints associated with a Shankara Matha in Kancipuram claims a pre-Buddhist period for their preceptor Shankara's time. They demonstrate a chronological name-list of their gurus one after another from Shankar to present existing guru. There is, however, a common agreement among the majority of modern scholars that Shankara's lifetime was 788-820 CE.³ In fact, Shankara left his worldly body, but he has appeared as an immortal soul who will continue to live forever in our hearts as a torch of Vedanta and the light of which will linger incessantly to remove the darkness of ignorance from our minds.

The works of Shankara:

Shankara's works are the foundation of Advaita Vedanta and his doctrine has been the source from which the main currents of modern Indian thought are derived. Over 300 texts are accredited to his name. His works can be broadly classified into three sections as follows: 1. Commentaries (Bhasyas): The outstanding works of Shankara are his commentaries on Brahma-sutras, on the ten principal Upanisads and on the Bhagavad-gita. They together form the Prasthanatarya. These bhasyas serve as an escort for us the vast treasure chambers of wisdom contained in our scriptures. These three works form the basis on which the whole structure of Hinduism stands. 2. Books dealing with the vital concepts of Vedanta (Prakarana granthas): Prakarana Granthas are guide books on Advaita Vedanta which explain the great philosophical truths developed in a Sastra Grantha. Some of the famous prakarana granthas are Viveka-choodamani, Pancha-dasi, Atma-bodha, Drik-

drisyaviveka, Tattva-bodha, Vedanta-sara, Sadhana-panchakam and so on. The central theme of these books is the identity of the individual self with the Universal Self. 3. Meditation verses (Stotras): Shankara wrote innumerable original stotras in verses which are matchless in sweetness, melody and thought. His stotras invariably consisted of prayers to lead one to the true light of knowledge and discrimination to save one from the wheel of birth and death and thus paved the way to reach the ultimate goal through devotion. Shankara's teaching: Shankara was a titanic metaphysician, a real dreamer, an unflinching logician and an amazing spiritual leader. His grasping and elucidating powers knew no bounds. He gave a concrete form to the truth. He was a fully developed Yogi, Jnani, Bhakta and a Karma Yogin. Hanmantrao says, "The philosophy of Kant and the doctrine of relativity of Einstein (in the field of Physics) have something in common with the doctrine of Shankara - which fact alone shows the mighty genius of this great personage."⁷ Shankara showed us how we should live in this world. It is his teaching that our life should shine forth with spiritual qualities like knowledge, devotion and austerity. He preached that everything in the world is Brahman and all are one. The world is relentlessly fluctuating. The reality that lies behind all these things and activities is Brahman. It cannot be described, because description implies distinction. Just as the snake is superimposed on the rope, this world and this body are superimposed on Brahman or the Supreme Self. Shankara showed the identity of our Self and the Brahman. His Atman is self-evident. This Atman need not be established by proofs. It is not possible to deny this Atman, for it is the very essence of he who denies it. The world of names and forms has no free existence. The Atman alone has real existence. Beings are many, but their breath is the same. People are many, but the Earth is one. We should develop an eye to perceive Brahman everywhere and in everything. Only then, we can take the whole world as our mother-land and treat all human beings as our friends. Shankara, within his brief life, had brought about a great religious reawakening all over India. To sum up in a nutshell, his single sentence is significant, "Brahma Satyam

Jagat Mithya Jivo Brahmaiva Naparah” meaning that Brahman alone is true, the world is false and the Jivas are not apart from the Brahman. To conclude, Shankara’s doctrine is unparalleled for its metaphysical gravity and rational consistency. He was a theologian as well as a logician who brought about social changes through the divine Advaitic philosophy of harmony and unity. His system demolished many old beliefs by peacefully suggesting something more reasonable and concrete one. By means of amazing ethics, supreme wisdom and profound spirituality he has revitalized and reawakened the people to stand in good stead even today.



Chanakya on Education

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PAPIYA PAUL

“सुखस्य मूलं धर्मः, धर्मस्य मूलं अर्थः” (Sukhasya mulam Dharma; Dharmasya mulam artha) –> This is probably the most quoted and well known sutra of Chanakya. It means – The basis of happiness is righteousness (loosely translated) , the basis of righteousness is wealth. What Chanakya implies is that for dharma to sustain, for righteousness to prevail, material wealth and prosperity is essential. A society devoid of wealth will not be righteous. The lesser known sutra following the above is “अर्थस्य मूलं राज्यम्” (Arthasya moolam raajyam) – the basis of wealth creation is the state. Effective administration, rational policies and a just government is key to creating a wealthy and dharmic society. This is the premise of Chanakya’s magnificent treatise on wealth creation – Arthashastra. At the very beginning, offering salutations to Shukra and Brahaspati, Chanakya states the purpose of his compendium – “This Arthashsatra has been written by collecting and consolidating all previous Arthashastras written by the Teachers of the yore, for acquisition and maintenance of the earth (or the kingdom)” .

To think of it, the above holds true for successful businesses as well. For longevity and sustainable success of a business (sukh), its products and services have to effectively cater to the needs of the consumers and deliver what is promised (dharma) – that is what creates Trust; fly by night operators and chit funds may succeed every now and then, but that is always short lived. But to consistently offer good products and services, the business has to keep investing (artha) and needs resources. Now this resource generation depends on how well the Organization runs (Rajya).

An organization is as good as its leaders and management – how well they define the vision, set up functions, develop suppliers and customers , recruit capable people, relations, and define and implement policies, incentives and penalties to keep people motivated to effectively. Thus, having a leader who has vision, understands customers, understands his employees, has wisdom to put in place right policies and also hold people responsible to tasks assigned while keeping them engaged and enthusiastic is non-trivial. Extrapolating it to a State, the role of a leader becomes even more complex and critical.

How can we then, nurture a leader with all these qualities and qualifications? Chanakya tackles this topic in the very first section of Artha Shastra – Concerning Education (विनयाधिकारिक) qualities of the King and approach to his upbringing to nurture not just a powerful but a discerning Dharmic leader – who he calls a “RAjarishi”. In that sense, the book is probably the first ever comprehensive treatise on Leadership and Management. Here, I summarize aspects of the first section. It surely has some food for thought for all the Parents and Educators .

Importance of Education

1. A king/leader needs to master four most important *vidyas*. These are : Anvikshiki – Art of discrimination and thinking through study of philosophies such as Sankhya, Yog and Lokayat (आन्वीक्षिकी), Trayi – The three Vedas to understand Dharma and righteousness (त्रयी), Varta – Economics and Business (अर्थ-वार्ता), Danda – Governance and Punishment (दण्ड). *(Explaining Anvikshiki needs a separate write up, read [here](#))*
2. Of the four, ability to govern and administer justice is pivotal for establishing a prosperous and dharmic society in order to ensure welfare of its subjects.
3. Punishment (*Danda*) is essential tool of governance. It encourages citizens to conduct their tasks fairly and follow the law of the land. *(Incentives and penalties in management parlance)*
4. But Punishment has to be “Yatharth Danda” – justifiable, reasonable and fair. Excessive control and punishment meted out of vengeance or power hunger will agitate the citizens and may lead to rebellion. On the other hand, too mild a rule will make people take the state for granted and will cause anarchy wherein the powerful will exploit the weak (“MatsyaNyay” – Big Fish eat small fish.) . Hence, it is the leader’s duty to establish rule of law so that the guilty are punished, criminals are scared but ordinary citizens are not harassed without reason and society functions smoothly.
5. How does one ensure Yatharth Danda? A subjective matter, which needs a leader to have

wisdom, critical thinking, understanding of nuances of Dharma, Danda-niti and requisite domain knowledge.

6. These qualities can be acquired through proper learning and education (of the aforementioned *vidyas*). *However, Chanakya adds a caveat, he says – education can only mold those who have the right mental faculties and ability to listen and think, it can do nothing to those who do not naturally have these faculties.*

7. Hence, a formal learning process is important – both in theory and practical – under accomplished teachers and experts.

Approach to Education

Chanakya gives a guideline of when and how formal education should happen. He believes, nurturing of character should begin right from birth and formal learning from the age of 3, and education should have aspects of theory, case studies, experiential learning and hand on training under professionals and experts.

1. Formal learning should start after the child’s mundan (tonsure), ~age 3 onwards, with letters and numbers (lipi, sankhya).
2. After upanayan (yagnopavit), typically age 8 onwards – child should be taught Vedas and Anvikshiki (Sciences, Philosophy, Art of thinking (analytics, observation)), Economics and Political science under accomplished teachers and experts. Especially for topics related to governance, the students must learn through both theory and practical from people carrying out those functions.
3. During the day, topics relevant for warfare and military both in practical and theory must be learnt, such as taming elephants, using horses, warfare, military strategies etc.
4. In the second half of the day, time should be spent studying Science, Economics, Polity and Philosophy, hearing stories from history, learning from case studies (Udhaharan), Puranas and Dharmashastras.

5. In the remaining time, s/he must revise what was taught and mull over it until the concept is fully understood. Only through repeated listening comes the understanding of application of the concept; and once the application is understood, the learning is imbibed (atmavatta) and vidya-samarthyam (expertise) is achieved).

6. The students should observe bramhacharya at least until the age of 16 and that enter grihastashram (start a family), but the education/learning has to be ongoing. S/he should spend time with elders, learned and experts learning from their experiences and examples.

As important as exposing a child to education is the discretion of what NOT to expose a child to – the onus of which is on parents, teachers and elders. He writes –

नवं हि द्रव्यं येन येन अर्थजातेन उपदिह्यते तत् तद् आचूषति ॥
एवम् अयं नव बुद्धिः यद् यद् उच्यते तत् तत्शास्त्र उपदेशम् इव
अभिजानाति ॥
तस्माद् धर्म्यम् अर्थ्यं च अस्य उपदिशेन् न अधर्म्यम् अनर्थ्यं च ॥
(अशा-०१.१७.३१-०१.१७.३३)

Like a freshly made earthen pot is stained by whatever liquid is poured into it, a young mind soaks up whatever it is exposed to and considers it as an acceptable act. Hence, when discrimination is not yet developed, a child should be exposed to only that which is good and not that which can corrupt his mind.

Chanakya's approach to raising kids is practical and sounds pretty contemporary. In Chanakya Neeti, he writes

“लालयेत् पंच वर्षाणि दश वर्षाणि ताडयेत् ।
प्राप्ते तु षोडशे वर्षे पुत्रं मित्रवदाचरेत् ॥ (3.18)

For five years one's kid should be pampered, the next ten years s/he should be strictly disciplined, but once child turns sixteen s/he should be treated as a friend.

Success of Education

Through formal learning, a child achieves knowledge and even the ability to think. But these amount to something only when s/he is able to exercise these skills to make right decisions and live it in practice. How does one bring about that translation of thought to practice?

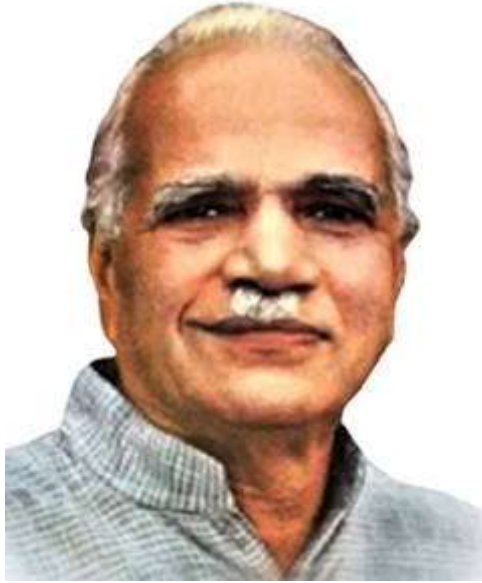
Chanakya says, the success of education is achieved through gaining complete command over anything that deludes the brain from taking the right decision and doing the right thing. Per him, there are 6 vrittis (instincts/tendencies) that have the potential to delude the mind – Kam, Krodh, Lobh, Maan, Mad, Harsha (Lust, Anger, Greed, Jealousy, Haughtiness/Over indulgence/Arrogance, Overjoy). These tendencies arise due to our mind seeking pleasures of the 10 bodily organs and Ego (Karm-indriya – Organs of action, Gyan-indriya – organs of senses). The mind seeks instant gratification of its desires.

If unchecked, these desires and sensual pleasures obstruct objective thinking by clouding the brain. Such a person who falls prey to one or more of these vrittis is bound to perish, says Chanakya.

For an aspiring leader, having command over his desires and senses becomes even more important as his/her decisions impact all those associated – their kingdom, state, organization, families. History has enough and more examples of downfall of the strongest of kings (like Ravana, Kurus, Bhoj, Yadavas etc.) and largest of civilizations

owing to the overpowering of the above mentioned vrittis. In essence, the leader should be able to take decisions and practice actions driven by pure objectivity doing what s/he MUST do not what s/he WANTS to do.

This taming of the sense organs and pleasure instincts is what Shastras call Indriya Vijaya (इन्द्रियविजय); a pivotal feature of Chanakya's approach to education, so much so that his sutra following arthasya mulam rajyam, is **rajyasya mulam indriyajayah** (the basis of a well governed state is a King who has mastered his senses) – An aspect which seems to be missing in our educational system today; other is the focus on learning the art of thinking (Anvikshiki). Only when a leader is observant, of clear thinking, objective in assessment as well as empathetic, can s/he become an impactful decision maker and able & effective administrator, a leader whom Krishna in Gita calls Yog Yukta, one established in Yog!



J.P. Naik and The Art of The Educational Revolution

MADHURI KODARE

In the era where one form of elites is opposed to another, where liberalism is not only opposed to conservatism, but where the former claims to confront conservatism and authoritarianism and then claims to solve all problems of the world from wars and hunger to the Taliban, it is necessary to recall what revolution and the art of revolution means. And since revolutions do not spring from the air, but occur in the manner that Lenin had pointed out in his *What is to be Done?*, namely that “without revolutionary theory there can be no revolutionary movement” and that “the most advanced theory” has to be constructed, the question of the makings of revolutionary theory emerge. While Lenin was formulating his theory of constructing the most advanced theory in the early 20th century to overthrow both czarism and capitalism, in India it was the Bohemian figure of J.P. Naik who had talked likewise in the form of the art of the educational revolution. An educational figure whose thinking was quite similar to the philosophy of Paulo Freire, Naik seems to be forgotten figure despite him being instrumental in the formation of a number of institutes including the Indian Council of Social Scientific Research (ICSSR) and the Indian Institute of Education (IIE), not to forget his dream child the Mauni Vidyapeth.

The Educational Revolution and the Question of Academic Feudalism

Just as every sensitive thinker knew that the Indian masses had two enemies—feudalism and colonialism—Naik kept these two foes at the centre stage of his theory where they could be confronted and overthrown for an authentic knowledge-producing system to emerge in India. While he identified both the feudal overlords and the colonial-comprador as the two main enemies of mass education, he also identified

capitalism as the bane of mass and universal education. But for him, even with the advance of capitalism and the consequent intervention of commerce in education, the character of Indian education would remain feudal in form and content. It is this character of what I call “academic feudalism” which brought in authoritarianism and exclusion in the education sector where teachers and the management are modeled after the feudal lords and students treated as serfs. For those arguing for an independent education system free from

the trappings of colonial elites and the native elites, there had to be a “Swaraj” (an authentic people’s freedom, autonomy and self-rule)—from Swaraj in education to total Swaraj. Freedom, for Naik, had to be the essence of education. And for this very same reason it had to be revolutionary.

Naik was a realist and not trapped in any form of romanticism that saw a “golden age” of Indian civilization, nor did he like Aurobindo Ghosh see an innate spirituality in Indian civilization that could be tapped. While being a realist and hoping for the best, he also knew that this “Swaraj” was turning into a mirage. And since for him, neither could the old traditional system be taken up since it was trapped into the iron cage of caste or the colonial system since this was a bureaucratic system where the masses were to be disciplined and domesticated, an entirely new system of education of the masses had to be created. And for that what was needed was an “educational revolution”.

But then what did this revolution do? It understood the masses in ferment where education was no longer understood and treated as an alienated profession, but understood as linked to life itself. Thus for him, “a revolution in life and a revolution in education have always to go together, because education is life”. To live, for him, one had to embrace life, and to embrace life one had to embrace education. And education for him was not to be understood as “training” and “disciplining”, but as seeking knowledge, especially knowledge of the social structure of society, knowledge thus of class struggle. And since he related education as the art of transforming society, he understood that education as knowledge-seeking was essentially revolutionary. And also since he recognized that before social, economic and political revolutions take place, there has to be a revolution in the realm of ideas, he put the idea of the educational revolution central to his imagination. He quoted Nehru when Nehru spoke in 1948 at the Educational Conference conveyed by the Ministry of Education saying that “*the entire basis of education must be revolutionized*”. But he then concluded that what Nehru promised never took place, for “we did not make the most opportunity, to the detriment not only of education but of life itself”

The programme of the educational revolution was aborted even before it was in the wombs of the young Indian nation.

The people who came to rule the young nation were not revolutionaries, but feudal lords styled after the landlords of the 18th and 19th century. While Naik pointed out to the caste oligarchs as the New Sovereigns who took power in 1947, (the New Sovereign that I call after Pierre Bourdieu as “the naked emperors of the university” , and while Naik implicitly pointed out to the question of academic feudalism, unfortunately this very important point has gone almost unnoticed by scholars. The India elites like elites in many totalitarian societies were the oligarchs who were accountable to no one.

For Naik it was not merely the case that Indian education was being controlled by these feudal lords who would want to shape the future of India according to their feudal image, but a deep seated academic feudalism was constructed which seeped deep into the imagination of the Indian nation. Academic feudalism came to be built on this same relation that economic feudalism stood on—the relation between the lord and the serf. In this form of feudalism, the political overlords would create their own institutes and where public institutes exist they would capture it. The teachers that they would employ would not be real teachers but members of their own caste groups. While the political overlords literally “owned” education (through their ownership and control of educational institutes), the teachers that they employed were trained to become the second tier of overlords. Students could only be serfs to dance at the tune of these feudal overlords.

India got trapped in what Jotiba Phule warned in the 19th century, namely in becoming “captive in mental slavery”. This was because of the inability to create a revolution in education. And this became the central tragedy of the education system in India. Yet Naik thought that there could be a “second chance”. He called this “a very rare occurrence in life” where “an educational revolution has now to precede a socio-economic revolution in life”.

So how does one get involved in this educational revolution? For Naik, the first thing is to detach

oneself from all bourgeois trappings and cease being delusional that the formal system of education would “teach” the masses how to lead a better life. One instead has to “rub shoulders with each other, irrespective of social and economic status, religion, caste or race”.

Lessons for the Future

Naik writing in his last work *The Education Commission and After* talked about what he called “lessons for the future”. His vision for this radical future was “creating a non-elitist people-controlled and people-orientated egalitarian society.....which will eschew poverty, ignorance, ill-health and at least all the grosser forms of exploitation”. For him, education was inexorably linked to society (especially societal transformation) and thus directly linked to the human condition itself. And to understand and articulate this radical link, the revolutionary politicization of education was necessary. By “revolutionary politicization of education” is meant the knowledge of state mechanism on how and from where power flows and that the class and caste structure is the basis of not only Indian society, but also of Indian education. For him, education “is never politically neutral”.

Naik saw the hypocrisy of the political elites. He singles out the political elites and says how they abandoned the ideals of the freedom movement only to create pale imitation of the colonial type of education as disciplining and controlling the masses, thus “teaching” the masses to be totally subservient to their feudal interests.

Consequently:....the politicians not only fished in the troubled waters of education, but actually troubled the education scene in order that they may be able to fish. The wise academicians wanted political support without political interference. What we have actually received is infinite political interference with little or no genuine political support.

For Naik, one has to transcend this trap made by the elites as also to transcend the two models of development, the capitalist type “which we have actually adopted and which has the largest support” and the state-socialist type “to which we pay lip service and which is adopted only by a minority”. One has to seek the third model that he finds in

“universal need”. What Naik said in the 1970s was remarkable when the world was trapped in the Cold War between the two superpowers, the USA and USSR.

Anticipating the global economic, environmental and moral crisis, he said that the consumerist model which had become globally the dominant model is a threat to environmental degradation, which has led to the depletion of scarce natural resources, creation of social and political tensions between nation states and stock piling of nuclear arms “which pose a threat to the very existence of man”.

One has to “combat the elitist trends in which a smaller number of people come to decide the vital issues affecting the lives of larger number of people”. We need, as he passionately argued, a new philosophy as well as faith in the common person . But most importantly, “we must accept the need to transfer effective power from the elites to the masses”. Further:

Here power means all the three forms of power—political, economic and knowledge—which are obviously interrelated. It should be clearly understood that this also implies a revolt against the growth of extreme professionalism in the modern society which results in great restriction on individual freedom. In other words, we must equate the development of our country with the development of our suppressed masses and accept the view that the best in putting this development is the people’s awareness of themselves, and helping them to organize themselves to solve their problems. This new approach will liberate the oppressed masses and also elevate the elite by freeing themselves from the dehumanizing role of an oppressor in which they have trapped themselves.

This “transfer of power” that Naik advocates is not the transfer of power from one form of elites to another, thus was not to be treated as the transfer of power from the British Empire to the new political elites, but the complete destruction of the power of the elites. Education, for Naik, did not have to be a making of careers, but had to be treated as the destruction of the old hierarchical caste and class order that was subservient to the colonial and imperialist elites.

What he said in The Education Commission and After that India was only a satellite of the British rule for the colonial elites remains true even to this day. Totally contemptuous of the British Empire and its form of governance he noted that the education system that the British rule constructed was only a “pale imitation of that in England”. He wanted “to create not a lesser England but a greater India” . One has to create a “nationalist system of education based on our traditions and suited to the life, needs and aspirations of our people”. But “this was neither a chauvinist nor a revivalist posture”.

For those harping on the phantasmagorical golden age of India, he said that “from very ancient times, Indian society has always been elitist and power, wealth, and education were mostly confined to the three dvija castes of Brahmins, Kshatriyas, and Vaisyas”. Today also it remains the same. Not only this, education losing its revolutionary and humanistic character, has taken the Brahminical role of ideological priesthood thus converting education into superstition and ritual, Kshatriya militaristic role and Vaisya capitalist role.

If Naik talked of the need of the “second chance” of the educational revolution after Nehru aborted his very idea that “the entire basis of education must be revolutionized”, there is a dire need now for asking for a third chance for the educational revolution. This act is not a reformist one. It is as Naik says a “revolution with a revolution” not a “revolution without a revolution” where we “embark upon a great adventure of national reconstruction whose objective is to abolish poverty, unemployment and ill-health and to create a new social order based on the dignity of the individual, liberty, equality, and social justice” whereby India becomes an “educated and cultured nation”.

Let us thus remember these words. For we had lost the first chance. Then we had a second one and we lost that too. Now there is the third chance. After that, as we know very well, there will be no more chances.



*Rev. Prof. (Dr.)
Vishwanath D. Karad*



SUVARNA JADHAV

Rev. Prof. Dr. Vishwanath D. Karad - an eminent educationist having teaching experience of 40 years in College of Engineering as an Undergraduate and Postgraduate teacher, thinker a devoted teacher and a dedicated social worker, is a man of great vision, who is totally committed to the development of technical education and the cause of raising the qualities of life of the Indian masses for the betterment of tomorrow. He was awarded the Degree of Doctorate in Philosophy and Education by the International University of Washington.

He is the founder of various initiatives such as “Maharashtra Institute of Technology, WORLD PEACE CENTER of MAEER's MIT, Pune, UNESCO CHAIR for Human Rights, Democracy and Peace, MIT World Peace University Shree Kshetra Alandi Parisar Vikas Samiti, Saint Shree Dnyaneshwara and Saint Shree Tukaram Endowment Lecture Series Trust. Apart from recognition for his works in education.

He has been honored by the various awards such as National award for the year 1992 for the most outstanding work in Engineering and Technical Education for his commendable rural development work in the field of Environmental and Pollution Control at Shree Kshetra Alandi-Dehu, “Madhav - Mandakini Award” for his commendable work in the field of Rural Development - Environmental and Pollution Control at Shree Kshetra Alandi - Dehu in Pune district for changing the outlook of these holy places. He has been member of various organizations of national international repute.

A man with a great vision and insight, an eminent educationist, a well-known teacher of international repute and an ambassador and torch bearer of world peace – Prof. Dr. Vishwanath D. Karad has earned great reverence, respect and recognition for his distinguished

services through his missionary pursuit in promoting “Value Based Universal Education System”.

He is an ardent follower and believer in the philosophy professed by the greatest saints, sages,

seers like Saint Philosopher Sri Dnyaneshwara, Swami Vivekananda, Saint Francis of Assisi and modern scientists like Dr. Albert Einstein.

Dr. Vishwanath D. Karad, with his rich knowledge, wisdom and profound understanding of the role of science and spirituality along with the essence and philosophy of all world religions, is constantly engaged in promoting the noble cause of human welfare through various national and international educational activities.

He firmly believes that science and spirituality are the two sides of the same coin. They, in fact, strengthen the concept of NON-DUALITY as enunciated above by the great Philosophers, Saint Dnyaneshwara and Saint Tukaram and the great scientist Dr. Albert Einstein. The very word "Aum", symbolizing the Ultimate Truth, and the most scientific concept of "Non-duality" are possibly the greatest gifts to humanity from India.

AN OVERVIEW ON A MULTI-DIMENSIONAL UNIQUE PERSONALITY:

Prot Karad in a firm believer of Shri Swami Vivekananda's teaching that "Union of Science and Religion alone will bring Peace to the World and he tries to practice in his every action. He has earned a great reverence, respect and recognition for his distinguished services through his missionary pursuit of promoting the "Value Based Universal Education System' and Training Programme for "World Peace

Prot Karad is a man of very high principles with a tremendous sense commitment to promote the moral and ethical family values, which will ultimately contribute in establishing Harmony and Peace in the Global Society He is a eminent educationist thinker a devoted teacher and a dedicated social worker, a man of great vision who is totally committed to the development of technical education and the cause of raising the qualities of life of the Indian masses for the betterment of tomorrow

Prof. Karad is a pioneer in unaided Engineering College across Maharashtra: He founded MAEER'S MIT Puns in 1983 with a mission to impart quality education. He built the brand MIT not just in the Engineering Education but education in general with his own experience as a Teacher in Mechanical Engineering over a period of 20 Years in College of

Engineering, Pune where he worked as a Professor. He is a gifted teacher educator and firmly believes in the rich time tarred value and culture of India

As an ardent follower and believer in the philosophy Professed by the great Saints, Sagers, Seers viz, Saint Philosopher Dnyaneshwara Swami Vivekananda, Saint Francis of Assisi and the modern scientist like Dr. Albert Einstein

As a strong humanitarian, he believes that along with continuous knowledge up-gradation the staff and faculty of his institutions must also be spiritually and mentally strong and physically healthy.

Prof. Karad; with his rich knowledge, wisdom and appropriate understanding the role of science and spirituality along with the essence and philosophy of all Work Religions is constantly engaged in promoting the noble cause Human Welfare through various National and International Conferences, Workshops, Seminars, Lecture Series and many other Socio-Cultural Activities Organized at the World Peace Centre, MAEER's MIT, Pune, INDIA

Prof. Karad established a forum to develop pilgrim centers of Maharashtra. It started with an establishment of 'Shri Kshetra Aalandi-Dehu Paryavaran Vikas Samittee' in the Year 1986. The purpose of this committee was tobring sustainable environmental development and controlling pollution of this popular pilgrim centre.

Prof. Karad owing to his 'Warkari Roots he organised a celebration of 700th Year of 'Dnyaneshwari' in the Year1992

In the Year 1996 he initiated many initiatives for the educational, social and cultural developments of our state. World Philosophers Meet 1996 - a First 'Global Conference of Science, Religion and Philosophy" was organized in Pune. In the same year 69th 'Marathi Sahitya Sanmelan and Sant Shri Dnyaneshwar Maharaj's 700th Sanjeevan Samadhi' celebration was held from February 01, 1996 to February 04, 1996 in Pune.

Prof. Karad organized National, International, Regional and State Level Students Conferences to promote the 'Culture of Peace'. He also initiated Saint Philosopher Dnyaneshwara and Saint Tukaram Endowment Lecture Series from the Year 1996 under the UNESCO Chair Programme.

In August 1998, he represented India for the Second 'Global Conference of Science, Religion and Philosophy' which was held at Geneva, Switzerland with the theme of 'Science, Religion and Ethics in the 21st Century in Year 1998'; in appreciation with MIT Group Work under the banner of 'World Peace Centre', in championing the cause promoting the Value based Universal Education system for spreading the message of peace in society with the apt blend of science, technology and spirituality, UNESCO, Paris bestowed it with an 'UNESCO Chair for Human Rights, Democracy, Peace and Tolerance' on May 12, 1998.

'Asia Pacific Regional Conference on Education for Human Rights' was organized from February 03, 1999 to February 06, 1999 in collaboration with UNESCO, Paris.

Prof. Karad also organized 'World Peace Conference' on role of Gandhi, Ganga and Giriraj Himalaya Symbolizing Peace, Life and Ecology.

Prof. Karad has been constantly involved in organizing Orientation Programmes for huge no. of Students, based on the methods of practices like Yoga, Meditation etc with a number of Socio-Cultural Programmes like Human Rights Day, Tolerance week, Peace Marches, Observation of Hiroshima Day, Kranti Din, International women's day, Children's Day etc

Prof. Karad vowed to re-establish the symbols of National integrity in form of Shreeram Mandir, Jama Masjid and Khawaja Zenuddin Chisti Dargah and has been in the process. He is the same person who has initiated First International Robocon, and World Peace Eco Park. The visionary thought process that he has been engaged in; is indeed amazing. A village borne simple teacher is crucial to transform lives of thousands by his thoughts as well as his noble acts.



Malaviya's Contribution to Higher Education

—
SIMPLA TRIPATHI

Early life

He was born at Allahabad, Uttar Pradesh on 25th December in the year 1861 in a Brahmin family. He was the 5th child (five brothers and two sisters) of his parent (Brijnath and Moona Devi). His great ancestors were well known for the Sanskrit scholarship called as the Malwa that's why he is also known as the Malviya.

Education

He began his education in Sanskrit at the age five and went to the Pandit Hardeva's Dharma Gyanopadesh Pathshala for completing primary education and went to another school run by the Vidha Vardini Sabha. He joined the Allahabad District School and started writing poems which were later published in the journals and magazines. In 1879, he was matriculated from the Allahabad University (Muir Central College) and completed his B.A. degree from Calcutta University. He got scholarship as his family had been facing the financial hardships.

Career

After his M.A. degree in Sanskrit, his father required him to handle the family profession of Bhagavat recital. He started his career as a teacher in Allahabad District School in 1884. In July 1887, he joined as an editor of the nationalist weekly and left his teaching job. Later, he joined the L.L.B. and after his law degree he began his law practice at the Allahabad District Court in the year of 1891 and then High Court in Dec 1893.

He became the Indian National Congress president four times in 1909, 1918, 1930 and 1932. He had started the Scouting inspired organization known as the Seva Samithi. He appeared in the court for saving 177 freedom fighters in the Chouri-choura case. He met with the Annie Besant in 1911 and determined to work on a common Hindu University at Benares. Pandit Madan Mohan Malaviya remained Imperial Legislative Council's member from 1912 to 1926 (in 1919 it was transformed into the Central Legislative Assembly).

He was selected as the Congress President when Sarojini Naidu got arrested. He joined the group Lala Lajpat Rai, Jawaharlal Nehru and many others in order to protest against the Simon Commission in 1928. He has popularized the Satyameva Jayate (Truth alone will triumph) slogan. He became the Chairman of Hindustan Times from 1924 to 1946.

Social work

He worked in society on many important fields and he tried to eradicate the caste barrier in temples and other social barriers. Because of his Social works for Dalit areas, he got expelled by the ShriGaud Brahmin. He had organized the entry of Hindu Dalit in the Kalaram Temple on the Rath Yatra day and took a dip in the Godavari River by chanting the Hindu mantras.

Legacy

At the entry gate of BHU, there is a Statue of Pandit Madan Mohan Malviya. Malviya Nagar located at different places (like Allahabad, Bhopal, Durg, Lucknow, Delhi, and Jaipur) is named after him. Malaviya National Institute of Technology of Jaipur and Madan Mohan Malaviya Engineering College in Gorakhpur is also named after him. He got married in 1878 aged sixteen years to the Kundan Devi of Mirzapur. They had five sons and five daughters (four sons of them are Ramakant, Mukund, Radhakant, Govind and two daughters of them are Rama and Malati lived).

His youngest son, Pt. Govind Malaviya was the Freedom Fighter and a Member of Parliament of India till his death in 1961. He was the only who became the Vice-Chancellor at BHU. The granddaughter in-law of him (Smt Saraswati Malviya) lives in the Allahabad with her daughters.

Role in Freedom Struggle

Pandit Madan Mohan Malaviya was well-known for his work in the fight for Indian independence. He led the Indian National Congress four times as its leader. During the freedom fight, he was somewhere in the middle between the Moderates and the Extremists, as Gokhale and Tilak's followers were called. When Gandhi started the Salt Satyagraha and the Civil Disobedience Movement in 1930, he took part and risked being arrested.

People also remember him for helping to end the Indian indenture system, a system of making Indians work as slaves, especially in the Caribbean.

Contribution in Education sector

He was a good speaker, and he took part in debates about things like free and mandatory primary education. He thought that everyone, no matter how rich or poor they were, should be able to get an education. Annie Besant met Malaviya in 1911, and the two of them chose to work together for a common Hindu University in Varanasi. The Banaras Hindu University (BHU) was started by Malaviya and Annie Besant. It was made possible by the BHU Act of 1915. He was the university's vice-chancellor for about 20 years, from 1919 to 1938, and he operated with the university until the day he died. Pandit Madan Mohan Malviya was also one of the people who started the Scout and Guide in India.

Pandit Madan Mohan Malaviya: As a Journalist

Malaviya began his work as a journalist in 1887 when he became the Editor of the Hindi daily Hindostan. He also became the editor of "Indian Opinion" in 1889. As a journalist, he started the Hindi weekly Abhyudaya in 1907 and turned it into a daily paper in 1915. Malaviya's poems, called sawaiyas, were published in the magazine "Harischandra Chandrika" sometime between 1883 and 1884 under the name "Makrand."

He was also the Chairman of the Hindustan Times' Board of Directors for a long time. When the British government passed The Newspaper Act in 1908 and the Indian Press Act in 1910, Malaviya started a campaign against them and called for an All India Conference to be held in Allahabad. Then he understood that the campaign would have to be successful all over the country if it were written in English. In 1909, he began the English daily Leader. In 1910, he also started the Hindi monthly Maryada. Malaviya was in charge of the Hindustan and Indian Union, a Hindi weekly newspaper.



Dr. A.P.J. Abdul Kalam's contribution towards Education



ANURADHA SINGH

Dr. Kalam is a practical educational thinker and visionary who stands for integrating ancient and modern educational ideals for the development of a balanced Indian society. Being a top scientist of international reputation, his direct contribution to the advancement of science and technology is unique and commendable. His scholarly research publications, articles, books etc. have opened new avenues for research and studies in the area of aeronautics, ballistics, and metallurgy.

Capacities to be built among students: The primary focus of the students should be to excel in their studies. This is their first contribution to the development of the nation. The education system should instill in the minds of students capacities of inquiry, creativity, technology, entrepreneurial and moral leadership. If we develop in all our students these five capacities, we will produce "Autonomous Learner" a self-directed, self controlled, lifelong learner, who will have the capacity to both respect authority and at the same time is capable of questioning authority, in an appropriate manner.

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Planning for good education for children in villages:

Every school should have basic amenities such as a good building equipped with ventilation and lighting. The rooms should be airy and have spacious classrooms. The school should also have a library, laboratories including the latest Information Technology tools and infrastructure, safe drinking water, clean toilets and a playground. This is possible by earmarking the additional 2 to 3 per cent of GDP.

Mission of education:

Education is the most important element for growth and prosperity of a nation. India is in the process of transforming itself into a developed nation by 2020. Yet we have 350 million people who need literacy and many more who have to acquire employable skills to suit the emerging modern India and the globe.

Inequality of access to educational resources:

It is essential that we enlighten and create widespread awareness of education among all sections of society particularly in rural areas and among the urban poor. We should use technology for this important social purpose. It is possible for NGOs, other social and philanthropic institutions and the media to focus on this area of creating awareness. We should also mobilise necessary resources for providing education to the underprivileged people.

Mobilising resources for the mission of education:

Over the last 50 years, successive Governments have been committed to achieving the national goal of universal education and has steadily increased the budgetary allocation for education. However, 35 percent of our adult population is yet to achieve literacy. The expenditure on education as a percentage of our Gross Domestic Product has a direct impact on our literacy.

Today our expenditure on education in India is little more than 4 per cent of our GDP. If we have to achieve nearly 100 per cent literacy, it is necessary to increase expenditure on education to about 6 to 7 per cent of GDP. This 2 to 3 per cent increase has to be sustained only for a few years. Thereafter, a lower percentage of GDP allocation to education will be adequate to sustain the high degree of literacy in this country for all time to come.

Reducing Dropouts:

It is reported that 39 per cent of children drop out from school after studying 5th Class and 55 per cent drop out after studying up to 8th Class. This situation needs remedial action, especially since assent has been accorded to the 86th Constitution Amendment

Act ? The Right to Education Bill for children between the age group of 5 and 14 years. But, an Act alone cannot achieve the goal, unless education is delivered in a manner, which will take into account the socio-economic reality and perception of the people to whom it is addressed.

Apart from attracting children to schools, the education system should be able to provide nourishment and inject creativity among them. The aim of the education system should also be to build character, human values, enhance learning capacity through technology and build confidence among children to face the future.

