

The file contains Review of the following books:

1. Geeta Sugeeta book authored by Dr. Usha Rao PhD, FACP, published by Southern Economist Publication September 2017 Printed at Sreeranga Printers Pvt. Ltd., Bengaluru ISBN: 978-93-85199-05-9; Review published in Southern Economist Journal January 15, 2018
2. A Call for Educational Renaissance in India By Dr. G N Madhuranatha Dixit ; Published by The SMS Foundation Swadeshi Parigyan Prasarana Pratishthan, Pune, India, First Edition 2016; 365 pages (The review was published in Dharana Journal of MPBIM Vol.12, #2 July-Dec. 2018)
3. ಶಿಕ್ಷಣ ಕ್ಷೇತ್ರದಲ್ಲಿ ಲೌಕಿಕ ಮತ್ತು ಅಲೌಕಿಕಗಳ ಸಂಶ್ಲೇಷಣೆ - ಒಂದು ವಿವೇಚನೆ
'Shikshna Kshetradalli Loukika mattu Aloukikagala Samshleshane – ondu Vivechane' ('A synthesis of materialism and spiritualism in today's education system - a perspective') Kannada book by Dr. G N Madhuranatha Dixi ; Published by Samskriti Book Agencies, Mysore India; First Edition 2021. 360 pages (The review was published in Southern Economist Journal issue Vol61 Number 8 August 15, 2022)

BOOKS

Geeta – Sugeeta

Reviewed by Sudhindra Gargesa*

Two books which made me read Gita more closely in the recent times are Timeless leadership - 18 leadership Sutras by Debshish Chatterjee of IIMK and now this book 'Geeta Sugeeta' by Dr. Usha Rao. Both try to view Bhagavad Gita differently one from the perspective of a leader/manager another that of a clinical psychologist.

Bhagavad gita has been seen as a panacea for conflicts in the mind, for practice of swadharma, salvation, expression of practice of Bhakti, a tool for management of self, among many other aspects of life. But seeing this as a tool for understanding of human mind keeping aside theology is a difficult task.

Lord Krishna is an over bearing personality for any reader of Gita. Knowingly or unknowingly he will influence you not only as one who gave us Geeta but also as all pervading God. Besides, he is a teacher, mentor and a friend in an existential mode.

As Dr. Usha Rao says about herself in the book 'The author is not a religious preacher or priest or a vedanti or even a philosopher' and tries to look at Bhagavad Gita as a scientific text which has a message for psychologists.

There have been numerous articles by researchers in the field of Psychology who have looked critically at the mind sciences in ancient India and more particularly Bhagavadgita. One such paper is 'The Bhagavad Gita and contemporary psychotherapies' of Subhash C. Bhatia and others where

Researchers opine 'One of the barriers to the application of spirituality in improving the health of patients and promoting healing has been the belief system of psychiatrists themselves. Compared to the general population, there is a high prevalence of atheism and agnosticism among this population. - Even for such Psychologists Bhagavad Gita has something to offer.

Coming to the conflict, the main reason why Krishna had to counsel Arjuna, the researchers feel 'The central theme of psychodynamic theories is the presence of conflict related to unacceptable aspects of the self'. 'The core theme of the Gita also involves a successful resolution of conflicts faced by Arjuna between parts of the three gunas i.e., tamasic, Rajasic, Satwic forces, respectively having broader similarities between the id, ego and superego. The aspect the Author touches upon in the 'Essence' in page 145.

In the words of the Author 'It is only a small attempt at bringing harmony into life in accordance with what Krishna narrated thousands of years ago for the enhancement of happiness in today's life styles.' The author continues on relevance of Gita in the modern world. 'I have also taken concepts like Pranayama (mindful breathing) and Relaxation, Skill development, and personality development, emotions and conflicts and tried to put forth certain concepts in accordance with Gita and

Geeta Sugeeta

Author: Dr. Usha Rao Ph.D, FACP

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they 'discuss similarities between psychodynamic theories of drives and psychic structures, and the concept of three gunas. Arjuna under duress exhibits elements of distorted thinking. Lord Krishna helps remedy this through a process akin to Cognitive Behavioural Therapy (CBT)' They have also ascertained 'the analogies between the principles of Gita and CBT, grief emancipation, role transition, self-esteem, and motivation enhancement, as well as interpersonal and supportive psychotherapies'. They opine that reading of Gita will 'enhance the efficacy of psychotherapeutic interventions for patients from Indian subcontinent and ... add value to the art of western psychotherapies'.

