Revisiting Gandhiji’s *Nayee Taleem*, For Education In 21st Century India

Janata taking on responsibility of its own education needs

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Almost everyone seems to be complaining about our education system today. Rants such as quality going down, costs shooting up, or irrelevance of syllabus, are commonplace. Governments, Trusts, and Corporations, are certainly putting in efforts to help improve on this front, as per their abilities, intentions, and priorities. But while they do that, can’t we citizens do something more than just waiting and watching, or worse, joining that bandwagon of grumblers? Conditions today are pretty fertile for the common Janata to take full responsibility of its education needs. If someone else does not do it to our satisfaction, we can do it ourselves. The *few leaders and rest silent followers (or complainers)* model will just not suffice for a populous and diverse nation such as ours. High quality, yet affordable education can actually be realized by whoever desires it, just by being better informed, and with a bit of creativity.

This short article contains some thoughts on how one can overcome this, in my opinion, somewhat illusory problem. These are based on a synthesis of ideas from Gandhiji’s long forgotten education vision, *The Nayee Taleem*, and modern developments such as **digital technology and open universities**. This document is not an elaborate blueprint, rather a useful bunch of ideas using which a decent plan can be formulated, to address learning demands in a given context. After that, one should keep on improving from experience.

Let us first take a quick look at what Nayee Taleem was all about.

# Gandhiji’s Nayee Taleem

It is very surprising that time and again, we find ourselves going back to this ordinary person for any issue that concerns the common man. Education is no exception. Gandhiji formally proposed this method of learning in 1937, during an education conference at Wardha.

At the heart of Nayee Taleem was the principle that, knowledge can be gained through **productive manual work**. In those days it was typically, spinning cotton yarn or working on a farm establishment. Work was not considered a mere extra-curricular activity or a trade to be learned. Rather, it was a central activity around which a student would learn its corresponding social, political, and scientific, aspects. This develops the habit of looking at any kind of activity from multiple perspectives. Of course, one needs to be aware of the fact that there are areas not directly corresponding to manual activity, or those needing sound theoretical foundations before one could plunge into doing that activity. All kinds of literary or philosophical pursuits need not be **shunned as abstract** or unproductive.

The methodology also covers many wider aspects of education such as teachers being co-learners, stress on all-round development, inculcating non-violence, self-financed education, and importance of **learning in native language**. It started with basic education, and was further extended to include pre-schooling as well as higher education levels.

And why all this? To use it as a spearhead of what Mahatmaji called, **a silent social revolution**. One that would liberate the individual from various levels of bondage, be it hunger, poverty, social deprivation, or forcible subjugation by some external entity. Education certainly has that liberating potential. Even considering the fact that certain socioeconomic and political conditions are necessary for effective education. [See references [7a](#uetuhgvlgjm1)].

The implementation of the idea started with great enthusiasm, but it gradually stagnated after a few decades. The situation today is, there are very few groups in the country trying to implement or revive it. Questions were raised about, *learning through work* gradually converting into sweatshops for **child labor**. Some even doubted that the quality of knowledge imparted by Nayee Taleem schools would be **second-grade** compared to other expensive schools, which the poor could not afford in any case. There were challenges of maintaining **quality of goods** resulting from the work done, and also their sale in money markets. The biggest impact, however, came from the government decision to have a centralized education system, which would be standardized, and hence efficient. Such a *few-sizes-fit-all* system could not incorporate the Gandhian principles based on freedom and flexibility of education, as opposed to its regimentation.

Readers are recommended to go through the references to know more about Nayee Taleem, its implementations, what worked well, and what didn’t. [See references [1](#27aaidd2y5xh)].

# Modern India, a blend of hope and despondency

Fast forward to 2019, over 80 years after Nayee Taleem was formally proposed. The world of education has moved ahead. Education in India too has progressed significantly. But somehow, this speed of progress just fails to keep up with the demands of our huge population, given our limited natural resources. Our Kendriya or Navodaya Vidyalayas, IITs, IIMs, and many other learning institutions certainly deserve the respect they command. However, the number of affordable yet high quality educational institutions is very low compared to the demand. The remaining ones are either too costly, or poor in quality, or both. Quality issues could be with respect to teacher training and motivation, student attitude, syllabus irrelevance, or poor supplementary facilities.