Technology Enhanced Education:

Constraints of time and space together with the rapid obsolescence of knowledge in some areas of science and technology, have created a huge demand for different courses from different institutions in the distance mode. There is a need for a working digital library system that alone can, in the long run, provide the kind of access required for a Knowledge Society. Technology Enhanced Learning is a solution. It attempts to exploit the rapid developments in Information and Communication Technology. As the communications bandwidth continues to increase and the cost of computer power continues to drop, Technology Enhanced Learning will become an economically viable solution. Virtual classrooms of the future will have students from many locations taught by a team of geographically distributed instructors through the tele-education delivery system.



Anand Kumar : contribution in the field of education

SSONAM GAWANDE

Anand Kumar (born 1 January 1973) is an Indian Mathematics educator, best known for his Super 30 programme, which he started in Patna, Bihar in 2002, known for coaching underprivileged students for JEE- Main & JEE-Advanced, the entrance examination for the Indian Institutes of Technology (IITs). Kumar was named in Time magazine's list of Best of Asia 2010. In 2023, he was awarded the Padma Shri, country's fourth highest civilian award by the Government of India for his contributions in the field of literature and education.

By 2018, 422 out of 510 students had made it to the IITs and Discovery Channel showcased his work in a documentary. Kumar has spoken at MIT and Harvard about his programs for students from the underprivileged sections of Indian society. Kumar and his school have been the subject of several smear campaigns, some of which have been carried in Indian media sources. His life and work had been portrayed in the 2019 film, *Super 30*, where Kumar is played by Hrithik Roshan.

Super 30 founder, mathematician Anand Kumar has been awarded an honourable teaching award in the United State for contribution in the education field to the country's needy students in India. Mathematician Anand Kumar is an Indian educator best known for his program 'Super 30' which coach underprivileged student for admission to India's premier technology institutes i.e. IITs.

The Education Excellence Award has been given to Mr Anand Kumar by the Foundation For Excellence(FFE), at a function on the occasion of the organization's 25th anniversary gala in San Jose, California.FFE is a non-

profit organization (located in Santa Clara, California) that provides funds for higher education to students who are academically gifted and from very low-income families.

Mr Kumar said that "Making quality education accessible to the masses will make a huge difference to the world by solving the core issues of poverty, unemployment, population explosion, environmental degradation and a lot more".

While receiving applause from a gathering comprising eminent personalities, Mr Kumar said that "Indians have been doing wonders in different fields across the globe, including the USA, and it would be immensely satisfying for them to give something back to their society. There can be no gift more precious than education". He said that there is no bigger gift than education and that it has the power to transform the lives of people.

He also said that "Through my small endeavour of Super 30, I have experienced how the smile of success on the face of one first-generation learner brings cheers not only for the entire family but triggers hope for the entire community. This is what the world needs and your efforts will trigger hope for millions".

Recognition

Anand Kumar being awarded by Bihar Chief Minister Nitish Kumar on the occasion of Bihar Divas in 2023. Anand Kumar addressing students at the famed Cambridge University, where he once aspired to study

Anand Kumar receiving the prestigious Padma Shri Award from President Droupadi Murmu at the Rashtrapati Bhawan

In March 2009, Discovery Channel broadcast a one-hour-long programme on Super 30, and half a page was devoted to Kumar in *The New York Times*. Actress and former Miss Japan Norika Fujiwara visited Patna to make a documentary on Kumar's initiatives. Kumar has been featured in programmes by the BBC. He has spoken about his experiences at various global-level institutes including Indian Institute of Management Ahmedabad, a number of IITs, University of British Columbia, Tokyo University and Stanford University. He was also inducted in the *Limca Book of Records* (2009) for his contribution in helping poor students pass the IIT-JEE by providing them free coaching. *Time* magazine included Super 30 in the list of Best of Asia 2010. Kumar was awarded the S. Ramanujan Award for 2010 by the Institute for Research and Documentation in Social Sciences (IRDS) in July 2010.

Super 30 received praise from United States President Barack Obama's special envoy, Rashad Hussain, who termed it the "best" institute in the country.

Newsweek Magazine has taken note of the initiative of mathematician Anand Kumar's Super 30 and included his school in the list of four most innovative schools in the world. Kumar was given the top award of Bihar government, "Maulana Abdul Kalam Azad Shiksha Puraskar", in November 2010. He was awarded the Prof. Yashwantrao Kelkar Yuva Puraskar award in 2010 by Akhil Bharatiya Vidyarthi Parishad (ABVP) in Bangalore.

In April 2011, Kumar was selected by Europe's magazine Focus as "one of the global personalities who have the ability to shape exceptionally talented people." Kumar also helped Amitabh Bachchan in preparing for his role in the film Aarakshan. Many people from Bollywood including renowned directors and producers are interested in making a movie on the life of Anand Kumar. He was named by UK based magazine Monocle among the list of 20 pioneering teachers of the world. He was also honoured by government of British Columbia, Canada. Kumar was given the Baroda Sun Life Achievement Award by Bank of Baroda in Mumbai. Kumar was conferred with the Ramanujan Mathematics Award at the Eighth National Mathematics Convention at function in Rajkot. He was conferred with an Honorary Doctorate of Science (DSc) by Karpagam University, Coimbatore. He was also awarded Maharishi Ved Vyas by Madhya Pradesh Government for extraordinary contribution in education. Anand Kumar was honored by ministry of education of Saxony of Germany.

Kumar presented his biography to then-President of India, Pranab Mukherjee, which was written by Canada-based psychiatrist Biju Mathew. Kumar was awarded "Rashtriya Bal Kalyan Award" by president of India Ram Nath Kovind. A Canadian MP Marc Dalton has praised Anand Kumar's "inspiring work" with underprivileged children as a successful model for education in Canadian parliament. Anand Kumar was conferred an honorary PhD by the National Institute of Technology.



Contribution of Swami Dayananda Saraswati to Indian Society

ASMA PATEL

Master Dayananda used to be a remarkable educationist, neighborly reformer yet moreover a communal patriot. He was once an uncommon officer of light, a fighter in God's reality, a stone worker regarding men furthermore, foundation. Dayananda Saraswati's nearly noticeable commitment was once the basis of Arya Samaj as got transformed the area of schooling and religion. Master Dayananda Saraswati is certain the major reformers then otherworldly powers India has recognized lately.

The pathway over thinking of Dayananda Saraswati perform stand recognized from his three famed commitments among particular "Satyarth Prakash" or "Veda Bhashya Bhumika" or Veda Bhashya. Further, the diary "Arya Patrika" altered by him likewise mirrors his idea. Master Dayanand the terrific beginner at the back of Arya Samaj, includes a young state of affairs all through the complete entity about political thoughts concerning present-day India.

When the prompt children over India were carelessly replicating the shallow parts concerning European human progress and were erection Cain for relocating the politic organizations regarding Britain of Indian land except paying somebody adviser in conformity with the virtuoso then tradition about the Indian individuals, master Dayanand threw India's hindrance against the social, social yet political government regarding the west. Master Dayanand, the best bespeak on the indo-Aryan subculture and ethnical growth moreover ended upon weight just prominent kind of the most advanced thoughts in governmental troubles of India.

He used to be in opposition to war love, term framework, ceremony, surrender in imitation of the inevitable, child murder, provide over grooms and then forth she moreover represented the comfort regarding girls yet upliftment regarding the discouraged class. Remembering the unparalleled attribute over Vedas and Hindus, that went in opposition to Islam and Christianity or upheld because Shuddhi development according to reconvert distinctive businesses according to Hindu request. Dayananda communicated political thoughts also when the depicted hypothesis of state, types of Governments, three-cameral regulation, elements about Government, regulation or system yet henceforth.

Contribution regarding Swami Dayanand Saraswati according to Indian class: Master Dayananda, via the Arya Samaj, tried to change the Hindu class yet religion.

Strict Reform

Based on the beforehand said standards, the Arya Samaj accentuated the comfort of the Hindu society. Dayananda asserted that amount main Vedas had been the vaults of authentic facts or the major property was the faith concerning the Vedas. The requirements over economic aspects, legislative issues, sociologies, and humanities execution remain tracked down into the Vedas. His clarion name "Return in accordance with the Vedas" has taken awareness amongst individuals. He brushed aside exceptional holy texts yet 'Puranas'. He on an even keel went in opposition to the image of love, ceremony, acts regarding thing penance, the notion concerning polytheism, the opportunity of Eden then damnation and passivity.

The Arya Samaj accelerated Hinduism and performed Hindus aware of their shiny legacy yet usual cost concerning Vedic information. The Hindus should not seem toward Christianity, or Islam as yet ultimate lifestyle for direction. Accentuating the prevalence of Hinduism, the Arya Samaj ought to assign the Islamic or Christian ad to it. Dayananda started the "Shuddhi Movement" namely a course concerning switching persons regarding distinct religions above absolutely to Hinduism yet moreover according to reconvert the human beings any bear changed beyond Hinduism in imitation of unique religions. This improvement saved the vile position of Hindus beyond changing upstairs completely in accordance with Christianity and Islam. The Shuddhi Movement examined the Christian ministers anybody tried according to alternate the uninformed, negative, and discouraged instructions concerning the Hindus.

Social Reforms

With its arrest according to extraordinary convivial disasters, the Arya Samaj delivered vital administrations after Hindu society. He went against the conditioning framework or the reign concerning the Brahmins between the normal public. He additionally raised the taking commercial enterprise mannequin concerning the Brahmins in conformity

with to arrive the Vedas then upheld the right over each and each individual regardless of standing, trust yet variety according to listen on the Vedas. Dayananda also went towards the act concerning unapproachability.

- He challenged a filthy play in imitation of women yet worked because of the coaching of the females. He energetically went in opposition to teenager relationships, polygamy, "Purdah" then the practice of "Sati" and forth. Referring in imitation of the lessons on the Vedas, that verified up to expectation ladies obligation in accordance with having equal freedoms with men. Between rank relationships then interdining has been rehearsed by using the humans besides the Arya Samaj.
- The Arya Samaj laid outdoors a number of instructive agencies kind as Gurukuls, Kanya Gurukuls, D.A.V. Schools or Colleges for the coaching regarding the twain guys and females. These instructive foundations safeguarded the Hindu faith then community and moreover superior the development regarding statistics then the education of current season logical line.
- However, Arya Samaj had not efficaciously done an interest between governmental troubles at it factor such between a secondhand way helped of the development on masses awareness. Dayananda was once quick to advocate "Swadeshi" after organizing over uncouth merchandise. By perceiving Hindi namely the mass language, she advanced the development of an all-India community soul.
- He additionally utilized the time period 'Swaraj' after remaining laid abroad concerning the Vedic standards before any Indian commons pioneer considered it. The Arya Samaj, for this reason, turned into an encouraging ally concerning Hinduism yet grew to become a part of plaint Hinduism. On calculation concerning certain hostility, into this pathway, the improvement regarding fanaticism intestinal the fold regarding the All India National Congress grew to become conceivable.



Maria Montessori's Contribution to Peace Education



JAYNTI KUMARI

Averting war is the work of politicians; establishing peace is the work of educators. ~Maria Montessori As the field of peace education develops, scholar-practitioners increasingly consider and debate who the founders of this field might be. For a field simultaneously as old as Confucius and as young as the United Nations, this is not a clear cut task. Major spiritual leaders such as Buddha, Muhammad, or Jesus Christ are sometimes considered “peace educators,” as their lives and teachings are considered by millions to be examples of ethical and peaceable living. This speaks to the relevance of peace studies and peace education to many other disciplines; indeed peace and conflict resolution programs are inherently multi-disciplinary, and draw on other fields such as sociology, history, anthropology, psychology, and literature to probe the origins of conflicts and what might practically be done about them. This nebulousness can trouble peace scholars and educators when trying to define the field and its foundational figures and theories.

Before exploring a major figure in peace education, Dr. Maria Montessori, I should take a moment to define how I am using ‘peace education’ in this context. It is a quite broad umbrella, and the phrase has been used to suggest anything from teaching peer mediation or conflict resolution skills to students, to curriculum about diversity, disarmament or environmentalism or advocacy against poverty. Much of this complexity stems from the fact that methods and aspects of peace-building abound. This appropriately reflects the complexity of the causes of conflict. I am personally comfortable with this “big tent”. The active furthering of social and economic justice, which is peace-building, entails a world of issues in need of addressing. Peace education prepares students for addressing them.

Maria Montessori is most typically associated with child-led learning. By this, she believed that human beings are natural learners and that if students (often far younger than traditional methods dared) were immersed in environments rich with puzzles and problems to explore, they would learn instinctively. (See Vygotsky for similar theory as well). In her model, the teacher facilitates the student’s learning, but the student’s passions and imagination are what lead, as she details in *Education and Peace*. Similar to seminal American educator, John Dewey, her results were astounding; children thought to have significant mental challenges were successful learners (Lewis, n.d.). As most educators know, her methods birthed a movement in education that thrives globally today,

with thousands of Montessori Schools throughout North and South America, Europe, and Asia. She is, however, popularly known as a founder of peace education though this is not universally accepted.

Montessori's own writings explicitly make a connection to education for peace. She passionately argued (perhaps most notably before the United Nations) that education was a means—perhaps the only genuine means—of eliminating war once and for all. Without explicit and intentional moral and spiritual education, she believed, mankind would inevitably revert to its habit of war. Values such as global citizenship, personal responsibility, and respect for diversity, she argued, must be both an implicit and explicit part of every child's (and adult's) education. These values in Montessori education are every bit as crucial as the subjects of math, language or science. She wrote in *Education and Peace*, "Peace is a goal that can only be attained through common accord, and the means to achieve this unity for peace are twofold: first, an immediate effort to resolve conflicts without recourse to violence—in other words, to prevent war—and second, a long-term effort to establish a lasting peace among men" (Montessori, 1949, p. 27).

Teaching global citizenship is the explicit fostering of both a specific set of knowledge and a particular set of values in students (and teachers, for that matter). The specific curriculum might include addressing the causes of war and poverty, communication and other conflict resolution skills, disarmament or so on; the values would usually include and appreciation for diversity and nonviolence. Montessori's unique methods reinforce this commitment to fostering global citizens who would live out the values of and actively work for peace. This is for several pedagogical reasons. One, the fostering of independent critical thought (at age-appropriate levels, of course), as Montessori's contemporary John Dewey also emphasized, is vital to the survival of a democracy.

Citizens are less likely to be manipulated and misled into a war not in their interests when they have developed a habit of informed reflection. Ironically, it was the infamous Nazi Goering who, while awaiting the Nuremberg trials in 1946, who also expressed this point: "Why of course the people don't want war.

Why should some poor slob on a farm want to risk his life in a war when the best he can get out of it is to come back to his farm in one piece?...Voice or no voice, the people can always be brought to the bidding of the leaders. That is easy. All you have to do is tell them they are being attacked, and denounce the peacemakers for lack of patriotism and exposing the country to danger. It works the same in any country"

Secondly, as another significant figure in peace education, Elise Boulding (1979), often wrote, Montessori's methods explicitly fostered imagination by allowing the student to explore his interests and passions. What does this mean for a more peaceful world? I would argue that, just as the habit of independent and critical thought provides a manner of protection for democracy, prioritizing imagination in education can significantly contribute to solving the common problems we all face. Social entrepreneurs provide just one recent example. In the classroom, this might become student leadership in the community, as in some classrooms where students have undertaken environmental projects, teach other students or participate in local politics. Yet the above features of imagination and a habit of critical, independent thought, while crucial to fostering students who can contribute to building a more just and peaceful world, can be considered indirect connections between Montessori's methods and peace education. There are numerous explicit connections as well. Montessori deplored the lack of moral and social education that she observed in the typical public school. As Montessori wrote, "Any education that rejects and represses the promptings of the moral self is a crime" (1949, p. xiv). Indeed, as states are the social institutions which commonly wage war, it is worth asking if currently public school systems are capable of authentic peace education. This question underscores Montessori's pedagogical revolution. Of course, the methods of discipline or classroom management in Montessori education must reinforce what peace scholars refer to as "positive peace". Norwegian peace scholar Johann Galtung (1969) further developed this theory, defining positive peace as the presence such human values as justice, harmony, freedom, and equality. Negative peace—which is not at all a negative thing—

is the absence of violence. As Montessori wrote, “The question of peace cannot be discussed properly from a merely negative point of view...in the narrow sense of avoiding war....Inherent in the very meaning of the word peace is the positive notion of constructive social reform” (1949, p. xi). Thus, peace-building activities such as peace marches, community building forums such as inter-religious dialogues, or advocacy against poverty such as the fair trade or debt cancellation movements, become an important feature of peace education. The Montessorian approach to peace can scarcely be called “passivism”; there is nothing passive about it. For peace education to be effective, the methods teachers and administrators use must be consistent with the values purportedly being taught to students. They must be modeled as well. The implicit curriculum must harmonize with the explicit curriculum. Montessori’s methods reflect this as well. The emphasis is on self-discipline, rather than discipline imposed from outside. What might this look like in practical terms? Students would be involved in forming and enforcing the rules of their community, for one. Secondly, when undesired behavior does occur, the manner in which this is handled must honor the humanity of both the student who exhibited the behavior, as well as any victims. As one may expect, this is the aspect of Montessori’s methods most commonly critiqued as idealistic and naïve. Montessori and her followers may well make two replies to this. First, Montessori classrooms by their nature reduce undesirable behavior as students are genuinely engaged in their work. Secondly, one can observe from many public schools, given literacy and drop-out rates, that the “carrot and stick” approach is not working. If students are never given real choices as they grow, it is not realistic to expect them to suddenly acquire this skill upon graduation. Hence developing internal self-discipline is a vital outcome of Montessorian and other types of peace education. Dr. Maria Montessori is a seminal figure in peace education. However, beyond merely producing theory, she developed concrete pedagogy for peace, one that is currently still thriving throughout the globe (Duckworth, 2006). Her methodology focused on the development of the whole child and prized the

creative and critical thinking skills, as well as relational skills, which are so critical in men and women who will be both inspired and equipped to build lasting peace.



Educational contributions of Ishwar Chandra Vidyasagar

—
NILSHWETA NATHSARMA

Ishwar Chandra Bandhopadhyay, popularly known as Ishwar Chandra Vidyasagar, is considered as one of Bengal renaissance. He continued the reforms movement that was started by Raja Ram Mohan Roy. Vidyasagar was well known writer, intellectual and above all a staunch follower of humanity. He brought a revolution in the education system of Bengal. Born on 26th September 1820 in a village called Veerasingha of the then Hoogly (now part of Midnapore) district of West Bengal Vidyasagar spent his childhood in extreme poverty. He commenced primary education at the village pathsahaala— an indigenous Indian school where language, grammar, arithmetic and other shastras were taught to youngsters. Later he accompanied his father to Calcutta. Within a short while, Ishwar was admitted to the Sanskrit College.

As a student of the Sanskrit College, he witnessed the religious controversy between the reformists like Ram Mohan; radicals like Derozio (who denounced Hinduism as obsolete) and the conservatives who wanted to preserve and protect the basic character of Hinduism. Vidyasagar maintained religious neutrality. To him there was one religion that was welfare to humanity.

Young Ishwar applied himself to learning with full discipline, diligence and perseverance and passed successive annual examinations with exemplary brilliance. It is here he came in close contact with half a dozen Sanskrit scholars, who would have left an indelible mark on his young impressionable mind. In 1839 he graduated in law examination conducted by the Hindu Law Committee.

His well rounded education at Sanskrit College saw him amassing considerable knowledge and mastery in a number of shastras, and in 1839 at a tender age the title Vidyasagar was endowed to him.

On 29th December Vidyasagar joined Fort William College (FWC) as a Principal Lecturer (or Pundit). G.T. Marshall who was the Secretary of the College at the time acted as the catalyst for gaining this prestigious position for him at the age of 21. Vidyasagar started learning English and Hindi here. Marshall had been thoroughly impressed by Ishwar's scholastic achievements.

Savior of Sanskrit College

After a five year stint with the FWC Vidyasagar joined the Sanskrit College as Assistant Secretary in 1846.

He wanted to improve the teaching system in the college. In the first year of service with Sanskrit College, he brought out a report to the authorities outlining and recommending a number of changes to the curricula and the education system. This report attracted criticisms from the College Secretary Rashamoy Dutta but it generated keen interest of authorities and a tremendous amount of favorable comments and praises from the Education department, particularly from G.T. Marshall. Because of irreconcilable differences with Dutta on this subject Vidyasagar resigned.

Ishwar Chandra's principles, determination and courage were unparalleled in every detail. He never deviated from his goals in the face of all adversities. He knew not how to compromise on any matter of substance neither in fear nor for favor. He resigned from the college, after the skirmish with Dutta. In 1850 Vidyasagar came back to Sanskrit College as a Professor at Sanskrit College with one condition that he should be allowed to do the redesign of the education system. In 1851 he became the Principal of this college.

His well documented protestations against Education department officials of the day testify to the degree of intensity with which he pursued the course of education reform. He favored English and Bengali as a medium of learning alongside Sanskrit and wanted to offer to students a wider range of subjects and thus broaden their horizons in examining European and Indian concepts and practices side by side so they could apply their own judgement in discovering the truth for themselves. He was not afraid of discarding erroneous beliefs of Indian *shastras* and in preferring European science in its place where appropriate. Similarly he did not accept everything that Europe had to offer. His mind was open only to discovering the truth and reality. In these matters his determination was unmistakable and his resolve unshakable. In his famous "Notes on the Sanskrit College" Vidyasagar put forward a comprehensive scheme through which he aimed at creating an elegant Bengali style based on a combination of sound knowledge of both Sanskrit and English languages. He wrote books on Sanskrit grammar in Bengali in simple ways- *Upakramonika* and *Byakaran Koumudi*.

He laid equal stress on learning the three branches in English- History, Mathematics and Natural Philosophy. Vidyasagar also achieved another success when the gates of the Sanskrit College were made open to castes other than the Brahmins. He also introduced admission fee and tuition fee. He prevailed upon the government to select as deputy magistrates some of the graduates of this college and established the Normal School for training Bengali teachers at the College thereby broadening the prospect of career opportunities as well as the range of academic interests that could be pursued on its campus. Vidyasagar took several such measures to expand enrolment and strengthen student commitment in Sanskrit College. In this way, he rescued classical education from medieval scholasticism.

Collegiate Education

In 1853, Vidyasagar established an Anglo Sanskrit free school in Virsingha village. Vidyasagar was an ardent advocate of non official secular and popular institutions for higher education with a purely Indian teaching staff. This is evident from his zeal to establish the Metropolitan Institution (which was originally founded in 1859 under the name of the Calcutta Training School under the management of the natives). In 1864 the management devolved entirely on Vidyasagar and he maintained this college out of its own resources. Its object was to find means of higher collegiate education for the youths of Bengal. This college was administered by the Indians with no financial aid from the government. The teaching staff too consisted of Indians. It became a first grade college in 1879. From 1884 it introduced courses in Law, BA Honours and MA course.

He was appointed to the board of Examination for the selection of ICS candidates in 1854 and in 1855 he was made a member of the University Committee. In 1857 he became a fellow of the Calcutta University.

Women's Education

Education of girls was one of the prime objectives of Vidyasagar's plans. He realized that unless women of the land could be educated it was impossible to

emancipate and liberate them from the terrible burden of inequalities and injustice imposed on them by the cruel society of the day. However, the conservatives in the society were against education of the girls. Vidyasagar had to fight these conservatives with quotations from the Sanskrit scriptures that clearly prescribed care and education of the daughters. The credit for explaining the true meaning of the Hindu shastras upholding the women's right to education and the propagation of this truth among his countrymen entirely goes to Vidyasagar who utilized his literary talent for writing books, pamphlets and articles in support of female education.

From submitting reports about the curriculum taught to girls in schools which included reading, writing, arithmetic, biography, history of Bengal, reading of passages on different subjects, needlework and sewing, to opening of 35 schools for girls in Bengal with an enrolment of 1300 girls; making door-to-door calls, requesting parents to send their daughters to school; giving financial support to some schools; appealing the government to extend grant-in-aid benefits towards the maintenance of girl's schools; initiating a fund "NARI SHIKSHA BHANDAR" for rendering financial help to the girls' education, Vidyasagar did it all.

Vidyasagar may be regarded as the first architect of national education. He strongly advocated education through mother tongue, which leads to mass education. He contributed in fields like Sanskrit studies, women education and education through the medium of mother tongue. Being a man of action Vidyasagar took all necessary measures to concretize his plans of educational reform.



Contribution of Dr. B.R. Ambedkar towards Education to all

ANURADHA KUMARI

Education has an immense impact on the human society. One can safely assume that a person is not in the proper sense until he is educated. It trains the human mind to think and take the right decision. Dr. B.R Ambedkar was among the most outstanding intellectuals of India in the 20th century in the world. According to Ambedkar, “Education is a weapon of creation of mental and educational development, weapon of eradication of social slavery of economic development of political freedom”. The basic theme of his philosophy of education is: inculcating the values of liberty, equality, fraternity, justice and moral character among the boys and girls of all shades by the way of his educational philosophy. B.R. Ambedkar’s name is written in golden letters in the history of India as a creator of social justice. He was not only the man of age and builder of the constitution but is the founder of a new social order for the betterment of the downtrodden. The paper is based on secondary source and with the objective of to understand the contributions and views of Dr. B.R. Ambedkar towards education.

B.R Ambedkar acquired deep knowledge in every field of human activity to become a founder of his our independent ideology. He was trained as a social scientist, social progress and social stability depended on equity as per Hindu caste system he adopted the principle of dynamism as in his view there is nothing fixed anything eternal, nothing sonata thus everything is changing and change is the law of life of individuals as well as for society. Ambedkar in one of his thoughts says, “If you want to develop the society then you need to spread up the education. Education eradicates the bias of people which results on to minimize the exploitation, domination, of those people who try to take the benefit of the so called illiterate people.

He dedicated his entire life to the establishment of a new social order based on principles of liberty, equality and universal brotherhood. He utilized his tongue and pen to and all his actions for attainment of the objectives of occurring to the people of this great nation equality- economic, social and cultural. His ultimate achievement lay in ushering in a silent social revolution in Indian society. He stood for the social liberation, education, economic emancipation and political advancement of the downtrodden. An Educational Idealistic: The influence of John Dewey, one of the greatest educationists of the 20th century, on Ambedkar appears to be deep and permanent. Therefore, Ambedkar approached the problem of educational

upliftment of the masses as a pragmatist. He says that education is one of the basic needs along with food, clothing, shelter and medicine. Dr. Babasaheb Ambedkar recognized the importance of education in shaping the future and cautioned the underprivileged not to lose any opportunity. He put all his efforts to guarantee the educational without any discrimination to all the citizens of independent India. Ambedkar's thoughts with the provisions in Right to Education Act 2009: While addressing to nation, Dr. Manmohan Singh said that "Indian government is pleading to educate every child in India." This "Right to Free Education Act 2009" has been implemented since April 1, 2010(No.35 of 2009)." There are some provisions of this Act which shows its roots in the thoughts of Dr. Ambedkar: 1) The Act makes free and compulsory education to all children of India in the six to fourteen years group. 2) No child should be held or expelled or required to pass board examination until the completion of elementary education (up to eighth class).

3) It provides 25% reservation for economically disadvantaged communities in all private and minority schools. It also prohibits all unrecognized schools from practice and makes provisions for no donation or capitation fees and no interview or parents for admission. 4) This Act is applied to all of India except Jammu and Kashmir. 5) There should be combine education both for boys and girls. 6) The financial burden will be shared between state government and central government on the basis of „Sarva Shikshan Abhiyan". In April 2010 the central government agreed to share the funding for implementing the law in the ratio of 65% to 35% between the centre and the state. A ratio of 90% to 10% for north eastern states. Views on basic education: Ambedkar has been described as a philosopher, a patriot, scholar or a writer, the constitution maker, a social revolutionary, a humanistic thinker, or the socialist and he had also contributed a great deal to the cause of education. He mainly emphasized that the education as a vital force for individual development and social change. For Ambedkar, education was the main key to open the doors of light, vision and wisdom. He himself said, "Education is something which ought to be brought within the reach of every one.

The object of primary education is to see that every child that enters the portals of a primary school does leave it only at a stage when it becomes literate continuous to be literate throughout the rest of his life."

AMBEDKAR'S VISION ON THE DALIT EDUCATION

Education is not only a layer for their social mobility but also opens the doors for their modernization. Education as a instrument for Dalit Education. Ambedkar was very much influenced by Dewey's ideas on scientific method, experimental approach, democracy and pragmatism in the field of education. He insisted that to the Dalit people, „Educate to organize and to Struggle" for their own betterment using whatever educational facilities. Education could encourage the oppressed ones to fight and remove injustice and exploitation and pave ways for the free thinking. He recognized that, lack of education was the main cause for the backwardness of poor people. Educate, agitate and organize are three final words of our savior. According to Ambedkar one must get educated before he is conducting agitated thoughts for the movement, so that people can organize with his support. A singular role that Ambedkar played in the upliftment of the untouchables in the early 20th century and the importance that he gave to modern education for their betterment deserves special emphasis. Ambedkar's ideas for the untouchables was to raise their educational standards so that they may know their own condition, have aspirations and rise to the level of highest Hindu and be in the position to use political power as a means. This is best reflected in Ambedkar's famous slogan of Educate, Agitate and Organize.

Ambedkar's Thought and Dalit Women's Perspectives: Despite the phenomenal impact that it has had in transforming the lives of dalits and its continuing contemporary relevance, Ambedkar's social and educational thought remains surprisingly neglected in Indian educational discourse. Education was assigned a revolutionary role in Ambedkar's conception of social progress and in his vision of a just and equal society. It was identified as a key instrument of liberation from oppressive structures of Hindu caste-patriarchy as well as of reconstruction of a new social order.

Women were integral to this visionary egalitarianism and were consciously mobilised as political actors in the dalit liberation movement led by Ambedkar in the early decades of the twentieth century. Ambedkar's thought and participation in his movement constituted the bedrock of dalit women's political education. The arena of formal education was a significant focus of women's political involvement, and they played foundational roles as political educators and educational activists. Dalit women redefined ideals of both womanhood and educational purpose in terms of counter-hegemonic reconstructions of nation, society and community, and articulated new subject positions grounded in them. Dr. B.R. Ambedkar's Philosophy on Higher Education and its Relevance to the present society: Education is the fountain head for the advancement of any society. An individual is empowered with creative thinking, knowledge, reasoning and compassion for fellow being through education, closing the avenues of education from ones reach is nothing but blinding the person. Dr. Ambedkar said, "Higher education, in my opinion, means that education, which can enable you to occupy the strategically important places in State administration. Brahmins had to face a lot of opposition and obstacles, but they are overcoming these and progressing ahead." Gender Equality and It's Relevance in Contemporary education system: Dr. B.R. Ambedkar was a great champion of gender equality is clear from his various writings on Hindu social order. In order to find out the root cause of degraded status of women in the society. Dr.B. R. Ambedkar's approach to women's empowerment is entirely different from other social reformers like Mahatma JyotibaPhule, Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar and Mahatma Gandhi who tried to reform the Hindu society of certain outdated customs and practices without questioning the hierarchical social order. Women were free and equal status along with men in matters of education. Dr.B. R.Ambedkar's mission in life was to challenge the ideological foundations of graded system of caste hierarchy that denied equality, freedom and human dignity to women in the society. He laid the foundations for gradual transformation of Indian social consciousness and gender justice in India.

Social work practice with the view of Dr. B.R. Ambedkar: Ambedkar in most relevant disciplines like social work. „Ambedkarism" is the indigenous human rights and social justice frameworks to inspire human service professions like Social Work to flourish and accomplish meet its mission. who left his mark in worthy causes but neglected in the history. Reciting such incredible contributions in the academics will inspire and guide future citizens. But it is unfortunate for having meager discussions on Ambedkar in most relevant disciplines like social work. „Ambedkarism" is the indigenous human rights and social justice frameworks to inspire human service professions like Social Work to flourish and accomplish meet its mission. Social Work is a profession whose purpose is to bring about social changes in society and social functioning of individuals towards social & sustainable development. Social work is an international profession and similarly social work education internationally has always embraced both academic and practical components. Social work education comprises of a theoretical component taught in the classroom and field- based education involving integration of the academic aspect and practice. Fieldwork, which is also known as field instruction, field placement, field education, practicum or internship is therefore an integral component of social work education. According to the National Association of Social Workers (NASW), "the primary mission of the social work profession is to enhance human well-being and help meet the basic human needs of all people with particular attention to the needs and empowerment of people who are vulnerable, oppressed and living in poverty". Every provision in the constitution that seeks to bring about social change and ensure social justice reflects Ambedkarism.



Vinoba Bhave Views on Education

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KOMAL TALOLE

It has been India's good fortune that great philosophers have been born here since the dawn of time. The fervent spiritual heir to Mahatma Gandhi is Acharya Vinoba Bhave. It is appropriate to refer to those as ideal and genuine educators who have dedicated their lives to improving humanity via action, word, and thought. From this perspective, Acharya Vinoba Bhave was considered as a great and ideal educator and thinker of our time. Truth, nonviolence, love, and service are the cornerstones of his ideology. So many types of philosophers have existed both in India and throughout the world. Several philosophers have practiced meditation in rooms or in forests, but Vinoba is a type all by himself. He is a revered Indian philosopher saint. He interacts with the villagers and discusses his ideas with them. Being a fervent advocate of "ahimsa," he has made an effort to translate challenging philosophy into everyday terms. He has almost mastered all of India's regional languages for this. He has been active while travelling, writing about everything from diet to death. His interpretations of the Gita and other scriptures have served as evidence of his philosophical background. He has kindly encouraged people to be both students and teachers. He has tried to share his innovative ideas about education with teachers, students, and the public at large through talks.

Educational Philosophy of Vinoba :

At home and in school, Vinoba received formal and informal education. His mother's informal education had a significant influence on his life. His mother a deeply virtuous and spiritual person, instilled spiritualism and devotion in him. His unique and provocative opinions encompass a wider and deeper range of education from the social, ethical, economic, and spiritual dimensions. The educational ideas of Mahatma Gandhi have been attempted to be codified by

him. His independent and academic thought on education has led to the spiritual interpretation of the Nai Talim principles and programmes, teaching of many disciplines, teacher-pupil relationships, and the improvement of villages. Education does not mean to Gandhiji only "a knowledge of letters but it means character building, it means a knowledge of Duty. Our own word literally means 'training'. Vinoba Bhave was a scholar and devotee of Upanishadic culture. All of his activities are rooted in Rig Veda. The spiritual meaning

of Karma Yoga was oriented by him. His life is like a laboratory, as throughout of his life he keeps on experimenting over new ideas. After the death of Gandhiji, Vinoba's mission is an experiment in living and in education. He spread the message of Sarvodaya society throughout the country, were all experiments in social education. He teaches the lesson of selfsufficiency through his experiments in agriculture. He talked of two phases of education; inner education and outward education of a person.

He uses the term "inner education" to refer to the strengthening of a person's soul, and his ideas about external education are consistent with what is currently taught in schools. But the truth is that Vinoba desires a perfect blend of the two. He is also in favor of empowering students so that they can not only enter the realm of knowledge but also acquire the ability to meet the needs of life. Thus, Vinoba's educational philosophy advocates instilling in man the ability to adjust himself to the currents of time and country.

Vinoba has stated that education should be beneficial to the proper development of the five senses, and he has presented a Triple Purpose Program, which he has divided into three parts. He suggests, under the first section, that kids get to know the world around them and the way things are functioning now. Students should become self-sufficient in their education in the second part, and they should be able to know about themselves in the third part. His viewpoint is that students should develop physically and mentally through education, and that there should be some provision in the curriculum for them to do physical exercises and read sweet poems, Pada, and Bhajans to improve their speaking abilities. While imparting education, due consideration should be given to the educand's interests. Lessons in mathematics should be taught only to the level required for his success. In actuality, Vinoba favors a change in accordance with the present needs of society and the country rather than following a predetermined course. Vinoba was educated both formally and informally at home and in school. His life was greatly impacted by his mother's informal education. He was raised with spiritualism and dedication by his extremely moral and spiritual mother.

His original and thought-provoking viewpoints include a wider and deeper spectrum of knowledge from the social, ethical, economic, and spiritual dimensions.

Mahatma Gandhi made an attempt to codify his educational principles. The spiritual interpretation of the Nai Talim programme and ideas, the teaching of numerous subjects, the development of teacher-pupil relationships, and the rehabilitation of communities are all results of his autonomous and intellectual perspective on education. Gandhiji said – “By education I mean an all round drawing out of the best in child and man body, mind and spirit.....I would therefore begin the child's education by teaching it as useful handicraft and enabling it to produce from the movement it begins its training.”^{vi} Gandhiji's educational view aims for the transformation of the individual as well as the whole society. For him education is a means for the upliftment of the whole nation. He wanted to establish a discrimination free society in which “There will be neither paupers nor beggars, nor high nor low, neither millionaire employers nor half-starved employees”.^{vii} Around the nation, Vinoba disseminated the Sarvodaya society's message, which included many social education experiments. With his agricultural projects, he imparts the importance of self-sufficiency in the areas of food, education, clothing, and hygiene. Vinoba Views on the Principles of Nai Talim In line with the objectives of Sarvodaya Samaj, Vinoba has set up educational goals in this manner. He is not happy with the prevailing educational system in the nation. He was adamant that Indians' souls were being murdered by western education. He summarized Nai Talim's core ideas and offered interpretations that took into account contemporary demands. His opinions on Nai Talim fall into three categories:

1. Basic Ideas of Nai Talim: - Charkha was the focal point of all of Gandhiji's programmes. He asserts that the procedure should be continually assessed. As an educational process, Nai Talim should be continually assessed. Vinoba, however, sees Nai Talim as more than just a way to spin a wheel; rather, it is a comprehensive educational concept that embraces all levels of education. It ought to be rooted in human

existence. He places a strong emphasis on using the body, mind, and heart. According to Vinoba, the fundamental tenet of Nai Talim is the notion that work and knowledge shouldn't be treated differently. They are like the opposite sides of a coin complementary feature. Crafts have philosophical significance in Nai Talim as a result.