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interpreted them in terms of psychology to enhance the life style and mental health in people to attain happiness in today's world full of anxieties, problems and conflicts (dualities).

The author recommends that 'The study of the Gita with faith and devotion will definitely guide us in the right direction. We should give up this delusion that it is meant for the recluse and induce our children to read. When the whole of mankind globally is facing crisis, this divine ode or song of Krishna becomes relevant. (pp 5-6). The author wishes to give the readers in simple version, the methods of dealing with this battle of life with all its conflicts (dwandwas), the adversities, and the terrifying miseries, as suggested by the Gita 'From Krishna to Arjuna' with the psychological implications (pp11).

On the well known Shloka

ध्यायन्तो विषयान् पुनः.....

author has delineated in a lucid manner various stages or steps of deterioration of mind viz., contemplation of materialistic pursuits, attachment, desire, anger, illusion, bewilderment of mind, loss of intelligence or reason and finally, destruction of mind. On 'sthitaprajna', a perfect definition of the 'balanced mind', author writes - 'One should perform all actions-examinations, interviews or any other tasks with skill with no attachments for returns. Action without expectations is the real secret of success. It also maintains the emotional balance and maintenance of mental peace like a sthitaprajna'(pp20).

Krishna advocated 'Swadharma' eloquently in Geeta, which author covers elaborately. '...Krishna further

urges Arjuna to perform his duty as a warrior disinterestedly and without attachment. Love-hate, attachment-aversion etc should not become obstacles in the way of duty. Also one should always follow 'swadharma' (law of righteous living prescribed for him)(pp23). Here I am reminded of Sri Sri Ravishankarji who says so of Swadharma. Swadharma is that action which is in accordance with your nature. It is acting in accordance with your skills and talents, your own nature (svabhava), and that which you are responsible for (karma) and continues 'When we follow that which comes naturally to us in our life, then it brings abundance and prosperity to us. When we flow in accordance with our nature, we grow from within. Any action that uplifts us is our Swadharma'.

The author's observation on how one should equip the mind has been brought out with clarity. In order to be free from nerve shattering anxiety, problems, miseries and unhappiness, one should learn meditation, self-analysis, kindness towards the needy (not only monetarily but whatever is the need of the hour) and also to remove wild desires and emotions with skill and intelligence. A person who is happy within himself is enlightened and his conscience is pure.

The central point in Bhagavadgita is the role of individual in self-development. Krishna drives this point that 'Ultimately it is the self that should strive to come up'. Krishna further tells (Ch 6-5) Arjuna that with one's own efforts one should upgrade oneself - because one's own self is his friend and his enemy both-

उद्धरेदात्मनात्मानं नात्मानमवसादयेत्
आत्मेव ह्यात्मनो बन्धुरात्मैव रिपात्मनः

Probably, every Psychiatrist motivates the patients this way. In fact every teacher, leader, motivator would use this principle.

On the limitations of knowledge and importance of realisation, I recall Adi Shankara's saying in Atmabodha that- only the knowledge produced by realisation (with in oneself) can destroy the nations of ego. Mere knowledge is of no practical use. The author opines that 'Wisdom is wrought out of what the knowledge imparts to the individual. Knowledge can be imparted from one person to another or through other resources but wisdom cannot be imparted. It has to come with in self from techniques by which the knowledge can be assimilated and digested in to the inner life which provides the glow of knowledge to the individual and the self-attainment (pp50).

Here in the Gita - Sankhya and Tyaga are emphasized which do not mean giving up all our activities and going away to a forest, becoming unproductive, lethargic and dull, naming it renunciation. Infact, Gita gives us a positive, balanced, composed and dynamic approach to life and its variegated problems. It emphasizes controlling and taming the mad, wild desires and fantasies which are unreasonable and bringing down the agitation and restlessness of the mind to a peaceful state. Author reaffirms that 'Running away in the name of sanyas is mere escapism' (pp132).