Truly good teachers who are experts in the subject as well as in the art of teaching are obviously **invaluable, but they are scarce**. This shortage could be due to limited teacher pay scales, and availability of alternative rewarding careers. The situation is more or less similar all across the board, right from primary schools, to institutes of higher learning. It is a good thing that nowadays private, even foreign players, are being allowed to contribute to our education sector. But then, changing national and international equations are pressuring governments to limit education budgets, or even shut down many affordable institutions of learning.

And add to it the problem that, many passouts from numerous branches of even good institutes do not get a decent **job**. They also do not have necessary **entrepreneurial skills** or fertile ecosystems to help start a new business venture. This could be due to limited growth of the economy in general, disconnect between what society needs and what is taught, or the quality of education simply being below par. This leads to a mad rush for entry into limited pathways to bright careers. It finally brings about all the related moral and social degradation that naturally accompanies such a rat race.

Of course there are brighter sides. More and more people are realizing that a healthy **balance of fundamental knowledge and livelihood** earning skills, is needed for sustained progress. The fast changing environment demands high agility, flexibility, and variation in what is taught to whom, and how. This realization has led to reasonable relaxation of government controls in education, so that more people can contribute. A full-fledged educational institution with formal University recognition might be a complicated and costly affair for all involved. But today, recognized certifications with a rich variety of courses are also available through Open Boards and Universities such as NIOS or IGNOU, at very low costs. [See references: [3](#ljavkfx21xao)]. Efforts on compulsory free education are also underway.

Internet is becoming ubiquitous. Anyone with just a tablet and internet connection has access to the entire knowledge of the world through online books, research papers, or lecture videos. Initiatives such as Khan Academy, MIT OCW, or India’s own NPTEL-SWAYAM, have made many of the world’s top courses freely available to all. [See references: [4](#tqcgixhxqx)]. Openly available video demonstrations and other audio-visual tools have made it easy to visualize phenomena that previously would have needed a full-fledged **lab with costly apparatus**. Youtube has a plethora of these. One finds answers to most queries or can discuss those with others, using search engines, social networks, and discussion forums. Avenues to connect with anyone in the world, and come up with new creations through global cooperative effort are available in plenty.

Having said that, the reality is, all of the above are still struggling to live up to their aggressive initial promises of revolutionizing education. Even today, certifications from open universities, though officially recognized, do **not command the respect** of employers. Even the world’s best lectures or best books on a topic are useless to a student if those cannot be comprehended well. Gaps could be due to language understanding, intellectual mismatches, missing out on some prerequisite concept, or even a short lapse in attention. Massive eLearning investments by governments have not yet provided the returns promised. If computers could have replaced teachers, reservations in education would have died a natural death long back. Some skills just cannot be developed by sitting at a computer and observing practical demonstrations using only two senses, sight and sound. One actually has to be in those environments and perform those acts using all five senses. The constructive potential of social networks is facing a serious challenge from destructive intents such as malicious propaganda and fraud.

# Synthesizing new learning environments

Some readers might already sense that exciting new learning environments can be synthesized, by incorporating beneficial aspects and tackling different issues from those described above. **Self Learning centres** with varying structure, scale, and course coverage could be put together quickly with some amount of resourcefulness and ingenuity. The result would constitute a center of learning with sufficient flexibility of curriculum, term-schedules, and learning methodology used, to suit local needs. Something in between, and also parallel to, a private coaching class and a recognized school or college. Something that attempts to combine the efficiency centralized systems with the flexibility and agility of decentralized ones.

The basic mantra is, frugality and optimization at all levels!

**Syllabus:** James Froude, a 19th century English writer said, *The knowledge which a man can use is the only real knowledge, the only knowledge which has life and growth in it and converts itself into practical power. The rest hangs like dust about the brain, or dries like rain-drops off the stones*.

The first candidate for trimming down is, Curriculum. Given the current state of scientific advances of our society, this is something that can be ruthlessly trimmed and personalized as per individual needs. Gone are the days when someone would brag about having the **multiplication table of 3.5 by heart**. Advent of calculators and spreadsheets made such memorizing redundant. Similarly, with the advent of internet and search engines, the amount of time and brain cells needed to pack information in memory just because *it might be useful sometime*, can be reduced drastically and leveraged for something else. Today, all the world’s information is available in a huge, free, globally accessible memory buffer that can be efficiently accessed by some magic termed **Google**. In this situation, it would perhaps make more sense to learn up only some **broadly applicable basic knowledge and skills**, and techniques that equip individuals to pull up and learn something as and when needed. And of course, the **primary bread-earning specific skillset**, upgraded or corrected or on a continuous basis.