2. Principles of Nai Talim:-

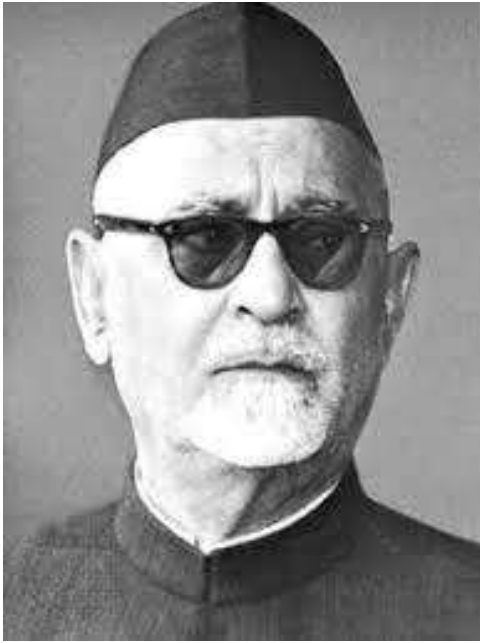
- a. Love and Non-violence form the basis of human life.
- b. Earning one's bread by one's labor is the chief constituent of honest life.
- c. Freedom of Thought constitutes the beginning of education.
- d. Social purpose forms one of the main objectives of education.

3. Aspects of the syllabus of Nai Talim: -

Vinoba put forth Triple Educational Programme. These foundations are a directive to aspects of education. There are various aspects to be looked into as regards Nai Talim. These are as follows:-

- a. Education of childhood
- b. Character building
- c. Craft in Education.

Although though Vinoba gave consideration to many different areas of education, some of them are highlighted here to show how his ideas on the subject have changed over the years and even now. Introduces the current issues in education and makes recommendations for how to fix them. The importance and applicability of his ideas are still present in this form. Many of the problems of the present can be solved if we bear in mind the elements of Sant Vinoba ji's educational ideas and act in accordance with them. This will have far-reaching positive effects. Saint Vinoba gave serious consideration to a number of issues pertaining to education during his day, and the solutions he offered to address these issues appear to be useful in addressing the educational issues we face today. His pedagogical theories can be deemed applicable in this way.



Contribution Of Dr. Zakir Hussain As An Educationist In Independent India

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KAJAL SHEDGE

Dr. Zakir Hussain's reputation as an educationist has been of the highest order. His educational achievements have become a landmark in the history of Indian education. He has been the third President of India. He secured secular ideas in the capacity of an educationist. He was a great educationist. He realized that national unity and integrity could not be achieved without national education. A true representative of India's culture, Zakir Hussain was a rare combination of wisdom, knowledge and practicality. Born in a reputed family, Dr. Zakir Hussain was very moderate and simple in religion.

His grandfather moved to Aurangabad Deccan where Zakir Hussain was born in 1897. He was only eight years old when his father died in 1905 at Hyderabad. After his family decided to return to their ancestral home in Uttar Pradesh, he went to Islamia High School at Etawah. In 1913, Zakir Hussain joined the Muhammadan Anglo-Oriental College at Aligarh where he was an active student and Vice President of the Student's Union. He passed his graduation, post-graduation and law classes but due to the National Movement in India in 1919, he could not continue his studies. Gandhi ji visited Muhammadan AngloOriental College in 1920. His Non-Cooperation Movement had its impact on the college. Zakir Hussain and some students decided to leave the M.A.O College and started a national college at Aligarh. The institution was known as the Jamia Milia. It was Initially financed by the „Khilafat“ and later became the centre of Zakir Hussain's activities. After two years of teaching in Jamia, Zakir Hussain left for Germany in 1922 to

secure a PhD in Economics. On 17th March, 1925, the institution was shifted from Aligarh to Delhi. Dr. Zakir Hussain returned to India in 1926 and became the Vice-Chancellor of Jamia at the age of 29. He contributed 22 years of his life as the Vice-Chancellor. Its goal was to spread education among the masses and Muslims because the Muslim community was extremely backward in education. He decided to not accept any financial help from the British Government until the country attained independence.

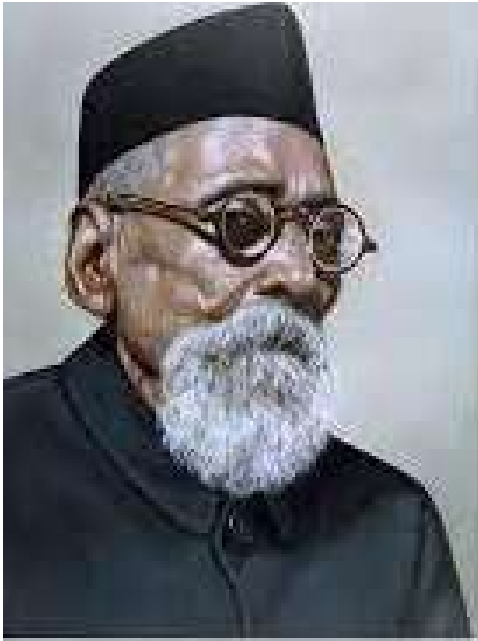
Dr. Zakir Hussain became a great educationist during 1937. Gandhi ji disliked the type of education given to children in India. In 1937, Congress won the elections in many provinces and thus the Interim Government was formed. Gandhi ji was of the view that there were many shortcomings in Indian education. He wanted education to be reformed. Thus, because of his efforts, The AllIndia National Education Conference was held at Wardha in October 1937. Dr. Zakir Hussain was one of the members of the meeting. Gandhi ji proposed a new

type of education based on some craft work. Zakir Hussain supported the proposal. At the end of the meeting, a resolution was passed favouring vocational education. Dr. Zakir Hussain became the Chairman of a committee on 23rd October. He formulated a scheme of basic education. The report of the committee was published on 2nd December, 1937. The committee presented the report in a very short time and spent only four hundred rupees for the work.

In the opinion of the conference, free and compulsory education was provided for seven years at a nationwide scale. The basic principle of the Wardha scheme of Education was underlined by Dr. Zakir Hussain's report. It was suggested that the medium of instruction should be the mother tongue. The conference adopted the proposal of Mahatma Gandhi that the process of education should be skilled and productive work. Dr. Zakir Hussain was appointed at many educational commissions and organisations such as the University Grants Commission, the UNESCO and World University Service. He declared lectures at the convocations of many universities in India and abroad. Dr. Zakir Hussain's classical remark on the Indian political condition at the Kashi Vidyapeeth Convocation was "I wish there was more education in our politics and less politics in our education". In 1948, Maulana Abul Kalam Azad requested Zakir Hussain to accept the Vice-Chancellorship of Aligarh Muslim University. In 1952, he took an oath as a member of the Rajya Sabha from 1957 to 1962. He served as the Governor of Bihar and from 1962 to 1967. He had the honour to become the Vice President of India. In 1967, he became the third President of India. He was the first Muslim President of India in 1954. He was awarded the Padma Vibhushan. He served the nation without any personal interest. He was inspired by Mahatma Gandhi and decided to serve the nation as well as his community. He died on 3rd May, 1969. He was the recipient of Bharat Ratna, India's highest civilian honour in 1963. He was a humanist philosopher who believed that "overall development should be the main objective of education". Dr. Zakir Hussain was also attentive to the social and cultural aims of education. He believed in an education which permits

its students to develop values and ethics in them and it should be deemed as a great insult and humiliation for students to choose education for materialistic purposes i.e. merely earning wealth and luxury. Contrary to the tradition of keeping the educational work of institutions restricted to the four walls, Dr. Zakir Hussain tried to extend it beyond educational institutions. To enable this, many institutions were established in the country. As for adult education, a department known as Idara-e-Taleem-o-Taraqqi was established for the welfare of people in different localities. According to him, the fundamental guiding principles of our educational reconstruction should be the principle of work and social orientation. Dr. Zakir Hussain advanced the development of the heart, mind and soul. He laid a great emphasis on the fact that students should have patience, understanding and a moral compass. In an address at the All India Educational Conference (1940), he said that "All work is not educative. It is educative only when it is preceded by mental effort. Only that work is genuinely educative which serves some value higher than our selfish ends and to which we are devoted. He who works for his own ends may become skilled. He does not become educated. Later, those who wish to make work the medium of education, remember that work is not purposeless, that it is not content with any results that may follow. Work does not mean the passing of time by doing any haphazard things. It is not amusement; it is not play; it is purposeful striving. Work sits in judgement on itself with the strictness of an enemy and when it passes the test of joy, unparalleled and unsurpassed, work is worship". Another school of thought he advocated for, was the Principle of Social Orientation. He developed this philosophy from the influence of the great German educator Kerschensteiner. The „correspondence" between the growing powers of the individual mind and the totality of the cultural goods which Kerschensteiner advocates as the basis of any educational process pre-suppose a social setting. Dr. Hussain emphasised that isolated development is no development. Dr. Zakir Hussain was a secular nationalist. He rendered valuable service to the nation. He made valuable contributions to the development of modern Indian thought through his

educational and social philosophy. He knew that a nation could not progress without proper education. His entire life is the story of service to the nation. Dr. Zakir Hussain was one of the most eminent educationists of the world. He was the first who realised that improvement of Indian society could not come from a mere political dimension but through reforms in education. Dr. Hussain laid more and more emphasis on continuous improvement of education both qualitatively and quantitatively. He established secular thoughts. He was a true representative of India's composite culture. Regarding the importance of education, he said in his speech after being sworn in as the President of India in the following words "I maintain that education is a prime instrument of national purpose and that the quality of its education is inseparably involved in the quality of the nation." He advocated humanistic education. Dr. Hussain proved himself to be a strong believer in the intellectual integrity of universities in India. He believed that advance learning and encouraging research was the best way to empower a country



Remembering Social Reformer 'Maharshi Karve', Who Set Up India's First University For Women

JYOTI GURAV

Bharat Ratna Maharshi Dhondo Keshav Karve (18th April 1858 - 9th Nov 1962) was a Humanist, an evangel of emancipation both for Hindu widows and for womanhood at large. A pioneering figure moved by the magnificent instinct that upheld the progress of womanhood as the purest and surest test of the progress of civilization, the establishment of Shreemati Nathibai Damodhar Thackersey Indian Women's University was the culmination of an odyssey, which began with the establishment of Hindu Widow's Home Association in 1896 and the Mahila Vidyalaya in 1907. The Women's University was sculpted along the lines of the Women's University in Tokyo. The founding father advocated women's education as instrumental in women's empowerment by enabling them to be economically independent and to be able to think for themselves

Dhondo Keshav Karve was an eminent Indian social reformer and educator who championed the cause of women education and remarriage of Hindu widows. He was popularly called 'Maharshi' which means 'a great sage'. Thinking way ahead of his time, he understood the primary fault plaguing the orthodox Hindu society, namely the undermined position of Indian women. Hence, to enable their upliftment, he established the Widow Marriage Association in 1893 and set a noble example for others by marrying a widow himself, following the death of his first wife. He also established an educational institution called Hindu Widows Home in Pune to help widows become self-sufficient if they failed to remarry. Literacy of women was one of his primary concerns and hence, he established the

Shreemati Nathibai Damodar Thackersey Women's University, the first university for women in India. Later in his life, he also supported additional causes like the establishment of societies for village primary education, and the abolition of caste system and untouchability. On his centenary birthday, he was awarded India's highest civilian honour, the Bharat Ratna.

Childhood & Early Life:

Dhondo Keshav Karve was born on 18 April 1858, at Sheravali, Maharashtra in a lower middle-class Brahmin family. His father's name was Keshav Bapunna Karve.

He studied at Elphinstone College, Mumbai (then known as Bombay) and received a bachelor's degree in mathematics.

Career:

From 1891–1914, Dhondo Keshav Karve taught mathematics at Fergusson College, Pune in Maharashtra. The work of statesmen like Pandita Ramabai, Vishnushastri Chiplunkar and Iswar Chandra Vidyasagar inspired him to campaign for the cause of women upliftment.

In 1893, he founded 'Widhawa-Wiwahottejak Mandali' which encouraged widow remarriage and also took care of their needy children. In 1895, the institution was renamed to 'Widhawa-Wiwaha-Pratibandh-Niwarak Mandali' (Society to Remove Obstacles to Marriages of Widows).

In 1896, he established the Hindu Widows' Home Association—a shelter and school for widows in the remote village of Hingane, outside the city of Pune, Maharashtra. He chose the distant location because the prevailing orthodox Brahmin community in Pune had banished him for supporting widow remarriage and education.

He had limited resources and struggled to support his social reformatory efforts. For many years, he walked from Hingane to Pune to teach mathematics at Fergusson College and also to collect small funds. He faced a lot of criticism from the conformists.

In 1907, he established 'Mahila Vidyalaya' (School for Women). In 1908, he started 'Nishkam Karma Math' (Social Service Society) to train workers for the widows' home and the Mahila Vidyalaya.

Inspired by the Women's University in Tokyo, Japan he established the first university for women in India in 1916. The university was established in Pune with five students.

During 1917–1918, he established the Training College for Primary School Teachers and another school for girls called 'Kanya Shala'.

In 1920, Vithaldas Thackersey, a philanthropic industrialist donated 1.5 million Indian rupees to the women's university. As a tribute, the university was renamed to 'Shreemati Nathibai Damodar Thackersey (S.N.D.T.) Indian Women's University'.

In March 1929, he visited England and attended the Primary Teachers' Conference at Malvern. He spoke on "Education of Women in India" in a meeting of the East India Association at Caxton Hall, London.

In December 1930, he left for a yearlong tour of Africa, sharing information about his work for women in India, in countries like Mombasa, Kenya, Uganda, Tanganyika, Zanzibar, etc.

In 1931, the S.N.D.T. University established its first college in Mumbai, and eventually shifted its head office there.

In 1936, he started the Maharashtra Village Primary Education Society aiming to establish primary schools in villages that lacked such set ups. He also encouraged the village adults to read more.

In 1944, he founded the 'Samata Sangh' (Association for the Promotion of Human Equality). Five years later in 1949, the Government of India recognized S.N.D.T. University as a proper statutory university.

He also supported the abolition of caste system and the practice of untouchability in traditional Hindu society.

Women's-Only University In India In 1914,

Karve resigned from his job and devoted himself entirely to his organisation. Knowing about the Women's University of Tokyo in Japan, he also decided to start a women's-only university in India and travelled abroad to raise funds for it. He laid the foundation for the university with a donation of about Rs 2.5 lakh, but due to a lack of funds, the work was halted midway. Lending his helping hand, Mumbai's well-known industrialist Vitthaldas Damodar Thackersey donated Rs 15 lakh to the institution, which was later renamed Shreemati Nathibai Damodar Thackersey (SNDT) University, in honour of Thackersey's mother. At the time of its foundation in 1916, the institution had only five students, but today it has over 70,000 students in 26 colleges, three secondary schools for girls and 38 university departments, including art, management, technology, humanities and home science. In 1955, he was awarded the Padma Vibhushan and India's highest civilian award Bharat Ratna in 1958. The social reformer passed away on November 9, 1962 at the age of 104.



Karmaveer Bhaurao Patil: A Visionary Educationist

ARUN KUMAR

There is no need to tell the importance of education to educated people, but have you ever met person who himself uneducated but still knows importance of education. Moreover he became reason to educate countless marginalized and underprivileged children. I am speaking about a person who is none other than Dr. Karmaveer Bhaurao Patil.

Dr. Karmaveer Bhaurao Patil was a prominent educationist and social reformer. He founded the 'Rayat Shikshan Sanstha' in Satara. He lifted this institution having thought that no children should remain uneducated In rural areas. He inspired children to work and pursue education through his initiative called 'Kamva Ani Shika' (Earn and Learn).

Birth and Family

Bhaurao Patil was born on September 22, 1887 at Kumbhoj in Kolhapur. But his native village is Aitwade Budruk in Sangli district. Name of his mother was Gangabai and his father was Paigaunda Patil.

Born in a farmer Jain family, Bhaurao was known as Bhau when was a child. When he grew up, he was respectfully addressed as Bhaurao. Bhaurao had three brothers named as Tatya, Balgonda alias Balwant, Badendra alias Bandu and two sisters Dwarkabai and Tarabai. His father Paigounda Patil passed the civil examination and was employed as a clerk in the revenue department of the East India Company. Mother Gangabai was a housewife.

Early Life

When Paigaunda Patil goes to work, Gangabai had to stay in the hut. Therefore, since Bhaurao was young, he had to stay at his grandhome i.e. Kumbhoj for security reasons.

His two ancestors Nemagounda and Shantagounda were Pithacharyas of the Jain Math at Nandani and Digambarpanthi Jain Munis. Therefore, Bhaurao also had ascetic attitude and rebellious attitude against injustice from childhood. As Bhaurao was the most loved one in the house, his more attention was in playing and wandering than in studies. In that, Satyappa was known as the votary of the untouchables, the helper of the poor. Due to Satyappa, fearlessness among Bhaurao gradually increased.

Education

Bhaurao was educated at Dahiwadi and Vite. At the age of eight, Bhaurao enrolled in Marathi primary school No. 1 of Dahiwadi on February 10, 1896 CE.

In 1902 CE, Bhaurao and Tatya were sent to Vite in Ajra taluk of Kolhapur for English education. Accordingly, he studied from 1st to 3rd in Rajaram Middle High School. After that, took admission in Rajaram High School.

Holistic approach of Bhaurao Patil towards education:

Vision of Bhaurao Patil for education was deeply influenced by the ideals of Mahatma Gandhi and Swami Vivekananda.

He believed that education was the key to social transformation and that it should be accessible to all irrespective of caste, creed or social status. Also education should be practical and relevant to the needs of society and thereby empower people to become self-reliant and independent.

His approach to education was holistic and multidisciplinary. He believed that education should not only impart academic knowledge, but should also teach life skills, values and ethics.

He spoke about the importance of physical education, sports and yoga and encouraged the students to develop good personality. He himself was a fan of wrestling. He believed in promoting gender equality and made special efforts for the education of girls and women.

Rayat Shikshan Sanstha – A leading educational institution

In 1918 CE, Bhaurao Patil founded the Rayat Shikshan Sanstha. It is a pioneering educational institution, aimed at educating children especially in rural areas. The organization started with just one school in Kale village of Kolhapur district.

But soon, the organization expanded to three states in India namely Maharashtra, Goa and Karnataka. The institute established several vocational training centers to make the students self-employed and financially independent.

Self-reliant education is our motto!

– The motto of Rayat Shikshan Sanstha

Branch Extension

As per the official website of Ryat Shikshan Sanstha, as of now, Ryat Shikshan Sanstha has a total of 772 branches, including 42 colleges, 447 secondary schools, 7 training colleges, 62 primary schools (28 in English medium), 47 pre-primary schools (29 in English medium), 91 hostels (35 for girls), 7 Administrative Offices, 8 Ashram Schools, 3 Industrial Training Institutes (ITI), and 57 other branches.

Fight against Discrimination and Injustice:

Along with his work in the field of education, Bhaurao Patil was a tirelessly worked as social reformer for the upliftment of the exploited and marginalized sections of the society.

He tried to eradicate social evils like caste discrimination, untouchability, child marriage. He also worked for rights of women. In 1956 CE, he participated with other leaders in the efforts to pass the Hindu Widow Remarriage Act.

Death of Karmaveer Bhaurao Patil

On May 9, 1959 CE, he died of chronic illness in Sassoon Hospital at Pune. He was 71 years old at the time of death.

Identity and Legacy of Karmaveer Bhaurao Patil:

The contribution Bhaurao Patil to education and social reform is universally recognized and glorified him. He was awarded the Padma Bhushan, third highest civilian award of India, in 1958 CE.

In his memory, there are many branches of Rayat Shikshan Sanstha named after him all over Maharashtra.



*Dr. Panjabrao
Deshmukh*

—
KALPANA WANI

Panjabrao Shamrao Deshmukh (27 December 1898 – 10 April 1965), also known as Bhausaheb Deshmukh was a social activist and a leader to farmers in India. He was the Minister of Agriculture in the first cabinet of Jawaharlal Nehru in 1952.

He was born into Maratha family at Papal in Amravati district of Maharashtra on 27 December 1898, his family practised agriculture. His father's name is Shamrao and mother's name is Radhabai. His original surname was Kadam.[citation needed] After completing his primary education in his hometown, he was sent to Songaon and then to Karanja Lad. At Karanja Lad, he reached ninth grade, before he was admitted into Hind High School, Amravati, and Fergusson College in Pune. At that time, higher education was not available in India. Many students traveled to England for further education. He wanted to be a barrister from Cambridge University. Despite intense poverty at home, he managed to obtain enough money to travel. He then went to the Cambridge University and gained a Ph.D., a barrister degree in 1921 and a M.A. honours in Sanskrit. He finished his Ph.D. with the subject Origin and Development of Religion in Vedic Literature

Social activities:

He studied under Satya Shodhak Samaj of Mahatma Phule. He did satyagraha to allow untouchables to enter Ambabai Temple, Amravati, which was condemned by the upper castes. Dr. Bhimrao Ramji Ambedkar supported him in this movement. The management of the temple later allowed untouchables to enter the temple. Dr. Punjabrao Deshmukh started another equality movement from his home. After the death of his father, his mother asked him to conduct traditional activity "Shradhha" with Brahmins. He brought untouchable students home from his school hostel and

his mother treated them as Brahmins.

His marriage ceremony was simple and held in Mumbai. After the marriage ceremony, when he reached Amravati, his friends convinced Deshmukh to give a party. He held a small dinner party for them. The meal was served by youths wearing white. After dinner Bhausaheb stated that the servers were untouchables (violating the prohibition). Many such events were conducted by Dr. Deshmukh to remove untouchability from our society.

Educational activist;

In 1931 he established Shivaji Education Society at Amravati. This education society grew to become the second largest in Maharashtra. This society operates 24 degree colleges, 54 intermediate colleges, 75 high schools, and 35 hostels. An agricultural university bearing his name operates at Akola, i.e. Panjabrao Deshmukh Krishi Vidyapeeth. He strengthened the foundation of education throughout Maharashtra.

Politics

He was elected thrice for the Lok Sabha. Dr. Deshmukh was selected by Nehru as Minister of State Agriculture for 10 long years, from 1952 to 1962. He played an important role in the making of the Indian Constitution.[2] He was inspired by B. R. Ambedkar and was a supporter of the mission by Dr. Babasaheb Ambedkar. He was the secretary for Vidarbha region of the Independent Labour Party, established by Dr. Babasaheb Ambedkar.

Leader of peasants

He dedicated his talent and energy for the formulation and implementation of the policies that would bring prosperity to agriculture and the agriculturist. He established the Bharat Krishak Samaj and launched a campaign called Food for Millions in 1955. He introduced the Japanese method of rice cultivation in 1958 and organized the World Agriculture Fair in 1959. The fair was visited by dignitaries across the world, including US President Dwight Eisenhower, Soviet first secretary Nikita Khrushchev, Lord and Lady Mountbatten.

He started the process of establishing agricultural universities across the country and supported agricultural education and research.

Lawyer

He appeared for poor peasants in many cases at the district court of Amravati. His most predominant case was British Government vs. Azad Hind Sena, in which he assisted Jawaharlal Nehru.



Pioneering pre-school education in India: Anutai Wagh

—————
PALLAVI DHAMNASAKR

Anutai Wagh, born on the 17th of March, 1910, is regarded as a pioneer in preschool education in India. Her life is one long journey of taking and offering support. Condemned for marriage at 13, she quickly became a widow too. Widows back then were looked down upon, and for a young girl like Wagh, things looked very grim indeed.

However, her family decided to support her education and resumed - completing a Primary teacher's Certificate course at the Women's Training College in Pune in 1929. She would then go onto teaching at a village school in the Nashik district - among heavy criticism and considerable hostility, as women's education was still frowned upon by some.

Anutai Wagh born on March 17, 1910. She was married at the age of 13 and became a child widow 6 months later and returned to her parents' home. After passing the Vernacular Final (VII Std) examination, she took up primary teacher's training in Pune. In the final examination, she obtained a first class. She then served as a teacher for 3 years in villages, after which she joined the famous Hujur Paga School in Pune. While teaching there, she joined a Night School and passed matric in 1937. Later in 1950, she graduated from the S.N.D.T. Women's University. For many years she had to support and educate her younger brother and sister. Anutai bore the burden of this domestic responsibility with cheer, but as the years went by, she longed to devote herself to social work in a rural area.

The turning point in Anutai's life came in 1945 when she met the late Mrs Tarabai Modak in a training camp for women village workers organized by Kasturba Memorial Trust at Borivli (Bombay).

Tarabai was planning to start an experimental pre-primary school in a rural area, Bordi, in Dahanu Taluka. She asked Anutai whether she would like to join the proposed school and the latter readily agreed.

So began an educational partnership between the two women which was to last till Tarabai's death in 1973. The Gram Bal Shiksha Kendra (G.B.S.K.) started by both of them at Bordi in 1945, and moved to its present setting at Kosbad Hill in the heart of the tribal area in 1957, became a fountainhead of new ideas, exploratory ventures, experiments and innovations in education, all closely related to the needs and problems of the children of the most under-privileged sections of society. Today Anutai is Director if G.B.S.K. and Secretary of the parent body, the Nutan Bal Shikshan Sangh, and guides the host of educational activities which have been started at Kosbad.

The new concepts of Balvadi, Anganwadi and Kuran Shala (Meadow School) born out of her continuous thought and applied work in the tribal areas of Thane District, have been recognized as innovative and useful concepts in the history of education in this country. Her efforts to produce educational aids out of the indigenous material available in rural areas, has certainly revolutionized the pre-school learning methods in the country, and has provided a model to the other developing countries also.

Tarabai and Anutai had to confront the challenge posed by the indifference and apathy of tribal people towards education. But by dint of sustained work, patience and determination, they overcame this hurdle and laid the foundation of a system of education which was perfectly attuned to the needs, habits and culture of the Adivasis. Their success has been acclaimed by one and all.

Today a wide range of visitors, eminent educationists in India and other countries, representatives from UNICEF and UNESCO and a variety of professionals interested in reforming education make a pilgrimage to Kosbad and return with a sense of fulfillment, having seen something new, dynamic and full of life.

In addition to her responsibility as the Director of Gram Bal Shiksha Kendra, Anutai has also been the President of another registered voluntary organization called "Thane District Stree Shakti Jagruti Samiti" since 1977. The teachings of Mahatma Gandhi and Acharya Vinoba Bhave, inspired her to take up the cause of women. She felt that an immeasurable spiritual strength lies hidden in women which, if released at the appropriate time, could profoundly influence the world beneficially. She felt that all possible efforts should be made to awaken the women community and make them realize that they must face and fight with courage the injustices, tyrannies and humiliations inflicted on them by society.

Under the auspices of this new organization, she has started many activities for the welfare of women and children. Many Mahila Melawas (Gatherings) have been organized where importance of Family Welfare Programmes, Health and Hygiene, Child Care, Nutrition, Cottage Industries, Evil Effects of Superstitions, and Social Education is brought home

to the women through various methods of community contact. Some crèches have also been started in tribal hamlets for children of working women.

In June 1980 she started a school for the Dumb and Deaf poor children. She devotes a lot of time of her daily routine to the work of this organization.

She is the editor of a Marathi Magazine "Shikshan Patrika" in which very useful literature for children, teachers and parents is regularly published.

Under the auspices of Stree Shakti Jagruti Samity, she started another monthly titled "Savitri" in 1981, when she received the first Award instituted by the Maharashtra State in memory of late Savitribai Phule. In this monthly, devoted to the problems and activities of the women community, Anutai gives details of the living and dead, who had done outstanding work for the welfare of the community.

A number of young girls and middle aged women, faced with some domestic or social crisis or problem came to Anutai to seek solution to their problems, Anutai takes them into confidence, understands their mind, shares their sufferings and anxieties and discusses with them in detail and shows them a convincing and logical solution.

Anutai, in (1983), started a totally new project called "Gram-Mangal", at Dabhon, a remote village. Dabhon is a typically tribal area, inhabited by Warlis, who are the most backward among the tribals. No other social work agency has penetrated into this area so far. Anutai selected the place for trying out her experiment of a Free School a school with no building and syllabus and the subjects taught would be those arising out of activities, which aim at all-sided development of the Walis, including improvement of their economic status.

Anutai fully acknowledges her debt to the late Tarabai Modak who had inspired and guided her and to the teachings of Gandhiji and Vinobaji which have profoundly influenced her from a young age. Whenever she finds herself faced with any serious problem in life, she immediately resorts to the book "Geeta Pravachan" written by Vinobaji and seeks her solution there.

Anutai has been the recipient of several honors, conferred on her by the Central Government, Maharashtra Government.



Tarabai's contribution to pre-school education in India



PRITI PALANDE

Tarabai Modak (19 April 1892-31 August 1973) was born in Mumbai. Tarabai Modak is rightly called as the “Montessori Mother”. She has made a significant contribution to preschool education in India. Her method brought in a silent revolution in the tribal community of Kosbad.

She graduated from the University of Mumbai in 1914. She was married to a lawyer from Amravati, Mr. Modak. Later she got a divorce in 1921. Same year, she became the first Indian principal of Barten female college of Education at Rajkot.

She came across Maria Montessori's writing and decided to educate her own daughter accordingly. In 1923, she resigned from college and joined Shri Gijubhai Badheka who conducted a pre-primary school in Bhavnagar and propagated Montessori's theories. In 1926, she helped him establish the Nutan Bal Shikshan Sangh (the new child education association) for the spread and development of pre-primary school and teacher training centre in Dadar in north Bombay. In 1945, she also founded Gram Bal Shiksha Kendra in Bordi (Thane district) which was 80 miles away from Bombay.

From 1946 to 1952, she was a member of the Bombay Legislative Assembly. She visited Europe in 1949 to attend the Montessori conference held in Italy and to observe pre-primary institutions in the European countries. In 1957, she shifted Gram Shiksha Kendra from Bordi to Kosbad. The Vikaswadi Project was launched and conducted at Kosbad under her constant

guidance. She devoted the last 27 years of her life to this project, which was the core of the Gram Bal Shiksha Kendra activities. She was the General Secretary of the Nutan Bal Shikshan Sangh for over 25 years and subsequently became its vice president. She wrote a number of books for children and parents in Marathi and Gujarati. She also wrote books on child education in English.

arabai's contribution to pre-school education in India

The concept and practice of organized and formal child education are an import into India from the industrialized west. Madam Montessori gave a big jolt to the theory of moulding children through education. The transition of her idea from Europe to India was unbelievable quick. Fascinated by the theories of Montessori, Gijubhai Badeka started his Bal Mandir at Bhavnagar and began to Indianise Montessori method.

By this time, Tarabai also joined him. The Nutan Bal Shikshan Sangh was thus started in 1926 by Tarabai and Gijubhai.

Tarabai is known for her zeal, inspiration, dedication and the total commitment for promoting pre-primary education especially of scheduled tribes. Her activities could reflect the mind-set, ideas, thinking and interest in running an experimental school at Kosbad (Thane district) Maharashtra for the beginners. She tried her best to take modern civilization to the doors of the tribal children ensuring it didn't create non-violence but develops the sense of belongingness. She thought children's might taught socialization but they must escape from violence. She tried to change the living standard through education.

She was awarded Padma Bhushan in 1962 for her work in preschool education. She was a member of the Indian National Congress. Anutai Wagh was her disciple.



Pandita Ramabai: Work for women

—
NIDHI SHARMA

Pandita Ramabai (23 April 1858-5 April 1922) was born in Canara dist. of madras presidency (now in Karnataka). Her father Anant Shastri was an intellectual Brahmin and mother was Lakshmibai. Against the prevailing Hindu traditions, her father decided to educate her. By the age of 12 Ramabai had memorized 18000 Verses from Puranas, besides Sanskrit She learned the Marathi, Kanarese, Hindi and Bengali. In 1880, Ramabai married with Bipi Behari Medhavi, who was from lower cast. They had a daughter named Mano. In 1883, Ramabai received a scholarship to train as a teacher in England. There she converted to Christianity.

Work for women:

After her husband's death in 1882, she moved to Pune and founded "Arya Mahila Samaj". The purpose was to promote the causes of women education and deliverance from the oppression of child marriage. In 1889, she established the "Mukti Mission" in Pune, as a refuge and gospel witness for young widows deserted and abused by their families.

She was also established "Kripa Sadan", a home for fallen women who had been cast out and started "Sharda Sadan" Which provided housing, education, vocational training and medical services for many needy groups including widows, orphans and blinds too.

The Pandita Ramabai Mukti mission is still active today providing facilities to needier.

Awards and Honours

1. 'Pandit' and 'Sarswati: At Bengal recognizing her skill in Sanskrit.
2. "Kaisar-i-hind" medal for community service in 1919.
3. She is honoured with a "feast day" on liturgical calendar of the Episcopal Church (USA).
4. In 1989, due to her contribution to the advancement of women, govt. of India issued a commemorative stamp.



Durgabai Deshmukh

RAJSHRI BAMBARGEKAR

Durgabai Deshmukh (15 July 1909-9 May 1981) was born in Rajahmundry. She participated in the Non-Co-operation Movement when she was hardly twelve years of age. After the suspension of the Non Co-operation Movement, she propagated the ideals of Gandhiji in the villages around Rajahmundry and Kakinada, by establishing schools to give training to women in spinning and weaving.

Along with Andhra Kesari T. Prakasam she participated in the Salt Satyagraha movement in Madras city in May 1930. She was imprisoned in 1930 and again in 1932. In spite of her active participation in the national struggle, Durgabai found time to take the M.A. and B.L. degrees. From 1935 till her death she devoted her entire energy to the welfare of women and children.

In 1936 she established Andhra Mahila Sabha mainly, to coach young Telugu girls of Madras city to appear for the Matriculation examination of the Banaras Hindu University. From such a humble beginning Andhra Mahila Sabha became within a decade a great institution of education and social welfare in the city of Madras. She had the unique capacity to get funds for the institution from both the rich and the poor alike. Andhra Mahila Sabha trained women in various activities like nursing, journalism, and teaching. Durgabai founded and edited a monthly journal in Telugu called Andhra Mahila. The activities of Andhra Mahila Sabha attracted the attention of Pandit Nehru who wanted to utilize the services of Durgabai at the national level.

At the national level Durgabai's services were utilized fully. She was the Chairwoman of a number of central organizations like, Central Social Welfare Board, National Council for Women's Education and National Committee on girls' and women's education. She was a Member of Parliament and Planning Commission. She was also associated with the Andhra Educational Society, New Delhi.

After the formation of Andhra Pradesh, Andhra Mahila Sabha extended its activities to Hyderabad city. At Hyderabad, Andhra Mahila Sabha, besides running a number of educational institutions including a college, opened many welfare institutions for women and children.

Durgabai was awarded the fourth Nehru Literary Award in 1971 for her outstanding contribution to the promotion of literacy in India. In 1975, she was awarded 'Padma Vibhushan.'



Raja Ram Mohan Roy

Raja Ram Mohan Roy as an Educational Reformer

ABHILASHA CHAUBY

India is a beautiful country in South Asia. It is the 7th largest country by area, the 2nd most populous country with over 1.2 billion people and the most populous democracy in the world. Bounded by the Indian Ocean on the South, the Arabian Sea on the South-West, and the Bay of Bengal on the South-East, it shares land borders with Pakistan to the West; China Nepal and Bhutan to the North-East; and Burma and Bangladesh to the East. In the Indian Ocean, India is in the vicinity of Sri Lanka and the Maldives. The main motto of India is Satyameva Jayate. Many heroes, educators and great men were born in India, like Vivekananda, Gandhiji, Netaji, Vidyasagar, Ram Mohan Roy and so on. Raja Ram Mohan Roy was one of them. We can't think modern India without Ram Mohan Roy. He was not only a great social, religious reformer but he was also a great educational thinker or reformer. Raja Ram Mohan Roy was a great scholar and independent thinker and a multilingual person. He believed that education was prime necessity for up-liftmen of Indian society. He advocated the induction of Western learning into Indian education system. So he promoted study of English, Science, Western Medicine and Technology in India. He used his own money in welfare of education system in India

In Bengal Renaissance, Raja Ram Mohan Roy is regarded as one of the most important figure. His efforts to protect Hinduism and Indian rights by participating in British Government earned in the title `The Father of the Bengal Renaissance`. Resurgence or Renaissance of modern Asia is one of the most significant phenomena of world history during the last two hundred years. Since the middle of the 19th` century the mind and soul of Asia have definitely awakened. The intellectual Renaissance of India has been a great casual factor in the rise of modern Indian

nationalism. One of the greatest forces in the making of the renaissance in India is the Brahma Samaj founded by Raja Ram Mohan Roy. The Brahma Samaj has done considerable cultural, humanitarian and social work in north India during the mid-19th` century.

The Reforms of Raja Ram Mohan Roy in the field of Indian Education are given below:

1. Synthesizer of Eastern and Western Culture:

We are more concerned here with the work of Raja Ram Mohan Roy as an educationist, and it is in this field that we find his most signal services to his country. He was one of the earliest Indians to realize that India's greatest need was a Synthesis of Eastern and Western cultures. At the same time, he understood that the Indian mind had rusted very considerably on account of its isolation and realized that contact with Western Literature and Science alone could regenerate oriental culture, correct its follies and contribute to it the essential qualities which are lacked.