Finally, Krishna asserts that he who performs action for his sake depends on Him and is devoted to

him free from attachment and also free from malice and enmity towards all beings reaches Him

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज।
ब्रह्मैवमात्रं कर्तव्यं मोक्षायैष्यमि
मा शुचः॥

This according to Him is the essence of knowledge, devotional love, surrender and non-attached action-the Complete Yoga (pp80).

The book is of immense benefit for the youth. Thanks to the simple English and lucid flow of thoughts brought out in the book with readable print and font size, the content holds the reader's attention, thereby conveying the message effectively. A psychologist's perspective of Bhagavad Gita comes out in an eloquent manner.

I will be missing an erudition, if I miss the picture of the inverted tree of creation on the cover page. To me it made me ponder on the thought that in order to grow, man has to focus on his inner-self, with the blessings or knowledge that he is a part of that larger cosmic consciousness, which Arjuna witnesses in the Viratswaroopa of the existential world.

I would like to share a point in the paper 'Patient Perspectives on Spirituality and the Patient-physician Relationship', Randy S Hebert, MD, and others (2001) whoopine that 'Religion and spirituality are a source of comfort for many patients. Although not necessarily expecting physicians to discuss spirituality, patients want physicians to ask about coping and support mechanisms. In the paper they suggest that if patients then disclose the importance of spiritual beliefs in their lives, they

would like physicians to respect these values'. It is not surprising that Dr.Usha Rao has to author this book. Clear knowledge of the Bhagavad-Gita manifests all the goals of human existence. Bhagavad-Gita is the quintessence of all the teachings of the Vedic scriptures.

Dr. Ramaswamy Iyengar in his foreword for the book relevantly observes: 'Dr.Usha Rao pleads that it is wise for us to use the counselling

of Sri Krishna to live peacefully amidst our day to day turmoil. Understanding of the teachings of Gita helps us to purify our minds. Practice of self knowledge and contemplation makes our mind contended and resolute. It brings stability in life. It ensures material success and brings about spiritual enlightenment as well'.

A must read for all. □

New wealth of Nations: Surjit Bhalla

Reviewed by Laveesh Bhandari

The volume is less about the numbers and more about the rarely acknowledged wealth called **Education**. Whether it is the large but closing gap between the advanced and the not so advanced economies, or the low growth in wages for those with less education, or, how India and China are fast closing the gap with the rest of the world, the volume looks at education at a macro economic perspective. It examines various aspects of education and points that education is **the asset**. As people and countries amass this new wealth, incomes will automatically raise leading to lesser inequality. He also points out that this new education- dependent economy will leave some out and welfare solutions like negative income tax or basic income need to be considered.

This book has a macro economist's take on education, without really delving into what characteristic of education creates wealth; why it did so in the past and whether it will continue to do so in the future, and if so, how? Without that appreciation, the richness of the multiple dimensions of education is reduced to a few numbers. Universal literacy is a reality already. At the same time, artificial intelligence and

robots would have made many jobs redundant. In such a world, what would education be and what would be human capital? What aspects of human capital would be wealth?

Education till now has been largely about inculcating skills of communication, storing knowledge, and learning the discipline of analysis. But, technologies will make all three traditional functions of education less valuable in the market place in next few years. The analysis of the data from the past yields flawed insights about the future in terms of structural shifts. With the biggest structural shift being driven by technology is already occurring, it is likely education (as we know it) will have little utility and value in future. What should education policy do at such times is not ventured by the author. Another serious set of challenges are those directly caused by stress imposed on education. Mr.Bhalla delves into the importance in terms of income and inequalities. An economist's take on education needs to acknowledge and build on the changing character of education in these changing times.

(Source- Business Standard, January 2, 2018)

BOOK REVIEW

A Call for Educational Renaissance in India

By Dr. G.N.M. Dixit

**Published by The SMS Foundation-
Swadeshi Parigyan Prasarana Pratishthan,
Pune, India, First Edition 2016; 365 pages**

- Reviewer: Sudhindra Gargesa*

Renaissance is to re-recognise its roots in modern context. While it is finding a new path in many countries probably for India, it is revisiting its roots which had flourished millenniums ago with the spirit of आनो भद्राः क्रतवो यन्तु विश्वतः 'Aa No Bhdrah Kratavo yantu Vishwatah' Let noble thoughts come to us from every side – a dhyeya vakya from Rigveda and the purpose of education defined in this shloka:

विद्या ददाति विनयं विनयाद्याति पात्रताम् ।
पात्रत्वाद्धनमाप्नोति धनाद्धर्मं ततः सुखम् ॥५॥
(true/complete) knowledge gives discipline,
from discipline comes worthiness,
from worthiness one gets wealth, from wealth
(one does) good deeds, from that (comes) joy.

