Lajpat Rai in The Story of My Life says that he was not satisfied with the education he received and studied throughout his life. His thirst for knowledge was never satisfied and the influence of his father had created a love for education which strengthened with time. His zeal for reading however, was never ending and he continued reading and writing throughout his life. Lajpat Rai was the product of the existing educational structure and he critically responded to it. He also went a step further. He used his life long experiences to devise a new educational scheme which to his mind was the panacea of all the ills of his country. He had spent a lot of time and energy in studying the 'poor condition' of education in India. Even in his visits abroad he carefully studied the education system prevailing in those countries and wanted to introduce those elements in India, according to the 'needs of society'. His answer to the educational problems of the country was a new scheme of National Education.

Despite the importance of this theme, there has been no serious attempt to study Lala Lajpat Rai's concept of national education. Most of the scholars have listed the various ideas of Lajpat Rai on National Education but do not analyse or assess them, for example, B. R. Garg in Lala Lajpat Rai as an Educationist gives a brief picture of Lajpat Rai's ideas on national education, by way of its main features. In a recent article 'Lala Lajpat Rai on National Education' an attempt is made to present the ideas of Lajpat Rai on national education in a new perspective based on his work The Problem of National Education. It however, does not focus on other writings on the theme, or the evolution of the concept and leaves scope for an in depth study.

The present chapter is based on a number of sources like The Problem of National Education, The Man in his own Word, Young India, The Report of

1. V.C. Joshi Story Of My Life Lala Lajpat Rai Delhi: D.A.V Publication foundation 1987, 29
2. J.S. Grewal and Indu Banga ed. Lala Lajpat Rai in Retrospect Chandigarh : Publication Bureau 2000. 295. See also Section III below for some detail
the First Session of the All India Students at Nagpur and Unhappy India. The object of the chapter is to analyse the concept of national education as proposed by Lajpat Rai. The first section deals with need for national education, the second deals with growth of national education, third section is on Lajpat Rai’s ideas on national education and the fourth section comments on Lajpat Rai’s understanding of national education.

To Lajpat Rai ‘Education is the best investment that a parent can make for his children, and a nation for its citizens is ‘irresistible’. Education alone fits a nation for normal, healthy, vigorous life, such as enables it to occupy a position of self-respect and honour among the peoples of the world. An ignorant nation is a helpless, inefficient, unhealthy parasite, at the mercy of every clever, ambitious individual or groups of individuals’. Lajpat Rai was of the view that ‘all the civilized nations of the world have, by experience, begun to attach immense importance to education as the foundation of all national greatness both in point of wealth as well as of intellect’. To him education and educational efforts are ‘matters of supreme importance to a country like India where ignorance and superstition reign supreme, where penury and poverty are the order of the day, where want and starvation are generally prominent, where independence of thought and action is almost unknown. Our future principally depends upon the amount and the sort of education we shall receive’. In his article on ‘Social Efficiency’ he wrote ‘education is only one phase of the social question, though it is by far the most important and all embracing, as it encompasses both mind and body and includes physical as well as moral fitness’. He, at the same time, was certain that for social reform, universal education was the only means. ‘The cry for universal free elementary education has several times been raised, but it has met with no or scanty response from the authorities. He was of the opinion that there ‘seems

3. Lajpat Rai The Problem of National Education in India Publication Division Govt. of India 1920. 108
4. The civilized nations referred to here are Great Britain, Germany U.S. and Japan: Lajpat Rai ‘Education in India’ The Man In His Own Words Madras : Ganesh and Co. 1907/1965. 151
5. Ibid 152
7. Ibid 156
to be a consensus of educated public opinion that not only general education but commercial, professional and technical education also requires to be looked after in a national interest. There is a wide spread desire to found educational institutions on national lines and under our own control. People are beginning to learn the absolute duty of making sacrifices for the cause of national education.8

Lala Lajpat Rai very well knew that the efficiency of a nation depended upon the amount and nature of 'brain power'. He studied the report of Sir John Lockyer, the President of the British Association of Education and found that in the struggle of life, education and educational efforts were matters of supreme importance to a country like India where ignorance and superstition depended upon the amount and the sort of education we receive.9

In 1916 Lajpat Rai wrote about education in the United States and noted that the 'educational system was her saving grace and well might the other communities of the world take a leaf out of her book if they want to improve the intelligence, the morals and the physique of their people. The children of a nation are her capital and in the proper investment of that capital consists her prosperity and life'.10 He gives facts and figures on the growth of education, and legislation passed to improve the education system. He summarised the ideas briefly as 'first, the people are more important than things. So education is more important than industry. Second, compulsory education is compulsory health. Third, all children should be trained in economic age. Fourth, the object of education is to develop physical health, enhance economic efficiency and increase intellectual vigour. He took special interest in the education of the Negro and found their condition better than that of the Indians'.11 He also underlined the importance of investment in education when he was in the United States, and felt that great nations of the West were giving more attention to the provision of a national education. He very carefully studied the problems in the United States and was impressed by the responsibility of the State for the education of children. He noted the

3. V.C. Joshi ed. Lala Lajpat Rai Writings and Speeches Vol. I. 159
9. The Punjabee 7 July 1906
10. See Appendix III
11. Ibid
sources from where the funds for education came. He also noticed some features of their educational system like public schools, schools in the hands of women, co-education, games, competition, encouragement and the interest of the teachers towards the students physical development.

The phenomenal success of Germany is the direct result of her thorough educational system is generally admitted. In Japan, the relation of her school system to the remarkable development of Japan, her proved ability in the highly technical and complicated art of modern warfare, is universally admitted. Failures of Russia were due to ignorance. Wherever there is adequate provision for education, there follow great industrial efficiency and national wealth. Earning capacities of the citizens of several states are in direct proportion to the efficiency of their school systems. Annual earning capacity of the inhabitants of several European countries is directly related to efficiency. The relation of productive power to education is shown by the enormously increased rate of production. Nation is largely responsible for vastly increasing the productive power of its citizens. The productive power of illiterate countries is not increasing at such rates. Mr. Archer in fact made a comparison of illiterate and educated workers.\textsuperscript{12} Natural resources are worthless without education. The necessity for education has increased and will continue to increase with the advance in the complexity of the processes of civilization. Education alone fits a nation for normal healthy, vigorous life, such as enables it to occupy a position of self-respect and honour among the peoples of the world. An ignorant nation is a helpless, inefficient, unhealthy parasite, at the mercy of every clear, ambitious individual or group of individuals.\textsuperscript{13}

Lajpat Rai believed ‘the fundamental principles of national education’ are the same in different countries. He valued the words of Fisher’s, President of the Board of Education because of political connections with England, but he does not approved of blind imitation of British methods of education. Lajpat Rai admits that they can teach us much in this field.