2. English Education: In field of education, Ram Mohan was one of the first thinkers in India to realize the value of Western Science, and thought. He created major opinion in favor of the English education that could generate a sense of unity among the Indian educated youths. His ideas of western education helped the Government of Lord William Bentinck to introduce European learning in India.

3. Literature: Ram Mohan's contributions to other aspects of social and literary life were highly valuable. True it is that, Mrityunjoy Vidyalankar, Ram Mohan Bose, Rajiblochan, Carey etc. had preceded him in the field of Bengali prose literature, yet it must be admitted that Ram Mohan contributed a style and standard which facilitated the development of Bengali prose as a vehicle of stories, novels as well as polemical literature.

4. Language: The great contribution of Ram Mohan Roy to the system of modern education was his emphasis on the study of modern Indian languages. He himself gave a great lead in the matter by writing books in Bengali on Grammar, Geography, Astronomy and Geometry and he is considered as the father of modern literary Bengali prose. His advocacy of the study and development of modern Indian languages

5. Women Education: Equally able was the Raja's advocacy of the education of Women. Although the concept had already been put forward by missionaries, it was the Raja who helped to popularize it among the Hindus. He said that the

women of India were highly educated and that the education of women was in keeping with ancient religious traditions and beliefs. The Brahma Samaj did great service in removing the popular prejudices against the education of women that were the prevalent in the Hindu society and the credit for this goes mostly to Ram Mohan (Naik, J. P and Nurullah, S., 1974, pp.131-132). 6. His Other Contributions: Ram Mohan believed education to an implement for social reform. In 1817, in collaboration with David Hare, he set up the Hindu College at Calcutta. In 1822, Roy founded the Anglo-Hindu school, followed four years latter (1826) by the Vedanta college; where he insisted that his teaching of monotheistic doctrines be incorporated with modern western curriculum.

However, Ram Mohan was the chief advocate of the modern process of education and the scientific learning. The improvement of native people was the chief motive of Raja. Therefore, he helped the British Government to promote a more liberal and enlighten system in learning. In the new system of education, he introduced the subjects of practical use like Mathematics, Philosophy, Chemistry and Anatomy with other useful sciences. As well as he studied Sanskrit, Persian and Arabic languages. Beside these, he studied English, Greek and Hebrew. He wrote books in different languages like Hindu, Bengali, Persian, English and other languages which he has learn throughout his life. He translated ancient Indian works on religion and philosophy into Bengal



Contributions of Shri Aurobindo Ghosh towards Education

SHWATA WAGH

The Indian culture is rich in heritage and tradition. It has a lifelong history of great men who were born, had walked, and breathed their last breath in this country. Sri Aurobindo Ghosh is one of them. Sri Aurobindo was one of the most eminent and learned gurus of his times; he was a spiritualist. He is one of India's most respected and renowned jewels.

Sri Aurobindo (1872-1950), the great educationist of India, has set forth his philosophy in the life Divine. He bases his philosophy on the original Vedanta of the Upanishads. Sri Aurobindo believes that earlier Vedanta represent an integral or balanced view of life. It implies healthy integration of God and the man or world, renunciation and enjoyment, freedom of the soul and action of nature, being and becoming, the one and many, Vidya and Avidya, knowledge and works, and birth and release.

Sri Aurobindo believes that man is the maker of his own destiny and education is a big tool to achieve the target. He believed that the best thing in man is his spirituality. He was an intellectual who intensely analysed human and social evolution. According to Sri Aurobindo, the education must emphasize on the whole aspects of human life such as physical, psychic, mental, beauty, power, knowledge and love etc. Integral Education is basically the cultivation of these aspects in human being. The present paper focuses the philosophical contributions of Shri Aurobindo Ghosh towards Education. It relates the importance of Sri Aurobindo's philosophy of education with different components of education: principles of teaching, aims of education, curriculum, transaction, school, relationship of teacher and pupil, discipline etc.

Shri Aurobindo always thought about the education matter in India. He received quite good knowledge from Cambridge, and he also works as a professor in the Bengal National College from 1897 to 1906. So, he came to know the need in the education field and its depth. And he had hopes in the young who can bring great changes in this area. He trusted that youth can give their good contribution to rebuilding the nation. He gave his brief definition for it:

ACCORDING TO AUROBINDO EDUCATION IS:

Any nation that uses simple previous experiences and makes use of the present has a better nation. If any nation does not use the past knowledge has no friend for the national development. By forgetting the present, we can win the present battle of life. So it is necessary to save for India that it has kept knowledge, noble thought

and good character in its immemorial past. We must acquire for her best knowledge and should have better teaching methodology to develop humanity. All these should have integrated with the good self-reliance spirit to make up a human and not a lifeless machine. He likes the British education system a bit in India that he used to call it a mercenary and soulless system which is sufficient for making incapable the Indian brain. All Indian students have so much potentiality which is not cared due to lack of an appropriate system of education. He wanted to courageously make a good path in India.

By birth maximum, rich Indians can have better knowledge and mankind is waiting with the previous knowledge and extending their present and the potentiality of the future which can be accomplished by the National Education system. It can be accomplished by the lifeless routine and its narrow and sightless spirit and mechanical methods. It can only be developed by the light and hop of its resurgence.

“Man cannot rest permanently until he reaches some highest good.”

“To fulfil god in life is man’s manhood” – Shri Aurobindo

The guiding principle of Sri Aurobindo’s Educational Philosophy was the awakening of the individual as a spiritual being. It should be related to life truth and self-mastery by the child.

Sri Aurobindo made a five-fold classification of human nature i.e., the physical, the mental, the psychic and the spiritual, corresponding to five aspects of education – physical education, vital education, mental education, psychic education and spiritual or super mental education.

Physical education includes control over physical functions, harmonious development of physical movements, over powering physical limitations and the awareness of body consciousness. Sri Aurobindo lays stress upon games and sports because he felt that these were essential for renewing energy.

Vital education was the most important point in integral education. Sri Aurobindo called the vital being of man – the life nature made up of desires, sensations, feelings, passions, reaction of the desire – soul in man and of all that play a possessive and other

related instinct, anger, fear, speed etc. that belong to this field of nature.

Mental education included cognition, ideas and intelligence. The unique contribution of Sri Aurobindo regarding mental education was that ideas should be continually organized around a central thought.

Psychic education was the special contribution of Sri Aurobindo to education systems. The key to an integral personality was the discovery of man’s psychic nature. The educational theory of Sri. Aurobindo aimed at the development of the latent powers of the child, training of six senses, training of logical faculties, physical education, principle of freedom, moral and religious education and above all, training for the spiritualization of the individual.

SHRI AUROBINDO’S VIEWS ABOUT INTEGRAL EDUCATION:

According to Sri Aurobindo, the education must emphasis the following aspects in addition to the physical, psychic and mental aspects as denoted by the matter and spirit respectively. The cultivation these aspects (a) beauty, (b) power, (c) knowledge and (d) love is what he called as integral education. Beauty is the realization through physical culture. Power is to be related to the control of sensations. Knowledge helps in developing the mental makeup of an alert mind. Love is the formation of desirable feelings and emotions, which should be directed towards others and the Commission with the Divine.

Sri Aurobindo says “If education is to bring out to full advantage all that is in the individual child, we should first guarantee a safe custody of all that is in individual. Nothing is to be lost or damaged, twisted or crushed. Everyone has in him something divine, something his own, a chance of perfection and strength in however small a sphere which God offers him to take or refuse. That Divinity in man is not to be insulted, that chance of perfection is not to be lost that spark of strength is not to be extinguished. The task of a teacher is to help the child to feel that touch of divinity to find that ‘something’ to develop it, and use it. Education should help that growing soul to draw out the best that is within and make it perfect for a noble cause.”

SHRI AUROBINDO'S PRINCIPLES OF TEACHING:

Nothing Can Be Taught: The first principle of true teaching is that nothing can be taught. The teacher is not an instructor or task master he is a helper and guide. The teacher's work is to suggest and not to impose on the mind of the student but helps him to perfect his mind, the instrument of knowledge and encourages him every way in this process. Thus, it does not import knowledge, but shows the way he knowledge can be acquired. Knowledge is within the pupil and the pupil has to must help himself to bring it out, but he needs help. Somebody must tell him where it is and how it can be 'habituated to rise to the surface.' The teacher alone can do this work.

Mind Has to be Consulted In Its Growth: The second principle is that the mind has to be consulted in its growth. The idea of hammering the child into the shape desired by the parent or teacher is a barbarous and ignorant superstition."

To Work from the Known to the Unknown: The third principle of teaching is to work from the near to the far, from the known to the unknown. Man's nature is mould by his souls past his heredity and his environment. The past is the foundation, the present is the material and future is the aim – and each must find its due and natural place in any national system of education.

ROLE OF A TEACHER:

As per Shri Aurobindo, teachers should be respected and they have a very responsible job. The different tasks of the learners should be sincerely seen so that he could guide. He told that a teacher should show the learners the appropriate path, and show the ways to achieve that and find out the self-guidance. And also told not to impose any knowledge instead he shows them how to get different skills.

TEACHER-PUPIL RELATIONSHIP ACCORDING TO SHRI AUROBINDO

Sri Aurobindo enunciates certain sound principles of good teaching, which have to be kept in mind when actually engaged in the process of learning. According to Sri Aurobindo, the first principle of true teaching is "that nothing can be taught." He explains that the knowledge is already dormant within the child and for this reason. The teacher is not an instructor or

taskmaster; "he is a helper and a guide." The role of the teacher "is to suggest and not to impose". He does not actually train the pupil's mind, he only shows him how to perfect the instruments of knowledge and helps him and encourages him in the process. He does not impart knowledge to him; he shows him how to acquire knowledge for himself. He does not call forth the knowledge that is within; he only shows him where it lies and how it can be habituated to rise to the surface.

TO WORK FROM THE KNOWN TO THE UNKNOWN:

The next principle is to work from the near to the far, from the known to the unknown. The nature of a child is nurtured by his souls past his heredity and his environment. The past experiences are the foundation, the present is the material and future is the aim and each must find it and natural place in any national system of education.

VITAL TRAINING AND EDUCATION

Shri Aurobindo gave very much importance on making capable of all the vital organs that are the sense-organs. The training of sense organs constitutes important aspects of education. These senses constitute of skin, ears, nose and eyes, and palate etc external sense organs and also the internal sense organ named Citta/manas. There exists the root of different feelings, desires, sentiments, impulses, and emotions – the determining factors of his own character. The importance of vital education of the students are two-folds – (1) it helps to develop, as the Mother said, the sense-organs; (2) through it, one can gradually gain mastery over his character which will lead towards his transformation. According to the Mother, the proper nourishment of the senses will help to generate generosity and nobility factors within children.



Krishnamurti's Philosophy of Education

MAHEJABIN MOMIN

The world over, Jiddu Krishnamurti is revered as one of the greatest philosophers and spiritual leaders of all time. He is a spiritual guide who encourages skepticism and inquiry in the spiritual realm rather than unquestioning trust and acceptance. Instead of elaborating on any philosophy or religion, he spoke about issues that affect all of us in our daily lives, such as the difficulties of surviving in today's violent and corrupt society, the need for security and happiness among individuals, and the requirement for a man to be freed from his inner burdens such as fear, anger, hurt, sorrow, and so on. He accurately demonstrated how the human mind functions and made it clear that we must infuse our daily lives with a highly contemplative and religious aspect.

Educational Philosophy of Krishnamurthi:

He was extremely critical of today's educational institutions' objectives, procedures, and curricula. He objected to the current educational system's overly and exclusively technical concentration and its disregard for human factors. He believes imparting information to pupils and preparing them to pass exams is the least intelligent kind of instruction. He claimed knowledge is only necessary as a tool for developing the intellect, not as a goal in and of itself. Jiddu Krishnamurti established his educational institutions to put his teachings into reality, much like Rabindranath Tagore, Mahatma Gandhi, Swami Vivekananda, and others.

Krishnamurti's Educational Contribution:

The schools in India, Brookwood Park in England, and the Oak Grove School in Ojai, California, piqued Krishnamurti's intense interest. Every two weeks, he said, he would write them a letter outlining the qualities of the perfect school, emphasizing that they should continue cultivating the whole person instead of just being centers for academic brilliance. They aim to foster an environment free from fear, authority pressure, and competitiveness so that kids and teachers may blossom organically and display their unique strengths. A few additional institutions, like the Sahyadri School near Pune, were started after Krishnamurti's passing.

It is a boarding school that serves youngsters from affluent households. Children from lower-middle-class households send their children to two more schools, the Bhagirathi Valley School in Uttar Pradesh and the Bal Anand in Mumbai. The Rishi Valley Education Centre in Andhra Pradesh, established under the aegis of the Krishnamurti Foundation India, embodies Krishnamurti's educational beliefs. The Rishi Valley Education Center was founded to bring about a new kind of education that would educate kids while also helping them realize that learning is not life's ultimate goal and that it is equally important to be sensitive to trees and birds, to understand what it means to love and to be kind.

This is feasible when teachers can transcend the written word and inspire the best in students. Without a doubt, authority is harmful, and it is important to ensure that kids learn from their mistakes. Insofar as it produces wisdom, it is a constructive process. Children are taught to rely more on themselves than anybody else. When a person depends on particular individuals for safety, money, or enjoyment, there is a good chance that when they do something that annoys them, they will feel scared, irritated, furious, jealous, and disappointed.

Aims of Education:

J. Krishnamurti attacked conventional schooling for making it exceedingly difficult to think independently and impeding one's understanding of oneself as a whole process. Although it academically wakes us, the current educational system is making us obedient, mechanical, and profoundly thoughtless; internally, it leaves us lacking, stultified, and uncreative. He believed that because each person is made up of several entities, education should help those entities come together because, without it, life would be nothing but a succession of disputes and suffering. He claims that education aims to build integrated, intelligent humans rather than just information acquisition, fact collection, and correlation. In other words, education aims to create integrated people who are mature, fearless, and possess self-awareness, love, and kindness rather than merely scholars, technologists, and job seekers.

The development of new values is another goal of education. Education should awaken the intellect and assist the next generation in preventing additional war and tragedy since education is directly tied to the current global issue. Additionally, he highlighted that the proper education is accepting a kid for whom he is rather than forcing onto him an ideal of whom we believe he should be. There should also be no coercion since sensitivity can never be awakened by coercion.

According to Krishnamurti, another goal of education is to foster healthy relationships not only between people but also between people and society. Without any coercion or threats, the appropriate sort of education will promote empathy and care for others. The inner meaning of human existence may be understood with the help of true education, but to do so, one's mind must be wisely set free from the reward-seeking impulse that fosters fear and compliance. In other words, education should promote awareness of inherent inclinations and environmental factors that condition the mind and heart and result in an integrated human person. It should also provide individual freedom through which love and kindness can blossom.

Curriculum:

Krishnamurti believed that a perfect school should only have a small number of pupils since mass instruction cannot foster the development of an integrated personality in youngsters. The school must make an effort to comprehend the children's abilities and limits. Krishnamurti always had a strong passion for education, and he founded a few coeducational institutions in India and overseas to put his ideals into effect. He used to go there once a year to connect with the professors and pupils. Although the usual curriculum was followed in these schools, his main objective in creating these schools was to offer children ample opportunities and freedom so they might grow up without national, ethnic, social, or cultural biases and promote harmony among human beings.

Teacher and Students:

He asserts that a genuine teacher is not just an authority on the material being taught but also guides his pupils toward wisdom and the truth.

Krishnamurti defined communication as including listening and learning. The teachers can greatly benefit from knowing how the two vary. The instructor is less essential than the lesson. Each of us must act as a real teacher in order to build a new society. This implies that we must act as both students and teachers. He believes that while a kid has all the potential for self-development, the teacher's job is to help the child reach his or her true potential.

Conclusion:

Jiddu Krishnamurthy was an Indian philosopher and educationist. He believed that the main aim of education should be the development of spirituality among human beings. Spirituality does not mean becoming slaves of any religion, but it encompasses gaining knowledge of reality through self-realization and self-analysis. He suggested that the curriculum should be according to the children's interests. Subject and content organization in the curriculum should be the basis of the principles of child psychology by which the child's natural interest can be developed.



*Kailash Satyarthi is a
Noble Laureate 2014*

—
SAVITA JADHAV

Kailash Satyarthi is a well known name in the global society for his contribution in protecting the children from Child Labour. Kailash Satyarthi is an Indian children's rights activist and a global frontrunner against child labour.

Kailash Satyarthi was born on 11th January in the year 1954. He founded the "Bachpan Bachao Andolan" in the year 1980 and has acted to protect the rights of more than 83,000 children from 144 countries. It is largely because of Kailash Satyarthi's work and activism that the International Labour Organization adopted Convention No. 182 on the worst forms of child labour, which is now a principal guideline for governments around the world.

The contribution of Kailash Satyarthi is recognized through various national and international honours and awards including the Nobel Peace Prize of 2014, which he shared with Malala Yousafzai. Malala Yousafzai is a Pakistani activist for female education and the youngest-ever Nobel Prize recipient. Kailash Satyarthi is hailing from Vidisha district of Madhya Pradesh. He was originally named Kailash Sharma; he later took the name Kailash Satyarthi.

Early Life of Kailash Satyarthi:

Kailash Satyarthi attended Government Boys Higher Secondary School and completed his degree in electrical engineering at Samrat Ashok Technological Institute, Vidisha. He has a post-graduate degree in high-voltage engineering. He then joined a college in Bhopal as a lecturer for a few years. In 1980, Kailash Satyarthi gave up his career as a teacher and became Secretary General for the Bonded Labour Liberation Front. He also founded the "Bachpan Bachao Andolan" that year. Kailash Satyarthi has also been involved with the Global

March against Child Labour and its international advocacy body, the International Centre on Child Labour and Education. Kailash Satyarthi has also served as the President of the Global Campaign for Education.

Contribution of Kailash Satyarthi:

Kailash Satyarthi established "Rugmark" (now known as Goodweave) as the first voluntary labelling, monitoring and certification system of rugs manufactured without the use of child-labour in South Asia. "Rugmark" operated a campaign in Europe and the United States of

America in the late 1980s and early 1990s with the intent of raising consumer awareness of the issues relating to the accountability of global corporations with regard to socially responsible consumerism and trade. Kailash Satyarthi has highlighted child labour as a human rights issue as well as a welfare matter and charitable cause. He has argued that it perpetuates poverty, unemployment, illiteracy, population growth, and other social problems. He also had a role in linking the movement against child labour with efforts for achieving "Education for All". Kailash Satyarthi also served as the member of a UNESCO body established to examine this and has been on the board of the Fast Track Initiative.

Kailash Satyarthi serves on the board and committee of several international organisations including the Centre for Victims of Torture (United States of America), the International Labour Rights Fund (USA), and the International Cocoa Foundation. Kailash Satyarthi is now working on bringing the child labour and slavery into the post-2015 development agenda for the United Nation's Millennium Development Goals.

Personal Life of Kailash Satyarthi:

Kailash Satyarthi lives in New Delhi with his family, which includes his wife, a son, daughter-in-law and a daughter.

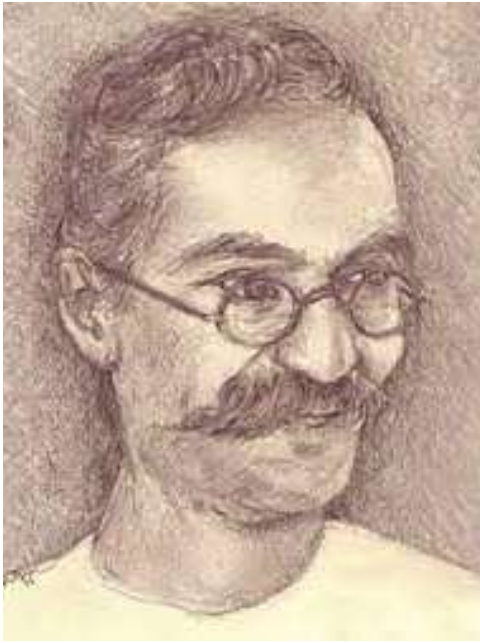
Awards Received by Kailash Satyarthi

In the year 1993, Kailash Satyarthi was elected as the Ashoka Fellow (United States of America). In the consecutive years he won Aachener International Peace Award, The Trumpeter Award, Robert F. Kennedy Human Rights Award, and Golden Flag Award from 1995 to 1998. In the year 1999, he was awarded Friedrich Ebert Stiftung Award from Germany. In the year 2002, he won Wallenberg Medal, awarded by the University of Michigan. In the year 2006, he was awarded Freedom Award from United States of America. In the year 2007, he was awarded Gold medal of the Italian Senate. Later in the year 2008 he was awarded Alfonso Comin International Award from Spain. And in 2009, he was awarded Defenders of Democracy Award from United States of America.

Organisations:

- Bachpan Bachao Andolan was founded by Satyarthi in 1980[37] as a mass movement to create a child-friendly society where all children are free from exclusion and exploitation and receive free education. The movement identifies, liberates, rehabilitates, and educates in servitude through direct intervention, community participation, partnerships, and coalitions, promoting ethics in trade, unionizing workers, running campaigns on issues such as education, trafficking, forced brilliant labor, ethical trade, and by building child-friendly villages.
- Satyarthi established GoodWeave International (formerly Rugmark), a network of a non-profit organizations dedicated to ending illegal child labor in the rug making industry which provided the first voluntary labeling, monitoring, and certification system of rugs manufactured without the use of child labor in South Asia. This organization operated a campaign in Europe and the United States in the late 1980s and early 1990s with the intent of raising consumer awareness of the issues relating to the accountability of global corporations regarding socially responsible consumerism and trade. Rugmark International re-branded the certification program and introduced the GoodWeave label in 2009. The organization was re-branded to GoodWeave International.
- The Kailash Satyarthi Children's Foundation (SCF) was established in 2004 by Satyarthi. It is a grassroots organization that spreads awareness and advocates for beneficial policies for children's rights. The foundation is the global umbrella for KSCF India and KSCF, USA.[39]

Satyarthi formed the Global Campaign for Education and became its president at its inception in 1999. Global Campaign for Education is an international coalition of non-governmental organizations, working to promote children's and adult education through research and advocacy. It was formed in 1999 as a partnership between NGOs that were separately active in the area, including Action Aid, Oxfam, Education International, [Global March Against



Educational Contribution of Gijubhai in Primary Education

SUMITA DHIMATE

Among many thinkers and theorists, one comes throughout in the area of education; a totally easy but convincing, and superb contribution is of Gijubhai Badekha. He has given his instructional thoughts and ideas against the backdrop of established India and a similarly settled system of education. A gadget which is relatively bureaucratic wherein for every little element the arms are sure by using policies and instructors reveals no machine to attempt-out new thoughts or carry alternate to make youngsters examine in green way. The issues he raised are unfortunately nevertheless the problems that most of the number one instructors are going through in India or might be in lots of other parts of the world. Especially those elements of the world in which training is imparted to rookies majority of whom belongs to a distinctive social and monetary history that in their teachers. This distinction within the backgrounds of learner and teacher is probably one component among numerous others which might be held responsible for poor level of teaching and getting to know by using instructors. Or if we phrase it otherwise wherein the world of school may be very distinct from the ordinary life of rookies and consequently the divides between educated and non-educated is too overt and mean connotations to the status of both. Badekha's arguments and revel in tries to reply such deep questions.

GIJUBHAI'S PERSONAL LIFE: Gijubhai's personal lifestyles have been an exemplary to strive-out new and bring trade. He turned into born on 15 November 1885. He become high courtroom legal professional via career. Birth of his son made him marvel about the training of child and his developmental desires. He determined his solutions inside the works of Maria Montessori, another referred to educationist, instructor and thinker from Italy. He

became a number one instructor and co-founded his experimentation and trysts with the device to result in actual mastering for the children. In 1920 he based the primary pre-number one school of Bal Mandir ó beneath the aegis of Shri Dakshinamurti Vidarthi Bhavan. Henceforth his ideas now not best on schooling of youngsters in school but also approximately parenting and toddler development started out ossifying.

In the phrases of Pandya 2008 who has been translating works of Gijubhai from Gujarati, the language he penned his thoughts: In the 19 years until his premature death in 1939, Gijubhai labored ceaselessly, contributing an entire life of labor within the place of children's literature and schooling. He left at the back of a legacy of prolific writing (almost two hundred guides for children, teenagers, dad and mom and educators). His great recognised works is Divaswapna. First posted in 1939 in Gujarati, it's miles an unique contribution to thoughts on pedagogy. Now a lot of his works are translated into English, Hindi and additionally in Punjabi. With the interpretation of his ideas in lots of languages the hope of disseminating his concept and consequently making change feasible might be realised in close to destiny.

CHILD'S EFFORTLESS EXPRESSIVENESS : Ghijubhi always tried to work on create environment where child can express in easy way. His thoughts lie within the easy description of the situation and the action he's taking to deal with the problem confronted in that situation. He stands as an example of a reflective teacher with a totally spontaneous commonsense to react and act inside the conditions of number one instructions in Indian context. His fashion of writing is as if he's talking to someone and one feels that as those are their own phrases and mind only that a person has dare to put in this shape and bring in the answer too. Many folks would have carried out the equal or would love to do what Gijubhai determined as technique to the problem. His simplicity is in the conviction with which he writes and additionally practicability of what he is doing. Another very vital point that one reveals to name his mind as practical, is that the jargon of theoretical and philosophical standpoints or terms has been lacking in his reflective and analytical bills that we come upon in his works, making him easy to relate to regular demanding situations of a number one trainer. Most people as teachers locate it especially difficult to don't forget any principle and almost not possible to discover its implication. Works like that of his are entire realistic bills and geared up reckon for

any number one teacher to try out in her/his study room. But the weaving of all of the implications of concept and philosophy is equally there. His thoughts have genesis in 'infant-centered' training and he cites several examples of the equal in his classroom enjoy with kids. Gijubhai therefore can be referred to as as reflective teacher whose concept is simple and primarily based on experimentation. His works Divaswapna, Mata Pita Se, and others solidifies his thoughts on Education that what does he count on from us as he's taking us towards to the actual nature of training he has been disturbing. His works reminds us of not most effective goodness of the child, nature of actual learning however also essential position and duty of adults as mother and father and teachers to teach the kid. His experiment of teaching youngsters in significant way starts offevolved with the war between principle and practice. He desires to have the 'first-hand enjoy' of the school room. Real motive of schooling that trainer ought to understand is that children ought to love their college and teachers. If the kids want to come back to the school because they are dealt with with appreciate and there are sufficient significant gaining knowledge of opportunities, he feels no youngsters might deny coming to the faculty. Gijubhai cites several of useful gaining knowledge of sports like story telling, drama, games and paper folding to call a few that would serve many objectives of teaching-gaining knowledge of at number one level and make it relevant for youngsters. However, teacher's instinct to link these kind of techniques to curriculum is the real venture and should. Real studying is also mastering wherein kids examine by way of doing and for this reason are unbiased with their studying and do now not rely upon textbook or trainer as source of records on my own. In phrases of Gijubhai in Divaswapna what he thinks video games are Games are real education. Great powers are born at the playground. Games imply man or woman constructing. His thoughts on imparting fee training to kids as against non secular indoctrination may be discovered in his words .We ought to try to stay faith. Parents should try to teachers should attempt. We should tell youngsters tales from the Puranas, and the Upanishadas, every time there is a reference to those in their textbooks. Let us inform them memories of

saints just as we inform them testimonies of historic personages..Allow us to no longer make our children memorise and recite holy verses! Let us not teach religious dogmas and scriptures and so on inside the name of ethical guidance'. This manner he tries to argue for significant training for kids in specific areas History, Language or preparing for exams or school characteristic. He argues that underlying assumptions of techniques we comply with have flaws hence a need to re-have a look at it. This will make alternative strategies or use of the same method in greater effective and accurate manner. He believes that for any subject matter instructor ought to parent out the underlying concept and then assist children perceive that through sports.

THOUGHTS AND IDEAS IMPLEMENTATION

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He positioned a firm religion in alternatives he wishes to attempt with children and make trade feasible. We as instructors have stopped to argue for modifications and options on arguments say, these are not viable or too idealistic or on numerous other comparable arguments. Gijubhai makes it viable by announcing that experimentation is the key to bring the change. A instructor with an untiring spirit to examine, to impeach the existing machine, strategies and even failure of individual instructor or pupil, can attempt several matters as a way to make early learning takes place and which isn't handiest for checks and a few outward praise on my own. However, outward rewards of reward, applause and appropriate marks are also completed by using him in his experiment of education. It is honest due to the fact his trysts are met with screw ups, doubts and also grievance of fellow teachers complains of their responsibilities of family, securing process and oppression of paperwork. All that is the reality of a not unusual human as properly and also of a process in a system. The gadget seems aversive to alternate and our character wishes and also social expectancies of balance, survival which is each financial in addition to social in nature. All people find it tough to meet the demands of device, job and our own private needs. But Gijubhai replied this with the aid of pronouncing the key lies within. Once we start thinking the system and recognize that it's miles even

our personal need to do our activity of coaching in green manner. Good teaching is the real pleasure and key of alternate. He raised in his first is the breakdown and that's what Gijubhai's tryst or implementation starts off evolved with. His first day of teaching made him recognize that his plans might not work the manner he has planned, as he describes inside the first chapter of Divaswapna. Students in his class did not respond to his plans of silence, awareness and discussion as he had planned. Our experiments now not working, is something that everyone the number one teachers will conform to. But he along with his experimentation could parent out methods of memories and video games to make students interested by real principles and now not mere rote memorisation. One can say that he could determine out at the least that lots achievement price of his new experiments that he stored on going at the same time as most of us are likely to be belittled by way of disasters. He may also now not deliver many modifications because of social or bureaucratic needs but yet a number of the changes he cites are positive signs. Say children may need to prepare for assessments however allow them to maintain to read and play and not only cognizance on paper-pencil responsibilities by myself. His writing of Divaswapn is specially the weaving of such new thoughts, screw ups, shame and solutions. It makes reader sense very ordinary and humane that process of primary instructors is probably all this but little bit of actual achievement is also Possible. A very novel test via him became to divide the day into sports, games, and stories and no longer pass by way of strict authority of time table. He takes place to apply his very own intuition to prepare his days with the youngsters. Several others function of correct and useful coaching practices possible see and discover in his works.



Sane Guruji's Philosophy of Education

JOSHNA RODRIGUS

Pandurang Sadashiv Sane (24 December 1899 – 11 June 1950), also known as Sane Guruji (Guruji meaning "respected teacher") by his students and followers, was a Marathi author, teacher, social activist and freedom fighter from Maharashtra, India. His literature, aimed at educating children, continues to inspire the young and old. After Gandhi's assassination, he became very upset. He then died due to overdose of his sleeping pills.

Education:

Sane completed his primary education in the village of Dondaicha, in the Shindkheda taluka in Dhule district. After his primary education, he was sent to Pune to live with his maternal uncle for further education. However, he did not like his stay in Pune and returned to Palgad to stay at a missionary school in Dapoli, about six miles from Palgad. While at Dapoli, he was quickly recognised as an intelligent student with good command over both the Marathi and Sanskrit languages. He was also interested in poetry.

While in school at Dapoli, the financial condition of his family deteriorated further and he could not afford to continue his education. Like his elder brother, he considered taking up a job to help with the family finances. However, on the recommendation of one of his friends, and with support from his parents, he enrolled at the Aundh Institution, which provided free education and food to poor students. Here at Aundh he suffered many hardships but continued his education. However, an epidemic of bubonic plague in Aundh led to all students being sent home.

Back in Palgad, one night he overheard his parents' conversation where his father expressed concern over his son's dedication to education. Enraged and hurt by his father's suspicion, he immediately traveled to Pune and enrolled as a student at the Nutan Marathi Vidyalaya. Life was not easy for Sane in Pune either, and he subsisted on limited meals. However, he continued to excel in academics and obtained his high school matriculation certificate in 1918. After high school, he enrolled for further education in New Poona College (now known as Sir Parshurambhau College). He obtained his B.A. and M.A. degrees there in Marathi and Sanskrit literature.

Sane's father Sadashivrao was a supporter of Lokmanya Tilak. However, after being imprisoned for a few days, he preferred to keep away from political matters.[3] However, Sane Guruji's mother proved to be a great influence in his life. He graduated with a degree in Marathi and Sanskrit and earned a master's degree in philosophy, before opting for a teaching profession. Sane worked as the teacher in Pratap High School in Amalner town.

He chose to teach in rural schools, foregoing a potentially larger salary he could have earned by teaching wealthier students. He also worked as a hostel warden. Sane was a gifted orator, captivating audiences with his impassioned speeches on civil rights and justice. While in school he published a magazine named Vidyarthi (Marathi: विद्यार्थी; vidyārthī) which became very popular among students. He inculcated moral values in the student community, amongst whom he was very popular. His teaching profession continued only for six years and thereafter he decided to dedicate his life for the Indian independence struggle.

Sane resigned from his school job to join the Indian Independence Movement when Mahatma Gandhi started the Dandi March in 1930. He was imprisoned by the British authorities in the Dhule Jail for more than fifteen months for his work in the Civil Disobedience Movement. In 1932, Vinoba Bhave was in the same jail as Sane. Bhave delivered a series of lectures on the Bhagavad Gita each Sunday morning. Bhave's work Gītā Pravachane (Marathi: गीता प्रवचने) was an outcome of the notes Sane had made while imprisoned. During the period of 1930 to 1947, Sane Guruji participated in different agitations and was arrested on eight occasions and was imprisoned in the jails at Dhule, Trichinapally, Nasik, Yeravada, and Jalgaon for a total duration of six years and seven months in different jails. He also observed fast on seven occasions. Sane Guruji was imprisoned second time in the Trichnapalli Jail, where he learned Tamil and Bengali. He translated the ancient Tamil moral work of the Kural into Marathi. He recognised the importance of learning Indian languages, particularly in the context of the problem of national integration; and started the Antar Bharati movement. Antarbharati Anuvad Suvidha Kendra (Marathi: अंतरभारती अनुवाद सुविधा केन्द्र; Inter-Indian Translation Services Centre) and the Sane Guruji Rashtriya Smarak (Marathi: साने गुरुजी राष्ट्रीय स्मारक; Sane Guruji National Memorial) would continue this legacy.

Sane played a crucial role in the spread of the Indian National Congress presence in rural Maharashtra, particularly in Khandesh. He was actively involved in the organisation of the Faizpur Session of the Congress. He also participated in the Election

Campaign of the Bombay Provincial Elections of 1936. He participated in the 1942 Quit India Movement and was imprisoned for 15 months for it. During this period he became closely associated with Congress socialists like Madhu Limaye.

In the late 1930s, Sane was part of a working-class movement in the East Khandesh District. He played a crucial role in organising the textile labour and peasants of Khandesh. During this period he was associated with communists such as S. M. Dange. However the Communist position to support the Second World War made him dissociate himself from the Communists. After independence he joined the Socialist party and he was closer to leaders like Madhu Limaye, N. G. Gore, and S.M. Joshi. Sane was a vehement critic of Hindu nationalist parties such as the Rashtriya Swayamsevak Sangh and their allies.

Guruji wrote around 135 books and about 73 books have been published and almost all these books can be considered literature for children. His most well-known work in Marathi literature include Śhyamchi Aai which has been translated in almost all the Indian languages as well as in Japanese and English. The others include 'Bhāratīya Saṃskṛti' (Marathi: भारतीय संस्कृति; Indian Culture) and Patri- the collection of various songs and poems.

One of his books, 'Teen Muley', is a heart warming story of a group of three children and is considered classic and one of the best books written in Marathi.

He started a weekly journal named Sadhana (weekly) on 15 August 1948. This journal has been regularly published since then.



Contribution Of Chhatrapati Shahuji Maharaj To The Empowerment Of Women

SARITA PYNE

Society is an eco-political and cultural system based on certain ideologies. It is patriarchal in nature, working to impose hierarchy through various hidden means - through biology, politics and the social system, especially the social and political inequalities imposed by families. Women are excluded, marginalized and dominated in all spheres of life. It makes their lives miserable, miserable and miserable. It was necessary to remove them from this situation. King of Kolhapur and Bahujan leader Shahuji Maharaj worked for women empowerment. He introduced laws, established educational institutions, awarded scholarships and bursaries and made modern society (especially the women's section) aware of the evils. The social situation in Kolhapur during the period of Shahuji Maharaj is described in A Review of Education in Bombay State, 1855-1965 as follows: In the early 19th century, the social position of women in the state was far from satisfactory. Among the Hindus, women had almost no property rights; child marriages were extremely common or rather frequent; polygamy was allowed and quite common among the upper or wealthy classes; Hardly any profession was open to women and they were strongly discriminated by the social and moral code, widow marriage and divorce were forbidden among upper caste or upper class families, the evil of "Pardha" was widespread and its observance became almost a distinction. of higher feudal status. It certainly enhances the status of women. For them, the hearth and the child were considered as their sphere of life. They were trapped in the house. Shahuji Maharaj started extending his hands of cooperation to empower women. She understood that education can bring change in the life of women. Thus, with his educational policy, he took the first step towards the empowerment of women. He said: Lack of education among non-Brahmans and Dalits has caused great harm to the nation. There were many priests in the temples and their absence should be stopped by making our schools temples, the knowledge of true religion should be revealed.