Many expensive implements could be substituted by their affordable equivalents.

**Teaching:** An expert teacher equipped with all necessary learning tools can be approximated. Say, through a combination of, a physically present facilitator experienced in student interaction and knowing the **local language**, part-time or online subject matter expert or even online forums for doubt resolution, and internet videos and eBooks for actual lecturing and reading. It is important to clearly state that options mentioned here, or any others one can think of, **can never match the value of an expert teacher** and personal attention. These approximations should be used only when such an expert is unavailable or unaffordable. A room with basic sitting and writing arrangement for a small group, along with a display connected to a mobile phone and speaker, could play the role of a full-fledged classroom.

**Certification** from an open or online university combined with learning from the **best syllabus and course material of the world**, perhaps with an additional evaluation layer, can provide formal recognition without dilution of course contents. Some topics covered in certification syllabus, but not deemed necessary in the context of an individual could be consciously not studied; that is, if getting formally certified is a need for something else (say, graduation with minimum percentage to apply for some government job), passing with flying colours is not. Students definitely need to be trained to **learn complicated and subtle concepts**, so that they are capable of self-learning more of such, as and when needed. Self-learning indeed, is the way to go. Come on, these days even dumb computers self-learn and become *Artificially Intelligent*!

**Infrastructure:** Open parks or **hired playgrounds** and auditoriums, could provide for student gatherings and competitions across multiple learning centres within a region. Online video demonstrations combined with hired or **mobile laboratories** could fill in for exclusive and expensive laboratory infrastructure. A shared digital **knowledge repository**, which is continuously enriched through cooperative effort, could hold an extensive compilation of high-quality learning resources. Even competitive exams such as JEE or UPSC could be cracked through rigorous self-effort, co-learning, and efficient sharing of study material, with some amount of expert guidance.

Of course, there will always be specific streams needing a controlled learning environment, such as a graduate or postgraduate degree in medicine, or esoteric engineering streams. Such could be ignored from the above equations, or only subsets of those can be considered. Leaving such exceptions, ambitious motivated groups could even attempt a multi-stream self-learning center, almost a micro-university campus, on a simple farm establishment.

**Varying Frills:** The amount of frills provided could also vary according to finances and other conditions. At one extreme, students could sit on a mattress spread under a tree, with a writing pad, chalkboard, and shared books and tablets. The other extreme could be a lush green 100 acre campus with air-conditioned classrooms, digital smart boards, and an Apple laptop for every student.

**Uncompromisable Elements:** The core elements of learning should not be diluted though. This includes the learning content and process itself, which has teacher-student and student-student interaction at its core. [See references: [7b](#9yo4xtlx2u0y)]. Additionally, care needs to be taken to ensure that affordable education does not mean an oversimplified syllabus and evaluation criteria. Learning pace according to personal inclination should not **deteriorate to lack of rigor**, laziness, or pure merri-making.

# Incorporating Nayee Taleem

Let us now incorporate the core part of Nayee Taleem which is, *learning through actual work*, into new environments described above. This aspect is particularly important for imbibing fundamental character traits and habits, to quickly adapt to changing situations. Because, however well one is trained in certain skills, situations could change such that those skills become irrelevant. So people need to be equipped with a different kind of skills that help adapt to change. **Nayee Taleem based learning centers** will help imbibe broader elements of character to tackle such situations. [See references: [2](#7e8plndpodlm)].

Spinning cotton yarn as the central work theme of Nayee Taleem, could be regarded impractical in today’s times, considering changes in cloth production technology and economics. But there could be other work themes better suited to current times.

Agriculture is still a central theme of socially relevant productive work that also helps in building multiple character facets. Of late, enormous activity and innovation has been going on around organic and natural farming, jungle farming and similar permacultures. Along with skills associated with agriculture, animal husbandry, or aquaculture, there are so many other things to be learned. These include building affordable houses, power generation through eco-friendly means and its usage for cooking or irrigation, or designing efficient water supply systems. Even non-technical areas such as marketing and sales of farm produce, development of social and political awareness, organizing cooperative effort, clean planning and execution of all these activities, and so many other skills can be developed. [See references: [6](#pu7h5waizcra)].

**Modern methods of imbibing these skills** through relevant elements of formal curricula on Management, Entrepreneurship, or Design Thinking, can provide a better foundation for effectiveness of practical work. Learning material for such courses is also openly available nowadays.