\textsuperscript{12} Lajpat Rai \textit{The Problem of National Education} 101-108
\textsuperscript{13} Ibid
Almost all the national leaders in colonial India condemned the official system of education as unhelpful and even antagonistic to the national movement.\textsuperscript{14} Lajpat Rai the fore-runner of national thinkers and educational thinkers, believed that our future depends on education. He said, 'Education is the vital question for us. It is the most important of all problems. We can not afford loose and confused ideas about education, the aims and ends of the education and the methods of education. Our whole future hinges on it'.\textsuperscript{15} Gopal Krishan Gokhale at the same time put a strong national demand for complete Indianisation in Education Department. Mrs. Annie Besant condemned the European domination in Indian education and said, 'Nothing can more simply emasculate national life, nothing can more surely weaken national character than the allowing the education of the young to be controlled by foreign influences, to be dominated by foreign ideals'.\textsuperscript{16} Sister Nivedita in \textit{Hints on National Education} condemned the foreign methods as 'A national education is first and foremost an education in the national idealism. We must remember, however, that the aim of education is emancipation of sympathy and intellect. This is not reached by foreign methods. Vivekanand in \textit{On Education} wrote, 'Our great National sin is the neglect of the masses. Arbindu in \textit{A System of National Education}, also realised the defects in the existing system and wrote, 'In India the disastrous effects of the system (English system of Education) on body, mind and character are only too apparent'.

Lajpat Rai was also aware that the British government was dissatisfied with the results of the educational machinery. The government wanted to extend their influence and gain the general sympathy of the Indian people for their selfish motives. This had led to the growth of schools and colleges and they had extended primary education to some degree and initiated higher education. In the Punjab, Lajpat Rai was very much aware of the poor condition of higher education in the province but could make no effort to

\textsuperscript{14} B.R. Garg \textit{Lala Lajpat Rai as an Educationist} Ambala Cantt: Indian Publication Bureau 1973. 18
\textsuperscript{15} Lajpat Rai \textit{The Problem of National Education} 31
\textsuperscript{16} Ibid 28
improve it at that time as the universities did not educate students in the true sense to provide them with the means of professional career.17

In 1906 Lajpat Rai wrote an article ‘Education in India’. This was based on the Census of 1901. When he wrote this article he had realised the importance of education for national progress. Till 1882 the educational policy of the government was mainly to fulfill their own agenda and partly a welfare programme. Despite rapid growth in schools and colleges between 1871-82 and the advice of the Education Commission of 1882-83 for a ‘systematic encouragement of private effort’, Lajpat Rai pointed out that the number of primary schools was small and expenditure on them was rather meagre given that the annual cost of education and annual monthly pay of school teachers was increasing. According to him, the reason behind this was that the Government was not willing to spend on education. Government policy had produced a body of educated young men whose training had prepared them only for government service or the practice of law in excess of the actual demand of Indian conditions. The system of university education on western lines in reality isolated the students from the normal life of the country. The want of connection between primary education in the vernaculars and higher education in English was regarded as another grave problem’.18 The methods of teaching too had several ‘defects’.19 The first need therefore, was the improvement of teaching, improvement of secondary education, development of technical instruction and reform of the university system.

Lajpat Rai attached great importance to education for the future progress of country though he understood the financial constraints in the way. He felt that ‘ministers should feel no hesitation in having recourse to it, but the problem is so gigantic that lacking material reduction in the cost of administration in other department, it will be extremely difficult to meet the situation without an unreasonable increase in the Public debt.20

Lajpat Rai suggested that private efforts must do what the government failed to. They should fill up the gap left by the State in education and help in

17. Lajpat Rai The Political Future of India New York: B.W. Huebsch 1919. 192
18. Ibid 190-91
19. For defects see above chapter
20. Lajpat Rai The Political Future of India 25

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the development of universities and research work.\textsuperscript{21} The British government however, distrusted private educational institutions and insisted upon the employment of Britishers as inspectors of schools and as professors in the educational service.\textsuperscript{22} This dissatisfaction with the existing system of education gave rise to several ideas of a new 'national' programme of education. The emergence of the Arya Samaj and its educational institutions along with the development of a number of schools in different parts of the country inspired Lajpat Rai to take deep interest in the problem of education and to reform it in certain respects. At the same time, he was not fully satisfied with the private efforts in the field of education. He wanted to reform and restructure the existing system to meet 'national' requirements. Lajpat Rai was aware of the status of education in the west, particularly U.S.A, and of the investment the government made in education for the overall benefit of people. He realized the need for a new education in India - an education that was 'national' in every sense, looked after economic concerns, health issues and moved towards progress. An 'Indian education' for the Indian nation.

II

A programme of national education was popular in the early years of the twentieth century when the national movement, specifically the Swadeshi movement was in an upward swing. The basic features of national education as proposed by nationalists leaders in the beginning were - national control, teaching of patriotism and sacrifice, opposition of the west and the domination of English, and an emphasis on vocational education. The ideas of national education were quite simple but the problems of organisation were not easy. Nevertheless, efforts were made to change the educational setup in 'national' terms. The Indian University act of 1904 was opposed by Indians, as well as Europeans, and gave a fillip to the growing demand of an independent system of national education. The movement for national education came up in the middle of the 19\textsuperscript{th} century as a byproduct of a militant Bengali nationalism. Goorodas Banerjee, Rabinder Nath Tagore and Lokendra Nath

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21. & Lajpat Rai \textit{The Political Future of India} 47 \\
22. & Lajpat Rai \textit{Young India} Lahore: Servants of The People Society 1927. 53
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Pandit pointed out the defects in the existing structure and advocated the acceptance of Bengali as the medium of instruction. In January 1902 when Dr. Gooroodas Banerjee presented his "Note of Dissent" in which he was joined by Heramba Chandra Moitra, Ramindra Sunder Trivedi, Jagdish Chander Bose and Mohit Chandra Sen, they started a hostile reaction. Satish Chandra wrote a most illuminating article "An Examination into the Present System of University Education in India and a Scheme of Reform" published in *The Dawn* April-June, 1902. Not only Indians but western personalities like Sir George Bridgewood, Annie Besant and Sister Nivedita were equally aware of the failure of the government programme of education and they all advocated national control. This dissatisfaction was not only on the ideological plane but steps were also taken in the practical direction.

The seed of national education had actually been sown at the beginning of the 19th century when private enterprises had taken an initiative. This indigenous system of education had the potentialities to develop into a national system of education by suitable extension and improvement. The commission of 1882 was of the opinion that national schools deserve encouragement and incorporation in the official system of education.

A number of new educational institutions had come into being, D.A.V. institutions had been founded from 1883 onwards, the Fergusson College in 1885, The Society for Higher Training of Young Men 1891, the Bhagwat Chathuspati Calcutta in 1895, the Bolpur Bramahacharya Ashram at Shanti Niketan in 1901, the Gurukul at Haridwar in 1902, the Anglo-Arabic College and Azad School at Delhi and National School in Rangpur in 1905. The Ramkrishan Mission established schools keeping the national and cultural point of view in mind since 1902. In less than 4 months the National Muslim University of Aligarh, Gujarat Vidyapith, Bihar Vidyapith, Kashi Vidyapith, Bengal National University were established. A large number of national schools of varying grades with thousands of students on the rolls, were started in different parts of the country. The people who whole heartedly devoted themselves, to the cause of education were Harish Chandra

Chattopadhya, Radha Kumud Mukherjee, Kishor Mohan Gupta, Rabinder Narayan Ghosh and Benoy Kumar Sarkar.