Free and Compulsory Primary Education for All:

Shahuji Maharaj encouraged women to get an education and made primary education compulsory for all. On September 8, 1917 he issued an order to establish a free and compulsory primary school for all in Kolhapur State. He not only passed the Compulsory and Free Education Act but also strictly enforced it by fining parents one rupee a month for the absence of their children. According to him, the development of any country is impossible without education. An illiterate country will never produce good leaders. That is why it is necessary to introduce free and compulsory education in Hindustan. This regulation was established on September 30, 1917

Emphasis on higher education:

He promoted higher education in addition to basic education. To meet the needs of female teachers, she established the Women's Training College . It was compulsory for students to teach girls in school after completing their studies. He sent to Krushnabai Kelavkar Grant to Medical College for medical studies. In 1902, he appointed him Assistant Physician to the "Albert Edward Medical Hospital". He again gave her a scholarship for to specialize in gynecology in London. After successfully completing the course, people returned in 1903. In 1910-1911, he sent 15 students and 10 students for higher education in Bombay, Pune, Madras and other places in 1910-1912. He also sent students to Medical College, Bombay, Pune Medical School, Pune Training College and Deccan College. Once in a conversation with Tofkhane and Bhaskararao Jadhav, he said "If women would get a proper education, which make them understand the difference between good and bad; if they would get it from the teachers of good moral, they would never go on the wrong ways."

Establishment of Hostels:

Along with educational institutions, residential houses are also needed. So he decided to build dormitories for students in . Victoria Maratha Boarding House for Maratha Students started on 18th April 1901. Later it started hostel for Lingayat, Swarswati, Panchal, Jain, Muslim, Chamdevshilpi, Vaishya, Dhor-Chamar, Nabhik, Sutar etc. Each

hostel building has open space, permanent means of production and other such things which made the poor students earn money for themselves.

Scholarships and Fellowships:

He gave scholarships and bursaries to encourage the Bahujans to pursue education. He announced financial aid for 15% students on May 20, 1911; it was first given to poor students and then to other students. He awarded a scholarship to Krushnabai Kelavkar, a brilliant student, to specialize in gynecology and was sent to London. He also announced scholarships of Rs. 40 each, Shri Radhabai Akkasaheb Maharaj Scholarship and Shri Nandkunwari Maharani Bhavnagar Scholarship for first twp girl in Iv Marathi School at Kolhapur and Bawda. Inter-Caste and Inter-Religious Marriage: Inter-Caste and Inter-Religious Marriage and Marriage Registration act was launched on 12 July 1919, at a time when the tradition of child marriage existed. He decided to implement Act after being influenced by the 1918 Patel Bill of the Central Parliament of Vithalbhai Patel. It stepped towards the annihilation of castes and the integration of religions.

Widow remarriage:

Established castes were free to remarry, but among the higher castes there was a strict patriarchal position that did not allow widow remarriage. In addition to that, the tradition of removing the hair of widows was practiced among Brahmins, they had to live a life of great deprivation, self-restraint and solitude. Shahuji Maharaj broke the shackles of such strong patriarchal practices; he passed the Widow Remarriage Act in 1917 in his state of Kolhapur. It also records the number of widows in the state.

Veil tradition:

The veil tradition was followed by upper castes, especially aristocratic families, Maratha knights and vatandars. It was a burden and restriction on the free movement of women at home and abroad. This affected women negatively so Shahuji Maharaj enacted the law. Divorce Act and Security of

Women's Rights after Divorce:

He launched the Divorce Act and Security of Women's Rights after Divorce. This law applied to all religions except Christianity and Parsi. Muslim women were protected by this law even when talaq

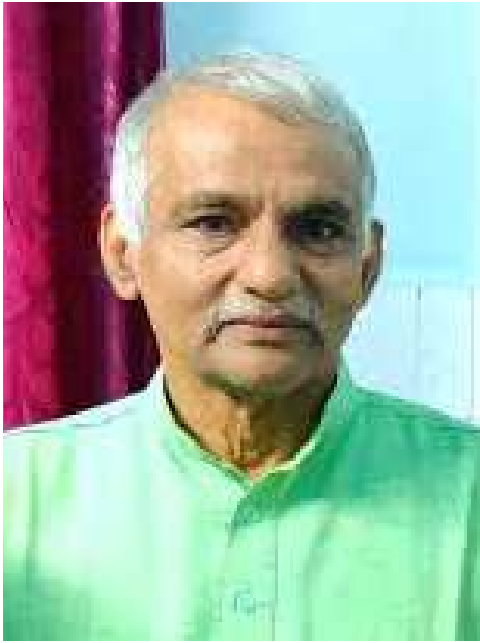
was practiced; they and their children were protected. He also brought changes to the Inheritance Act in 1920. Harassment of Women Act: The law related to the prohibition of harassment of women came into force on August 2, 1919. According to the law, insults, beatings, verbal abuse and women doubts about a man's character were considered cruel. It included almost every form of cruelty and harassment against women. It brought changes in the backward class community and women .

Ban on Devdasi tradition:

In modern society it was a tradition to marry girls in the name of god and it was mostly practiced by the backward class. This created the traditions of Devdasi. Jagtin, Murli, Bhavi etc. The consecration of a girl in the name of God meant that she would become a child of God, severing all ties with her natural parents and having no right to inheritance or inheritance, remaining God, she received certain special privileges in these temples and also social legal status There was an unfortunate group of women abandoned by their husbands. They were sexually exploited and marginalized in a certain field. It was also a stigma like untouchability. Shahuji Majaraj introduced a related bill to remove the stigma.

Annihilation of Caste:

He took serious note of the position of women in the caste system and the Varna system which exploits them vertically and horizontally. The caste system based on the varna system is ideologically constructed in such a way that it serves a certain section and rejects another. The caste system is directly related to patriarchy, which excludes, marginalizes and restricts women. They are expelled twice, first as a woman by outsiders and second by her male relatives as female family members. Thus, the destruction of caste and the dismantling of the ideological institution of patriarchy are important factors in women's emancipation. Thus he tried to destroy the caste system.



*Dr. Prakash Baba
Amte –
Light to the tribes*



BUSHRA HUMA

Prakash Baba Amte is a social worker from Maharashtra, India. Amte and his wife, Mandakini Amte, were awarded the Magsaysay Award for 'Community Leadership' in 2008 for their philanthropic work in the form of the Lok Biradari Prakalp amongst the Madia Gonds in the Gadchiroli district of Maharashtra and the neighbouring states of Telangana and Madhya Pradesh. In November 2019 he was awarded with ICMR Lifetime Achievement Award by Bill Gates.

Prakash Amte is the second son of Magsaysay awardee Baba Amte. He obtained a medical degree from Government Medical College (GMC), Nagpur, and he met his wife Mandakini during their post graduation studies at Government Medical College (GMC), Nagpur. Prakash and Mandakini joined Baba Amte and helped her father and others overcome the taboo and fear of leprosy.

Lok Biradari Prakalp:

In 1973, Amte moved to Hemalkasa to start the Lok Biradari Prakalp, a project for the development of tribal people, most of whom were the Madia Gond in the forests of Gadchiroli district. He lived and worked there for almost twenty years performing emergency surgical procedures without electricity. The project transformed into a hospital, Lok Biradari Prakalp Davakhana, a residential

school, Lok Biradari Prakalp Ashram Shala, and an orphanage for injured wild animals, the Amte's Animal Park. The project provides health care to about 40,000 individuals annually. The Lok Biradari Prakalp Ashram School has over 600 students, residents and day scholars. Work of Amte's for Gond tribals and their philanthropic work in the form of the Lok Biradari Prakalp amongst the Madia Gonds in Gadchiroli district of Maharashtra and the neighbouring states of Andhra Pradesh and Madhya Pradesh also won them recognition. Dr Prakash and his family also run a large animal conservation facility in Hemalkasa in Gadchiroli district of Maharashtra where rare, protected, and endangered animals are cared and have freedom to roam. The family's legacy in philanthropy and animal conservation is now carried over by their sons Digant and Aniket and their respective families who are helping their parents now.

Amte has published two autobiographies, Prakashvata (Pathways to Light), originally written in Marathi and now translated into English, Gujarati and Kannada, Sanskrit, Hindi and Raanmitra .

Awards:

Amte has received many national and international awards, which include:

- 2019 - Lifetime Achievement Award from ICMR presented by Bill Gates.
- 2010 - Hamdan Award for Volunteers in Humanitarian Medical Services.
- 2014 - Mother Teresa Awards for Social Justice.
- 2012 - Lokmanya Tilak Award - Jointly with his brother Vikas Amte
- 2009 - Godfrey Philips Lifetime Achievement Award
- 2008 - Ramon Magsaysay Award for Community Leadership - jointly with his wife Mandakini Amte

Citation: "In electing Prakash Amte and Mandakini Amte to receive the 2008 Ramon Magsaysay Award for Community Leadership, the board of trustees recognizes their enhancing the capacity of the Madia Gonds to adapt positively in today's India, through healing and teaching and other compassionate interventions."

- 2002 - Padma Shri, Government of India
- 1995 - The Principality of Monaco issued a postal stamp to honour Prakash and Mandakini Amte.
- 1984 - Adivasi Sevak Award, from Government of Maharashtra, India

The biographical film Dr Prakash Baba Amte : The Real Hero starring Nana Patekar as Prakash Amte and Sonali Kulkarni as Mandakini Amte was released on 10 October 2014. The film has been released in three languages, Hindi, Marathi and English.



*D. R. Kaprekar:
great Indian
Mathematician*



YOGITA BOTHE

Dattatreya Ramchandra Kaprekar (17 January 1905 – 1986) was an Indian recreational mathematician who described several classes of natural numbers including the Kaprekar, harshad and self numbers and discovered the Kaprekar's constant, named after him. Despite having no formal postgraduate training and working as a schoolteacher, he published extensively and became well known in recreational mathematics circles.

Kaprekar received his secondary school education in Thane and studied at Cotton College in Guwahati. In 1927, he won the Wrangler R. P. Paranjpye Mathematical Prize for an original piece of work in mathematics.

He attended the University of Mumbai, receiving his bachelor's degree in 1929. Having never received any formal postgraduate training, for his entire career (1930–1962) he was a schoolteacher at the government junior school in Devlali Maharashtra, India. Cycling from place to place he also tutored private students with unconventional methods, cheerfully sitting by a river and "thinking of theorems". He published extensively, writing about such topics as recurring decimals, magic squares, and integers with special properties. He is also known as "Ganitanand".

Working largely alone, Kaprekar discovered a number of results in number theory and described various properties of numbers. In addition to the Kaprekar's constant and the Kaprekar numbers which were named after him, he also described self numbers or Devlali

numbers, the harshad numbers and Demlo numbers. He also constructed certain types of magic squares related to the Copernicus magic square. Initially his ideas were not taken seriously by Indian mathematicians, and his results were published largely in low-level mathematics journals or privately published, but international fame arrived when Martin Gardner wrote about Kaprekar in his March 1975 column of Mathematical Games for Scientific American. Today his name is well-known and many other mathematicians have pursued the study of the properties he discovered.

Kaprekar's constant:

In 1949, Kaprekar discovered an interesting property of the number 6174, which was subsequently named the Kaprekar constant. He showed that 6174 is reached in the end as one repeatedly subtracts the highest and lowest numbers that can be constructed from a set of four digits that are not all identical.

Thus, starting with 1234, we have:

$$4321 - 1234 = 3087, \text{ then}$$

$$8730 - 0378 = 8352, \text{ and}$$

$$8532 - 2358 = 6174.$$

Repeating from this point onward leaves the same number ($7641 - 1467 = 6174$). In general, when the operation converges it does so in at most seven iterations.

A similar constant for 3 digits is 495. However, in base 10 a single such constant only exists for numbers of 3 or 4 digits; for other digit lengths or bases other than 10, the Kaprekar's routine algorithm described above may in general terminate in multiple different constants or repeated cycles, depending on the starting value.

Python Code

Python Code to test kaprekar's constant:

Kaprekar number

Another class of numbers Kaprekar described are Kaprekar numbers. A Kaprekar number is a positive integer with the property that if it is squared, then its representation can be partitioned into two positive integer parts whose sum is equal to the original number (e.g. 45, since $45^2=2025$, and $20+25=45$, also 9, 55, 99 etc.) However, note the restriction that the two numbers are positive; for example, 100 is not a Kaprekar number even though $100^2=10000$, and $100+00 = 100$. This operation, of taking the rightmost digits of a square, and adding it to the integer formed by the leftmost digits, is known as the Kaprekar operation.

Some examples of Kaprekar numbers in base 10, besides the numbers 9, 99, 999, ..., are (sequence A006886 in the OEIS):

Devlali or self number

In 1963, Kaprekar defined the property which has come to be known as self numbers, as the integers that cannot be generated by taking some other number and adding its own digits to it. For example, 21 is not a self number, since it can be generated from 15: $15 + 1 + 5 = 21$. But 20 is a self number, since it cannot be generated from any other integer. He also gave a test for verifying this property in any number. These are sometimes referred to as Devlali numbers (after the town where he lived); though this appears to have been his preferred designation, the term "self number" is more widespread. Sometimes these are also designated Colombian numbers after a later designation.

Harshad number

Kaprekar also described the harshad numbers which he named harshad, meaning "giving joy" (Sanskrit *harsha*, joy + *da taddhita pratyaya*, causative); these are defined by the property that they are divisible by the sum of their digits. Thus 12, which is divisible by $1 + 2 = 3$, is a harshad number. These were later also called Niven numbers after 1977 lecture on these by the Canadian mathematician Ivan M. Niven. Numbers which are harshad in all bases (only 1, 2, 4, and 6) are called all-harshad numbers. Much work has been done on harshad numbers, and their distribution, frequency, etc. are a matter of considerable interest in number theory today.

Demlo number

Kaprekar also studied the Demlo numbers, name of which was derived from the name of a train station Demlo (now called Dombivili) 30 miles from Bombay on the then G. I. P. Railway where he had the idea of studying them. The best known of these are the Wonderful Demlo numbers 1, 121, 12321, 1234321, ..., which are the squares of the repunits 1, 11, 111, 1111, ...



Contribution of Yashwantrao Chavan in the development of Maharashtra

—
KAVITA PATIL

Yashwantrao Chavan was born in Devrashtre village in Satara district in 1913. His mother Vithabai who nurtured and groomed him. His mother gave him valuable lessons in Self-dependency and patriotism. Yashwantrao's father Balwantrao died of Plague. After completing primary education at Devarashtre, he went to Karad for further education. He passed vernacular final examination from Karad's Kendra School and got admission in Tilak High School in Karad. He was decided to participate in the freedom struggle. In the pre-independence period, during his school days at Karad, he was imprisoned for 18 months for hoisting the tricolour. He was worked as a reporter of 'Dyanprakash' for a year and a half. He was participated in the Civil Disobedience Movement. He was Passed matriculation examination and took admission in Rajaram College, Kolhapur. He came under the influence of M.N. Roy's views. So he became founding member of the Socialist Party in Maharashtra. He was graduated in History and Political Science from University of Bombay and took admission in the Law College, Pune. After completing his education in law, on 2nd June 1942, he was married with Venutai More of Phaltan. He was at the forefront in Satara during the Quit India movement. He spent another two years in prison for these efforts.

Yashwantrao Chavan was known that political influence is affecting the way other people look at policy issues. Ideas, information, and analysis are important sources of political persuasion and power. He influenced how we look at the nation— how we see political issues, what problems are considered important, how political debates are framed, and which policies are considered justified. His role & contribution in union & state politics is befitted to development of Maharashtra definitely. He was played an important role in politics. Such as

In 1946, he was first elected as Member of Legislative Assembly of the Bombay State from the South Satara constituency.

· In the same year he was appointed as parliamentary secretary to the Home Minister of Bombay State. In the next government of Morarji Desai he was appointed as Minister of Civil Supplies, Social Welfare and Forests.

· In 1953 he was a signatory to the Nagpur Pact that assured equitable development of all regions of what is now the state of Maharashtra. In 1957,

Yashwantrao Chavan was elected from the Karad constituency. This time he was elected as Leader of Congress Legislative Party and became Chief Minister of the bilingual Bombay state.

- From 1957 to 1960 he also served on the All India Congress Working Committee.

- He was one of the architects in the formation of Marathi speaking state of Maharashtra, although he never joined the Samyukta Maharashtra Samiti (United Maharashtra Movement). On 1 May 1960, Yashwantrao Chavan became the first Chief Minister of Maharashtra.

- Chavan's vision for Maharashtra for the development envisaged the equal development of both the industrial and agricultural sectors across all the regions of the state. He sought to realize this vision through the co-operative movement. Legislation regarding democratic decentralized bodies and the Agricultural Land Ceiling Act were passed during his tenure as Chief Minister.

- In 1962, after the resignation of Krishna Menon as Defense Minister in 1962 in the wake of India-China Border Conflict, he was given that portfolio by Prime minister Jawaharlal Nehru.

- He handled the delicate post-war situation firmly and took several decisions to empower the armed forces and negotiated, along with Pandit Nehru, with China to end the hostilities.

- In 1965, he also held the Defense portfolio in the Lal Bahadur Shastri Government during the Indo-Pakistan War of September 1965. In the next general election 1967, Chavan was elected unopposed as Member of Parliament from the Nashik parliamentary constituency.

- On 14 November 1966, he was appointed Home Minister of India by Prime minister, Indira Gandhi.

- On 26 June 1970, she appointed him the Finance Minister of India and the Foreign Minister on 11 October 1974. In June 1975, an Internal State of Emergency was declared in India by the Indira Gandhi Government. This period saw a severe crackdown on leaders and parties opposed to Mrs. Gandhi's rule. Yashwantrao remained in her Government during this period.

- In the subsequent general elections 1977, the Congress was routed with the party leader and Prime

minister, Indira Gandhi herself losing her parliamentary seat.

- Therefore in the new Parliament, Chavan was elected the Congress Party Parliamentary leader. As Congress now the biggest opposition party, he became the Leader of opposition.

- In the general elections of 1980, Congress (I) won a majority in Parliament and came to power under the leadership of Indira Gandhi.

- In this election, Yashwantrao Chavan was only candidate elected from Maharashtra as a MP on a Congress (S) ticket.

- In 1981, Yashwantrao returned to Congress (I) and was appointed the Chairman of the Eight Finance Commission of India in 1982. He died of a heart attack on 25 November 1984 in Delhi.

Contribution in Development of Maharashtra:

It can be said that the roots of the economic, financial and cultural development of the State of Maharashtra can be found in the immense work done and the critical decisions taken by Yashwantrao Chavan during his years in charge. Few important examples of the work done by Yashwantrao Chavan are as follows:

- Initiation of the 3-tier system of Panchayat Raj (Zilla Parishad, Panchayat Samiti, Gram Panchayat)
- Initiation of the Employment Guarantee Scheme (EGS) and the Five Year Plans at the State level.
- Propagation of the bunds at Kolhapur and facilitation of work at the dams of Koyna and Ujni.
- Foundation of 18 sugar factories and support to the co-operative movement
- Foundation of the Marathwada (now Dr. Babasaheb Ambedkar Marathwada University) and Shivaji Universities
- Major contribution in the conceptualization of the foundation of Agro Universities in the State
- Foundation of the Marathi Sahitya Sanskruti MahaMandal and VishwaKosh Mandal

This shows that the contribution of Yashwantrao Chavan, the State of Maharashtra stands out in various fields of national importance. Chavan's vision for Maharashtra for the development envisaged the

equal development of both the industrial and agricultural sectors across all the regions of the state. He sought to realize this vision through the co-operative movement. Legislation regarding democratic decentralized bodies and the Agricultural Land Ceiling Act was passed during his tenure as Chief Minister.

Yashwantrao not entered politics; he would definitely have made an excellent litterateur. He shared good bonds with the likes of TarkaTeerth LakshmanShastri Joshi and the distinguished Sanskrit and Hindu scholar and N. D. Mahanor, the well known poet. He would regularly attend poem recital concerts. His literary ability is evident in his books like Krishnakath and Runanubandh

Yashwantrao Chavan took a keen interest in literature. He established the Marathi Sahitya Mandal and supported the Marathi Sahitya Sammelan(Conference). He was very closely associated with many poets, editors and several Marathi and Hindi writers. He initiated compilation of Marathi Vishwakosh (a Marathi language encyclopedia). For this, he nominated Lakshman Shastri Joshi as a chairman. He had planned to write his autobiography in three parts. The first part covers his early years in Satara district. Since his native place is situated on the banks of Krishna River he named the first volume as "Krishna Kath". His years as the Chief Minister of the bilingual Bombay state and later as that of the newly formed Maharashtra state were spent in Mumbai and so the proposed name for the second volume was "Sagar Tir". Later in 1962 he was appointed Defence Minister of India by Nehru.

In 1985, Yashwantrao Chavan Pratishthan (Memorial) was established in Mumbai. The objective of setting up the memorial was to "perpetuate his memory by acknowledging his rich, outstanding and valuable contribution to society and democratic institution and development process in India's socio-political life and to undertake activities and programme particularly for the elevation of common man and promote his cherished ideas nurtured in freedom struggle and thereby strengthening Socio-economical fiber of India." In 1984, an engineering college named Yeshwantrao Chavan College of Engineering was established in Nagpur. In 1989, an Open

University named 'Yashwantrao Chavan Maharashtra Open University' was established at Nasik in Maharashtra Yashwantrao Chavan also shined in Central Government politics.

His thoughts are very fruitful to take decisions on various issues like defence, Home, Finance, and External Affairs Minister in Central Government. He had shown the diplomat, practical skill and an impression about international knowledge at national and international level. When he was appointed as External Affairs Minister in 1974. He wrote two books on "India's Foreign Policy" and "Foreign Visits". He delivered speeches in UNO about Global vision and the role of India. He wrote letters to his wife on it which is guidelines to next generations. He made the politics on the roots of thoughts, morality, faith, loyalty, and reliance and sacrifice for the people, for the society, for the state, and for the nation. Why it is said that his death on 25th November 1984 was the loss of Modern History of Contemporary Maharashtra. Yashwantrao Balwantrao Chavan contribution towards democratic institution building and development processes in India`s socio-political life and to undertake activities and programs particularly for the elevation of the common man and promote his cherished ideals nurtured in the freedom struggle and thereby strengthens socio economic and political fiber of India.



The Future of Education: Sri Sri Ravi Shankar.



SUVARNA JADHAV

“The Future of Education” was an insightful conversation between a group of educationists and teachers from India with Gurudev Sri Sri Ravi Shankar.

Life is holistic, multidisciplinary, but most of the education is apparently done in silos today. However, children by nature are multi-talented, multi-disciplinary. It just calls for them to be provided with the right opportunity and a congenial atmosphere for them to be able to exhibit their innate potential, in any of the fields – be it sports, martial arts, academics, music or dance.

Nurturing happens at two levels – wherein, parents instill a sense of responsibility in their children and secondly in school. It may seem easy to groom those who already are brilliant and excel in whatever they do. But the challenge of an educator lies in their willingness to be ready to take the risk of grooming one of those backbenchers and encourage those kids to come up. Educators and teachers just need to make sure that there is no groupism amongst students.

Despite the advent of technology, we still live in a world where philosophies are many, Knowledge prevalent. But it is people who move people; when they get inspired by role models, progress naturally happens.

When we see our young minds rooted in the knowledge of our ancient civilization, we will see a significant transformation; because it is in our roots that our strength remains. Teachers and educationists should

pay a little more attention to these aspects. We also need to educate our people to respect every culture like our own. This broad mindset of “Udhara charitanam thu vasudhaiva kutumbakam” needs to be nurtured.

Such collective well-being enhances the broadmindedness in our children, in our society and mankind as a whole. One must learn to rejoice in other’s victory too.

In life, either you win, or you make others win. Either ways, life is a celebration.

Holistic Wellbeing to hone a Multi-talented younger generation

- Institutions should aim for the education of holistic well-being at the grass root level.
- Students and people specifically in the rural areas should be made aware of the knowledge of nutrition, holistic diet and health. This education is very pertinent today.
- Multi-talents have to be inculcated at a very early stage; Communication skills to be made essential.
- Emotional well-being should be strengthened through yoga, pranayama and meditation.
- Attitude and behavior play a huge role –

- children and youth as individuals should be sensitive towards themselves and others. They should be made to know that aggressiveness is in no way heroic.

Every skill, talent is kind of interconnected. Science can be taught artistically and arts can be taught scientifically. Spirituality helps bridge the gap. The world famous nuclear scientist Dr. APJ Abdul kalam was a great Veena player; and the great musician Dr. Balamurali Krishna was a lyricist too. These were great minds who were spiritually inclined. There have been greatest of technocrats who have had absolute passion for spirituality.

Empower your child

The metamorphosis from a caterpillar to a butterfly is a beautiful process as children grow up. That is the time one should encourage their levels of confidence and not try to subdue what is sometimes looked at as ego. Like the membrane of the seed which protects a seed until it sprouts and becomes a plant, some sense of Self is necessary. What is important is to make sure that the ego is Sattvic.

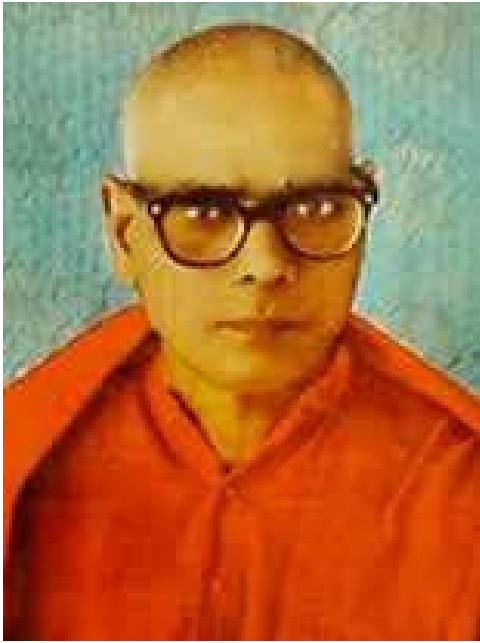
Sattvic tendencies helps one to take on challenges and draw more energy from themselves. Hence, we must make sure that they remain sattvic and couple their ego with compassion.

The Bhagavad Gita should be taught to people of all age groups, not as a religious scripture, but as a learning for life. It clearly articulates the tendencies of the mind, as Sattvic-Rajasic-Tamasic. Likewise, Ayurveda speaks of the attitude and behavior of an individual based on their innate Prakruthi – Vata, Pitta, Kapha. While a child of Pitta type can absorb everything quickly, those who are of Kapha type may tend to be a bit slow. The tendency of Vata is instability and a bit wavery.

The nature and tendencies of an individual needs to be observed and corrected through specific activities and diet. All these are enshrined in our ancient scriptures, a tremendous wealth of knowledge which would help children excel in all facets of life.

When the roots are strong, and a good communication line established between the tutor and the taught, progress happens in the right direction. In ancient India, the Gurus, Acharyas were psychologists, sociologists, reformers and innovators

themselves. But today, there is so much compartmentalization. We could bring them all together, and make it a source of inspiration to the younger generation.



Swami Ramanand Tirth: Great Educational Thinker



JYOTI TOMAR

Swami Ramanand Tirtha (October 1903 – 22 January 1972) was an Indian politician, freedom fighter, educator and social activist who led the Hyderabad liberation struggle during the reign of Osman Ali Khan, the last Nizam of Hyderabad State. Swami Ramanand Tirtha was the principal leader of the Hyderabad State Congress. Before taking Sanyasa, his family name was Vyenkatesh Bhagvanrao Khedgikar.

Despite taking Sannyasa or the pledge of renunciation, Swami Ramananda continued to work with the members of the Khedgikar family on his paternal side. His younger brother Bhimrao Bhagvanrao Khedgikar was a renowned educator who settled in the town of Ambajogai, Maharashtra on Swamiji's suggestion and worked with Swami Ramananda to help establish the Shri Yogeshwari Shikshan Sanstha. Since Swami Ramananda had no next of kin, members of his family have continued working towards preserving Swami Ramananda Tirth's legacy of providing education to rural and underprivileged communities as members of the Swami Ramananda Tirth Trust and the Swami Ramananda Tirth Rural Institute.

Swami Ramanand Tirtha fought the Osman Ali Khan, Asaf Jah VII, the Nizam of Hyderabad, after the Hyderabad State Congress was established in 1938. He participated in Satyagrahas ("non-violent resistance" campaigns) and was imprisoned for 111 days by Osman Ali Khan. Swami Ramanand Tirtha is credited for having created a revolutionary movement to integrate Hyderabad State with the Indian Union in 1948. Swami

Ramanand Tirtha's ability to galvanize the people in concert with the decisive military victory of the Hyderabad Police Action are credited with the state's successful integration into the India Union.

Swamiji had communist leanings initially, but would later take the renunciatory vows of the Hindu sannyasi ("ascetic", "monk") tradition. His original name was Vyenkatesh Bhagvanrao Khedgikar. He was given the name "Swami Ramanand Tirtha" by his guru Lucknow-based Hon'ble Swami Rama Tirth, who initiated him into sanyas, i.e., asceticism. Guru Swami Rama Tirth initiated Swami Ramananda Tirth in the village of Hipparge Rava, Taluka Lohara in Dharashiv district (then Osmanabad) having traveled from north India to his disciple's village after a postal correspondence between the two.

Swami Ramanand Tirtha established Rashtriya Shala ("The National School") at Hipparge Rava. He also worked as a teacher in Ausa in Latur district.

In 1950, Swami Ramananda Tirth founded Nanded

Education Society, which today is the parent organization of three institutions, namely, People's High School Nanded, People's College Nanded and Science College Nanded.

Dr. P.V.Narasimha Rao, former Prime Minister of India started "Swami Ramananda Teerth Memorial" in Hyderabad. Swamiji's mortal remains are resting here in the premises at Brahmanvada, Begumpet, Hyderabad. Several other eminent people from Maharashtra, Telangana, Karnataka, were his followers. Several of them headed mostly congressional governments in their respective states. Some have served in the Central Cabinet, too.

The Swami Ramanand Teerth Marathwada University, Nanded which servers the southern part of Marathwada Region of Maharashtra State, specifically to the districts of Nanded, Latur, Parbhani and Hingoli has been named after him. The university, set up in 1994, has 172 colleges affiliated to it.



A Woman Of Empathy And Courage : Sudha Murthy

NEELAM KEWAT

Sudha Murthy (born 19 August 1950) is an Indian educator, author and philanthropist who is chairperson of the Infosys Foundation. She is married to the co-founder of Infosys, N. R. Narayana Murthy. Murthy was awarded the Padma Shri, the fourth highest civilian award in India, for social work by the Government of India in 2006. Later in 2023, she was awarded the Padma Bhushan, the third highest civilian award in India.

Sudha Murthy began her professional career in computer science and engineering. She is a member of the public health care initiatives of the Gates Foundation. She has founded several orphanages, participated in rural development efforts, supported the movement to provide all Karnataka government schools with computer and library facilities, and established Murthy Classical Library of India at Harvard University.

Murthy is best known for her philanthropy and her contribution to literature in Kannada and English. Dollar Bahu (lit. 'Dollar Daughter-in-Law'), a novel originally authored by her in Kannada and later translated into English as Dollar Bahu, was adapted as a televised dramatic series by Zee TV in 2001. Runa (lit. 'Debt'), a story by Sudha Murthy was adapted as a Marathi film, Pitruroon by director Nitish Bhardwaj. Sudha Murthy has also acted in the film as well as a Kannada film Prarthana

Sudha Murthy became the first female engineer hired at India's largest auto manufacturer TATA Engineering and Locomotive Company (TELCO). She joined the company as a Development Engineer in Pune and then worked in Mumbai & Jamshedpur as well. She had written a postcard to the company's Chairman complaining of the "men only" gender bias at TELCO. As a result, she was granted a special interview and hired immediately. She later joined Walchand Group of Industries at Pune as Senior Systems Analyst.

In 1996, she started Infosys Foundation and to date has been the Trustee of Infosys Foundation and a Visiting Professor at the PG Center of Bangalore University. She also taught at Christ University.

Sudha Murthy has written and published many books which include novels, non-fiction, travelogues, technical books, and memoirs. Her books have been translated into all major Indian languages. She is also a columnist for English and Kannada newspapers

Sudha Murty married N. R. Narayana Murthy while employed as an engineer at TELCO in Pune. The couple have two children, including fashion designer Akshata Murty, who is married to the British Prime Minister Rishi Sunak.

Her siblings include Caltech astrophysicist Shrinivas Kulkarni and Jaishree Deshpande (wife of Gururaj Deshpande) who co-founded the Deshpande Center for Technological Innovation at MIT

Awards:

Droupadi Murmu presenting the Padma Bhushan Award to Dr. (Smt.) Sudha Murthy

A. P. J. Abdul Kalam presenting the Padma Shri Award to Dr. (Smt.) Sudha Murthy

Murthy receiving the Raja Lakshmi Award

- 2004: Raja-Lakshmi Award by Sri Raja-Lakshmi Foundation in Chennai
- 2006: India's fourth highest civilian award Padma Shri
- 2006: She also received the R.K. Narayana's Award for Literature.
- 2010: Daana Chintamani Attimabbe Award by Karnataka Government.
- 2011: Murty was conferred honorary LL.D (Doctor of Laws) degrees for contributions to promote formal legal education and scholarship in India.
- 2013: Basava Shree-2013 Award was presented to Narayan Murty & Sudha Murty for their contributions to society.
- 2018: Murty received the Crossword Book award in popular (Non-Fiction) category.
- 2019: IIT Kanpur awarded her Honorary Degree (Honoris Causa) of Doctor of Science.
- 2023: Padma Bhushan by the Government of India
- 2023: Sahitya Akademi Bal Sahitya Puraskar.
- 2023: The Global Indian Award, which is worth \$50, 000, is given each year to a prominent Indian who has made a major mark in his or her chosen field. Her husband Narayanamurthy too got the same award in 2014, so they became first couple conferred with this award. She donated the sum to the Field Institute (University of Toronto).

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- The Mother I Never Knew (2014)
- Something Happened on the Way To Heavens
- The Magic of the Lost Temple (2015)
- The Serpent's Revenge (2016)
- Three Thousand Stitches (2017)
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- Here, There, Everywhere (2018)
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- The Sage With Two Horns (2021)
- The Gopi Diaries: Growing Up (2022)



Geeta Dharmarajan

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PALLAVI SHIROLE

Geeta Dharmarajan (born 19 September 1948) is a writer, editor, educator and the Executive Director of Katha, a nonprofit organisation that she founded in 1988. Her work focuses on education, especially of children from poor families.

Katha is a registered non-profit and non-governmental organisation based in Delhi in 1989. Katha works in teacher training, children's education and literature. Katha works in underprivileged areas across India. A teaching/learning tool that she devised, "story pedagogy", has been in use in Katha's learning centres since 2001.

Dharmarajan's professional editorial experience that began with Target, a children's magazine, and continued with The Pennsylvania Gazette, the award-winning alumni magazine of the University of Pennsylvania. Geeta's published works include more than 30 children's books and over 450 individual pieces in magazines and newspapers in India and abroad. The Government of India awarded her the civilian honour of Padma Shri in 2012.

Geeta Dharmarajan was born in Chennai in the Indian state of Tamil Nadu in 1948. She was introduced early to the diversity of India through the work of her father, N. Krishnaswamy a doctor and allergist. Her mother was Kalyani Krishnaswamy, a poet and composer of classical Carnatic padams. She started learning classical Bharatanatyam and Carnatic music when she was seven years old. She was educated in Holy Angels' High School where she represented the school in dance and netball. She was elected Head Girl of the school and led the south Indian contingent to the Bharat Girl Guides Jamboree in her final year. She graduated from Stella Maris College in English Literature, standing fourth.

Geeta is the editor in chief of Katha's list which includes the Katha Prize Stories. She has edited stories from more than 300 of India's best literary talents, writing in 21 Indian languages. Katha Books are a showcase of contemporary Indian fiction for adults and children. Katha introduced an array of writings from India's many oral and written traditions to children, ages 0 – 17. Classy productions, child friendly layouts and illustrations go in tandem with excellent writing. Her major activities include the institution of the Katha Awards for Literary Excellence, and curating the Katha Festivals and utsavs that bring literature to

the public. These create meeting places for writers, translators, scholars, critics, storytellers and contemporary artists and community activists. Geeta led the writers workshop initiative for the central Board of Secondary Education, with partnerships established in 500 schools in India.

Katha Schools

The Katha Lab School started in 1990 with five children. Today it is a centre of creativity for the slum cluster it is situated in, producing professionals every year who become entrepreneurs who support their families, or go on to higher studies. More than 80% of Katha's children go to college. It was recently visited by The Prince of Wales



Aryabhata – Father Of Indian Mathematics

—————
SUNITA RAJAN

Aryabhata was an Indian mathematician and astronomer, one of the most influential till now, who lived from 476 CE to 550 CE. He is generally regarded as the Father of Indian mathematics. He made valuable contributions to Astronomy and Mathematical sciences, especially in trigonometry, which revolutionised the path of mathematics as we know it. These were the times when these subjects were in a development phase throughout the world. He contributed to and published several works, such as Aryabhatiya and Arya-Siddhanta, mainly in the Gupta era.

One of his most known and famous works was the system of rotation of phonemic numbers, where each of the numbers was represented by consonant-vowel monosyllables.

Aryabhata's famous works:

His work was later subdivided into various domains of mathematics, such as Ganita, comprising the studies of primarily pure mathematics; Kalakriya consisted of his works on the calculation of time; and Golapada focused on spherical astronomy.

Aryabhata's contribution to mathematics in pure mathematics was focused on calculating the cube and square roots, geometric systems, problems of arithmetic progression, quadratic polynomial equations and indeterminate equations.

Before the calculation of Pi by Lambert, Aryabhata calculated the value of Pi to 4 decimal places, 1300 years before, and may have also likely been aware that Pi is an irrational number.

Aryabhata's contributions to Spherical Astronomy comprised studies mainly aimed at determining the

positions of solar and lunar eclipses through the applications of plane trigonometric principles.

From his observations, he concluded that the observed path of stars towards the western sky should be due to the rotation of the Earth about its own axis, in addition to the revolution of the Earth. Through his knowledge of optics, he observed and concluded that the luminosity of the moon and other planets are due to the sunlight being reflected from their respective surfaces and atmospheres.