Acquisition of knowledge/talent went hand in hand with ethics in life, while humanists in Europe sought to create a citizenry able to speak and write with eloquence and clarity, thus capable of engaging in the civic life of their communities and persuading others to virtuous and prudent actions. This was to be accomplished through the study of the humanities: grammar, rhetoric, history, poetry, and moral philosophy.

'A call for educational renaissance in India' the book authored by Dr. GNM Dixit, brings out a plethora of transformative thoughts with author's deep research into the roots of renaissance in education in various countries of Europe, China, Japan and South Korea. The way his analysis opens up the way the idea of nationalism and humanism get into the roots of the society through carefully planned education system is eye opening. Written in four thematic structure of the book, the author traces the path of education ancient India, middle ages, gives the examples of

other countries and suggests solution cautioning the obstacles in the modern India. The degeneration of the system is brought out not with cynicism but objectively, so that the policy makers could ponder over them.

Discussing the inclusiveness of values and materialism in the development of society, the author says 'A society is a conglomeration of different communities sharing some common element, like belonging to a single nation and nationalism, as a binding force'. For example, communities of teachers, business class, peasants, salaried class, bureaucrats and others form the constituents of a society. These constituent elements should work in unison for the welfare of the society. The value system defines the role of wealth, which is for development of the community. The value system in ancient India clearly defined this.

India was known for its knowledge in various areas like language, literature, grammar, mathematics, medicine, astronomy. The attitude of questioning was encouraged as we see in the emergence of Upanishads. Brahmasutras framed to enable the seeker to interpret them in the background of Upanishads, ushered in various schools of thought in the country. However, in the period 12th century to about later part of 19th century, during which the country was subject to severe invasion from Middle East and Europe, the picture of Indian education system is unclear and hazy. This was the time when much of Indian Knowledge was lost. Total destruction of universities like Nalanada, Takshashila and Sarda in Kashmir resulted in near demise of not only education system but also the knowledge itself. Dr. Dixit mentions in the book that the library in Nalanda University destroyed by Bhaktiyar Khilji in 12th century, burnt for over three months.

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Concept of education in ancient times

On the concept of Dharma, which was the foundation of all the actions in the ancient India and advocated ethics, the author says:

Man should conduct himself beyond boundaries to evolve this kind of Dharma, and education is the driver of this cause. This is what the "Bhagavadgeetha" teaches, as I understand. This clearly defines the purpose of education. Both the material and the intellect with knowledge are useful for foundational ethics to conserve nature, and the development includes both. As I understand, birth of any new religion is not to be settle the earlier religion or dharma and on the other hand, it is to make living better just as any new education system replaces or has to replace a former system to improve the current system.

Author recalls thoughts of Aristotle and Amartya Sen while talking about the role of wealth: *'Wealth is evidently not the good we are seeking, for it is merely useful and for the sake of something else. According to Amartya Sen, the usefulness of wealth lies in the things that it allows us to do, the substantive freedom it helps us to achieve, should we say, wealth is what wealth does?'* Reflected in Indian thought 'dhanaath dharma tatah sukham' – from wealth one does good for the society and the happiness follows! The purpose of learning itself was to *experience knowledge and discover the self and true nature of consciousness.*

Author discusses *'Four models of development to illustrate how education has served as the driver of the process of development – both human and economic – through political systems in the respective countries kept on changing. There are three phases in this process of development namely the pre-industrial revolution, the post-industrial revolution, and the post – World War II. The four models are about China, Japan, South Korea and Finland, the first three being the Asian nations and Finland a European nation. If in China, the leadership(s), In japan gradual evolution of systemic approach, and in South Korea the patriotism and learning lessons (introspection) from the mistakes are playing the role of development, in Finland the development of a cohesive social capital is being realized by providing more and more freedom(s) to the education operators and students while treating them with respect'.*

He also discusses emergence of education system in these countries along with European Countries viz., England, Germany, Italy, Russia and finally the United States of America before discussing Indian scenario thus building a solid background for comparison and probably formulating the path of renaissance in our own country.