Like agriculture, there could be many other primary themes depending upon the expertise and desire of the promoters of open learning centres. Those could be based around products, or even services. Both have potential of exposing learners to multiple facets of businesses and life skills in general.

Consider a Nayee Taleem learning centre based on information technology services, for instance. These services could include building web or mobile applications, and other software of simple to medium complexity, often by assembling open source software components. Even data entry and multimedia design jobs could be considered. All this will expose students to working of diverse businesses, and also help develop entrepreneurial capabilities. Likewise, finance constrained businesses could benefit from such establishments for basic business modernization at competitive rates.

References [8](#if49kw62p66d) is an example of a course designed along the above lines. This course focuses on imbibing skills necessary to become a good Application Software Developer, through self effort and a bit of hand-holding.

The previously discussed thoughts around learning through a synthesis of traditional and modern learning methods also apply in Nayee Taleem contexts. So the farm, or IT establishment could act as a learning center, leveraging all the modern advances in education described before. It is important to clearly state that using a particular theme as a base for a Nayee Taleem learning centre need not mean that one has to build a career around that area.

Productive work done around the central theme can help reduce financial burden of learning centers. A conscious balance between actual work and learning, needs to be maintained though. Promoters of such centres, say, a bunch of teacher entrepreneurs, could freely decide upon the financing aspects. At one extreme, it could be a **socialist model** where income through sales is shared among promoters and students/apprentices, or at the other extreme, a **full-on profit making venture** thriving on student fees.

# A bit about ethics, values, perspectives

This is one aspect that needs special elaboration, considering the flexibility in curriculum that learning centres enjoy.

In principle, everyone agrees that imbibing values, common sense, wisdom, and other softer aspects of character are as important as the technical knowledge gained or life skills learned. These can be taught to some extent by instruction about what is right or wrong. It is also true that people build up values by observing patterns and latching on to what hits them hard depending upon their environments and backgrounds. Also, different societies have different perspectives on what is correct. So there could be value in presenting multiple viewpoints on such aspects. Be it socioeconomic, political, or religious schools of thought, or even subjects like history or science. People can check out different opinions, choose, or even formulate new ones. Learning centres should definitely consider this aspect. [See references: [7c](#oridh5m85f8h)].

Times might be such that society leaders decide that a specific school of thought needs to be consciously propagated or demonized. There could very well be justifiable reasons for this, on the odd occasion. In such cases, a curriculum that exposes varied schools of thought might be resented, or even considered illegal. One should be alert about directions of such prevailing breezes. Society leaders in turn need to realize that there is long term value in exposing people to varied opinions. It will probably improve the way people think rather than confusing them, and support, rather than jeopardize some grand cause for which such social manipulation is considered a necessary means.

# Interesting initiatives

While we are talking about all this, people have already made headway on many innovative education initiatives. These could be establishments run by social groups helping rural students learn and generate income, or urban initiatives for privileged children following a fresh methodology radically different from conventional schools. A few of such initiatives are given below.

**Jidnyasa** is an *Open Learning Center* based in Pune, unique in its own way. An important agenda for their facilitators is, to try to awaken the curiosity (i.e. Jidnyasa) of young learners. Once that is done, it would take care of most learning that happens afterwards. All efforts are taken to ensure all-round development of children. Their methodology includes interesting elements such as, learning through experimentation, using all senses for learning, or emotional development to build harmony with the world around at all levels; be it with self, family, or the entire universe. Learners can choose their dominant study theme through what is called *Expressions*, such as Core Knowledge Expression, or Exam expression. Take a look at <http://jidnyasa.org> to know more about this lovely educational institute.

**Vigyan Ashram** is a learning institute situated in Pabal, a drought prone village of Maharashtra. It was founded by the late Dr. S. S. Kalbaug. A core aspect of their philosophy is, learning while doing socially useful productive work, something what Nayee Taleem also envisioned. It is not a regular school with prescribed syllabus affiliated to a standard board or university. Courses are targeted toward imbibing technical and entrepreneurial capabilities in diverse areas such as Agriculture, Engineering, Energy, and some others. Technology is a fundamental element of Vigyan ashram, to provide improved productivity and high speed of development. The institute also conducts it programs at locations other than the main base at Pabal. These skill development courses are recognized by Savitribai University, Pune now. (Website: <http://vigyanashram.com>)