The cry for ‘Boycott’ and ‘Swadeshi’ spread no less in the educational field as in the political or the economic. The youthful votaries of the Swadeshi Movement influenced by Satish Chandra Mukherjee, boycotted the government controlled Calcutta University and the M.A. examination in November and December 1905. Soon after the partition of Bengal, the need for national schools and colleges was felt as the government had prohibited the students from taking part in political matters and this resulted in the boycott of aided schools and colleges. To meet this situation the Society for Promotion of National Education in Bengal was organised. In 1906 under the Presidentship of Dadabhai Naoroji, the Congress resolved that the time had arrived for the people all over the country earnestly to take up the question of national education, for both boys and girls, and organise a system of education, both scientific and technical, that suited the requirements of the country. This education was to be set up on national lines, under national control and was to be directed towards the realization of national destiny.24

The boycott of schools and colleges was followed by the establishment of 24 national schools in East Bengal.25 Babu Satish Chandra Mukherjee, the founder of the Dawn Society 1902-1907, has been considered the soul of the National Education Movement. Dawn Society since 1905 was one of the most active centres of work, devoted to the mobilisation of passions for national education. It was based on the clear intellectual reasoning of Indian interest and intended to meet the national demand for national education. The society wanted to find a permanent solution to the problem of education in the colonial context, and started a constructive programme by establishing national universities, national colleges, and national schools in different parts of the country. Satish Chandra Mukherjee proposed a National Council of Education for the imparting of scientific and technical education under national control. It also proposed a National University for Bengal. The ideal of national education according to him was a ‘quickening of the national life of the people’

24. Pitta Bhai Sita Ramya History of Indian National Congress 85
25. B.R. Garg Lala Lajpat Rai As An Educationist 21
and its goal ‘not acquisition of learning so much as the development of a certain acquisition of learning so much as the development of a certain spirit ideal, temper which should in the first initiative be national as well as modern in its character’.

In response to the new western education, private institutions came into existence and preferred a ‘national’ outlook. They differed from the Government and Missionary schools and colleges as they were under an Indian management. They advocated religious education, special courses to meet cultural needs, encouraged Indian and Classical languages along with modern languages and created an awareness of patriotism and sacrifice for the nation.26

The growth of national education can be traced in several phases. B.R. Garg talks of three phases in the development of national education. According to him the first phase was from 1883 to 1922, the second was 1922 and the third was after 1922.27 This however, seems to be rather rigid and limited in scope since the upsurge of national schools and colleges in the late 19th century were in the context of an earlier and larger movement of change. One can in fact, identify the first phase of the growth of national education from the 1830’s to 1900. When the ideas of national education gradually emerged and found practical shape with the establishment of educational institutions. A second phase from 1900 to 1920’s when there was a proliferation of national institutions throughout the country. The third phase from 1920 onwards is marked, by a decline in the number of such national institution. The failure of the non-cooperation movement started the decline in the number of national institutions. There were a number of causes for the decline of this national education movement.28 The product of national institutions were not given jobs in the government offices, their degrees and certificates were not recognised by the government, lack of funds and absence of trained teachers did not allow these schools to match the standard of the government instructions. The national institutions focused on training for political leadership and were therefore, not the same as that of

26. For details see Nurullah and Naik *History of Indian Education* 558-559
27. B.R. Garg *Lala Lajpat Rai As An Educationist* 21
28. Ibid 29
government schools. These institutions were more involved in politics and towards raising patriotism among the students as well as national spirit for the sake of the country. The advocates of national education had to a large extent selfish motives and were not devoted in a true sense to the promotion of national education.

Lajpat Rai comments on the development of the national education in the country and says 'the initial educational effort was useful to the nation yet had not made any substantial contribution towards the solution of the problem of “national” education.' He was of the view that the causes of the failure of early national institutions was the spirit of public service loosing ground, decline in followers, denationalization and the absence of any help from the State. He felt that the Tagore School of Bolpur, and Fergusson College had failed due to these reasons. To him all the initial efforts, the Mohammedan College at Aligarh, the Arya College at Lahore, the Hindu College at Benares, ‘all embodied the “national” ideals of their founders, limited and a secretarian as they were at the time, each professed to provide its own kind of national education. The educational facilities provided by these institutions were opened to persons of all creeds, denominations and religions, but the nationalism aimed at was undisguisedly denominational. Each institution created an atmosphere of its own - national to a certain extent so far as the general cult of love of country was concerned, but otherwise openly sectarian. The Muslim college and the Hindu college encouraged the study of the vernaculars and their sacred languages, but the emphasis all the time was on the university course and the university examinations. The scheme of studies promulgated by the official universities were accepted and the study of the courses in Hindi and Urdu, Sanskrit and Arabic were added. Narrow nationalism was taught along with religion and religious literature in Sanskrit, Arabic and Persian. The principal business of the staff engaged was to prepare students for University examinations. The results achieved in these examinations were the measure of their success and popularity. In the two colleges in the United Provinces, the leading positions on the staff were

29. Lajpat Rai The Problem of National Education 6
30. Ibid 34
31. Ibid 1-2
reserved for Europeans. Special efforts were no doubt made in each institution to inculcate the students with the serum of that narrow nationalism which had inspired its founders. Subscriptions were raised and endowments made for the dissemination of religion, and for the encouragement of the study of Sanskrit, Arabic and Persian. Some attempts were also made to encourage original research in Indian literatures. Economic problem was felt by all the earlier schemes of national education and they propagated “Swadeshi”. The aim of DAV College was felt remarkable by Lajpat Rai where the emphasis was on bridging the gulf between the educated classes and the uneducated masses. The technical education in arts was industries and independent of government patronage and government help. The only institution Lajpat Rai finds still in existence and prospering are the DAV College at Lahore and the Mohammedan Anglo Oriental College at Aligarh because they followed the policy of least or no resistance.

Lajpat Rai accepts the view of Ms. Annie Besant that he pioneered the movement of national education in the Punjab in the 1880s. Lajpat Rai wrote that 'I am one of those persons who raised the cry of “national education” in North India, so far back as 1883 and I have since then used it rather effectively for enlisting sympathy and collecting funds for the various institutions'. The nationalism they preached initially was narrow and sectarian. 'Sir Syed Ahmad Khan was the first among the leaders of thought in North India who set the idea of denominational education in response to the Christian institutions. The Mohammedan Anglo Oriental College founded by Syed Ahmad Khan was educational in function, but political in scope and effect'. Lajpat Rai found some positive elements of national education in the Gurukul System and the National Council of Education in Bengal. To Lajpat Rai 'The Gurukula, too, is a sectarian institution... It is an institution founded, managed, staffed and financed by Indians only. The Indian languages were taught, more in conformity with the spirit of Hinduism and took no notice of the official university courses for the university examinations and enforced national discipline. It is the only institution that is really independent of

32. Lajpat Rai The Problem of National Education 2
33. Ibid 5
34. Ibid 5-6

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government control. Lajpat Rai found the National Council of Education in Bengal 'truly national'. It was free from the sectarian tinge of the upper India movement, had no denominational nationalism, was in accordance with the economic needs of the country, ignored the official university curriculum and state aid. 'It aimed at national consolidation and national independence. It was a direct challenge to the government.' It failed because it came into conflict with the State but still exists only in name.