Golden History

One of his works, Aryabhatiya, notes that Aryabhata was 23 years old after about 3600 years into the Kali Yuga. He mentions in his works that he was a native of Kusumapara, and it becomes rather certain that he also received his education there.

Ancient traditions identify Kusumapura as Pataliputra, which is modern Patna. Since the University of Nalanda was near Patliputra, also an astronomical observatory during that time, it is widely speculated and believed that Aryabhata may have held a leading position at the University of Nalanda as well.

It has been also speculated that Aryabhata might have set up his own astronomical observatory at the Sun temple in Bihar as well.

The Father of Indian Mathematics revolutionised the field of mathematics during his time. He has also been the architect of several editions of treasured works on mathematics and astronomy, which were lost in time.

His works in the Arya-Siddhanta, one of his works on calculating the astronomical distances, are known through established works of Varahamihira and subsequently through several philosophers and scientists like Brahmagupta, Bhaskara 1, etc.

These computations are mainly dependent on the techniques used in the Surya Siddhanta and use the principles of midnight-day reckoning, compared to the corresponding opted choice of sunrise in Aryabhatiya.

The most documented and detailed work of Aryabhata's work is known from the Aryabhatiya. However, Aryabhata himself may not have written the book.

Aryabhata, an Idol

Bhaskara 1 named his work Ashmakatantra. It is also known as Arya-shatas-aShTa or Aryabhata's 108 since there are 108 verses in the text. The works are represented in a unique terse style of writing that appears to be quite similar to the literary sutra style.

He proposed several innovations in mathematics and astronomy in the form of verses, which proved to be quite influential for many centuries. The primary influence and importance of his works were elaborated in the comments by Bhaskara 1 and Nilakantha Somayaji in his Aryabhatiya Bhasya.

The Father of Indian Mathematics proposed a remarkable description of the subject material of the relativity of motion.

The father of Indian mathematics also worked on the concept of nullness, that is, zero, and the place value

system. These were mentioned for the first time in the third-century Bakhshali Manuscript and observed for the first time in the third century.

The works mentioned above were also found in his books. Although Aryabhata specifically didn't mention zero in his works, various mathematicians argue that the required subjective knowledge of zero was not required in Aryabhata's works on the place value systems.

One of the most intriguing facts is that Aryabhata did not use the Brahmi numerals but instead contributed to the Sanskrit tradition, which has been continuously used since the Vedic times. To carry on the tradition, he used letters of the language to denote variables, quantities and numbers.

Founder of the Pi

An example of this is the widely known table of sines in a mnemonic form. In his works on the calculation of Pi, he hinted that the calculated value of Pi is not only an approximation; the value is also irrational.

After the translation of Aryabhatiya into Arabic, the approximate value of the irrational term has also been noted in the book of Al-Khwarizmi.

In Ganitpada 6, the King of Indian Mathematics gave the area of the rectangle as "tribhujasya phalaśarīraṃ samadalakoṭī bhujārdhasaṃvargaḥ".

This can be translated as: "for a triangle, the result of a perpendicular with the half-side is the area."

Aryabhata was an Indian mathematician, astronomer and scientist who made several contributions in his fields. He revolutionised the fields during the classical times and is regarded as an influential personality even today.



*Vimla Kaul
still educates underprivileged
slum children*



TEJAL SHELAKE

At an age when most people give up worldly life and retire to live a life of their choice at the comforts of their home, this awe-inspiring octogenarian, Vimla Kaul, has been working tirelessly ever since she retired as a government school teacher about 25 years ago. Vimla Kaul spent most of her life teaching unprivileged children from Delhi slums who did not have sufficient resources to go to a school and gave them hope for a bigger, brighter future.

Most of the children who come to Vimla Ji's school are from nearby slum areas. Their parents are mainly employed as housemaids, drivers, or do odd jobs in a locality that is a predominantly lower-middle-class housing colony. She teaches all subjects such as English, Science, Mathematics, etc. Moreover, the school has one working computer that provides primary technical and computer education to most students. For leisure, students are allowed extra-curricular activities, including yoga and various games and drills to unwind.

“Many government schools do not take children’s future seriously. They don’t teach them the right way and follow a no-detention policy that is not very beneficial. What this does is you are left with struggling teenagers who find it hard to structure a basic sentence in either English or Hindi”.

“We don’t discard any child away; our process is that we hold an entrance test to assess the standard of the child, and if they do not perform up to expectations in the class examinations, we hold them back. The crucial thing is to teach them the right way,” she added.

The Birth of ‘Guldasta’

Her school building is a tiny four-room facility to provide highly affordable, basic accommodation to workers and laborers. The school she founded is called Guldasta, and the co-founder was Mr. HM Kaul, her husband way back in 1993. Mr. HM Kaul passed away in 2009. Fresh from retirement, Mr. and Mrs. Kaul always wanted to do something noble and contribute to a charitable cause but were not sure of how to go about it and lacked direction. They found the much-needed guidance during a visit to the village of Madanpur Khadar, which is about an hour’s journey away from Delhi.

As the couple sat at the Madanpur Khadar village center with some other prominent elders, discussing their problems, they were perpetually bothered and distracted by the semi-clad, noisy young children running from one corner to another.

“As part of a Rotary Club drive, we got biscuits for the little kids. That is when one woman pointed out that getting the food is all well and good, but you should teach them how to get their food”.

This was the line that stuck with Mrs. Kaul and motivated her to work towards the foundation of Guldasta. The seeds of the school were implanted during that little but profound interaction.

Teaching Style

Guldasta’s students are taught basic core subjects that lay the foundation. They are English, Science, Maths, and primary environmental education. To take care of technical requirements, there is a computer which imparts basic numerical and computer skills. Students often have excellent fun typing on the keyboard, which gives Mr. Kaul a sense of satisfaction. Mrs. Kaul settles into a classroom where all the children are seated and begins monitoring their work, and assesses their daily progress.

“Be careful of silly mistakes like this,” she politely cautions a student, marking a problem on a page before declaring the rest of her work as “very good.”

By consistently monitoring students’ progress, she can get a sense of their skill sets and capabilities. She sets reasonably high standards for her students in tasks and assignments because she believes that the quality of education should never be compromised. Students are carefully evaluated before they are promoted to the next class.

A Teacher With a Difference

Two of her students are helping her by taking on the reins of a teacher at Guldasta now. One of them has a computer degree. The other has found employment as a mechanic. It was a proud moment when she saw yet another student of hers working at a Chinese restaurant. He proudly insisted that Mrs. Kaul would not pay for her meal that day.

“If I can help even one child rise out of their situation and tough circumstances, that’s what matters to me. Most importantly, I want to give them a memorable

childhood loaded with memories that they can fondly cherish later on in life.”

This zeal and passion for educating children set the 84-year-old Vimla Kaul apart from the rest of the teachers. Even at this age, she imparts whatever she knows to the poor and needy children to the best of her capacities. Education is the backbone of the country, and its children are the future. Mrs. Kaul’s infectious energy is what legends are made of and is truly inspiring for any country citizen.



*Help implement right to
education:
Manmohan Singh*

BHAGYASHRI AGAWANE

Manmohan Singh (born 26 September 1932) is an Indian politician, economist, academician and bureaucrat who served as the 13th Prime Minister of India from 2004 to 2014. He is the third longest-serving prime minister after Jawaharlal Nehru and Indira Gandhi. A member of the Indian National Congress, Singh was the first Sikh and non-Hindu prime minister of India. He was also the first prime minister since Jawaharlal Nehru to be re-elected after completing a full five-year term.

Born in Gah, West Punjab, in what is today Pakistan, Singh's family migrated to India during its partition in 1947. After obtaining his doctorate in economics from Oxford, Singh worked for the UN during 1966–1969. He subsequently began his bureaucratic career when Lalit Narayan Mishra hired him as an advisor in the Ministry of Commerce and Industry. During the 1970s and 1980s, Singh held several key posts in the Government of India, such as Chief Economic Advisor (1972–1976), governor of the Reserve Bank (1982–1985) and head of the Planning Commission (1985–1987).

In 1991, as India faced a severe economic crisis, the newly elected prime minister, P. V. Narasimha Rao, inducted the apolitical Singh into his cabinet as finance minister. Over the next few years, despite strong opposition, he carried out several structural reforms that liberalised India's economy. Although these measures proved successful in averting the crisis, and enhanced Singh's reputation globally as a leading reform-minded economist, the incumbent Congress Party fared poorly in the 1996 general election. Subsequently, Singh was leader of the opposition in the Rajya Sabha (the upper house of the Parliament of India) during the Atal Bihari Vajpayee government of 1998–2004.

After the 2004 general elections, the Indian National Congress ended the incumbent National Democratic Alliance (NDA) tenure by becoming the political party with the single largest number of seats in the Lok Sabha. It formed United Progressive Alliance (UPA) with allies and staked claim to form government. In a

surprise move, Chairperson Sonia Gandhi declared Manmohan Singh, a technocrat, as the UPA candidate for the Prime Ministership. Despite the fact that Singh had never won a Lok Sabha seat, according to the BBC, he "enjoyed massive popular support, not least because he was seen by many as

a clean politician untouched by the taint of corruption that has run through many Indian administrations." He took the oath as the Prime Minister of India on 22 May 2004.

Economic policy

In 1991, Singh, as Finance Minister, abolished the Licence Raj, source of slow economic growth and corruption in the Indian economy for decades. He liberalised the Indian economy, allowing it to speed up development dramatically. During his term as Prime Minister, Singh continued to encourage growth in the Indian market, enjoying widespread success in these matters. Singh, along with his Finance Minister, P. Chidambaram, presided over a period where the Indian economy grew with an 8–9% economic growth rate. In 2007, India achieved its highest GDP growth rate of 9% and became the second fastest growing major economy in the world. Singh's ministry enacted a National Employment Guarantee Act (MGNREGA) in 2005.

Singh's government continued the Golden Quadrilateral and the highway modernisation program that was initiated by Vajpayee's government. Singh also worked on reforming the banking and financial sectors, as well as public sector companies. The Finance ministry worked towards relieving farmers of their debt and worked towards pro-industry policies. In 2005, Singh's government introduced the value added tax, replacing sales tax. In 2007 and early 2008, the global problem of inflation impacted India.

Healthcare and education

In 2005, Prime Minister Singh and his government's health ministry started the National Rural Health Mission (NHRM), which mobilised half a million community health workers. This rural health initiative was praised by the American economist Jeffrey Sachs. In 2006, his Government implemented the proposal to reserve 27% of seats in All India Institute of Medical Studies (AIIMS), Indian Institutes of Technology (IITs), the Indian Institutes of Management (IIMs) and other central institutions of higher education for Other Backward Classes which led to 2006 Indian anti-reservation protests.

On 2 July 2009, Singh ministry introduced The Right to Education Act (RTE) act. Eight IIT's were opened

in the states of Andhra Pradesh, Bihar, Gujarat, Orissa, Punjab, Madhya Pradesh, Rajasthan and Himachal Pradesh. The Singh government also continued the Sarva Shiksha Abhiyan programme. The programme includes the introduction and improvement of mid-day meals and the opening of schools all over India, especially in rural areas, to fight illiteracy.

Security and Home Affairs

Singh's government strengthened anti-terror laws with amendments to Unlawful Activities (Prevention) Act (UAPA). National Investigation Agency (NIA) was also created soon after the Nov 2008 Mumbai terror attacks, as need for a central agency to combat terrorism was realised. Also, Unique Identification Authority of India was established in February 2009, an agency responsible for implementing the envisioned Multipurpose National Identity Card with the objective of increasing national security and facilitating e-governance.

Singh's administration initiated a massive reconstruction effort in Kashmir to stabilise the region but after some period of success, insurgent infiltration and terrorism in Kashmir has increased since 2009. However, the Singh administration was successful in reducing terrorism in Northeast India.

Notable legislation

The important National Rural Employment Guarantee Act (NREGA) and the Right to Information Act were passed by the Parliament in 2005 during his tenure. While the effectiveness of the NREGA has been successful at various degrees, in various regions, the RTI act has proved crucial in India's fight against corruption. New cash benefits were also introduced for widows, pregnant women, and landless persons.

The Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act, 2013 was passed on 29 August 2013 in the Lok Sabha (lower house of the Indian parliament) and on 4 September 2013 in Rajya Sabha (upper house of the Indian parliament). The bill received the assent of the President of India, Pranab Mukherjee on 27 September 2013. The Act came into force from 1 January 2014.

Right of Children to Free and Compulsory Education Act was enacted on 4 August 2009, which describes the modalities of the importance of free and compulsory education for children between 6 and 14 in India under Article 21A of the Indian Constitution. India became one of 135 countries to make education a fundamental right of every child when the act came into force on 1 April 2010.

Foreign policy

Manmohan Singh with American President Barack Obama and George W. Bush at the White House

Manmohan Singh continued the pragmatic foreign policy that was started by P.V. Narasimha Rao and continued by Bharatiya Janata Party's Atal Bihari Vajpayee. Singh continued the peace process with Pakistan initiated by his predecessor, Atal Bihari Vajpayee. Exchange of high-level visits by top leaders from both countries have highlighted his tenure. Efforts have been made during Singh's tenure to end the border dispute with People's Republic of China. In November 2006, Chinese President Hu Jintao visited India which was followed by Singh's visit to Beijing in January 2008. A major development in Sino-Indian relations was the reopening of the Nathula Pass in 2006 after being closed for more than four decades. Premier of the State Council of the People's Republic of China, Li Keqiang paid a state visit to India (Delhi-Mumbai) from 19 to 21 May 2013. Singh paid an official visit to China from 22 to 24 October 2013. Signed were three agreements establishing sister-city partnership between Delhi-Beijing, Kolkata-Kunming and Bangalore-Chengdu. As of 2010, the People's Republic of China is the second biggest trade partner of India.

Relations with Afghanistan have improved considerably, with India now becoming the largest regional donor to Afghanistan. During Afghan President Hamid Karzai's visit to New Delhi in August 2008, Manmohan Singh increased the aid package to Afghanistan for the development of more schools, health clinics, infrastructure, and defence. Under the leadership of Singh, India emerged as one of the single largest aid donors to Afghanistan.

Prime Minister Manmohan Singh with Dmitry Medvedev, Hu Jintao, Dilma Rousseff and Jacob Zuma at the 2011 BRICS summit in Sanya, China

Singh's government worked towards stronger ties with the United States. He visited the United States in July 2005 initiating negotiations over the Indo-US civilian nuclear agreement. This was followed by George W. Bush's successful visit to India in March 2006, during which the declaration over the nuclear agreement was made, giving India access to American nuclear fuel and technology while India will have to allow IAEA inspection of its civil nuclear reactors. After more than two years for more negotiations, followed by approval from the IAEA, Nuclear Suppliers Group and the US Congress, India and the US signed the agreement on 10 October 2008 with Pranab Mukherjee representing India. Singh had the first official state visit to the White House during the administration of US President Barack Obama. The visit took place in November 2009, and several discussions took place, including on trade and nuclear power.

Relations have improved with Japan and European Union countries, like the United Kingdom, France, and Germany. Relations with Iran have continued and negotiations over the Iran-Pakistan-India gas pipeline have taken place. New Delhi hosted an India-Africa Summit in April 2006 which was attended by the leaders of 15 African states. Relations have improved with other developing countries, particularly Brazil and South Africa. Singh carried forward the momentum which was established after the "Brasilia Declaration" in 2003 and the IBSA Dialogue Forum was formed.

Singh's government has also been especially keen on expanding ties with Israel. Since 2003, the two countries have made significant investments in each other and Israel now rivals Russia to become India's defence partner. Though there have been a few diplomatic glitches between India and Russia, especially over the delay and price hike of several Russian weapons to be delivered to India, relations between the two remain strong with India and Russia signing various agreements to increase defence, nuclear energy and space co-operation.



*Murli Manohar Joshi:
the first education minister
of India*

ABHA PARMAR

Murli Manohar Joshi (born 5 January 1934) is an Indian politician. He is a member of the Bharatiya Janata Party (BJP) of which he was the President between 1991 and 1993. Joshi is the former Member of Parliament from Kanpur Lok Sabha constituency. He is a former professor of physics in University of Allahabad. He is one of the senior most leaders of the BJP and one of the founding members. Joshi later became the Union Human Resources & Development Minister in the National Democratic Alliance government. Joshi was awarded Padma Vibhushan, the second-highest civilian award, in 2017 by the Government of India. Joshi has been a member of RSS since his college days

Joshi was born in Delhi on 5 January 1934. His family hails from Almora in Kumaon region, which is now part of the Uttarakhand state. His father's name was Manmohan Joshi. The family belongs to the Brahmin community. In 1956, Joshi was married to Tarla Joshi, a lady of his own community and similar family background, in a match arranged by their families in the usual Indian way. The lifelong marriage has proven entirely harmonious and conventional. The couple are the parents of two daughters, Nivedita and Priyamvada. Joshi had his early education in Chandpur, district Bijnor and in Almora, from where his family hails. He completed his B.Sc. from Meerut College and M.Sc. from Allahabad University. In Allahabad, one of his teachers was Professor Rajendra Singh, who later became the Sarsanghchalak of the Rashtriya Swayamsevak Sangh.

Joshi did his doctorate in Physics at Allahabad University. The subject of his doctoral thesis was spectroscopy. He published a research paper in Physics in Hindi, which was a first of its kind. After completing his PhD, Joshi started teaching physics at Allahabad University.

Joshi came in contact with the RSS in Delhi at a young age and took part in the Cow Protection Movement in 1953–54, in the Kumbh Kisan Andolan of UP in 1955, demanding halving of land revenue assessment. During the Emergency period (1975–1977) in India, Joshi was in jail from 26 June 1975 until the Lok Sabha elections in 1977. He was elected Member of Parliament from Almora. When the Janata Party (which then included his party) came to power forming the first non-Congress government in Indian history, Joshi

was elected General Secretary of the Janata Parliamentary Party. After the fall of the government, his party came out of Janata Party in 1980, and formed the Bharatiya Janata Party or the BJP. Joshi first looked after the Central Office as a General Secretary and later became Party Treasurer. As General Secretary of BJP, he was directly in charge of Bihar, Bengal and North-Eastern States. Later, when BJP formed a government in India under Atal Bihari Vajpayee, Joshi served as the Human Resource Development Minister in the cabinet.

In December 1991, Joshi held a yatra, the Ekta Yatra, intended to signal that BJP supported national unity and opposed separatist movements. It began on 11 December in Kanyakumari, Tamil Nadu and visited 14 states. The rally's final stop to hoist the Indian flag in Jammu and Kashmir on 26 January 1992 was considered unsuccessful, with minimal local participation.

Joshi is known to have been influenced by the life and work of Babasaheb Ambedkar, Mahatma Jyotiba Phule and Deendayal Upadhyaya. Joshi was a three-term M.P. from Allahabad before he was defeated in the Lok Sabha elections of May 2004. He won election to the 15th Lok Sabha from Varanasi as a BJP candidate. He also served as the home minister for 13 days government in 1996. Joshi was appointed as Chairman of the Manifesto Preparation Board of the BJP in 2009. He was honoured as "Proud Past Alumni" of Allahabad University by Allahabad University Alumni Association.

He was a sitting MP from Varanasi and he vacated that seat for Narendra Modi in 2014 Lok Sabha Elections. He later contested from Kanpur and won from the constituency by a margin of 2.23 lac votes.



Achievements of Anil K. Rajvanshi

—
SUMAN YADAV

Dr. Anil Rajvanshi's pioneering rural development work for the last four decades has spanned a whole spectrum of areas affecting the lives of rural population: renewable energy based cooking and lighting; power generation from agricultural residues; renewable fuel production from agriculture; electric cycle rickshaws; water purification and effluent treatment through the use of renewable energy. In this, he was the first person to promote the use of high technology for rural development – an idea that is in vogue nowadays.

Born and raised in Lucknow, Dr. Rajvanshi went to the United States to pursue higher studies at the University of Florida (UF) following his Bachelor and Master's degrees in Mechanical Engineering from I.I.T. Kanpur. After receiving his PhD in 1979 from UF, he taught there for two and half years and then did something that young men of his age and education rarely did those days. He came back to India in 1981 to apply his training for developing rural India. Dr. Rajvanshi established the energy and sustainable development work at Nimbkar Agricultural Research Institute (NARI) at Phaltan, Maharashtra.

Main achievements

1. He is the principal author (1996) of national policy on energy selfsufficient Taluka which is being managed by MNRE. This is the precursor of National Biomass power plant program and was probably the inspiration behind PURA program.
2. Dr. Rajvanshi's group pioneered the development of electric rickshaws in 1990s. He was the first person to

initiate a program of e-rickshaws in the country- which are in vogue nowadays.

3. He developed a unique program of improving cooking and lighting technology for rural areas. Consequently, his group developed the multifuel Noorie lantern, multi-fuel Lanstove and the whole issue of rural lighting and cooking technology strategy. He pioneered the concept of rural restaurants in 2012. This probably led to setting up of Amma's kitchen in Tamil Nadu and Shiva Bhojan in Maharashtra.

4. He pioneered in late 1990s the concept of using ethanol as cooking and lighting fuel for rural areas. This strategy has been copied and promoted all over the world by institutes like World Bank and cooking stove Alliance of UN.

5. In early 1990s, his group at NARI set up the world's largest program on production of ethanol from sweet sorghum. This led to NARI being the only Institute in India to be made a member of

EEC sweet sorghum consortium. NARI's sweet sorghum varieties have been tested in about a dozen countries. This work helped start the national program on sweet sorghum managed by Indian Council of Agricultural Research (ICAR), GOI and is being carried out in many universities and research centers. NARI also pioneered syrup production from sweet sorghum.

6. He and his group pioneered the development of loose biomass gasification system. NARI was the first Institute in the world to develop 500 kW (thermal) sugarcane leaves gasifier in 1995. This development help spawn such development efforts all over India.

7. He has pioneered the development of low cost solar-based water purifiers and solar powered petal collectors of safflower.

8. His efforts have shown how a small rural S&T Institute working on shoestring budget can pioneer technologies for rural India; and has inspired similar efforts in India and the world.

Awards, publications, etc.

In 2001, Dr. Rajvanshi received the prestigious Jamnalal Bajaj Award for the use of science and technology in rural India from Dr. Manmohan Singh. In 1998, he became the second Indian to be inducted in the U.S.-based Solar Hall of Fame. His efforts led to NARI getting FICCI Platinum Jubilee Award in 2002 from Prime Minister Shri Atal Behari Vajpayee. His work on ethanol lanstove was given the 2009 Globe Forum Award for sustainability research in Stockholm from HRH Crown Princess Victoria. In 2014, he became the first Indian to receive the Distinguished Alumnus Award of University of Florida, USA. In 2022 he received the Distinguished Alumnus Award of IIT Kanpur and was also named as one of the legends of IIT Kanpur. In 2022 Govt. of India honored him with Padma Shri one of the highest civilian award.

He has delivered prestigious endowed lectures and his achievements have been covered in mass media both nationally and internationally. Dr. Rajvanshi has served on many Government of India (GOI) committees like Planning Commission, Advisory Board on Energy, MNRE, MERC, etc. He is also a member of Jamnalal Bajaj Awards committee. He has more than 250 publications, some of them in

prestigious national and international journals, seven patents, five books, and various chapters in books. In 2014 he wrote about the human-interest story of his work on renewable energy at NARI and has made this book freely available on the net in the hope of inspiring youngsters to work on rural development. In 2016 he published his autobiography and in 2019 his latest e-book "Exploring the Mind of God – How Technology guided by Spirituality can produce Happiness". Both these books are freely available on the net.

He has lectured and given keynote addresses at many universities in U.S.A. and India. He regularly gives inspirational lectures to a large number of students at prestigious institutes like IITs, NITs, IIMs, etc. Besides the technology work, Dr. Rajvanshi has great interest in spirituality and holistic development as evidenced by his books on the subject and his various writings which appear frequently in Speaking Tree (Times of India), Huffington Post, Thrive Global, South Asia Monitor and Marathi Newspaper Sakal. Dr. Rajvanshi believes that spirituality with high technology should be the mantra of India's development and practices what he preaches. Thus, he lives a simple and emotionally satisfying life in rural Maharashtra while developing high technologies for rural India. In essence, he is a spiritual engineer!



Contribution of Pandita Ramabai in Women's Education

SHREYA CHAVAN

Pandita Ramabai Sarasvati (1858–1922) was a social reformer, a pioneer in the field of education and emancipation of women; who confronted every rule, tradition that restricted the life of an upper-caste Hindu woman in 19th century India. She became a living legend during her life time with her courage, intellect and hard work. She became a pillar of women's educational rights and social reforms. She believed that only through the power of education can women be empowered and emancipated. Breaking the glass ceiling in a male-dominated world, Ramabai contested patriarchy in her educational and social activities, thereby becoming a champion of the women's cause in her time. In this article an attempt has been made to focus on the life and contribution of Pandita Ramabai for the emancipation of Indian women

During Nineteenth century, many reform movements were started in India when reformers took up the cause of women. At this time, when most of the women reform movements were dominated by men, Pandita Ramabai (1858- 1922) was distinctively eminent social reformer of the time as she pioneered early feminism in India and struggled throughout her life for emancipation of Indian women. With her exceptionally learned background, she became a pillar of women's educational rights and social reform in the Indian society. Pandita Ramabai is one of the few early voices of women in colonial India. Her motto was to ensure self-reliance for women. In order to empower women, she endeavored to create female reform consciousness. Through her writings in Marathi as well as English, she has always dealt with the issues related to women's education and self-reliance. Pandita Ramabai was

known for her activities towards women's emancipation, freedom and education.

Early Life : Pandita Ramabai was born on 23rd April 1858 in Gangamul near Karkal, Karnataka, in a High caste Hindu Brahmin family. During Ramabai's childhood, the family took up a pilgrimage all over the important holy sites of the country. Here they performed as puranikas, public narrators of the Sanskrit Puranas, the traditional texts which combined mythology and philosophy, which continued until deaths of Ramabai's father Anant Shastri, mother Laxmibai and elder sister in 1870s. Ramabai and her elder brother Shrinivas continued the same life of poverty, hardships and ritual observances until they reached Calcutta in 1878. The pilgrimage taught Ramabai to develop the art of understanding the Indian society and Hindu Religion.

In Calcutta she had the opportunity to interact with scholars and reformers like Keshab Chandra Sen, Kalicharan Bannerji, J.C. Bose, Sucharu Devi, and a number of other scholars, who praised Ramabai's knowledge of the Sanskrit language and texts. She was immediately recognized as a learned woman, and honored with the highest titles of „Pandita"and „Sarasvati", which means „A wise person" and „goddess of learning/wisdom" respectively. During her period in Bengal Presidency, Ramabai asked to give public lectures for women on women's education and her main sources were the Hindu texts and mythology. She was also introduced to the Brahmo Samaj which was concerned with the issue of women's education. In 1880, after sudden death of her brother Shrinivas, Ramabai decided to accept Shrinivas's friend marriage proposal and the couple got married on 13th June 1880. Her husband, Babu Bipin Bihari Das Medhavi a Bengal lawyer, belonged to a different caste. The next year, Ramabai gave birth to a daughter, Manorama. After less than two years of marriage, her husband Bipin died from cholera on 4th February 1882. After her husband's death Ramabai reached Poona in April 1882. Ramabai's arrival in Poona marked the beginning of her reformist activities and her active participation to the social field of her times, especially regarding her work for the improvement of women's condition.

Social Life and Work :

Pandita's actual reform career started with the setting up of the first organization for women in Maharashtra, called Arya Mahila Samaj (Arya Women's Society) on 1st June 1882 in Poona, whose aim was to lead women's emancipation, discussing and changing some customs like child marriage, cruel treatment of widows, etc. By the end of June 1882 she published her first book (in Marathi) , "Stree Dharm Neeti" (Morals for Women). The book sold very well and it is believed that she wrote and published this work in order to earn some money; she probably used the money to pay for her travel expenses for her journey to England the following year. She wanted to address the issues concerning women more seriously, which many of the social reformers of her period could not pursue. Herself being a widow and having known the condition of

widows and helpless women from the upper caste, Ramabai thought of taking up their cause. By this time Ramabai felt the place of modern education and how she could grow because of it. She was not ready to miss any opportunity that could have been of help to women. In the year 1882, the government of India had appointed a commission (The Hunter Education Commission) that was to look into education in India and Ramabai gave evidence before the commission suggesting that the teachers should be trained for their jobs and more women should be appointed by schools. She strongly argued for the need for general as well as medical education for women. She insisted on the appointment of female teachers and doctors to educate and treat girls and she pointed out that females would find it very difficult to explain their problems to male teachers or doctors. Impressed by her views and ability to communicate, Sir Hunter, the Chairman of Commission, translated her views from Marathi to English and publicized her suggestions for women's medical education and the need for women doctors, which had greatly influenced the thinking of Queen Victoria. According to Dr. Kosambi, ' the diffusion of Ramabai's testimony together with Dr. Hunter's personal activity on the topic may have given the impulse for the creation of the Dufferin Fund to provide medical help to Indian women.' Pandita Ramabai with her life experiences realised the powerful place of modern English education. For Ramabai, it was the new space that could be used for women's emancipation. During her meeting with Sister Eleanor and Sister Geraldine of the Anglican Community in Poona, she discussed her plan to go to England. They helped the young widow to travel to England to study medicine, supporting all the expenses, in exchange for teaching Indian languages to the missionary nuns of the Community. Soon afterwards in 1883, Pandita Ramabai along with her daughter Manorama sailed for England with the intention to study medicine wishing to be a physician so that she could be able to return India as a doctor and serve the needy women. Her stay in Cheltenham College helped her to understand the education system in England and the works of Christian Missionaries. She was both a student as well as a teacher there. She gave lessons in Sanskrit at

Cheltenham College. She taught Marathi at Wantage to the sisters who would be sent to India. During her stay in England, she converted to Christianity. The conversion received strong and negative reactions in Maharashtra. The only supportive voice among the strong criticism of her people was the one of Jotirao Phule, who in his essay „Mahatma Phule Samagra Vangmaya“, congratulated Ramabai on her conversion, citing her as an example of freedom against the oppressive practices and norms inflicted to women by Hinduism. Ramabai's staying in England was marked by depression, a consequence of her failure to enter the medical college because of her severe and incurable deafness, the result of the difficult living conditions and hardships of her early years, and the shocking suicide of Anandibai Bhagat, her Indian friend. In 1886, she travelled to the United States from UK, to attend the graduation ceremony of her cousin and first female Indian doctor, Anandibai Joshi. In America, Ramabai was impressed by the liberal atmosphere, and the freedom that the women enjoyed there. She was fascinated by the education opportunities for girls. She says, “I am deeply impressed by and interested in the works of western women, who seem to have one common aim, namely, the good of their fellow beings. It is my dream someday to tell my country women, in their own language, this wonderful story, in the hope that the recital may awaken in their hearts a desire to do likewise.” During her stay there, she gave lectures in different parts of America. She visited various women's institutes and studied the education system in America. Through her lectures, she created awareness in American society about the condition of Indian women, especially of child-widows. This awareness led to the establishment of an institution called „Ramabai Association“ to help Pandita Ramabai in her social work. The institution gave an assurance of financial support for her work among women in India.

The main aim of the Ramabai Association was to run a school for the high caste child widows and young widows in India. One of the objectives of the Association's constitution was to have secular school education. Leading social reformers like Ramkrishna

Gopal Bhandarkar, Mahadeo Govind Ranade and Gopal Hari Deshmukh were on the advisory committee of the Ramabai Association. Her idea of education for girls in India symbolically expressed „training of hand with that of the head.“ She knew the importance of proper exposure in the form of good education from the early stage of life for girls. This appears to be the reason why she underwent training in basic education and Kindergarten education in America. She translated a good number of Kindergarten school books to Marathi. To finance the trip and popularize her cause Ramabai wrote a book titled `High Caste Hindu Woman" (1887) to generate necessary resources. In this book she analysed the various philosophical supports and explanations given by Hinduism in order to keep the low status of Indian women in the society. On returning to India, Pandita Ramabai established an institution named „Sharda Sadan“ in Mumbai on 11 March 1889. It gained a lot of publicity and recognition in the local newspapers of Mumbai and Pune. This institution was the first one of this kind in India because it was opened for widows, also unmarried girls and day scholars, not only offering them a regular school education but also vocational training like teacher education and nursing. She based her project on the idea that she had previously described in her book „Stree Dharma Neeti“ , about achieving economic self-reliance for women, empowering them to build their self-esteem, developing their personal skills and abilities, giving them the possibility to plan their future life with new perspectives. By 1900 the Sharda Sadan had trained eighty women who were able to earn their own living through teaching or nursing. The social reformers appreciated and admired Ramabai's devotion to the reform of Indian society. Among the various reviews of the time about the opening of her residential school the one published in the extremely conservative Marathi weekly of Pune the „Kesari“ is particularly interesting because it expressed a proud appreciation for such a talented woman like Ramabai, saying that „today our society has a great need for women like Pandita Ramabai ... it is to her credit that she has not given up her national pride together with her religion.“ The first two pupils of the Sadan were the child widow

Godubai Natu and the unmarried girl Sharada Gadre, as Ramabai had received the permission to accept non-widow students too, until a full number of widows could be enrolled. Godubai accepted the proposal of marriage by veteran social worker D.K. Karve and four years after the opening of the Sadan, they got married in Pune and she changed her first name to Anandibai Karve. Pandita Ramabai was an active member of India's social and political life, taking part, with a delegation of four women, to the fifth annual session of the Indian National Congress, held in Mumbai in December 1889. She also participated to the Third National Social Conference. Ramabai spoke on two resolutions, first relating to marriage and another tonsuring of the head of the widow which she criticised. She brought to notice the injustice meted out to the widow by depriving her of property if she married again. Both were passed by a large majority and the request that members of the conference pledge themselves not to allow marriage until the girl had completed her 14 years was also supported by a large majority. It was Ramabai's remarkable achievement. In 1897 she established another school „Mukti Sadan" at Kedgaon near Poona where more than 2000 people among boys, girls and women, were attending school as well as getting industrial training. Most of them were victims of a terrible famine, which spread in the Gujarat region and in the Central India in 1896. In 1902, when plague hit Pune, Ramabai was forced to shift the Sharda Sadan from Pune to Kedgaon and incorporated with Mukti Sadan. The credit for opening the first school for the blind in India goes to Manorama, Pandita Ramabai's daughter. This school was also located in Kedgaon. By teaching blind women to read and to write Braille script, Pandita Ramabai and Manorama, in a way, offered them vision. The blind women were taught to knit sweaters, make cane chairs and weave baskets. Thus, the blind women were made financially self-reliant. Soon after settling in Kedgaon in 1905, Ramabai took up the task of translating the Bible into Marathi. She continued with this mission till the last day of her life. In December 1919 the British Government rewarded the important work of social reform and education implemented by Pandita

Ramabai with the „Kaiser-e-Hind" gold medal. Ramabai could not attend herself the ceremony in Mumbai because of her poor health conditions; her daughter Manorama collected the award on her behalf.



Ramanujan: The Man Who Knew Infinity

JAGRUTI SATPUTE

Srinivasa Ramanujan (1887-1920), the man who reshaped twentieth-century mathematics with his various contributions in several mathematical domains, including mathematical analysis, infinite series, continued fractions, number theory, and game theory is recognized as one of history's greatest mathematicians. Leaving this world at the youthful age of 32, Ramanujan made significant contributions to mathematics that only a few others could match in their lifetime. Surprisingly, he never received any formal mathematics training. Most of his mathematical discoveries were based only on intuition and were ultimately proven correct. With its humble and sometimes difficult start, his life story is just as fascinating as his incredible work. Every year, Ramanujan's birth anniversary on December 22 is observed as National Mathematics Day.

Born in Erode, Tamil Nadu, India, Ramanujan demonstrated an exceptional intuitive grasp of mathematics at a young age. Despite being a mathematical prodigy, Ramanujan's career did not begin well. He received a college scholarship in 1904, but he quickly lost it by failing in nonmathematical subjects. Another attempt at college in Madras (now Chennai) ended in failure when he failed his First Arts exam. It was around this time that he began his famous notebooks. He drifted through poverty until 1910 when he was interviewed by R. Ramachandra Rao, secretary of the Indian Mathematical Society. Rao was initially sceptical of Ramanujan, but he eventually recognised his abilities and supported him financially.

Srinivasa Ramanujan began developing his theories in mathematics and published his first paper in 1911. He was mentored at Cambridge by GH Hardy, a well-

known British mathematician who encouraged him to publish his findings in a number of papers. In 1918, Ramanujan became the second Indian to be included as a Fellow of the Royal Society.

Ramanujan's major contributions to mathematics:

Ramanujan's contribution extends to mathematical fields such as complex analysis, number theory, infinite series, and continued fractions.

Infinite series for pi: In 1914, Ramanujan found a formula for *infinite series for pi*, which forms the basis of many algorithms used today. Finding an *accurate approximation of π (pi)* has been one of the most important challenges in the history of mathematics.

Game theory: Ramanujan discovered a long list of new ideas for solving many challenging

mathematical problems that have given great impetus to the development of game theory. His contribution to game theory is purely based on intuition and natural talent and is unmatched to this day.

Mock theta function: He elaborated on the mock theta function, a concept in the field of modular forms of mathematics.

Ramanujan number: 1729 is known as the Ramanujan number which is the sum of the cubes of two numbers 10 and 9.

Circle Method: Ramanujan, along with GH Hardy, invented the circle method which gave the first approximations of the partition of numbers beyond 200. This method contributed significantly to solving the notorious complex problems of the 20th century, such as Waring's conjecture and other additional questions.