Like all Indian sages, as brought out in Upanishads, Confucius too took lifelong delight in learning as well as teaching. Highlighting the role of Confucius in formulating Chinese education author says *'The Confucianism along with its leader Confucius was seen as the founder of education for the masses in China. One of his saying was 'provide education for all people without discrimination', and another was teach according to the student's ability'.* Author emphasises out that in China Confucius heralded opening of education to the rich and poor alike. His teachings required examination and context to be understood. He developed in own education doctrine. Author continues: *Confucius firmly believed that right education as a blend of virtue and knowledge coupled with skill as appropriate to the social structure of a nation develops the culture, nature, or way of life of the people while bringing in good governance – Dharma of the nation.*

Kathopanishad defines happiness as – one, which is permanent viz., Shreyas, and the other one, which is temporary or short-lived as Preyas. *The search for chemical formula to combine both shreyas and preyas perhaps is the purpose of life of a sensible mind as Yajnavalkya and Aristotle said.* How thoughtful of the King of Bhutan to usher in a refreshing concept of Happiness through heralding of Gross National Happiness (GNH), like the world saw economic development defined through GDP. Author intertwines the GNH and education as *'the outcome of educated populace can be reflected in qualitative elements such as happiness, quality of life, and well-being- as well as quality of education, the quality of jobs and quality of environmental assets like forests, rivers and lakes and the quality or supply of timber and water available.* Author also talks of a class belonging to the class of pure shreyas focused individuals. Gurudev Rabindranath Tagore founded Viswabharathi University

at Shantiniketan in West Bengal spending his Nobel Laureate money. Another Nobel Laureate Amartya Sen is an alumnus of this university, who always speaks about Welfare Economics meaning to serve the less fortunate. The author notes on how *Bhutan has envisaged its own Dharma of education as reflected in a GNH based education system....*

It was fascinating to read about the growth of education South Korea after the liberation from Japan after enslavement. The author points out how naturally *'South Korea strengthened its antique value system by harnessing local education system to develop patriotism in the minds of young school going children and their parents as the way of life'* which is lacking in the education system in India, which also saw long history of invasion and enslavement more so in the recent days when the system is being polluted by excessive political interference in the system. Naturally, the author questions if *'India is on the path of progress! Is an illusion or a reality?'* This thought lingers in every thinking educationist's mind.

Calling for inclusiveness of values, Author notes that *'A society is a conglomeration of different communities sharing some common element, like belonging to a single nation and nationalism, as a binding force. These constituent elements should work in unison for the welfare of the society'*. The purpose of education is to educate or develop a healthy intellect in a person, which thought made many wealthy in the United States *to invest in education because of which we see universities to develop competent graduates to serve in intellectual needs of their industry'* also serving the society as we see today as Jamshedji Tata did in India. In fact, Indian thought believed that the purpose of education is to gain wealth where by one could serve the society *'Dhanatdharma tatah sukham'* Such an education would be 'value education'. The purpose of education has always been invariant but the learning is dynamic which depends on the evolution of the civilization and intentions & attitudes of the individual learner.

The history of development of education in China, Japan or Korea is due to the influence of Confucianism's *'inward thinking'* which has resulted in an undisturbed education development identity which is inward looking

narrative, on which India is still struggling to figure out after seven decades of independence.

Author explains in detail the growth of education in China, Japan South Korea and Finland the education is specific to their national needs, thus education triangle has three vertices- knowledge, skills and values. Irrespective of the political turmoil, China today is second largest economy, a technology leader and Chinese entrepreneurs provide valuable lessons on managing effectively in an 'unpredictable context'! China's transformation process incorporates that relationships between the essential drivers of development are ownership, capacities and policies. Ownership is the basis and forms the critical starting point.

Author traces the path of education in the 'dark' period of about 6 centuries prior to independence, which was under 'invaders' rule- Muslim rulers and also British. In fact reading this was a good treatise.

He notes *'The destruction of these centres of learning at Nalanda and other places across northern India was responsible for the demise of ancient Indian scientific thought in mathematics, astronomy, alchemy and anatomy'*.

The education system under the rule of Akbar adopted an inclusive approach with the monarch favouring additional courses, medicine, agriculture, geography and even from texts from other languages and relations, such as Patanjali's work in Sanskrit.