Lajpat Rai responded strongly to the ideas of national education pronounced by other leaders of his time. He goes into some detail on the ideas of Annie Besant. Lajpat Rai accepts her view that the existing education was 'denationalising' and 'despiritualizing'. Foreign habits, foreign manners, foreign dress, foreign ways are all enforced in a foreign language, within missionary schools, a foreign religion to boot, sterilizing the boy's heart and despiritualizing his whole nature. It is any wonder that the national spirit decayed, until a vigorous effort was made to capture education. To Annie Besant national education must be controlled by Indians, have an atmosphere of proud and glorious patriotism, it must not be separated from the homes of the nation and should meet the national temperament. Lajpat Rai feels that Besant's language is spirited, stimulating, ennobling and encouraging for every nationalist. He wrote 'We Indians owe a great debt of gratitude to Mrs. Besant for her activities in connection with the Theosophical Society and the Central Hindu College at Benaras. Our obligations to her have grown immensely, both in volume and intensity, by her lead and interest in the Home Rule Movement. Consequently, anything that comes from her must receive our careful and respectful consideration. Yet these facts make it all the more incumbent upon us not to hesitate, to say "we differ", when, after a careful and respectful consideration, we do differ from her. I am certain that she does not want us to follow her blindly. She lays no claim to infallibility.' Lajpat Rai agrees with Besant's idea that "national education must live in an atmosphere

35. Lajpat Rai The Problem of National Education 5
36. Ibid 7
37. Ibid 6-7
38. Ibid 7
39. Ibid 8
of proud and glowing patriotism", and that “this atmosphere must be kept sweet, fresh and bracing by the study of Indian literature, Indian history etc.”40

Lajpat Rai had serious reservations about the system of education in the colonial period. The existing system of education according to Lajpat Rai had no value outside India, it ignored cultural aspects of education, had an unfair method of teaching, there was no independence of thought and action, the learning of Indian languages was neglected and a very narrow nationalism was imparted. Even the private institutions were not contributing towards a proper system of education. To Lajpat Rai the aim of his contemporary schools was to fill the scholar’s mind and body with facts and figures. He did not appreciate the prevalent idea where the boys and girls exist for schools and teachers and not the latter for the former.41 The two things which are of the greatest importance to every human being are health and ability to earn a decent livelihood. Both are criminally neglected in India. They know nothing about the hygiene of living, of housing, of food, of dress and of mating. The curriculum of studies takes no cognizance of these things, nor of those which provide recreation and amusement of a healthy and edifying character.42 The educational institutions of the country did not cater to instruction in modern industries of modern method and by modern tools. The only economic stimulus to education was either the government service and the learned professions. Men engaged in trade still received their training by the old, time-honoured method, i.e., by apprenticeship in the shop.43

Lajpat Rai was emphatic, that the present system is atrocious and has lost the best features of the ancient. The present system is a reject of the school system in the west. The programme of studies has not been adjusted to meet the changed needs of the pupils. The present arrangement for physical activity can be looked upon only as palliative measures in that they give some relief from the school desk. It fails to emphasize the positive hygienic factor and disregards the motor activities related to the lower nervous

40. Lajpat Rai The Problem of National Education 25-26
41. Ibid 78
42. Ibid 6
43. Ibid 86-87

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system. The religion taught was too formal, rigid and narrow. Too much time was devoted to the memorizing of rules of grammar and text. The discipline enforced was too strict, too mechanical and too empirical. The teaching was not directed toward the development of the facility of thinking. The system in operation in India, however, was about fifty years behind that of other countries: and we shall have to make enormous efforts to bring it up to the level of what is already being done in other countries.

Education according to Lajpat Rai should be geared towards the future. He said ‘our boys and girls should be brought up in the midst of the society of which they are to be members. They should form habits and learn manners which will enable them to rise to every emergency. They should learn to rise above temptations and not shun them. The world is a temptation. It is a place to enjoy, so long as by doing so one does not injure oneself and others. So long as one is loyal to the society in which his lot has been caused and towards which he has social obligations, one commits no sin by taking to the pleasures of life in a moderate degree. The new idea is to let the boys and girls be surrounded by the conditions of life. They must learn their social obligations and should have ‘every opportunity of seeing life, moving in life, experiencing the shocks and reactions of life and of getting out of the holes into which their animal instincts and their youthful impulses thrust them. They should be treated as comrades and brought together. They should grow in an atmosphere of frankness, freedom and mutual confidence. The teachers must set aside the tone of command and authority and respect the child, like in Japan where they treat children as their equals and never criticize them, or use harsh language.

Lajpat Rai believed that the first ten years of our national effort should be mainly devoted to the increase of literacy, the production of literate, skilled labour, conscious of its rights as members of the body politic and

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44. Lajpat Rai *The Problem of National Education* 68
45. Ibid 14-15
46. Ibid 78
47. Ibid 79
48. Ibid 16
49. Ibid 17
50. Ibid
multiplication and training of the teachers. It should be the duty of the State to provide higher technological and agricultural institutes in selected localities, in sufficient numbers to enable the nation to develop its mineral, agricultural, and industrial resources.\(^{51}\) The task is one of educating the instructors and the educators: of creating public opinion and of enforcing its decisions.\(^{52}\) He further wrote that no progress is conceived unless we have an open mind and do away with superstition. Our progress depends upon our well balanced attitude towards the past and the present. We must cultivate self respect and self-confidence. We require a rational and a comprehensive scheme, taking note of the general principles which have come to be universally accepted all the world over, with special emphasis over our special needs and with due consideration of the stage of social evolution in which we are an also of our resources.\(^{53}\) We should dispel ignorance and provide education for all. He further stated that ‘there are certain things which can be done only by the State and must be done by the State; even by incurring financial obligation in the nature of public debts if the current finances are not sufficient or adequate to do them on any decent scale. Universal elementary education, a wide spread provision for the training of teachers, an equally wide spread provision for vocational and technical education, both of the lower and higher order, are among those things which cannot be postponed without risk of serious danger to the political safety of the nation.\(^{54}\) The new system of education should keep national ideals in mind.

He said ‘our problem is two-fold we have to remove the causes and destroy the influence that created the atmosphere of dependency and pessimism into which the country was sunk immediately before the birth of the new nationalist movement. For that purpose we have to construct the history of our past, and to establish by documentary evidence of the best kind that there is nothing in our heredity which inherently unfits us for the great role to which we are aspiring.’\(^{55}\) He believed that ‘our achievements in religion,
philosophy, law, sociology, science and arts are worthy of being compared with the best of the old world.' Human knowledge is advancing and by cooperation we can make substantial contribution to the progress of humanity. He was very careful to guard against 'self-complacency, self-conceit, and an assumption of perfection.' He wanted to go to the root cause of the problem and apply 'fundamental cure.' He revalued the old standards and ideas and wanted to introduce a new structure in order to readjust, improve and replace the old one.