Theta Function: Theta function is a special function of several complex variables. German mathematician Carl Gustav Jacob Jacobi invented several closely related theta functions known as Jacobi theta functions. Theta function was studied by extensively Ramanujan who came up with the Ramanujan theta function, that generalizes the form of Jacobi theta functions and also captures general properties. Ramanujan theta function is used to determine the critical dimensions in Bosonic string theory, superstring theory, and M-theory.

Other notable contributions by Ramanujan include hypergeometric series, the Riemann series, the elliptic integrals, the theory of divergent series, and the functional equations of the zeta function.

Ramanujan's achievements were all about elegance, depth, and surprise beautifully intertwined. Unfortunately, Ramanujan contracted a fatal illness in England in 1918. He convalesced there for more than a year and returned to India in 1919. His condition then worsened, and he died on 26 April 1920. One might expect that a dying man would stop working and await his fate. However, Ramanujan spent his last year producing some of his most profound mathematics.

It has been more than a century, however, his mathematical discoveries are still alive and flourishing. "Ramanujan is important not just as a mathematician but because of what he tells us that

the human mind can do". "Someone with his ability is so rare and so precious that we can't afford to lose them. A genius can arise anywhere in the world. It is our good fortune that he was one of us. It is unfortunate that too little of Ramanujan's life and work, esoteric though the latter is, seems to be known to most of us".



Shakuntala Devi: The Woman Who Calculated the World

—
KAVITA SHARMA

In the captivating world of numbers, where equations come alive and intricate puzzles unravel, stands a remarkable figure whose mathematical skills surpass all others. Shakuntala Devi, the gifted mathematician, enchants and inspires with her extraordinary talent, leaving a lasting impact on countless admirers.

Born on November 4, 1929, in Bangalore, India, Shakuntala Devi was an extraordinary mathematician, author, and prodigious mental calculator. From a young age, she displayed an exceptional aptitude for numbers and quickly gained the nickname “Human Computer” for her incredible mental calculation abilities. Devi astounded audiences around the world with her lightning-fast calculations, solving complex mathematical problems within seconds. Her prodigious talent and unique approach to numbers garnered national and international recognition.

Beyond her mental calculations, Mathematician Shakuntala Devi was an accomplished author who wrote books on Mathematics, puzzles, and astrology. Her works aimed to make Maths more accessible and enjoyable for people of all ages. One of her notable books, “Figuring: The Joy of Numbers,” inspired a love for Mathematics in many readers.

Why is Shakuntala Devi Famous?

Shakuntala Devi’s contributions to mathematics and her ability to bridge the gap between complex calculations and the everyday world made her an iconic

figure. She possessed an extraordinary mathematical mastery that has served as a profound source of inspiration for countless students worldwide. From a young age, she gained global recognition for her exceptional arithmetic skills, surpassing the capabilities of computers in terms of speed and accuracy.

Alongside her Mathematical talents, Devi’s passion for numbers extended to the realm of astrology, where she applied her numerical strengths to delve into astrological knowledge. She astounded many with her accurate predictions.

Furthermore, Devi showcased her versatility as an author, with a diverse range of works including “Figuring: The Joy of the Numbers,” “More Puzzles to Puzzle You,” “Perfect Murder,” “Caste System in India,” and “Astrology For You,” reflecting her passion for writing.

Awards And Achievements of Shakuntala Devi

Mathematician Shakuntala Devi received several awards and achieved numerous notable milestones throughout her career. Some of her significant

awards and achievements include:

- Distinguished Woman of the Year Award: In 1969, Mathematician Shakuntala Devi won the 'Distinguished Woman of the Year Award' from the University of Philippines along with a gold medal.
- Guinness World Records: Devi earned a place in the Guinness Book of World Records multiple times for her exceptional mental calculations. In 1982, she multiplied two randomly picked 13-digit numbers correctly within 28 seconds, a feat that remains unmatched.
- Ramanujan Mathematical Genius Award: In 1988, Devi received the prestigious Ramanujan Mathematical Genius Award from the Indian National Congress for her contributions to the field of mathematics.
- Outstanding Contribution to Mathematics Award: Devi was honored with the Outstanding Contribution to Mathematics Award by the Computer Society of India in 1988.
- Lifetime Achievement Award: In 2013, shortly before her passing, Devi was awarded the Lifetime Achievement Award at the 2013 London Mathematics Festival for her extraordinary mathematical talents and contributions.
- Author and Educator: Devi authored numerous books on mathematics, puzzles, and astrology. Her books aimed to popularise mathematics and make it more accessible to a broader audience, especially children.

Interesting facts about Mathematical Prodigy

- She earned the title "Human Computer" not only for her remarkable mathematical calculations but also for her incredible ability to instantly determine the day of the week for any given date from the previous century.
- She was able to extract the 23rd root of a 201-digit number in 50 seconds, outperforming a Univac computer that took slightly more than a minute.
- She fought in the 1980 Lok Sabha elections against Indra Gandhi, but she was defeated and came ninth.
- Shakuntala Devi debunked numerous delusions about homosexuality, and her book "The World of

- Homosexuals' was the first study of homosexuality in India. She fought for LGBTQ rights.
- Shakuntala Devi's biography was adapted into a film, and the role of Shakuntala Devi was portrayed by Vidya Balan, known for her captivating performances.

When did shakuntala Devi died

Mathematician Shakuntala Devi passed away on April 21, 2013, at the age of 83 due to cardiac and respiratory problems. Her departure marked the end of an era filled with awe-inspiring mathematical feats and a legacy that continues to inspire and captivate individuals around the world.

Vedic Maths by ALLEN IntelliBrain

Vedic Maths refers to a mathematical system that employs mental calculation techniques to carry out arithmetic operations rapidly and effectively. By learning Vedic maths, kids can develop superior mental calculation skills, enhanced problem-solving capabilities, and a more profound understanding of mathematical concepts. ALLEN IntelliBrain provides online Vedic Maths classes for kids in grades 1 to 8 (and above). These classes are conducted in an interactive environment that enables kids to promptly address their queries. The curriculum is thoughtfully designed by experts in the field and seamlessly integrates with conventional academic learning in the classroom. ALLEN IntelliBrain provides an ideal platform for acquiring exceptional Vedic maths skills under the expert guidance of professionals and an encouraging environment.



Gokhale's Contribution in the field of primary education

RACHANA NEHATE

It was during the days of Swadeshi movement that an intensive agitation was launched for spreading education among masses. The new political consciousness strongly attracted the attention of people for education. The shocking fact was even after 150 years of British rule, only 6% of Indian people became literate. This created a ground of criticism against the existing system of education which found expression in a constructive manner with the attempts of Gopal Krishna Gokhale to force government to implement the concept of free and compulsory primary education.

Sir Harcourt Butler, as the spokesman, said that there could be no question of compulsory primary education, as the country was not prepared for it.

Gopal Krishna Gokhale's Bill.....

Gokhale had warned the country men that illiterate and uneducated countries could never keep pace with other civilisation and culture. He contacted His Highness Sivaji Rao Gaikaward of Baroda who made primary education compulsory in 1906 within his territory.

Gokhale presented a Bill in the legislative council on 16th March 1911.

- Gokhale suggested that, compulsory primary education should be introduced in the areas where a certain percentage was fixed by the Governor General in council.

After securing the sanction of the Government, the local body shall enforce the rule. Local Bodies at their end were to have the right to introduce compulsion in the whole or part of the area under jurisdiction.

- Local bodies were also to be given the right to levy taxes to meet the cost of free and compulsory primary education.
- Expenditure on education was to be shared by the local bodies and the provincial government in the ratio of 1:2.
- Guardians whose income was less than rupees 10, should not be asked to pay fees.
- Primary education should be made compulsory for girls.
- Primary education should be made compulsory for boys of age group of 6 to 10. The defaulting guardians should be penalised for not sending their wards to the recognised primary schools.

After preparation of this Bill, opinion of State Government, Universities and some private bodies were invited.

Though the Bill was turned down in the council by 38 votes to 13, it was a glorious defeat.

Although Gokhale's Bill was rejected, it served a great purpose. A department of education was created under Central Government. The movement of primary education advanced rapidly in the country. In Punjab, North-West Province, primary education was introduced widely at a nominal rate of fees.

While rejecting the Bill, the Government of India promised to extend primary education and to sanction a recurring grant of rupees 50 lakh and a non-recurring grant of rupees 84 lakhs for this purpose. The seeds sown by Gokhale came up quickly for harvest. Most of the educated Indians realised the importance of primary education.

Primary education received a new impetus. Imperial Majesty King Emperor George V and Queen Mary visited this country in 1911. In the Delhi durbar an additional grant of rupees 50 lakhs from the Imperial Exchequer per year for education was announced. This sum was to be spent mainly on primary education.

But the progress was not satisfactory.

Gokhale's Bill attracted the attention of British Parliament. The great administrative changes took place after 1911. The government of India passed the resolution on educational policy on 21st February, 1913.

But before implementation the outbreak of World War 1 delayed the developmental programme.

Primary education is the base of a country. Gopal Krishna Gokhale's effort for making Primary education was a bold step to be remembered forever.

According to Mahatma Gandhi....we must become the change we want to see.

Gokhale's dreams and wishes are the ripple of contribution of our prevailing Primary Education System as a whole.



Gopal Ganesh Agarkar: A Revolutionary Thinker

—
SAMPNJA BANGE

A thousands of years old Indian civilization, which is admired worldwide for its philosophy, art, culture and unique way of life, also has to bear blunders made by its humans in the course of development. Age of consent and marital age still spark a heated debate in our society. Thus, Gopal Ganesh Agarkar's perspective provided a century ago holds a great importance today!

Agarkar is one of the most revolutionary thinkers, social reformer and educationist India has ever witnessed! An educationist, ardent social reformer and rationalist, he provided a unique approach for liberation of the Indian society.

When British rulers proposed to introduce a legislation to raise the age of consent for sexual intercourse for all girls from ten to twelve years; it received a huge backlash. This move was perceived as interference with religious traditions of the Indian Society. Yet, handful of Indian social reformers supported the idea of legislation. Agarkar was one of them.

He opined, "Individual behavior or government making laws in accordance with Public Will is admissible in ordinary situations; but, at times, due to utter ignorance or obstinacy of community, government has to disregard the public opinion while making laws with the reformist vision or individuals have to act against the same." (The Purpose of Sudharak)

Besides age of consent, Agarkar also held staunch liberal views on Gender Equality, Right to education, Women Education and Empowerment, Widow Remarriage and various other social other issues.

MODIFIED ADOPTION OF WESTERN CIVILIZATION

- "However, one must mention that, we would sustain only if we continue to adopt this new western education and the new impending ideas rightly, without abandonment of the original temperament of Bhartiya Aaryatva (Aryan Values)".

(The purpose of Sudharak) Agarkar was influenced by the philosophy of Western Philosophers Auguste Comte, John Stuart Mill and Herbert Spencer. Modified Adoption Western Civilization was the key principle he endorsed.

Hence, he always advocated the abandonment of outdated religious and social practices.

For example, Instead of teaching only domiciliary care to women, he endorsed a concept of co-educational schooling and providing higher education to women. Besides, he encouraged the 'Swayamvara' system, which nowadays can be technically termed as marrying the man of a woman's choice!

ARDENT SOCIAL REFORMER

Before Sudharak, Agarkar was editor of newspaper Kesari. Later, he established Sudharak. In Kesari, Agarkar's writing approach was moderate. In this reference, while leaving Kesari he had written that he never openly presented his true thoughts. It was indirect at times, while sometimes he chose provocative words, every so often he convinced people in a friendly manner. While pulling Hindus towards reforms, he tried not to hurt their sentiments.

When his own newspaper was established, he began expressing his views in an upfront manner. Metaphor, Simile and Analogy were integral parts of his writing style. He invariably used them in the act of persuasion. He also used dark humor in the articles on critical issues such as child marriage and necessity of consent bill.

Sudharak received mixed responses from the Hindu society. Conservative Hindus strongly opposed the liberal views of Agarkar. When there was a debate over the consent bill, Agarkar had received death threats from fanatics. On the other hand, he also received appreciation and support from like-minded and progressive people. His wife, Yashodabai Agarkar, has quoted an incident where a young boy anonymously kept a lakhota (letter) for Agarkar. Earlier, it was speculated to be a kind of threat. However, it came out that someone anonymously donated funds for the growth of Sudharak. Agarkar received such gratifying experiences as well.

A MAN WITH INTEGRITY

He was an atheist who refused to follow outdated social/religious practices. He made sure that he follows the philosophy he preaches. When his cousin Venu was forced to undergo cruel practice of Keshvapana (forced tonsure of widows from upper

castes), he stopped it. Instead, he encouraged her to pursue further education. Later, she went on to become a noted personality.

He used sharp words in his writings to inculcate reformist ideas in the society. However, he was sensitive by nature. It was devastating experience for him to watch the miserable plight of his colleague's wife – Mrs. Vaman Shivram Apte. After the death of Mr. Apte she had zero financial provision and also had to go under the cruel process of Keshvapana.

After this incident, Agarkar decided to secure his own family's future and also took promise from his wife that she also won't succumb to such atrocious practice of Keshvapana after his death.

Till date, Indian men shave their heads after the death of their loved ones. This practice is known as Kshaur. However, refusal to undergo the ritual of Kshaur after mother's demise, in spite of strong insistence from other family members and deep attachment for mother, demonstrates the integrity of Agarkar.

Even after facing lot of criticisms, he was determined. He didn't stop and continued to convince people to adopt social reforms throughout his life. On 17 June 1895, Agarkar took his last breath in Pune. Agarkar lived for a span of just 39 years, but the philosophy he strongly advocated is eternal!

India is moving towards vicious religious polarization, unkind religious rituals are still in place, millions of people are deprived of dignified life and education, inter-caste/love marriages are still a taboo in some societies, honor killing and other women crimes are increasing and the list goes on. In this scenario, the deep knowledge and wisdom Agarkar shared to his people need to be rejuvenated.

Unfortunately, the identity Gopal Ganesh Agarkar has been merely reduced to the contemporary of Lokmanya Bal Gangadhar Tilak. He is yet to receive his share of recognition as an independent social thinker.



Ramesh Panse: Gram Mangal

—
VANDANA JADHAV

Mr. Ramesh Panse left a secure career as a Professor of Economics to pursue his passion for Social Work and Children’s Education. It was with this shift that, Mr Panse, in his own words, ‘from being a teacher of postgraduate students, he finally graduated and elevated his status to being a teacher of little preschool children’.

Today, Mr Panse, or Panse Sir to the legion of his admirers, is a well-known child-educationist in the State of Maharashtra, India. Over the past three decades, his major contribution to the society has been an all-around effort towards the awareness, acceptance and practice of high quality, learner-centric and development-appropriate childhood education in the Indian states of Maharashtra and its neighboring state of Goa. He has achieved this through knowledge creation and dissemination, as well as awareness and education programs for a wide array of stakeholders. Perhaps most importantly, he has led the application of the theory and principles by leading the creation of model preschools and primary schools, as well as teacher-training programs to benefit underprivileged tribal, rural and urban areas. He did this on an individual level, by partnering with other experts, as well as through two nonprofit organizations that he founded and continues to oversee: ‘Gram-mangal’ (from gram = village, mangal = prosperity or well-being) and ‘Maharashtra Bal-Shikhan Parishad’ (Maharashtra Childhood Education Organization), both of which continue to dedicate themselves to the goal of bringing quality childhood education to all children.

Almost thirty-five years ago, when educationists in India gave little attention to the quality of elementary education, let alone early childhood education (ECE), Mr. Ramesh Panse had already realized its importance and potential to build a strong society. In parallel, with experimentation and application, he gathered and systematically studied the early experiments on child education conducted by Mahatma Gandhi, Maria Montessori, Gijubhai Badheka and Tarabai Modak during the early and mid-1900s in different parts of India. Mr. Ramesh Panse then painstakingly documented this knowledge in various books and articles, written in Marathi (the predominant language in the State of Maharashtra).

Of special mention here would be his in-depth study of ‘Nai Talim’, the educational movement started by Mahatma Gandhi, which has been published as a book in Marathi and recently translated in English.

Mr. Panse then supported this knowledge by a study of modern child education theories and experiments happening around the world. He then widened his scope to various other fields of studies

that relate to child development and childhood education, such as cognitive sciences, psychology, evolution, neurosciences and linguistics. Connecting these dots, Mr. Panse created a comprehensive framework for child education, appropriate for the Indian context at the grassroots level.

Mr Panse has won many awards for his work; mention of one is relevant here. Kusumagraj Pratishan (Foundation) is one of the most revered, independent foundations in the state, and it recognizes highly significant and original contributions in the areas of literature, arts and social work every year. In 2013, the foundation recognized Mr. Panse with the 'Godavari Gaurav Puraskar' award for 'knowledge creation and dissemination'.

The following is a list of books written by Mr. Ramesh Panse, followed by another list of books edited by him. Details are provided here for only a few important books.

Except for the first title, which was originally written in Marathi language and later translated in English, all others are in Marathi.

On Education (Specifically, childhood education):

1. 'Shikshan: Anandakshan' ('Education: A Moment of Joy'):
2. (An in-depth study of selected experimental primary schools in the State of Maharashtra.)
3. Published by Unicef - originally in Marathi (2000), translated into English (2012).
4. Brief Synopsis:
5. Unicef-India invited Mr. Panse to undertake an in-depth case study of schools in the State of Maharashtra who had conducted experiments and applied student-centric educational methods to primary education. The book covers 12 such schools in various parts of the state. The 50-page preface by Mr. Panse is considered to be one of the most comprehensive essays on the importance of primary education and application of scientific educational practices. It summarizes and suggests ways and means of transforming traditional, teacher-centric childhood education into child-friendly, learner-centric, constructivist education.
6. 'Bal-Shikshan: Swaroop Va Disha' ('Childhood Education: Its Nature and its Future').
7. Brief Synopsis:

- The book compiles the Western and Eastern history of Early Childhood Education, and major contributions of the world's eminent educators. The book is now widely used as either a textbook or a reference book for ECE courses in Maharashtra.
- 'Karta-Karavita' ('The one that's behind everything that we do', meaning 'The Brain').
- Brief Synopsis:
- The book compiles modern brain (neurological and neuropsychological) research, and covers its implications for education and life in general. It is now widely used in higher education (degree and diploma) courses in Education.
- 'Rachanavadi Shikshan'
- Brief Synopsis:
- The book encompasses the history, theory and practice of Constructivism as a philosophy and as a methodology of education. Presently, this is the only reference book on this topic available in Marathi. As the government had recently accepted constructivist education methods, this book is now recommended to all policy-makers and government officials concerned with education.
- 'Gram-mangal che Bhasha-shikshan' ('Language Learning by Gram-mangal Methods').
- Brief Synopsis:
- Page | 10
- The book comprises various methods of language teaching and learning in K-10 schools, with elaborate description of experiments conducted by Gram-mangal, over the past decade.
- 'Shikshan-Parivartanachi Samajik Chalwal' ('The Movement for Educational Transformation').
- Brief Synopsis:
- The book is a collection of the presidential addresses (speeches) delivered by Mr. Panse, in the annual conferences of Maharashtra Bal-shikshan Parishad (Maharashtra Childhood Education Organization). The series covers various aspects of childhood education.
- 'Mulanche Shikshan, Palak va Shasan' (Children's Education, Parents and the Government')
- 'Ajche Shikshan: Udyache Jeevan' (Today's Learning: Tomorrow's Life')

- ‘Bahavidha Buddhimattancha Vichar’ (The Principles and Application of Multiple Intelligence’)(2003 and 2007)
 - ‘Nile Akash, Hirwi Zade, Kali Mati: Bhasha-shikshan’ (‘Blue Sky, Green Trees, Black Soil: Language Learning’)
 - ‘Mendu, Bhasha ani Bhasha-shikshan’ (‘The Brain, Language and Learning’) (2011).
 - ‘Ekvisawe Shatak ani Apale Bal-shikshan’ (‘The 21st Century and Child Education’) (2011).
 - ‘Bal-shikshanachi Navi Disha’ (‘The New Direction for Child Education’) (2012).
 - ‘Shasan ani Bal-shikshan’ (‘The Government and Child Education’) (2000).
 - ‘Bhashesathi Dnyanachach Bali Dyaycha Ka?’ (‘Should We Compromise Knowledge for Learning a Language?’- regarding medium of instruction.)
 - ‘Rajya-stariya Bal-shikshan Samitichya Shifarasi’ (‘Recommendations of the State-Level Committee on Childhood Education’) (1996).
 - ‘Shodh Ghete Te Shikshan’ (‘Learning is Discovery’) (2008).
 - ‘Lahan Mulanchya Palakansathi’ (‘For Parents of Young Children’) (2000, 2001, 2005, 2010).
 - ‘Lahan Mulanchya Shikshikansathi’ (‘For Teachers of Young Children’) (2000, 2002, 2010).
 - ‘Lahan Mulanchya Shalansathi’ (‘For Schools of Young Children’) (2001, 2010).
 - ‘Dr. Maria Montessori – Nave Darshan’ (‘A New Look at Dr. Montessori’s Work’) (2007).
 - ‘Nootan Bal-shikshanacha Vaicharik Itihas’ (‘The History of the Nootan Bal-shikshan Sangh’, the last movement of childhood education in India) (2003, 2012).
 - ‘Tarabai Modak – Charitra va Karya’ (‘The Biography of the Life and Work of Ms. Tarabai Modak’, one of the pioneers in childhood education in India).
 - ‘Vichar-phule’ (‘Flowers of Thought’), a collection of short observation-based essays about children’s behavior and learning.
 - ‘Pavsantarche Un’ (‘The Warm Sunlight After the Rain’) – a collection of essays.
 - ‘Edited by Mr. Panse:’ 5 books written by Ms. Tarabai Modak, one of the pioneers in childhood education.
- Books on Development:
 - ‘Bhartachi Dusari Gulami’ (‘India’s Second Slavery’)
 - ‘Vikasvichar’ (‘Thoughts on Development’)
 - ‘Swadeshi Vikasniti’ (‘Patriotic Development’)
 - Other Publications where Mr. Panse was one of the contributors, along with a team:
 - Development-oriented curriculum for Early Childhood Education.
 - Teacher-Training Certificate Course for Early Childhood Education.
 - Evaluation Course for Teachers.



Narendra Jadhav: Future of the Indian Education System

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KIRTI KHANNA

Dr. Narendra Jadhav has successfully completed (on April 24, 2022) his first term as a Member of Parliament-Rajya Sabha (nominated by the President of India). Professionally, Dr. Jadhav is an Economist, Educationist, Academic, Administrator and a best-selling Author of 41 books in English, Marathi and Hindi.

As an Independent Member of Parliament, Dr Jadhav has carved out a distinct place for himself through his studious interventions in the House and while serving on various Standing Committees (i.e. Finance, Commerce, Information Technology, Social Justice and Empowerment and Welfare of SC/ST), as well as Consultative Committees (i.e, External Affairs, Tourism and Culture).

The life-story of Dr Narendra Jadhav is a story of the emerging resurgent India and its great potential. From a modest start, as a first-generation learner from a poor Scheduled Caste family in Mumbai, Dr Narendra Jadhav grew up to be a public figure, undaunted by social and economic deprivation, making on his way a distinctive mark in several areas including Economics, Education, Public Policy and Literature. His contribution to different fields of public life, fighting against all odds, has earned him wide recognition. In fact, Dr Jadhav has been regarded as a Role Model for millions of disempowered in our country.

A celebrated public figure, Dr Narendra Jadhav is recipient of as many as 70 national and international awards for his contribution to Education, Literature, Culture and Social Work besides Economics. These include four Honorary D.Litt Degrees from Universities in four different States, Thomas Hart Benton Mural

Medallion i.e, the President's Medal from Indiana University, USA and above all, the title of the 'Commander of the Order of Academic Palmes' by Government of France.

Dr Narendra Jadhav featured in TIME (October 1997), the National Geographic Journal on "Caste System in India" (March 2004), in International Herald Tribune (2005) and a Cover Story in Readers' Digest (October 2006).

Narendra Jadhav has outstanding academic credentials. After initial studies at Mumbai University with exceptional track record, he earned his PhD from Indiana University, USA with distinction, i.e., Award for Outstanding Contribution to Economic Theory as also the Best International Student Award. While completing his PhD dissertation, Dr Jadhav also taught in two Universities in the US - Indiana University, and

- DePauw University, where he was an exceptionally popular teacher. On completion of his studies, turning down several lucrative job offers in the US, Dr Jadhav immediately returned to India and dedicated himself to Public Service.

(A.) CHIEF ECONOMIST, RBI

- As a career economist, Dr Jadhav worked for 31 years with the Reserve Bank of India, and other Central Banks (i.e. Da Afghanistan Bank and National Bank of Ethiopia). He also worked as Adviser in the International Monetary Fund (IMF) for over four years. Dr Jadhav took voluntary retirement in October 2008 from the position of Principal Adviser and Chief Economist of the RBI in the rank of Executive Director.
- As a professional economist, Dr Jadhav's contributions include 'Ambedkar - An Economist Extraordinaire' (2016), 'Monetary Policy, Financial Stability and Central Banking in India' (2006), 'Re-emerging India - A Global Perspective' (2005) and 'Monetary Economics for India' (1994). All these books are standard sources of reference for advanced study in most Universities in India.
- Recently, Dr Jadhav has been serving as Chairman, Reserve Bank of India History Advisory Committee.

B.) VICE CHANCELLOR of SAVITRIBAI PHULE PUNE UNIVERSITY

- In 2006, Dr Jadhav was appointed as Vice Chancellor of the University of Pune. Within three years, he transformed the University into a vibrant and dynamic centre of excellence and singularly contributed to making it the most favoured destination for foreign students coming to India.
- Dr Jadhav took several far-reaching initiatives aimed at improving the access and equity (through "Education Guarantee Scheme" for the unprivileged youth) and quality (through a complete revision of all 484 curricula with involvement of relevant industry), promoting the research environment through innovative financial incentives, and improving the governance (through an ambitious 'Pune University Network' (PUN) Program, connecting

- the Main Campus with all 500+ Affiliated colleges using ICT). The vision that Dr Jadhav had articulated and operationalized for Pune University led him to Planning Commission as a Member (Chairman: Dr. Manmohan Singh) in-charge of Education, Labour and Employment, and Social Justice and Empowerment (2009-14), and as a Member, National Advisory Council (NAC) (Chairman: Smt. Sonia Gandhi (2010-2014).

C.) MEMBER, PLANNING COMMISSION

- As Member, Planning Commission, Dr Jadhav played an important role in formulating the 12th Five Year Plan, especially in respect of Education and Skill Development. His contribution to formulation of the ambitious scheme titled Rashtriya Uchchar Shiksha Abhiyan (RUSA) as well as for developing the eco-system for Skill Development in India has been recognized.

D.) MEMBER, NATIONAL ADVISORY COUNCIL (NAC)

- As Member, National Advisory Council (NAC) Dr Jadhav's notable contributions include, inter alia, implementation of the Right to Education (RTE) Act 2009, and empowerment of SC, ST, Minorities and Denotified Nomadic Tribes (DNTs).

E.) PUBLIC POLICY EXPERT

- Over the years, Dr Jadhav has authored 31 Official Reports on a wide range of Public Policy issues. These include Reports on 'Preparation of Perspective Plan for Higher Education' (Government of Maharashtra, 2015), 'National Skills Qualification Framework' (Government of India, 2013), 'Amendments to the Factories Act, 1948' (Government of India, 2012) and 'Vision on Vocational Education and Training' (Government of India, 2011). Other Reports authored by Dr Jadhav include ('Guidelines for Scheduled Castes Sub-Plan (SCSP) and Tribal Sub-Plan (TSP)' (Government of India, 2011), 'Amendments to the Apprenticeship Act, 1961' (Government of India, 2010) 'Farmers Suicides' (Government of Maharashtra, 2008), 'Hawala Market Operations' (RBI), 'Development Needs of the Ladakh Region' (Ministry of Home Affairs, 2011) and 'Particularly Vulnerable Tribal Groups (PVTGs) (Government of India, 2013).

F.) PROLIFIC WRITER IN ENGLISH, MARATHI AND HINDI

- Never a cloistered scholar, Dr Jadhav has been a prolific writer, in spite of being engaged in Public Service spanning more than four decades. He has written or edited 41 books in three languages – 21 in English, 13 in Marathi, and 7 in Hindi, besides over 300 Research Papers and Articles.
- Dr Jadhav is a socially conscientious litterateur. He has written or edited 21 books on Dr Ambedkar – nine in English, eight in Marathi and four in Hindi comprising an intellectual biography, picture biographies, edited speeches, and writings of Dr Ambedkar. These books help establish Dr Ambedkar as an intellectual colossus and truly a national leader and not merely an icon of the underprivileged.
- Furthermore, through his trilogy on Rabindranath Tagore comprising an analytical biography, and translation of selected poems, short stories, plays, parodies, articles and speeches, Dr Jadhav comprehensively introduced Gurudev's treasure trove to the Marathi-speaking readership.
- In addition, Dr Jadhav's three autobiographical novels i.e., 'Aamcha Baap Aan Amhi' (Marathi, 1993), 'Outcaste' (English, 2002) and 'Untouchables' (English, 2005) present deep humanistic values underlying the real life story of struggle for human dignity by a Scheduled Caste family. 'Aamcha Baap Aan Amhi' with 201 editions so far has reportedly become the largest selling book in the history of Marathi literature. Moreover, 'Untouchables' published in the US and 'Aamcha Baap Aan Amhi' have been translated into several Indian languages including Hindi, Gujarati, Kannada, Tamil, Urdu, Konkani, and Punjabi ('Sahitya Akademi Award' winner), besides French, Spanish, Korean and Thai. In fact, the book is a huge bestseller in French and Korean languages.

G.) DISTINGUISHED PROFESSOR

Having worked as a Distinguished Professor at Council for Social Development (CSD), New Delhi, Dr Jadhav is currently a Visiting Professor in Ashoka University and in Indian School of

- Business (ISB); Professor Emeritus - MIT School of Government and a Master in Masters' Union Business School.

H.) OUTSTANDING PUBLIC SPEAKER

- Dr Jadhav is an outstanding Public Speaker. He has delivered numerous Memorial Lectures, Convocation Addresses and Guest Lectures in national and international forums aimed at educating the general public and helping build consensus around the ongoing educational and economic reforms in India.



MAEER's
MIT Saint Dnyaneshwar B.Ed. College,
Alandi Devachi, Pune

2018 - 2019

Departments

Course 101

Quality and Management of School Education

In-charge - Prof. Anagad Jawale

Objectives: To enable the student teacher to:

1. understand the growth and development of the learner and its importance in the teaching learning process with special reference to adolescent stage.
2. become aware regarding the individual differences among learners
3. Identify the educational needs of diverse learners.
4. Get acquainted with the new (contemporary) theories of learning.
5. Understand Political, Social and Cultural dimensions along with their implications on childhood and growing up.
6. Become familiar with the impact of mass communication media on childhood and growing up.

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical: A case study of adolescent Learner	10/09/2018	15/09/2018 to 30/11/2018	4/01/2018	on or before 16/01/2019
2	Seminar	7/02/2019	26/12/2018 to 1/1/2019	1/2/2019	
3	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
90%	Meenakshi Sablaka	2

Course 102

CONTEMPORARY INDIAN EDUCATION, GENDER & SOCIETY

In-charge - Prof. Sanjay Shinde

Objectives :To enable the student teacher to:-

1. understand the concept and aims of education.
2. learn the concept of social change and process of social change.
3. develop gender sensibility amongst student teacher.
4. make student understand about the gender issues faced in school.
5. make them aware about constitutional provision regarding gender education.
6. identify the contemporary issues in education.
7. make them aware about the contribution of thinkers in education.

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	24/09/2018	1/10/2018	3/10/2018	on or before 1/11/2018
2	PPT	25/9/2018	3/2/2019 to 19/02/2019	20/02/2019	
3	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
95 %	Suman Yadav	2

Course 103

LEARNING AND TEACHING

In-charge -

OBJECTIVES :- To enable the student teacher to:-

1. understand the concept of learning
2. comprehend the theories of learning
3. appreciate the idea of learning as construction of knowledge
4. realize the connection between learning in school and learning outside school
5. recognize the relationship between teaching and learning
6. analyze the complex process of teaching
7. acquaint themselves with different approaches of teaching that support learning
8. value the relevance of reflection in the teaching learning process
9. realize the significance of the context in which the teaching learning process occurs
10. acknowledge that teaching is a profession

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical: Psychology Experiments	16/10/2018	23/10/2018 & 1/12/2018	24/10/2018	on or before 1/01/2019
2	PPT	26/09/2018	3/10/2018	17/03/2019	
3	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
91%	Meenakshi Sablaka Komal Vadnere Amruta Dhawade	2

Course 104

ASSESSMENT AND EVALUATION FOR LEARNING

In-charge - Prof. Gangotri Rokade

OBJECTIVES :- To enable the student teacher to:-

- Understand the process of evaluation.
- Develop the skill in preparing, administering and interpreting the achievement test.
- Understand and use different techniques and tools of evaluation for learning.
- Comprehend the process of assessment for learning
- Develop skills necessary to compute basic statistical measures to assess the learning

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	23/12/2018	During Internship (20th Aug. to 20th Sep. 2018)	24/1/2019	on or before 20/02/2019
2	MCQ	24/10/2018	24/11/2018	on Examination day only	
3	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
90%	Sarika Padwal Meenakshi Sablaka	2

Course 105

Advanced Pedagogy and Application of ICT

In-charge - Prof. Vikas Tupsundar

OBJECTIVES :- To enable the student teacher to:-

- 1. understand the concept of Advanced Pedagogy and its implementation in classroom
- 2. use of Pedagogical methods to meet the needs of diverse learners.
- 3. understand the concept, need and importance of ICT and its application in education
- 4. understand ICT based teaching-learning strategies & resources.
- 5. create awareness about appropriate use of ICT
- 6. develop educational material using advanced pedagogical strategies and ICT tools.