The traditional science in this period was influenced by the ideas of Aristotle, Bhaskara II, Charaka and Ibn Sina. It is anybody's imagination how Europe was struggling to sort out its educational priorities during the same age and how advanced was the Indian education.

Many dynasties of South India _ Pandyan, Cholas, Vijayanagar Kinds, Wodeyars of Mysore and some more till Tipu Sultan was defeated by the British were responsible for the development of education. Immaterial of the rulers, the temples of South India were not only religious centres but also played the role of educational institutions.

They were considered as centres not only of education but also of moral and spiritual instruction.

'Indian subcontinent did have an excellent education system until about 13th century. Later due to successive invasions and due to influence of the invaders the Indian system of education started losing its base and of course Britishers dealt a death blow by uprooting the Indian cultural fabric including education by imposing their system to their advantage'. (216)

As a result, the present education system in India has been a total deviation from all these aspects. As author observes: *The current system of education, with its western style and content, was introduced and founded by the British during the British Raj, following recommendations by Lord Macaulay, who preferred to form a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect. He enrolled Jawaharlal Nehru, whom he met on a ship voyage before India became independent, and as Prime Minister of India, Nehru was an ardent supporter without whom the project would never have taken off. We are yet to get over Macaulay and reinvent our roots.*

However, author delves into details how centres of excellence like IISC, Bhabha Atomic Research Centre grew with the patronage of industrialists with vision and a sense of patriotism, which unfortunately is missing in today's education system.

Author says in his book *'the only thing that anybody has any control over is his life on this earth: so better make the best of it. Make money as much as possible to lead a "comfortable" and powerful life. One should live as secure and enjoyable a life as he can. And, when one thinks about it, the fact that he might misuse other people in order to get what he wants does not really matter'*. The purpose of education must be enable this.

One can see his exasperation when he speaks of Japanese system and especially the 'Bunjins':

In the mid eighteenth century – the Bunjin (literati or humanists) of Japan used education to create a new vision and a new social class. They rejected the official hierarchy based on birth, with its three hereditary classes of swordsman (samurai) peasant and townsman. They replaced it with a meritocracy in which nothing countered except performance as a scholar, calligrapher, and artist. If one sees between

*the lines, this is a great cultural shift towards social reconstruction and national development. They thus laid the foundation for modern Japan. A hundred years later in 1867 where the feudal regime of the Tokugawa Shogun fell and the Meiji Restoration began, every one of the new leaders was a graduate of an academy founded seventy years earlier by such eminent stalwarts as Bunjin, Nukina Kaioku and Rai Sanyo. **Though late than never, would it be possible for India to create a class like Bunjin in India who will transform India! – It is only a wishful thinking of a frustrated mind, perhaps.***

The frustration much higher when he talks of how the present day leaders have messed up the education system: *It appears as if Machiavellian Humanism and Laissez Faire have stayed firm on this land in all walks of life unseating our rich cultural heritage. Thus, India is at the cross – roads looking desperately for a pathway to get back to her rich swadeshi cultural heritage.* The author observes the education system has gone into wrong hands who have successfully converted the educational institutions into commercial institutions with 'saleable' degrees with scant respect for quality.

However, the author does not stop at posing problems. As a teacher and thinker, he also gives directions for improvement. He gives a beautiful example of comprehensive outcome and culmination outcomes through the example of Krishna and Arjuna. But cautions against the divergence of the aspects. However good system one may implement, if the attitude of the people who are supposed to follow the rules is corrupt the system will be a failure. He discusses the gaps in education (239) elaborates role of Industry – Education interface by numerous examples of involvement of entrepreneurs in education and resultant innovation, generously entwining Deming's philosophy of *'Constancy of Purpose as continuous Improvement'* based on the notion that in education domain, change is always changeable.

As Dr. Kalam says *The primary purpose of education in a country such as India is to develop and enhance the potential of our human resources and progressively transform into a knowledge society, (241) author stresses that there is a great need for a robust education*

system that will drive a meaningful change. - In the event all should join hands to pull the country out of the dark ages of education, we are presently in. (217).