**Swaraj University** based in Udaipur, Rajasthan, is one that boldly and proudly asserts that they are totally unrecognized and un-deemed. They do not coach learners toward any specific degree, do not try to perfect any particular vocation, and don’t even provide certifications of their own! Their attempt is to nurture what they call, the heart’s calling. Here, *Khojis* (explorer learners) are encouraged to self-design their own projects and plans as per their inclinations and desires. Special attention is given to principles of democracy and social justice, environment, and health. Areas of learning include broader ones like entrepreneurship, planning and communication skills, along with a chosen area to be pursued at greater depth. This might range from cooking, writing, or even film-making, through hands-on experience and guidance from knowledgeable mentors associated with Swaraj. (Website: <http://www.swarajuniversity.org>)

A large number of such initiatives are underway, each significantly different from the other. Some more are listed in the references section. [See references: [4](#sop20q2m49g1)]. Of course, one needs to **strike the correct balance** between learning, getting inspired from some of these, and evolving a unique solution for one’s own needs and situation.

# Concluding remarks

I hope this article provides useful ideas that can be leveraged, to address learning challenges in diverse local contexts.

Thoughts put forth in this article are based on my study of the education landscape through various writings, discussions with people involved in implementations, and interactions with social groups. We will certainly share learnings from first-hand experience, once results of our endeavours along the above lines, are available. But as of now, we do not have our own successful implementation in place based on the above philosophy. Readers desiring to formulate new learning environments should consider these ideas **in light of their own convictions**, experiences, and intuitions. The references section has pointers for further study and exploration which readers can take advantage of.

If you have any comments, regarding thoughts covered above, please feel free to send your candid opinions to [samantp@gmail.com](mailto:samantp@gmail.com). I will be more than happy to hear from you.

# Acknowledgements

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# Note

This article has no copyright. Please feel free to do whatever you wish to do with it, without my consent.

# References

**Note:** It is possible that some web links in the references below are unavailable after some time. In such cases, a google web search would generally provide alternative pointers to those.

1. **Nai Talim** chapter from the book *Village Swaraj*, compiles many of Gandhiji’s writings from his newsletters such as Harijan and Young India, elaborating his thoughts on education: <http://www.gandhiashramsevagram.org/village-swaraj/nai-talim.php>. Another important one is, *The Story of Nai Talim, Fifty years of education at Sevagram, India (1937-1987), by Marjorie Sykes*. It has a detailed analysis the Nayee Taleem journey, from conceptualization to implementations, and their results: <http://home.iitk.ac.in/~amman/soc748/sykes_story_of_nai_talim.html>.

* 1. Gandhiji was a great admirer of Leo Tolstoy. Many of his thoughts including those around education, have influences of this iconic Russian writer. Tolstoy has nicely articulated his views on education in a comprehensive article *On Popular Education*. These were based on his first-hand experience of teaching children at his countryside home, Yasnaya Polyana. He puts down many interesting views like freedom of education, its flexibility, or overspending on school buildings. At one place he boldly mentions, “.. *thorough knowledge of two languages and their forms, and, in addition to them, of arithmetic, completely opens the paths to an independent acquisition of all other knowledge.”* Read it at: <http://www.arvindguptatoys.com/arvindgupta/tolstoypopedu.pdf>.

* 1. Dharampalji was an Indian Gandhian thinker. In his book, *The Beautiful Tree*, he puts down findings of his investigations into the history of Indian education prior to, and during British rule. He provides sufficient evidence to support Gandhiji’s stand that, India’s pre-British education system was indeed like a Beautiful Tree uprooted due to British policies of standardization. Expensive paraphernalia such as school buildings and the like, were made mandatory for a school to be recognized. Due to this, many good setups of affordable learning had to be shut down, and mass education in India suffered big time. (Web: <https://www.goodreads.com/book/show/17931651-the-beautiful-tree>)

1. Of late, many people are showing renewed interest in what is popularly called, **Liberal Education**. It is a learning approach with focus on preparing individuals to deal with complexity, diversity, and change. It includes a general curriculum that provides broad exposure to multiple disciplines along with in-depth exposure to at least one area of learning. This provides a mix of, generalization to help tune to changing situations, and specialization needed to be productive in the primary area of work: (Web: <https://www.aacu.org/leap/what-is-a-liberal-education>)

1. **Open Boards and Universities:** National Institute of Open Schooling (NIOS) covers learning in regular and vocational streams for grades 10th and 12th, (Web: <http://www.nios.ac.in/>). Indira Gandhi National Open University (IGNOU), the world’s largest open university, offers Diploma, Degree, and other courses upto MPhil and PhD, across numerous branches (Web: <http://www.ignou.ac.in/>). Such boards and universities have a concept of regional centers for local access to study material, exams, or laboratories. Search google for top open universities of India to know about others.