III

The issue of national education was one that concerned all the national leaders of that time. It particularly interested Lala Lajpat Rai who had been associated with the DAV institutions and he proposed a scheme of National Education for the new independent and free India. Due to his overwhelming interest in education thought, he had written extensively on this subject from 1906 to 1924. His major writings on the concept of national education are ‘Education in India’ (1906), ‘The one pressing need of India’ (1907), ‘Social Efficiency’ (1908), ‘Education in the United States’ (1915), a chapter ‘Our Education’ in the book Evolution of Japan and other Papers (1916), another chapter on ‘Education and Literacy’ in England’s Debt to India (1917), The Problem of National Education in India (1918), ‘National Education’ (1919), ‘The Teaching of Patriotism’ (1919), ‘National Education in India: The Business of the State’ (1919), The Political Future of India (1919), An All India Scheme and an All-India Language (1919), ‘Social Reconstruction in India’ (1920), ‘Education in Japan’ (1920), ‘Education Under State Control’ (1921) and Unhappy India (1924). These writings throw light on several aspects of his ideas on education and his serious thought, study of educational problems and his concept of national education for the country.

Lajpat Rai presented a remarkable plan for the educational future of India. He was no doubt much ahead of his contemporaries on the subject. His concept of national education, to a large extent, covers all the aspects of education as visualized by him. The concept of 'national' which was initially

56. Lajpat Rai The Problem of National Education 28
taken up by Lajpat Rai and his contemporaries was different from the concept of national education which he evolved later. The elements which were included earlier defined 'national' as under private authority but following the same government pattern and did not therefore, fulfill the idea of national in a true sense. In order to improve, revitalize and make the educational system of the country more meaningful, he came up with a new idea of national education which was to his mind truly national. He no doubt, understood clearly that education would remain under colonial control in every way and could not cater to the needs of the Indian people. India needed an indigenous education system. He realized that the colonial government was 'neither willing to spend its revenues on education, nor would it tolerate the doing of it by people for themselves unless the latter are prepared to place their funds and efforts under the control of the former.' Therefore, he stressed on the need for and expansion of education and suggested desirable reforms and changes in it. This scheme of national education is visualized for free, independent India, though he feels that these elements which can be included under colonial rule could be incorporated.

By the 1920's Lajpat Rai seems to be clear in his mind about the definition of national education. 'National education is education which is conducted along national lines, controlled by the representatives of the nation and so controlled and conduced that it has for its objects the realization of the national destiny'. 'The national education means education which meets the particular national needs of a particular nation. Each country's own education is distinct and is based on its customs, tradition, history, physical needs and even climate. The general principle of betterment of all is the guideline and this principle is modified according to the social and spiritual needs of each community'. The first aim of a national system of education according to Lajpat Rai should be to destroy the belief every Hindu carries that supreme merit lies in killing desire, in escaping from the pain of rebirth. The aim of

57. *The Indian Review* June 1906. 434
58. All India College Students Conference held at Nagpur on 25th December 1920. 28
60. Lajpat Rai *The Problem of National Education in India* 12
every parent and teacher should be to enable their children and pupils to be greater and better persons\textsuperscript{61} and to teach the individual that the growth towards freedom is progress.\textsuperscript{62}

The system in operation in India, however, was about fifty years behind that of other countries; and we shall have to make enormous efforts to bring it up to the level of what is already being done in other countries.\textsuperscript{63} The task is one of educating the instructors and the educators; of creating public opinion and of enforcing its decisions. Lajpat Rai refers to the opinion of Bertrand Russel that – Education is essentially constructive and requires some positive conception of what constitutes a good life.\textsuperscript{64} He thinks it is his duty to ‘mould’ the child: in imagination he is the potter with the clay. And so he gives to the child some unnatural shape, which hardens with age, producing strains and spiritual dissatisfaction, out of which grow cruelty and envy and the belief that others must be compelled to undergo the same distortions.\textsuperscript{65} Mr. Bertrand Russell then proceeds to point out how public education is used by the States and the churches for the maintenance of the existing order or at the most, where the individual is considered, how it is restricted to the idea of “making money” or the art of “getting on” or “achieving a good position.” Mr. Bertrand Russell writes on the evils of teaching religion and about obedience and discipline. Education should not aim at a passive awareness of dead facts, but at an activity directed towards the world that our efforts are to create. It should be inspired, not by a regretful hankering after the extinct beauties of Greece and the Renaissance, but by a shining vision of the society that is to be of the triumphs that thought will achieve in the time to come and of the ever-widening horizon of man’s survey over the universe. Those who are taught in this spirit will be filled with life and hope and joy, able to bear their part in bringing to mankind a future less somber than the past, with faith in the glory that human effort can create. Lajpat Rai accepts there is a great deal of truth in what Bertrand Russel says and that cannot be denied.\textsuperscript{66}

\begin{itemize}
\item \textsuperscript{61} Lajpat Rai \textit{The Problem of National Education in India} 15
\item \textsuperscript{62} Ibid 25
\item \textsuperscript{63} Ibid 79
\item \textsuperscript{64} Ibid 80
\item \textsuperscript{65} Ibid
\item \textsuperscript{66} Ibid 82-84
\end{itemize}

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The Indian people are poor, miserably poor. India is a country rich in the productive power of its soil, in minerals, in human as well as material resources. Their standards of life were simple as compared with countries of colder climate; the wages were low, but the necessities of life were cheap and could had without much trouble. The gulf between wealth, competence and poverty was not as wide as now. The economic life of the world has since then undergone a revolution. The invention of the power engine and the introduction of machinery has completely changed the economic conditions of the world. The standard of life has been raised considerably, and with it wages as well as prices. Countries that availed themselves of the steam power and the machine have amassed untold wealth at the cost of others who, either by ignorance or for lack of freedom, could not use machinery.67

The economic life of the nation moulded the national system of education. Roughly speaking, education had two sides religious or secular – or in modern terms, cultural and economic though in strict logic it is difficult to justify this classification. Educational systems of the world have been revolutionized. Everything has been vivified by the touch of scientific knowledge, systematized, standardized and organized on a scientific basis. The standard of living has been raised and the needs of men multiplied. Production has been facilitated, increased and improved by the use if machinery and by the adoption, while we have lagged behind. The poverty, the economic helplessness, the waste of human and natural resources demoralizes us politically. India must develop her industries and industrial inefficiency of India is a great danger from both defensive and offensive points of view. Therefore, we must devise a system of education which will fit the future generations of India for the battle of life on modern lines.68

Lajpat Rai clarifies that racially, physically, intellectually, the Indians are among the highest and the best peoples of the earth. He quotes one of the most outspoken critics of Indian civilization, Mr. William Archer, who remarked that “the Indian races, take them all round, are not low, but very high races. The average illiterate Indian peasant has, in my opinion, a better mind than

67. Lajpat Rai The Problem of National Education in India 85
68. Ibid 86-87
the average working man of European and American factories. We find that his annual income is very much less than that of the latter. His annual production is less in quantity and inferior in quality and brings less money in exchange. The question naturally arises, Why? The answer is, 'Because of his lack of education'.