Author, concluding his book says '*System of Education as a whole should work in such a way that it develops a generic holistic human character to adopt to any situation to augment developmental process from all angles...*' He continues like '*Swatchha Bharath, Swatchh Swadeshi Shikshan may have to become a mission*' to which everyone would endorse.

With good printing and quite readable fonts, reading the book was an experience for me and I strongly feel that there is an urgent need that this book should reach the policy makers who can spearhead change. As author opines '*Knowledge is the true wealth as a thief*

cannot steel it; the government cannot take it away; brothers cannot ask for a share in it; it is weightless and if you go on spending it, it becomes richer and richer... Functional nationalism is the form of yoga and swadharma on the platform of right education for the entire nation encompassing all functionaries without exception (348).

In 'What the book is all about' the author pushes us into thinking that 'Right to Right Education' is more fundamental than 'Right to Education'. Despite Globalisation, India is still grappling with a conservative mind-set and quality of higher education is slipping into deep abyss.

Will the policy makers please stand up and come out of the 'cobweb' created by the 'educationists'.

BOOKS

Synthesis of Materialism and Spiritualism in Today's Education System – A Perspective

Reviewed by Sudhindra Gargesa*

Basic purpose of education is for leading a meaningful and quality life. Alongwith economic development there should also be development of cultural, ethical and philosophical aspects. But today our concern is whether education being imparted to our children is able to meet this. Dr. G N Madhuranath Dixit, a teacher and an educationist, in his book '**Shikshna Kshetradalli Loukika mattu Aloukikagala Samshleshane - ondu Vivechane**' analyses and unfolds the finer aspect of our education system.

This book is Kannada version of his English book **A Call for educational renaissance in India** published in 2016. Here '**loukika**' or materialism is learning for earning livelihood, '**aloukika**' is learning of ethics, morality and rashtira dharma. In this comparative study, Dr. Dixit builds his objectives on a frame work of 'three aspects construct' – Suptashikshana or hidden learning or latent learning, ethics and morality combined with the aspect of earning. He analyses all these on the platform of duties at different levels: individual (svadharma), society (samajadharma) and nation (rashtriadharma). He creates the perception for **suptashikshana**, an appropriate latent learning

(hidden learning) of children which is essential for them to approach life situations meaningfully. Starting from characters of Mahabharata, this aspect of learning flows incessantly in the background of his thoughts exfoliated in the book.

Synthesis of Materialism and Spiritualism in Today's Education System – A Perspective

Author: Dr. G.N. Madhuranatha Dixit

Publisher: Samskruti Book Agencies,
Mysore

Price: Rs.350

In Dr. Dixit's opinion, the latent learning gets channelized through proper education system. This determines how a person behaves in different situations. Ethics and morality exhibited by an individual stem from this learning. But where can an individual get this from? and How he gets it? Dr. Dixit opines that rights and wrongs directed by human nature comes from the latent learning he receives during childhood at home. School, college and universities are the tools that mould an individual. Translation of this latent learning into positive knowledge has been an issue since times immemorial.

On enhancement of the quality of life Dr. Dixit identifies three dimensions – firstly it should help develop skills. As a result of this, individual's intellect sprouts and manifests in his thinking, which is a second dimension. These two dimensions must be directed on a

conceptual backdrop resulting in virtue, which is the third dimension. This virtue would usher meaningful life. In this context, Dr. Dixit brings out the concept of happiness – the ideas of Shreyas (happiness) and Preyas (pleasure) brought out in Kathopanishath. What is important? Happiness (Shreyas) or Pleasure (Preyas)? Dr. Dixit dwells on this aspect in detail at many places in this book. Here we see the relevance of the act of King of Bhutan, who pioneered the concept of Gross National Happiness index, when he says 'For if our vision for the nation is not contained in the pages that our young children hold.....and in the education policies of governments, then let it be said-we have no vision'. Bhutanese education system has emphasized values in education through its own unique approach known as 'Educating for Gross National Happiness'. Here Dr. Dixit feels sad that Indian education system has no such vision. Dr. Dixit elaborates on formulating the education system and brings in appropriately the aspects of ethics, morality, environmental awareness, national identity, development among many others.

On building a strong society based on right mix of knowledge centric path and value centric path, Dr. Dixit feels that though higher education is literally off the track, today the students are exhibiting innovative skills that makes us optimistic of future. But sad part is, our higher education system is not

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still geared to guide such students. Many such student innovators go abroad purely due to lack of opportunities domestically. It is high time our education system becomes aware of this and takes corrective measures.