1. **Online learning resources:** All NCERT text books from I to XII standard are freely available for download at: <http://ncert.nic.in/ebooks.html>, in multiple languages. Khan Academy has created a huge number of short, easy to understand lectures in the form of videos, along with practice exercises in many different languages including Hindi and Bengali (Web: <https://khanacademy.org>). Leading universities like MIT (Web: <https://ocw.mit.edu/index.htm>) and our own IITs (Web: <http://nptel.ac.in/course.php>) have made many of their technical courses freely available. Edx is another Massive Online Open Course (MOOC) provider, founded by MIT and Harvard University. They have a large number of online courses across a wide array of topics. Many of these are free and self-paced (Web: <https://www.edx.org/>). Youtube (Web: <https://www.youtube.com>) has a plethora of learning videos and practical demonstrations on pretty much everything one can imagine, all for free. Google Scholar (Web: <https://scholar.google.com>) is a great tool to search for popular research papers, many of which are freely downloadable. Sites like <https://www.free-ebooks.net>, or <http://bookfi.net> contain a large number of downloadable eBooks.

1. **Alternative Education** initiatives based on unconventional learning methodologies: Jidnyasa, Vigyan Ashram and Swaraj University have been described previously. Many more initiatives are listed at: <https://www.alternativeeducation.in/learning-spaces>, and <http://homeschoolers.in/>.

1. **Organic and natural farming, Permaculture** resources: *One Straw Revolution*, the best-selling book by Masanobu Fukuoka that describes his organic and natural farming techniques (Web: <http://arvindguptatoys.com/arvindgupta/onestraw.pdf>[l](http://www.onestrawrevolution.net/One_Straw_Revolution/One-Straw_Revolution.html)). *The Permaculture Guidebook*, with a highly comprehensive coverage of all aspects of permaculture including soil and seed preparation, fertilizers, affordable housing, electricity generation, and cooperatives. (Web: <http://withoneplanet.org.au/permaculture-guidebook/>). Use Google to find popular Blogs and videos on Organic and Zero Budget Natural Farming, Forest Gardens, and Permaculture, by people like: Bhaskar Save, Subhash Palekar, Narsanna Koppula, Robert Hart, Martin Crawford, Sripad Dabholkar, or Deepak Suchde.
2. On fundamentals principles of education:

* 1. An ancient Indian text, the Vishnu Purana (1.19.41) has the following opinion on knowledge and action. It says: तत्कर्म यन्न बन्धाय **सा विद्या या विमुक्तये**।आयासायापरं कर्म विद्यऽन्या शिल्पनैपुणम् . Which means: *That, is action, which does not bind;* ***That, is knowledge, which liberates****. All other action is mere effort/hardship; all other knowledge is merely a skill or craftsmanship.* M. N. Roy discusses many aspects of, the somewhat vague, principle of **freedom**, in a beautiful article, *Cultural Prerequisites of Freedom*: <https://lohiatoday.files.wordpress.com/2018/09/mmnr-02-culturalprerequisitesoffreedom.pdf>. I strongly feel that his popular and greatly lauded (yet classified as impractical, hence useless) proposal on *Radical Humanism*, has philosophical roots in thoughts described therein. (Radical Humanism, Web:<https://lohiatoday.files.wordpress.com/2018/09/mmnr-11-newhumanism-manifesto.pdf>)

* 1. Another Sanskrit *Subhashita* describes how learning happens: आचार्यात् पादमादत्ते पादं शिष्यः स्वमेधया। सब्रह्मचारिभ्यः पादं पादं कालक्रमेण च ॥ Meaning: *One fourth from the teacher, one fourth from own intelligence, one fourth from co-learners, and one fourth only with time.*

* 1. Extract from **Swami Vivekananda’s** letter to the Maharaj of Mysore 23rd June 1894, about educating indian masses: *“Every nation, every man, and every woman must work out their own salvation. Give them ideas - that is the only help they require, and then the rest must follow as the effect. Ours is to put the chemicals together, the crystallization comes in the law of nature. Our duty is to put ideas into their heads, they will do the rest. That is what is to be done in India.”*

1. Course on Essentials of Application Software Development: <https://goo.gl/VAw6FW>.