Mr. Archer writes, in India, we have been told that knowledge should not be sought for and judged by its money values; that it should be pursued for its own sake and that to put a money value on education is to degrade it to the lowest level of ordinary material commodities. Knowledge, it is said, is its own reward and an end in itself. This whole idea is the result of defective thinking. Neither education nor the resultant knowledge can be ends in themselves. They are at best only means to other ends, however unmaterial these ends may be. Knowledge, illumines the mind, enlightens the soul, broadens the outlook, leads to the mind, enlightens the soul, broadens the outlook, leads to elegance, refinement, and culture. It leads to salvation and success. It is only one of the means to other ends-never an end, itself. Education, as I have said before, is a social function, the transmission of the experience and thoughts of others. Its value depends on its aims and purposes. An education which does not fit its recipient to increase his productivity, thereby adding to his own usefulness, as well as to that of the society of which he is a member, is certainly defective. No person can live an air. Much less can a nation. The first requisite of an efficient system of national education is that it enable every citizen to live better, and to help others in living better. The first aim of all publicly imparted education in India should be to increase the productive capacity of its citizens. This widespread system of education requires huge funds. These funds are to be furnished by existing revenues, by new taxes, by economy in other departments of public administration, by national or provincial loans. In order to prepare the public mind to meet the demands for funds for education, it is necessary to bring home to the people "the material and measurable rewards of education."

The general principles of national education are profitable national investment, universal popular education by the State, finance and control by the nation, it meant education for military, economic and industrial efficiency, it should focus on physical development and produce skilled, obedient, self-
thinking and self-reliant men and help a child to become an efficient, intelligent and prudent citizen. Education should not be dominated by one class.  

The first aim of national education is salvation. The real salvation lies in freedom from misery, poverty, disease, ignorance and slavery of every kind, in this life, now and here for ourselves and hereafter for our successors. Hindu religion teaches that salvation lies in gyan, not mere knowledge but realized knowledge. The people must do their full duties to society and learn all that has to be social amenities. The general prevailing idea of life in India is that it is a necessary evil. The need is to teach and preach the gospel of life that life is real, precious, earnest, invaluable, to be prized, preserved, prolonged and enjoyed is not so obvious to our people as it should be. They have no respect for life. The first aim of national system of education should be to destroy this belief of the aim of life. The second aim was to take care of the future. If the India of the future is to live a full, healthy and vigorous life commensurate with the importance which belongs to it by virtue of its human and other resources, if it is to occupy its rightful place, it must make the most profitable and most effective use of its intellectual, mental and general human potentialities. The next aim of education should be to qualify the educated man to think and act for himself with the due sense of responsibility towards society. The aim of every parent and teacher should be to enable their children and pupils to be greater and better persons. The aim of education is to fit men and women for the battle of life; we do not want to convert them into anchorites and ascetics. The boys and girls of today are the citizens of tomorrow.

Lala Lajpat Rai was of the view that this scheme of national education was to be laid down by an All-India agency, leaving the actual working out of the details to the provincial and local bodies. It would have a “majority of Indian members and their policy must be accepted by the government.

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69. Lajpat Rai The Problem of National Education 44-45
70. Ibid 9
71. Ibid 12
72. Ibid 14-15
73. Ibid 16
subject to the limitation of funds". He also added that this All-India Scheme would have common languages and subjects. He underlined that the elements of a national policy, national scheme, national funds, expansion of schools vocational streams in commerce, foreign languages, technological institutes, high schools and more universities would be an integral part of the programme.

According to Lajpat Rai, the broad aims and ideals of our future national education include the desirability of having a national scheme from the angle of language and subjects. The subjects of study should include, besides the three R's, the teaching of patriotism, hygiene, drawing, geography of India, elementary geography of the world and history of India, local and provincial history, element of civics, music and modeling. He visualized that as far as is possible, the same text-books be used all over India; the local and provincial subjects should be dealt with in local and provincial text-books in Hindustani or recognized provincial vernacular in very easy language. The printing of text-books should be a Government monopoly. All private profiteering from the sale of text-books must be done away with. The text-books should be supplied free in all primary schools, or sold at cost price.

Lajpat Rai was quite sure on the issue of language in education. In his view it was necessary to be careful about the question of the future national language of India. To his mind the choice was between Hindustani and English. He assumed that the country would readily adopt Hindustani as the future national language of India, if the Hindus and Musalmans could come to an agreement on the question of script. Lajpat Rai was in favour of Hindustani as the future national language of India because it will not affect the provincial vernaculars, as it was the medium of instruction in the primary schools. For the first four years of a child's life no other language should be thrust upon him. It would be disastrous to our national unity to insist that education be imparted through local dialects. We should look with suspicion at this suggestion from whatever quarter it may come. The vernaculars, should be as few as may be compatible with the educational interests of the children.

74. Lajpat Rai *The Problem of National Education* 48
75. Ibid 98
76. Ibid 76
Sanskrit, Arabic and Persian should be applied with equal force. The study of Sanskrit was for the few and not for many and it must be studied for the purpose of research and culture. For many the study of foreign modern languages must be insisted upon. Lajpat Rai was clear that Sanskrit would not form a major part of study where languages were concerned and was not meant for basic education. Student would begin education in Hindustani and later on learned English as a compulsory language but not the medium of instruction.

Lajpat Rai felt that under the present or existing world one cannot live in isolation. Lajpat Rai found no harm in the study of European languages, European literature and European sciences in India. 'We have no reason to be ashamed of learning from them' said Lajpat Rai. He encouraged the study and dissemination of European languages, literature and sciences. 'Europe and the world have learnt a great deal from us, we have no reason to be ashamed of learning from them, adding to our knowledge.' The knowledge of a modern language along with Sanskrit was imperative. Lajpat Rai was of the view that 'English should be compulsory in the second half of the elementary school period (5-13)'. It should be compulsory as a language and not as a medium of instruction. The object of classical languages should be to lay the foundation of a working knowledge of the language, as distinguished from its literary side.

Lajpat Rai was clearly in favour of modern sciences. According to him, the second period of the elementary course should include general elements of modern science with two alternative courses. One for those who want to enter life on the completion of the course, and also those who want to take up higher courses in agriculture, commerce and technology and the other for those who intend to pursue a general course of higher liberal education. Science, according to him, was an essential part of education at all levels.

77. Lajpat Rai The Problem of National Education 14-15
78. Ibid 32-33
79. Ibid 77
80. Ibid
81. Ibid
Another strong element in Lajpat Rai’s scheme was the inculcation of a patriotic spirit. He borrowed the idea from the experiences of Europe and America where the spirit of patriotism and nationalism had been given importance. He found ‘Patriots in the Making’ by Jonathan French Scott, an American professor, useful and relevant on the subject of teaching of patriotism. Prof. Scott emphasized the importance which tradition and custom had in influencing education in European countries. In every living community inspired by national ideas and ambitions, the national consciousness expresses itself through the schools.82 Professor Scott identified the importance of schools in the development and progress of national consciousness.