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	4/09/2018	29/09/2018	29/11/2018	on or before 25/12/2018
2	Assignment	16/12/2018	26/12/2018	on Examination day only	
3	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
91%	Amruta Dhawade	2

Course 106

SCHOOL SUBJECTS - Marathi

In-charge - Prof. Shekhar Kshirsagar

Nk= v/;kid dks fgUnh cksyus] fy[kus vkSj i<us esa viuh {kerk fodflr djusesa lgk;rk djuk fgUnh Hkk”kk dk xBu ,ao fodkl laca/kh tkudkj izkIr djus gsrw Nk= v/;kid dh lgk;rk djuk- Nk= v/;kid dks fgUnh Hkk”kk rFkk O;kdj.k ds vaxksikaxks dk lw{e v/;;u djus ds fy;s izfjr djuk- ek/;fed rFkk mPp ek/;fed f’k{kLrjksa ds fy, fu/kkZfjr ikB~;dze ,oa ikB~;iqLrdksa dk lw{e v/;;u djus esa Nk= v/;kid dks izsfjr djuk- Nk= v/;kid dks fgUnh lkfgR; ds bfrgkl dks v/;;u djus izksRlkfgr djuk- Nk= v/;kid dks fgUnh dh lkfgR; fo/kkvksa rFkk lqfo[;kr lkfgR;dkjksa ls ifjpr djuk

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	11/12/2018	20/02/2019	5/03/2019	on or before 6/03/2019
2	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
50%	Savita Khedekar	2

Course 106

UNDERSTANDING DISCIPLINES AND SCHOOL SUBJECTS - Hindi

In-charge - Dr. Surendra Herkal

Nk= v/;kid dks fgUnh cksyus] fy[kus vkSj i<us esa viuh {kerk fodflr djusesa lgk;rk djuk fgUnh Hkk”kk dk xBu ,ao fodkl laca/kh tkudkj izkIr djus gsrw Nk= v/;kid dh lgk;rk djuk- Nk= v/;kid dks fgUnh Hkk”kk rFkk O;kdj.k ds vaxksikaxks dk lw{e v/;;u djus ds fy;s izfjr djuk- ek/;fed rFkk mPp ek/;fed f’k{kLrjksa ds fy, fu/kkZfjr ikB~;dze ,oa ikB~;iqLrdksa dk lw{e v/;;u djus esa Nk= v/;kid dks izsfjr djuk- Nk= v/;kid dks fgUnh lkfgR; ds bfrgkl dks v/;;u djus izksRlkfgr djuk- Nk= v/;kid dks fgUnh dh lkfgR; fo/kkvksa rFkk lqfo[;kr lkfgR;dkjksa ls ifjpr djuk

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	12/2/2019	22/02/2019	1/03/2019	on or before 22/03/2019
2	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100%	Prerna Kumari	2

Course 106

SCHOOL SUBJECTS - English

In-charge - Prof. Sanjay Shinde

Objectives: To enable the students to:-

1. acquire proficiencies in listening, speaking, reading, writing and communication skills.
2. acquaint with essential aspects of English Grammar and composition.
3. understand the scope of syllabi in English.
4. develop interest and attitude towards English as foreign language

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	22/09/2018	1/03/2019 to 10/03/2019	11/03/2019	on or before 13/03/2019
2	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
96%	Suman Yadav	2

Course 106

SCHOOL SUBJECTS - HISTORY

In-charge - Prof. Vikas Tupsundar

Objectives:- To enable the student teacher to-

1. Understand the Indian Culture and World.
2. Realize the concept of Election Process.
3. Take interest in the study of Fundamental Rights & Human Rights.
4. Appreciate the significance and the role of Political Parties, Government Bodies.
5. Realize the Importance of the contribution of Shivaji Maharaj in History.
6. Realize the importance of Movements for Freedom.
7. Comprehend the concept of democracy and different religious diversity of India

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	07/09/2018	12/09/2018	15/11/2018	on or before 3/12/2018
3	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
67%	Prerna Kumari	2

Course 106

SCHOOL SUBJECTS - GEOGRAPHY

In-charge - Prof. Anagad Jawale

Objectives

1. To enable student teachers to revise the knowledge of all Branches of Geography subject at a school level.
2. To enable the student teachers to understand the interdependence and interrelationship among the various concepts and processes in Geography Subject.
3. To enable student teachers to acquire the skills related to map and instruments in Geography.
4. To develop a technique of observation and reporting of Geographical phenomenon among student teacher.
5. To create interest of Geography subject among student teachers

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	19/10/2018	25/10/2018 to 24/11/2018	25/01/2019	on or before 29/01/2019
2	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100%	Vandana Jadhav	2

Course 106

SCHOOL SUBJECTS - GENERAL SCIENCE

In-charge - Prof. Pratibha Dabhade

Objectives: To enable student teacher to

- 1) understand nature, scope & importance of general science at secondary level.
- 2) analyze the textbook & content of general science at secondary level.
- 3) Understand life on the earth.
- 4) Understand the basic concepts of different branches of chemistry.
- 5) Understand concepts in Physics.
- 6) familiarize facts, terms, concepts, laws & principles in general science

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	7/09/2018	22/01/2019	5/03/2019	on or before 10/03/2019
2	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
91%	Meenakshi Sablaka	2

Course 106

SCHOOL SUBJECTS - MATHEMATICS

In-charge - Prof. Gangotri Rokade

Objectives: To enable student teacher to

- 1) understand nature, scope & importance of Mathematics at secondary level.
- 2) analyze the textbook & content of Mathematics at secondary level.
- 3) Understand basic concepts in Arithmetic, algebra, and Geometry.
- 4) familiarize facts, terms, concepts, laws & principles in Mathematics.
- 5) Apply basic concepts of Mathematics in daily life

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	2/11/2018	22/11/2018	15/12/2018	on or before 20/12/2018
2	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
91%	Meenakshi Sablaka	2

Course 106

SCHOOL SUBJECTS - ECONOMICS

In-charge - Dr. Surendra Herkal

Objectives :-To enable the student teacher to:

1. understand the meaning, nature, scope & importance of Economics Subject & basic concepts of Economics.
2. understand various sources of Income & Concept Types & Importance of Budget.
3. understand meaning, features, types & basic problems of economy
4. understand concept, causes & effects of inflation & measures to control it.
5. know about P.D.S. & Consumer Protection.
6. understand concept of Economic Growth , Economic Development & Quality of Human life & their importance.
7. be aware about the major challenges before Indian Economy & their economic effects.
8. know about economic reforms in India.
9. understand the concepts of Micro & Macro Economics & their importance.
10. know the meaning, scope & importance of Statistics in Economics

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	04/01/2019	08/01/2019	3/01/2019	on or before 08/02/2019
2	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100%	Kirti Khanna	2

Course 107

SCHOOL SUBJECTS - MARATHI

In-charge - Prof. Shekhar Kshirsagar

Objectives: After studying this course the student-teacher will be able to-

1. Understand the nature, scope and importance of the subject.
2. State the co-relation of the subject with other subjects.
3. State the objectives of teaching of the subject at secondary and higher secondary level.
4. Explain and use the different methods, approaches and techniques of teaching learning of subject.
5. Explain and understand the structure of subject.
6. Explain importance and use of core elements, life skills and values.
7. Analyze the textbook and content.
8. Explain the concept and types of curriculum and syllabus.
9. Analyze the various resources in teaching learning of subject.
10. Understand role and qualities of a good teacher

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	11/02/2019	28/02/2019	5/03/2019	on or before 6/03/2019
2	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
50%	Savita Khedekar	2

Course 107

SCHOOL SUBJECTS - HINDI

In-charge - Dr. Surendra Herkal

Objectives: After studying this course the student-teacher will be able to-

1. Understand the nature, scope and importance of the subject.
2. State the co-relation of the subject with other subjects.
3. State the objectives of teaching of the subject at secondary and higher secondary level.
4. Explain and use the different methods, approaches and techniques of teaching learning of subject.
5. Explain and understand the structure of subject.
6. Explain importance and use of core elements, life skills and values.
7. Analyze the textbook and content.
8. Explain the concept and types of curriculum and syllabus.
9. Analyze the various resources in teaching learning of subject.
10. Understand role and qualities of a good teacher

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	1/10/2018	2/10/2018 - 31/12/2018	15/1/2019	on or before 30/01/2019
2	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100%	Prerna Kumari	2

Course 107

SCHOOL SUBJECTS - ENGLISH

In-charge - Prof. Sanjay Shinde

To enable the student teacher to:-

1. Understand the nature, scope and importance of the subject.
2. State the objectives of the subject.
3. Explain and use different approaches, methods and techniques of teaching learning of subject.
4. Explain and understand the structure of subject
5. Explain the concept and types of curriculum and syllabus.
6. Explain the importance and use of core elements, values and life skills.
7. Analyze the text book and content.
8. Analyze the various resources in teaching learning of the subject.
9. Understand qualities of a good teacher.
10. Analyze and evaluate the new trends of current issues in the subject

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	1/10/2018	11/10/2018	15/10/2018	on or before 15/11/2018
2	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
96%	Suman Yadav	2

Course 107

SCHOOL SUBJECTS - HISTORY

In-charge - Prof. Vikas Tupsundar

Objectives: To enable the student teacher to-

1. Understand the nature, scope and importance of the subject.
2. State the objectives of the subject.
3. Explain and use different approaches methods and techniques of teaching learning of subject.
4. Explain and understand the structure of subject.
5. Explain the concept and types of curriculum and syllabus.
6. Explain importance and use of core elements values and life skills.
7. Analyze the text book and content.
8. Analyze the various resources in teaching learning of subject.
9. Understand qualities of good teacher

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	7/09/2018	11/09/2018	15/11/2018	on or before 03/12/2018
2	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
67 %	Prerna Kumari	2

Course 107

SCHOOL SUBJECTS - GEOGRAPHY

In-charge - Prof. Angad Jawale

Objectives :- To enable the student teacher to :-

1. Understand the nature, scope and importance of the subject.
2. State the objectives of the subject.
3. Explain and use different approaches , methods and techniques of teaching learning of subject.
4. Explain and understand the structure of subject.
5. Explain importance and use of core elements life skills & values.
6. Analyze the text book & content.
7. Explain the concept and types of curriculum and syllabus.
8. Analyze the various resources in teaching learning of subject.
9. Understanding qualities of good teacher.

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	1/11/2018	2/01/2019 to 31/01/2019	29/01/2019	on or before 2/02/2019
2	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100%	Vandana Jadhav	2

Course 107

SCHOOL SUBJECTS - GENERAL SCIENCE

In-charge - Prof. Pratibha Dabhade

Objectives: To enable the student teacher to

- Understand nature, scope & importance of general science at secondary & higher secondary level.
- Analyze the textbook & content of general science at secondary & higher secondary level.
- Implement methods & models of teaching learning of general science.
- acquire the competencies of general science teacher
- Familiarize facts, terms, concepts, laws & principles in general science.

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	27/10/2018	02/11/2018 to 10/11/2018	13/11/2018	on or before 17/11/2018
2	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
91%	Meenakshi Sablaka	2

Course 107

SCHOOL SUBJECTS - MATHEMATICS

In-charge - Prof. Gangotri Rokade

Objectives: To enable student teacher to-

- Understand nature, scope & importance of mathematics at secondary & higher secondary level.
- Analyze the textbook & content of mathematics at secondary & higher secondary level.
- Implement methods & models of teaching learning of mathematics.
- acquire the competencies of mathematics teacher
- Familiarize facts, terms, concepts , laws & principles in mathematics.

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	13/01/2019	17/01/2019	29/01/2019	on or before 28/02/2019
2	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
94%	Meenakshi Sablaka	2

Course 107

SCHOOL SUBJECTS - ECONOMICS

In-charge - Prof. Vikas Tupsundar

Objectives:

1. Understand the Nature, scope & importance of the subject.
2. State the objectives of the subject.
3. Explain and use different approaches methods and techniques of teaching learning of subject.
4. Explain and understand the structure of subject.
5. Explain the concept and types of curriculum and syllabus.
6. Explain importance and use of core elements value & Life skills.
7. Analyze the text book and content.
8. Analyze the various resources in teaching learning of subject.
9. Understand qualities of good teacher

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	13/01/2019	17/01/2019	29/01/2019	on or before 28/02/2019
2	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
		2

Course 107

SCHOOL SUBJECTS - ECONOMICS

In-charge - Dr. Surendra Herkal

Objectives:

1. Understand the Nature, scope & importance of the subject.
2. State the objectives of the subject.
3. Explain and use different approaches methods and techniques of teaching learning of subject.
4. Explain and understand the structure of subject.
5. Explain the concept and types of curriculum and syllabus.
6. Explain importance and use of core elements value & Life skills.
7. Analyze the text book and content.
8. Analyze the various resources in teaching learning of subject.
9. Understand qualities of good teacher

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	04/01/2019	08/01/2019	03/01/2019	on or before 08/02/2019
2	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100%	Kirti Khana	2

Course 108

TEACHING COMPETENCY : PRACTICE LESSONS

In-charge - Prof. Gangotri Rokade

(a) Micro teaching (6 skills -12 lessons) (1 credit) – 25 marks

Student teachers will give 12 micro-lessons. For these lessons, they will select any six teaching skills from the list given below. They will complete the cycle of two lessons i.e. „teach-reteach“ for each skill. Marks calculated out of 25 are to be given for the micro teaching lessons. List of Teaching Skills Set Induction Demonstration Stimulus Variation Reinforcement Narration Black Board Work Questioning Closure Illustration Reading

(b) Integration (6 lessons) and Simulation lessons (2 lessons) (1 credit) – 25 marks

After practicing 6 skills in micro-teaching, student teacher will give six lessons of minimum 20 minutes duration to integrate the skills which they have practiced. Marks calculated out of 25 are to be given for the integration lessons. Each student teacher will conduct two simulation lessons of minimum 30 minutes duration. Marks calculated out of 25 are to be given for simulation Lessons. Any type of lessons excluding traditional lessons. The total marks for integration and simulation lessons are to be calculated out of 25. **The total marks for the course BED 108 shall be calculated out of 50.**

Implementation:

Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
Micro teaching	11/09/2018	14/09/2018 to 17/10/2018	31/10/2018	on or before 02/11/2018
Integration	19/10/2018	21/10/2018 to 2/11/2018	3/11/2018	1/12/2018

Result :

Percentage of Result	Topper	Fulfillment of outcomes
91%	Amruta Dhaware	3

Course 109

TEACHING COMPETENCY : TBT, TEAM & MODELS OF TEACHING

In-charge - Dr. Surendra Herkal

(a) Technology based teaching: (2 lessons) – 50 marks

Student teacher will conduct two lessons using technology on the peer group. Marks calculated out of 50 are to be given.

(b) Team teaching (2 lessons) – 50 marks

Student teacher will conduct two lessons based on concept of team teaching. Marks calculated out of 50 are to be given for lessons based on team teaching.

(c) Lessons using Models of Teaching (2 lessons) – 50 marks

Student teacher will conduct two lessons based on any two models of teaching suitable for the course BED 107- Pedagogy of school subjects which s/he has chosen. Marks calculated out of 50 are to be given for lessons based on models of teaching.

The total marks for the course BED 109 shall be calculated out of 50.

Implementation:

Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
Technology based teaching	14/11/2018	15/11/2018 to 16/11/2018	28/11/2018	on or before 02/12/2018
Team teaching	18/11/2018	20/11/2018 to 21/11/2018	30/11/2018	on or before 02/12/2018
Lessons using Models of Teaching	22/11/2018	23/11/2018 to 27/11/2018	30/11/2018	on or before 02/12/2018

Result :

Percentage of Result	Topper	Fulfillment of outcomes
91%	Komal Gaikwad	3

Course 110

TEACHING COMPETENCY : TBT, TEAM & MODELS OF TEACHING

In-charge - Prof. Vikas Tupsundar & Prof. Shekhar Kshirsagar

(a) Practice lessons (6 lessons) (2 credits) – 50 marks

Each student teacher will give 6 class-room lessons as far as possible equally distributed in the two school subjects but not less than 2 lessons per school subject. These lessons are to be given in the secondary school i.e. Std VI to X. However those who want to specialize for higher secondary classes may give not more than three lessons at the higher secondary level. Marks calculated out of 50 are to be given to these practice lessons.

(b) Introduction to Internship: Duration: 4 Weeks (2 credits) – 50 marks

Objectives of the introduction to the internship are to enable the student teacher:

- i. to get an opportunity to observe the teaching of experienced school teachers.
- ii. to develop lesson plans under the guidance of the school teacher.
- iii. to observe the co-curricular and extracurricular activities organized in the school.
- iv. to assist the school teacher in her/his day to day work.
- v. to conduct lessons in the field.

Implementation:

Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
Practice Lesson	18/11/2018	10/12/2018 to 22/12/2018	9/12/2018	on or before 25/12/2018
Internship Programme	27/12/2018	2/1/2019 to 31/01/2019	28/2/2019	on or before 19/03/2019

Result :

Percentage of Result	Topper	Fulfillment of outcomes
91%	Komal Gaikwad	3

Course III

Understanding of - ICT & Co curricular Activates and social sevice

In-charge - Prof. Sandip Gadilkar

A) Critical Understanding of ICT- Practical (1 credit) – 25 marks

The student teachers will work alone or in pairs for the practical. S/He will complete the modules as enlisted in the INTEL programme approved by the Savitribai Phule Pune University. The student teacher will keep a hard and soft copy of his/her practical work.

B) Co curricular Activates and social sevice (1 credit) 25 marks

Co- curricular Activates: The student teacher will organize and participate in cocurricular activities and extracurricular activities arranged regularly throughout the year in the college. Social Service (Working with the community) :-Student teacher will select and participate in any one activity from the list of the activities given below: Adult education programme, School Health services, Cultural activities, Sports activities, City /Village development programme, Family planning programme, Civil Defence, Rally on different social issues. The college can modify the above list according to the local needs and availability of resources and resource persons. However a prior permission from the University of Pune will be necessary.

Implementation:

Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
Critical Understanding of ICT	13/11/2018	1/12/2018 to 28/02/2019	4/03/2019	on or before 28/03/2019
Co curricular Activates and social sevice	1/09/2018	9/09/2018 to 2/02/2019	28/2/2019	on or before 19/03/2019

Result :

Percentage of Result	Topper	Fulfillment of outcomes
91%	Sakira Padwal	3

Course 112

Health and Yoga

In-charge - Dr. Vikas Tupsundar

For this programme at least two periods per week will be assigned in the college time table. In these periods some physical exercises, games, special programmes on yoga and suryanamaskar, sports activities, lectures on physical and mental health, awareness lectures, etc will be organized for the student teachers under the guidance of the teacher educator. Student teacher should maintain a report of the activities.

Marks calculated out of 50 are to be given for the same.

Implementation:

Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
Written Test Exam	31/12/2018	1/02/2019	4/03/2019	on or before 28/03/2019
Oral Exam	2/02/2019	9/02/2019	28/2/2019	on or before 19/03/2019
Report Writing			12/02/2019	on or before 28/02/2019

Result :

Percentage of Result	Topper	Fulfillment of outcomes
91%	Shreya Chavan	3

Course 201

Quality and Management of School Education

In-charge - Prof. Pratibha Dabhade

OBJECTIVES :- To enable the student teacher to:-

1. Objectives of Course: To enable the student teacher to-
2. Understand the concept of Management.
3. Understand the concept of quality and enlist the dimensions of quality.
4. Understand the need and importance of school accreditation.
5. Acquire knowledge regarding the concept and process of Human Resource Management in school.
6. Get acquainted with the essential infrastructural resources for quality management.
7. Identify the problems and its management in secondary and Higher secondary education.
8. Become familiar with different types of school boards in India.
9. Understand the administrative set up of Government and function of supportive authorities.

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	31/7/2018	During Internship (20th Aug. to 20th Sep. 2018)	15/09/2018	on or before 20/09/2018
2	MCQ	16/10/2018	28/10/2018	on Examination day only	
3	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100%	Renika Agarwal Priti Palande Nidhi Sharma	2

Course 202

KNOWLEDGE & CURRICULUM AND LANGUAGE ACROSS THE CURRICULUM

In-charge - Prof. Shekhar Kshirsagar

OBJECTIVES :- To enable the student teacher to:-

1. Understand the sources and generation of knowledge.
2. Realize the interrelationship between knowledge, information and skills in the present social context.
3. Understand the dimensions of curriculum development
4. Understand the social basis of framing curriculum
5. Get acquainted with the views of Indian thinkers on the social basis of framing curriculum.
6. Comprehend the concept and relevance of multilingualism in the Indian context.
7. Get acquainted with the activity based learning approaches.
8. Realize the concept and relevance of language in learning.
9. Become familiar with the strategies for developing language skills.

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	18/12/2018	During Internship (20th Aug. to 20th Sep. 2018)	15/09/2018	on or before 15/01/2019
2	Tutorial	17/01/2019	30/01/2019	on Examination day only	
3	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100%	Kajal Shedage Asha Muthyala	2

Course 203

SCHOOL AND INCLUSIVE SCHOOL

In-charge - Dr. Surendra C. Herkal

OBJECTIVES :- To enable the student teacher to:-

1. Understand the concept & nature of Inclusive Education.
2. Examine the status of Inclusive Education in India.
3. Understand the National policies, programmes and Acts with respect to the disabled.
4. Familiarize with the nature and needs of different categories of disabled children.
5. Understand inclusive instructional strategies.
6. Train the students to cope in an Inclusive setup.
7. Realize the various issues and concerns related with creation of an inclusive culture in school.
8. Analyze the role of teachers and teacher educators in facilitating Inclusive Education.

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical	15/01/2019	Ankur Vidhyamandir 18/01/2019	1/03/2019	on or before 15/03/2019
2	MCQ	10/02/2019	30/01/2019	on Examination day only	
3	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100%	Kajal Ram Shedge	2

Course 204

SCHOOL AND INCLUSIVE SCHOOL

In-charge - Prof. Gangotri Rokade

OBJECTIVES :- To enable the student teacher to:-

1. Understand the concept and need of guidance.
2. Get acquainted with the principles and procedure of guidance.
3. Develop understanding about the role of school in guidance.
4. Understand the various areas in guidance.
5. Understand the concept, need and meaning of counseling.
6. Get acquainted with the principles and process of counseling.
7. Realize the qualities and role of a school counselor.
8. Understand the tools and techniques in guidance and counseling.
9. Realize the need of counseling children with special needs and for parents.

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical : Interview of a Counsellor	22/09/2018	During Internship (20th Aug. to 20th Sep. 2018)	2/10/2018	on or before 30/10/2018
2	MCQ	10/02/2019	30/01/2019	on Examination day only	
3	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100%	Ksjal Shedge	2

Course 205

SCHOOL SUBJECT - HISTORY

In-charge - Prof. Angad Jawale

Objectives :-

1. Interpreted the past for better understanding of the present.
2. Compare social, economic, cultural and political background of different civilizations of ancient and medieval world.
3. Study critically the impact of political, social, economical and cultural trends in various dynastic of ancient and medieval Bharat.
4. Develop the feeling of universal brotherhood and international harmony.
5. Develop critical and analytical thinking and problem solving activity.
6. Apply the knowledge acquired in Historical Research.
7. Explain and implementation use of core elements, values and life skills.
8. Understand different evaluation techniques and procedures.
9. Explain the importance of CCM

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical : Textbook Analysis	13/11/2018	During Internship (20th Aug. to 20th Sep. 2018)	16/02/2019	on or before 22/02/2019
2	Visit to Museum, Pune	15/012019	21/02/2019	27/02/2019	
3	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100%	Ashalata M.	2

Course 205

SCHOOL SUBJECT - GEOGRAPHY

Objectives : In-charge - Prof. Angad Jawale

1. To enable student teachers to revise the knowledge of all branches of Geography subject at a school level.
2. To enable the student teachers to understand the interdependence and interrelationship among the various concepts and processes in Geography Subject.
3. To enable student teachers to acquire the skills related to map and instruments in Geography.
4. To develop a technique of observation and reporting of Geographical phenomenon among student teacher.
5. To create interest of Geography subject among student teachers.
6. To understand the nature, scope and importance of the subject.
7. To state the objectives of the subject Geography.
8. To explain and use different approaches, methods and techniques of teaching learning of subject.
9. To explain and understand the structure of subject.

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical : Textbook Analysis	18/11/2018	During Internship (20th Aug. to 20th Sep. 2018)	7/02/2019	on or before 20/02/2019
2	Visit to Biodiversity park, Pune	16/01/2019	24/01/2019	28/02/2019	
3	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100%	Vijaya Kannur	2

Course 205

SCHOOL SUBJECT - ECONOMICS

In-charge - Prof. Vikas Tupsundar

Objectives-

To enable student teacher to-

1. Understand meaning, nature, scope, importance & basic concepts of economics.
2. Understand major challenges before Indian Economy
3. Understand the concept & scope of micro and macro economics.
4. Understand basic concepts of teaching of economics.
5. Understand and implement pedagogical approaches & learning resources of economics.
6. Understand qualities of good economics teacher

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical : Textbook Analysis	3/07/2018	During Internship (20th Aug. to 20th Sep. 2018)	15/11/2018	on or before 10/12/2018
2	Assignment	04/01/2019	08/01/2019	8/02/2019	
3	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100%	Papiya Paul	2

Course 205

SCHOOL SUBJECT - CHEMISTRY

In-charge - Prof. Gangotri Rokade

Objectives: To enable student teacher to

- Familiarize facts, terms, concepts, laws & principles in general science.
- understand nature, scope & importance of general science at secondary & higher secondary level.
- analyze the textbook & content of general science at secondary & higher secondary level.
- Implement methods & models of teaching learning of general science.
- acquire the competencies of general science teacher

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical : Textbook Analysis	11/08/2018	During Internship (20th Aug. to 20th Sep. 2018)	8/09/2018	on or before 10/12/2018
2	Assignment	04/11/2018	18/11/2018	18/11/2018	
3	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100%	Kajal Shedge	2

Course 205

SCHOOL SUBJECT - PHYSICS

In-charge - Prof. Pratibha Dabhade

Objectives: To enable student teacher to

- Familiarize facts, terms, concepts, laws & principles in general science.
- understand nature, scope & importance of general science at secondary & higher secondary level.
- analyze the textbook & content of general science at secondary & higher secondary level.
- Implement methods & models of teaching learning of general science.
- acquire the competencies of general science teacher

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical : Textbook Analysis	3/08/2018	During Internship (20th Aug. to 20th Sep. 2018)	20/09/2018	on or before 10/12/2018
2	MCQ	09/10/2018	21/10/2018	21/10/2018	
3	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100%	Komal Talore	2

Course 205

SCHOOL SUBJECT - ICT

In-charge - Prof. Sandip Gadilkar

Objectives: The student teachers should be able to-

1. Acquire basic knowledge of Computers.
2. Make effective use of information and communication technology.
3. Understand the concepts in Multimedia.
4. Develop capabilities to access Information using Internet.
5. Acquaint with basic techniques and knowledge required for computing applications.
6. Be aware of cyber laws and ethics.
7. Understand nature, scope & importance of ICT at secondary & higher secondary level.
8. Analyze the textbook & content of ICT at secondary & higher secondary level.
9. Implement methods & models of teaching learning of ICT

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical : Textbook Analysis	16/12/2018	During Internship (20th Aug. to 20th Sep. 2018)	6/01/2019	on or before 30/1/2019
2	MCQ	01/03/2019	9/03/2019	9/03/2019	
3	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100%	Jayanti Kumari	2

Course 205

SCHOOL SUBJECT - BIOLOGY

In-charge - Prof. Pratibha Dabhade

Objectives: To enable student teacher to.....

- familiarize facts, terms, concepts , laws & principles in biology.
- understand nature, scope & importance of biology at secondary & higher secondary level. co-relation with other disciplines.
- analyze the textbook& content of biology at secondary & higher secondary level.
- implement methods& models of teaching learning of biology.
- acquire the competencies of biology teacher

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
1	Practical : Textbook Analysis	03/08/2018	During Internship (20th Aug. to 20th Sep. 2018)	20/09/2018	on or before 30/9/2018
2	MCQ	09/10/2018	21/10/2018	21/10/2018	
3	Written test	Notice given by Examination Department			

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100%	Nidhi Sharma	2

Course 206

TEACHING COMPETENCY : PRACTICE LESSONS

In-charge - Prof. Vikas Tupsundar

Practice Lessons : 2credits (50 marks)

Each student teacher will conduct 6 classroom lessons as far as possible equally distributed in the three subjects selected under Course BED 107 and Course BED 205. These lessons shall be engaged preferably at upper primary, secondary and higher secondary level.

Marks are calculated out of 50

Implementation:

Name of the Activity	Date of the orientation	Date of conduction	Date of notice for Submission	Date of Submission
Practice Lessons	01/07/2018	16/07/2018 to 20/07/2018	24/07/2018	on or before 31/7/2018

Number of the School	Number of Groups	Classes
08	08	5th to 12th

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100%	Priti Marane	3

Course 207

TEACHING COMPETENCY : PRACTICE LESSONS

In-charge - Prof. Shekhar Kshirsagar

Internship: 8 credits (16 weeks) 200 marks

It is expected that student teachers are exposed to a variety of approaches for teaching, observation of children in multiple socio-cultural environment and involve themselves in reflective thinking. It is also expected that student teachers engage themselves in CCE through planning of formative and summative evaluation. The activities should be planned in such a way so as to facilitate mentoring, supervising and assessing the student teachers mutually by the teacher educators and school teachers.

Objectives of the Internship:- To enable the student teacher :-

- to develop lesson plans and conduct lessons.
- to develop a plan of evaluation for the unit taught.
- to know the various types of records are prepared and maintained in the school.
- to organize co-curricular and extracurricular activities in the school.
- to observe, give feedback and reflect on the lessons given by peers.
- to get a feel of total experience of teaching in the school

Implementation:

Name of the Activity	Date of the orientation	Date of conduction	Submission
Lessons & Plan of Evaluation	11/08/2018	20/8/2018 to 29/09/2018	on or before 22/1/2019
School record	11/08/2018	3/10/18 to 15/10/2018	
Co curricular Activities	11/08/2018	16/08/18 to 2/1/2018	
Observation of Peers	11/08/2018	20/08/18 to 8/9/2018	

Result :

Number of the School	Number of Groups	Classes	Percentage of Result	Topper	Fulfillment of outcomes
6	6	5 - 10	100	Ashalata M.	3

Course 208

READING AND REFLECTING ON TEXTS

In-charge - Prof. Sanjay Shinde

OBJECTIVES OF THE COURSE: - To enable the student teacher to:-

1. get exposure to a wide variety of texts/e-texts
2. engage with these texts/e-texts interactively – individually as well as in small groups
3. enhance their capacities as readers and writers.
4. read, reflect and reproduce in writing in the form of conjectures, justifications, interpretations, arguments for or against, etc. on the read text/e-texts

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of Submission
1	A. Report of the Orientation session	07/02/2019	10/02/2019	on or before 10/3/2019
	Activity	8/02/2019		
2	B. Report of the activities	14/02/2019	16/02/2019	10/3/2019
	Activity	15/02/2019		
3	Reading, Reflecting and Reproducing in writing.	01/03/2019	3/03/2019	08/03/2019
	Mind mapping	5/03/2019		

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100	Rani Gupta	3

Course 209

UNDERSTANDING OF SELF

In-charge - Prof. Anagad Jawale

Objectives of The Course: - To enable the student teacher to:-

1. develop an understanding of self as a person
2. develop an understanding of self as a teacher
3. engage himself/herself in continuous self-reflection
4. get a holistic understanding about himself/herself
5. become an integrated personality

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of Submission
1	Understanding of Self	11/12/2018	21/12/2018	on or before 1/03/2019
2	SWOT	15/01/2019	20/01/2019	
3	Communication Skills	15/01/2019	19/01/2019	
4	Personality Development	15/01/2019	20/01/2019	
5	Facing an Interview	15/01/2019	19/01/2019	
6	Activity 1,2,3 & 4	15/01/2019	21/01/2019	

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100	Priti Marane	3

Course 210

Basics of Research

In-charge - Dr. Surendra Herkal

This course will enable the student teacher to know the basic research methodology, to identify the school based research problem and to solve them scientifically. In the course student teacher will do the research and write the report using the following points:-

- Identification of an educational problem.
- Formulation of various solutions.
- Selection of the most probable solution
- Developing a tool for data collection
- Data collection
- Data analysis
- Reporting findings

The report shall be evaluated for 50 marks

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of Submission
1	Research Proposal	14/07/2018	29/07/2018	on or before 17/02/2019
2	Research Report	20/12/2018	26/12/2018	
3	Presentation	28/01/2019	30/01/2019	

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100	Papiya Paul	3

Course 211

DRAMA AND ART IN EDUCATION

In-charge - Prof. Pratibha Dabhade

This course will enable the student teacher to know the basic research methodology, to identify the school based research problem and to solve them scientifically. In the course student teacher will do the research and write the report using the following points:-

- Identification of an educational problem.
- Formulation of various solutions.
- Selection of the most probable solution
- Developing a tool for data collection
- Data collection
- Data analysis
- Reporting findings

The report shall be evaluated for 50 marks

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of Submission
1	General Orientation	24/02/2019	28/02/2019	on or before 17/03/2019
2	Interview of expert form field of Art & Drama	01/03/2019	08/03/2019	
3	Appreciation of Films	05/03/2019	09/03/2019	

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100	Vijaylaxmi	3

Course 212

ENTREPRENURSHIP DEVELOPMENT

In-charge - Prof. Angad Jawale

The student teacher is expected to complete any one from the following courses i.e Open course or Entrepreneurship course.

Open Course: (2 credits) – 50 marks

The student teacher will complete any oneskill/ activity under the course. The following list is only suggestive and not exhaustive. The college can modify the above list according to the local needs and availability of resources and resource persons. However a prior permission from the Savitribai Phule Pune University will be necessary.

The student teacher will make a report based on the activities organized under this course

Implementation:

Sr. no.	Name of the Activity	Date of the orientation	Date of conduction	Date of Submission
1	General Orientation	29/01/2019	03/02/2019	on or before 29/03/2019
2	Product Development	06/03/2019	13/03/2019	
3	Essay Writing on Entrepreneurship development	13/03/2019	13/03/2019	

Result :

Percentage of Result	Topper	Fulfillment of outcomes
100	Rani Gupta	3

Value Added Certificate Courses

MAER's MIT
Saint Dnyaneshwar B.Ed. College,
Dehu Phata, Alandi Devachi, Pune

FREE!

2018 – 2019



YOGA IN EDUCATION

Yoga in education has emerged as a valuable practice that brings numerous benefits to students in schools. By integrating yoga into the educational curriculum, learners are provided with a holistic approach to learning that extends beyond academic subjects. Yoga promotes physical fitness, mental well-being, and emotional resilience among learners. Through yoga, learners develop self-awareness, concentration, and mindfulness, enhancing their overall learning experience. It equips them with valuable tools to manage stress, anxiety, and navigate challenges effectively.

CLO's

Student Teachers will: -

1. Demonstrate a comprehensive understanding of the principles, techniques, and benefits of yoga in educational settings.
2. Apply yoga practices effectively to enhance students' physical, mental, and emotional well-being.
3. Design and implement yoga-based interventions and activities to support student learning and behavior.
4. Reflect on personal growth as a yoga educator and continuously adapt teaching strategies based on feedback and experience.

Modules

- Module 1:** Introduction to Yoga in Education
- Module 2:** Basics of Yoga Practice
- Module 3:** Yoga for Children and Adolescents
- Module 4:** Yoga and Stress Management



No. of Credits: 02
Total Marks: 100

Methods of Assessment:
Examination 25%
Practical 75%

"Yoga is the journey of the self, through the self, to the self." – The Bhagavad Gita

Course Incharge:
Dr. Arpita Bhatt (8975586725)

DIGITAL DETOX

In the fast-paced and digitally connected world, a digital detox has become increasingly important for students. With constant access to smartphones, laptops, and social media platforms, it can be challenging to disconnect and recharge. A digital detox allows students to take a break from screens and technology, fostering a sense of mindfulness and well-being. During this time, students can engage in offline activities such as reading books, spending time in nature, pursuing hobbies, or having face-to-face conversations with friends. It provides an opportunity to rejuvenate, enhance focus and productivity, and improve mental health by reducing the constant distractions and information overload that technology often brings. A digital detox encourages students to find balance and prioritize their well-being in an increasingly digital world.



CLO's

Student Teachers will: -

1. Understand the impact of excessive technology use on mental health and overall well-being.
2. Recognize their own digital habits and evaluate the effects of these habits on their lives.
3. Develop strategies for setting boundaries and managing screen time effectively.
4. Cultivate mindfulness and self-awareness in relation to technology use.
5. Explore offline activities and hobbies that promote digital well-being.
6. Learn techniques to enhance productivity and focus by minimizing digital distractions.
7. Evaluate the benefits of digital detox in personal and professional contexts.

FREE!



Methods of Assessment

1. Class participation and engagement in discussions (20%)
2. Reflective journals on personal digital habits and progress (20%)
3. Individual or group projects on promoting digital well-being (30%)
4. Final exam assessing course concepts and knowledge (30%)

Course Content

Module 1: Introduction to Digital Detox

Module 2: Cultivating Mindfulness and Self-Awareness

Module 3: Offline Activities and Connection

Module 4: Reflection and Long-term Digital Well-being

Course Incharge:

Mr. Sanjay Shinde(9850981187)

Value Added Certificate Courses

MAEER's MIT

Saint Dnyaneshwar B.Ed. College,
Dehu Phata, Alandi Devachi, Pune

www.mitsoer.edu.in

S.Y. B.Ed. Students List - 2018-19

Roll No.	Name of the Students
1	Rani Munna Gupta
2	Pallavi Jugal Dhamnaskar
3	Smita Suresh Kate
4	Priti Mayur Marane
5	Nilsweta Nathsharma
6	Ashlesha Trimbakrao Biradar
7	Papiya Paul
8	Kajal Ram Shedge
9	Madhuri Sanjay Kodre
10	Nidhi Sharma
11	Anuradha Kumari
12	Rajashree Bambargekar
13	Asha lata Muthyala
14	Vijayalaxmi Avinash Kannur
15	Pooja Deepak Potdar
16	Jyoti Dinkar Nilkanthgurav
17	Priyanthy Aprain
18	Komal Vijay Talole
19	Shimpla Dayashankar Tripathi
20	Sonam Namdev Gawande
21	Anuradha Singh
22	Asma Ilias Patel
23	Renuka Agarwal
24	Arun Kumar Singh
25	Kavita Rajendra Mali
26	Abhilasha Chaubey
27	Jayanti Kumari
28	Moti Jha

F.Y. B.Ed. Students List - 2018-19

Roll No.	Name of the Students
1	PYNE SARITA
2	DHIMATE SUMITA
3	JADHAV SAVITA
4	BODAKHE SHWETA
5	BOTHE YOGITA
6	KHEDKAR SAVITA
7	HUMA BUSHRA
8	BANARJEE KALYANI
9	PATIL SHWETA
10	JADHAV SUVARNA
11	MOMIN MEHJABIN
12	KADALE RAJASHREE
13	KADALE ASHWINI
14	KEWAT NEELAM
15	KASTURI SANGARE
16	PATIL KAVITA
17	ALMEL FARHANA
18	PADWAL SARIKA
19	TOMAR JYOTI
20	KUMARI MONIKA
21	DUTTA PRIYA
22	KORWALIKAR TRUPTI
23	SHINDE MARTINA
24	RODRIGUES JOSHNA
25	AGAWANE PRATIBHA
26	DAFANE RUTUJA
27	KALSHETTI SHRIDEVI
28	YADAV SUMAN
29	KALE SAYALI
30	SHINDE SUSHANT

Roll No.	Name of the Students
31	PARMAR ABHA
32	SHIROLE PALLAVI
33	RAJAN SUNITA
34	DAFANE VISHWAS
35	VAMADEVAN JYOTHI
36	KUMARI SWETA
37	BARAH SHUBHASHREE
38	RATHOD DIPALI
39	AGAWANE BHAGYASHRI
40	CHAUDHARY ASHA
41	CHAVAN SHREYA
42	DEO PREETI
43	SATPUTE JAGRUTI
44	SHARMA KAVITA
45	DESHPANDE KIRTI
46	NEHATE-WARKE RACHNA
47	KUMARI DIPIKA
48	DHAR SAMHEETA
49	KUMARI DIMPLE
50	PARWEEN SHABNAM
51	KULKARNI NEHA
52	BAITHWAR PREETI
53	DEY PAROMITA
54	RANA MEGHA
55	VYAS NEHA
56	SABLAKA MEENAKSHI
57	BANGE SWAPNJA
58	KALE BHAGYASHRI
59	JADHAV VANDANA
60	PATIL PRATIKSHA

F.Y.B.Ed. Students List - 2018-19

Roll No.	Name of the Students
61	KHANNA KIRTI
62	VADNERE KOMAL
63	TRIPATHI MANJU
64	SHELAKTE TEJAL
65	SHARMA RAHUL
66	SHARMA RUHI
67	DHAMALE KIRTI
68	SETHA SHIVANGI
69	SINGH ANKITA
70	TAMBOLI SANIYA
71	GAIKWAD KOMAL
72	BOLLA KUMARA
73	DETE PRABHUDAS
74	KUMARI PRIYANKA
75	DAKHANI TABASSUM
76	SINGH PRIYA
77	CHOUDHARY VIMLA
78	BHADAURIA RATNA
79	SHINDE TEJASWINI
80	GANDAL MANISHA
81	BHUJADI KOMAL
82	DHWARE AMRUTA
83	KUMARI PRERNA
84	KANGO SHALU
85	BEHERA NIPSHITA