Dr. Dixit's exhaustive effort in study of education system in different countries is remarkable. He points out that the development seen in China, Japan, South Korea and Finland are primarily due to their education system. One of the main reasons for prosperity in USA is the contribution of migrant human resources. There are two important parameters in the development of a nation – economic growth and human resource growth. In his analysis Dr. Dixit identifies three time frames – pre industrial revolution, post industrial revolution and post world war II. Of the four countries he chooses, first three are Asian and one European.

In the development of education system while leadership played major role in China, administration of the system was remarkable in Japan, nationalism played major role in South Korea, besides lessons learnt from the past mistakes. One fascinating feature we see in Dr. Dixit's study is the example of Finland. For nearly seventeen years, Finland had two education ministers – one from the ruling party and one from opposition. Because of this, the objectives of education system was rid of petty political differences and was more focused on national development. But it is tragic that we have not seen such a concerted thought or effort in developing a system in India.

Further, Dr. Dixit brings in the Bologna process which has brought 48 countries together – though speaking different languages – in

building a unified higher education system in Europe. Good part of this initiative is that the countries cannot go back on this initiative and provides for free movement of aspirants across the continent. Dr. Dixit's concern is, when can we see such an effort in our country?

Dr. Dixit poses a question to the policy makers on how to bring in national identity which would build a mindset of 'work for the nation' in our education system. It will be necessary for higher education to take the concept of proactive national identity to the lower rungs of our education system. This is the need of the hour. Our researchers in universities will have to strive to get skilled and talented human resource to the nation to ensure development. Dr. Dixit feels that we need to create a national culture which would contribute to the development of the country.

This valuable book is the result of Dr. Dixit's profound experience and exhaustive study as an avid researcher, educator, educationist and education consultant to various countries. In his book he also introduces us to the finer aspects of National Education Policy. Hence this book can be a good reference book for the policy makers. What we need is not a copy or application of any external existing system. This needs to be developed for today's requirement. The education system must empower students to compete in today's fast changing technological scenario and make them innovative. They should be able to lead quality life along with their enterprise or career. Dr. Dixit's book brought to us by Samskruti Book Agencies, Mysore is a valuable contribution to the field of education. His lucid writing style makes reading very interesting despite seriousness of the content and is a must read for not only policy makers and educationists but also for parents.

Text Chain Sparks Change

What began as a small effort by a group of women in Mysuru's outskirts over a year ago, has turned out to be an effective model for waste management in urban residential layouts. Roopanagar layout was developed in 1990 by Deepa House Building Cooperative Society (DHBCS), about 10km from Mysuru railway station. Spread across 250 acres, the neighbourhood consists of about 800 houses with over 4,000 residents. During the lockdown, the residents of Roopanagar, restricted to their homes, and digital media was the only communication among residents of the layout. Many women had identified the potential of WhatsApp. They gradually began using the App for conducting online activities for their children. It was at this time that a group of like-minded women from various professional backgrounds came together and launched Women Power Roopanagar (WPR). In March 2021, a WhatsApp group was created, followed by a Facebook page. WPR idea was to bring women together to organize programmes of socio-environmental relevance. Initially, the group would share COVID-19 alerts, hold online talks on health, yoga, meditation, and music. The group also organized painting, drawing, quiz and story telling workshops for children. Word spread about WhatsApp group; several neighbours and friends became group members. Within no time the number rose to 300. The WPR became the advocate for three Rs framework – reduce, reuse and recycle. They vowed to adopt environment friendly sustainable practices that reduced pressure on local bodies. Waste segregation, recycling programmes and many such initiatives were launched. Extensive appeals were made through WhatsApp group, and Facebook page to segregate dry, wet and plastic waste at its source in homes. Door-to-door campaign was also made to create awareness about segregation of waste and its significance. The group visited schools and colleges in Roopanagar to create awareness. The group got in touch with an authorized dry waste collector, Jagrut Tech Private Limited to visit once a month and collect waste from a designated pickup point. Starting with a WhatsApp group, the women of Roopanagar rallied with their community to drive real change in more than one sphere.

(Source-Jagadish Angadi, Deccan Herald, August 4, 2022)