He also had noted that education in 18th century France had been centralized and under the Imperial university controlled by Napoleon. The emperor aimed to make himself loved and obeyed in all the schools, securing loyalty to his despotism and to his dynasty. “In the primary school the children were taught that “to honour and serve our emperor is to honour and serve God himself.” All instructions was to rest upon “the precepts of religion, of loyalty and of obedience”.83 The Church and the State have often struggled against each other for control over education. The school was freely used by both for the strengthening of their hold of the minds of the nation. Thus, education in France from the time of Louis XIV has experienced changes corresponding to changes in the government and ideals of the State. They considered that direct instruction in patriotism has to be given in the school which resolved chiefly round the following points: the love of France; the military spirit and obligatory service; the duty of cultivating physical courage; learning that taxation is necessary to support the army and some definite information in regard to the State of national defense and depopulation in a country menaced by increasingly powerful neighbours”. The French government had been very active in the teaching of patriotism to the boys and girls.

82. Lajpat Rai The Problem of National Education 51-52
83. Ibid
The French gave regular instruction to their children in regard to national defence and taxation. They knew by heart the frontiers of their country and what provision there is for defence against possible invaders. They realized the necessity of contribution to the National Treasury for the purpose of national defense. Loyalty to republican principles and ideas of democracy was the third plank in the French platform of national education. 84

Lajpat Rai believed that the teaching of patriotism in Germany has been of more aggressive and ambitious nature. 85 In England and the United States, the teaching of patriotism has been more indirect than direct. Worship of the flag, respect for the National Anthem, the sense of pride in the Empire, etc., have been fostered by means of patriotic teachings of history and geography, and also more by Social processes than by direct pedagogical methods. In Asiatic nations, Japan and China, they are following the footsteps of Europeans in making the teaching of patriotism a regular feature of their schemes of national education. 86

In India Lajpat feels "this land must be rebuilt", its customs renovated, the evil which is the cause of all our ills, ignorance, must be made to disappear; there is but one remedy, the education of all. 87 The teaching of patriotism should include – "Love of India, love of nation as a whole regardless of religious creeds and caste, develop relation with the state, idea of our loyalty must be national reasoned and sincere." 88 Lajpat Rai was of the opinion that we "have equally noble and inspiring sentiments in our national songs Bande Mataram, Amar Desh and Hindustan Hamara, but they should be taught systematically by text-books". 89 Lajpat Rai included the active teaching of "patriotism" and "nationalism" as a regular subject of study in his scheme of national education. Lajpat Rai wanted to resolve the following points in the teaching of patriotism. Love of India as a whole was essential but he was not sure that Indian Nationalists wanted to set up an aggressive nationalism. The idea that love of one's country necessarily involves hatred of

84. Lajpat Rai The Problem of National Education 55-56
85. Ibid 56
86. Ibid
87. Ibid 53
88. Ibid 60-63
89. Ibid 54
others, or even indifference to the welfare of the rest of mankind, is absolutely fallacious and mischievous, and should be converted through and through”.

With the growth of national consciousness, however, education had tended to become a political instrument, the study of it almost a branch of political science. To Lajpat Rai the best use of history is to avoid the mistake through which other nation have cleared their way before us. The textbooks should create a love of India. They should be taught systematically by textbook and by word of mouth, in school and in school hours. he further viewed, "one learns to love one's country as one learns every thing else" nor is it sufficient to love one's country. It is also necessary to know why one loves her. Such teaching plays an important part in the formation of the national psychology. Textbooks for the primary school should be free from discussions of nationalism and internationalism. They should inculcate the love of India, of Indian rivers, hills, landscape, scenes, in choice and simple language. In short, in physical features, natural scenery, fertility of soil, productive climate, we have everything in our country to be proud of. The textbooks meant for little children should, in suitable language, dilate on the beauties and bounties of our country. Patriotism does not include only the material and the physical aspect of the country but it also includes, "the more delicate shadings of feelings, such as piety for the past, admiration and love of the heroic figures in the history of the nation, and its great achievement; love of language, community of tradition, laws and customs and all that gives individual character to the civilization of each nation". The love of the nation as the whole, regardless of the various religious creeds and castes into which it is internally divided. Every Indian child should be taught in so many words that every human being who is born in India, or of Indian parents, or who has made India his or her home, is a compatriot, a brother or a sister, regardless of colour, creed, caste or vocation. He made it clear to every Indian youth that in India there is no such thing as the conflict of races. No Indian, Hindu or Mohammaden, ever attaches any importance to his racial origin or to the racial origin of the rest of his country men. In India there is no race conflict

90. Lajpat Rai The Problem of National Education 57
91. Ibid 58-59

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there is religious conflict. Even this is more artificial than real, manufactured quite recently by interested parties. A careful scanning of the history of India will solve this problem. The teaching of Hindi-Mohammedan unity can be greatly facilitated by the writings of special and carefully worded thesis on the lives of our heroes. He also justified the programme of compulsory military training and the discipline that accompanies it, as without this later "courage, enthusiasm and self-sacrifice would be powerless against hostile" forces, organise and trained.

Lajpat Rai admits that there was a religious conflict in India. There were occasions of strife, between the Hindus and the Mussulman under outside influence but they ruled with tolerance and impartiality. There is no authentic record for instance of Managua having ordered any general massacre of the Hindus. Hindus and Mohammadans believed that India was for all of them and their future prosperity and progress depended on their unity and that religion is a matter of individual faith and love; and that in the common civic life of the country religion does not and should not interfere. It must form an important part of the active teaching of patriotism in India to impress on the minds of young children the future of their common country, of their common history and of their common interest.

The last point for the teaching of patriotism was to develop good relations with the State. The promise of responsible self-government within the Empire makes us free to include our obligations to the State in this course. If the Empire treat us on terms of equality, we shall be true and loyal to the Empire, and faithfully discharge our obligations towards it. In conclusion, Lajpat Rai wrote our loyalty must be rational, reasoned and sincere. 'Let me make it clear that any attempt to enforce the teaching of loyalty to the British Government in India as such, without pointing out the road to make it truly national and truly democratic, will end in a fiasco. The analogue of Germany does not apply. The Indians must feel that their loyalty is voluntary, and an outcome of their conscious desire to remain a part of the British Common Wealth in terms of equality with the other parts of the Empire'.

92. Lajpat Rai The Problem of National Education 59
93. Ibid 61-63
94. Ibid 63
Lajpat Rai gave immense to importance physical education. He wrote 'in order to have good citizens the body politic should take good care of its children. The community and the State have as much, if not even greater, interest in the health and moral and mental equipment of the children of the community as the family wherein they are born. It is necessary that the children so raised should be healthy and capable of contributing to the general progress of humanity'. He drew attention to the importance of physical education and to show how it was being solved in one of the advanced countries of the west. 'I want my countrymen to realize that the problem of physical education is a national problem of the first magnitude, and they should apply themselves to its solution with all the energy and the force of soul they posses. it is obvious that we in India cannot copy the United States. But surely we can attend to the gradual application of principles an the introduction of measures to enforce them as circumstances and funds permit'.

The importance of children – of health, vigorous and potentially, resourceful and powerful children – to the latter is self-evident. The children of a nation are its greatest asset. They represent its capital, upon the wise and skilful investment of which depends its prosperity. All the civilized nations of the world have accepted this truth, and are vying with each other in building their present and future position among the people of the world. Huge sums of money are being spent on public health and public education. The health of the individual is no longer his or her own concern. It is the concern of the whole community – the same is true as regards mental equipment. The present and future interests of the nation require that every one of its citizens, male or female, should possess the maximum amount of health and the maximum of developed intelligence, possible under the circumstances.95

In matters of health and education, individual freedom is not recognized. As far as possible, no one can be permitted to be ignorant and diseased. Lajpat Rai believed it was the duty of the State to lay down the minimum of health and mental equipment which it requires from its citizens and, for that purpose, it makes education compulsory, and lays down certain

95. Lajpat Rai The Problem of National Education 64-65
regulations for private and public health. The health of school children and their physical development for a healthy, vigorous, alert, resourceful manhood is thus, becoming a matter of supreme importance every day\textsuperscript{96}.

We, in India, are guilty of a criminal waste of our human resources. It is not yet generally recognized that a provision for the health of school children is a necessary item of the programme if education is to be effective. Every educated Indian knows how much he has suffered in health, vitality and energy by a one-sided education which took no notice of the physical requirements of his body. The premature deaths of our leading men are a constant subject of lamentation in our press. But the number of lives lost or smothered or ruined during the period of adolescence or before attaining a recognized position in society is known only to the Gods. Nobody counts them. Millions die every year of the harm done to their systems by neglect of their health during school and college days. As to the adoption of means to protect the health of school children, no one seems to think that the question is at all one of immediate importance. Human beings need both health and ability to earn a decent livelihood. Both are criminally neglected in India. How to cultivate an erect posture, how to take care of their bodies, hands, legs, noses, eyes, teeth, ears, organs, muscles and nerves. They know nothing about the hygiene of living, of housing, of food, of dress and of mating. The curriculum of studies takes no cognizance of these things, nor of those which provide recreation and amusement of a health and edifying character. But so far we have done nothing to study the physical condition of our school population and to find out what we could do to secure an improvement in their health and physique.

Lajpat Rai quoted extremely from a small bulletin of the United States Bureau of Education (No. 50, of 1917) on the subject of "Physical Education in Secondary Schools" which recognized the importance of physical education. Health needs can not be neglected 'Physical Education in Secondary Schools' is more practical to our educational leaders, teachers and students because it recognized 'health as fundamental among the objectives of secondary

\textsuperscript{96} Lajpat Rai \textit{The Problem of National Education} 65
education. Teachers should provide health instruction, inculcate health habits, organize an effective programme of physical activities, regard health needs in planning work and play and cooperate with home and community in safeguarding and promoting health interests. Lajpat Rai was of the opinion that it was the duty of the State to provide wealth and mental equipment and lay down certain regulations for private and public health. 'It is not yet generally recognized that the health of school children is a necessary item of the programme of education and should be effective'. The school must accept the new conditions of the Industrial age and provide adequate opportunity for bodily exercise related to vocational skill and for fundamental bodily exercises related to health. Educators believe that health is more important than quantity of knowledge: practically, they seldom act upon the belief. Instruction should be given in exercises and games which will bring into play these larger fundamental muscles, and should be pushed far enough to stimulate circulation, respiration, perspiration. Methods of study should include careful health examination, medical inspection, mental examination and physical examination. There should be differentiation between manual training and physical examination study the physique of the pupil, and a close correlation of the conditions found with the physical activity prescribed. The examination should include vital problems like eyesight, hearing, growth in height and weight, bodily strength, lung capacity and cardiac efficiency. A healthful environment both in home and school was advised. The object of medical inspection was the detection of infectious diseases, of physical defects in the pupil and the improvement of the sanitary condition of the schoolroom. The medical inspector was to co-operate with the physical instructor in the correction of physical defects and with the regular teacher or the trained psychologist in the diagnosis and treatment of mental defects. Lajpat Rai also felt that a mental examination should seek to ascertain the mental health of the pupil and his nervous and mental constitutions especially at the time of entering the junior high schools which was the most critical time

97. Lajpat Rai The Problem of National Education 66
98. Ibid 67
99. Ibid 65
100. Ibid 67
in adolescence. He added that it was probably unnecessary that critical
mental examinations be given to every pupil however, to identify the sub-
normal and supernormal pupil was important.

Lajpat Rai extended responsibility of health to the family as well. A
healthful environment should include a home with adequate food for healthy
growth, together with sleeping and living rooms which follow at least the
minimum regulation of size, light, and ventilation. The practical elementary
problems which concern their health as for example, diet, care of the teeth,
sex, sleep, exercise, and bathing in school and at home. The general
conditions related to health, as room temperature, ventilation, dust, school
seating, and posture. The public health problems, like sewage disposal, milk
and water supplies, and general control of infectious diseases. Every pupil in
the high school should be acquainted with elementary health problems in his
environment. Direct application should be made to home, school, and
community conditions. Definite reports of health conditions which test the
powers of observation should be introduce. The examinations should test both
the knowledge and the health habits of the pupils in home and school. Lajpat
Rai reiterated the details related to healthy environment in USA. The
schoolroom should be properly ventilated, with temperature never above 70
degrees, and preferably between 63 and 65 degree F., a normal relative
humidity of approximately 50 per cent. and adequate air movement are also to
be maintained. The schoolroom should be supplied with proper natural and
artificial lighting systems, and the walls should be so coloured as to reduce
eye-strain. The text-books should have the size of type and width of line
suitable for the proper position of the pupil at the desks. The desks should be
arranged to save eye strain and decrease poor posture and deformity. The
floors and walls should be kept free from dust. The schedule should be
arranged as far as possible to increase body movements and decrease
nervous strain. This may best be accomplished by having pupils change from
room to room and by alternating kinds of work. In addition, 3-minute drills may
with profit be used two or three times per day. The equipment for physical
activities in the public high school should include gymnasiums, showers,
dressing rooms, playgrounds and if kept in a thoroughly hygienic condition,
swimming pools. He also gives the exact size for gymnasiums. Abundant
sunlight and adequate ventilation and air movement are essential elements in making the building a hall of health. The location of the gymnasium in an annex is strongly recommended, as it allows better hygienic conditions and permits greater freedom. In large schools of more than 600 pupils there should be two gymnasiums, one for boys and one for girls, each large enough for a class of 50, that is, 60 by 80 feet. If we assume that each class contains 50 pupils; that the school day contains seven 45 minute periods; that a plan of overlapping 90 minute periods should be adopted, making seven gymnasium periods per day, then one such gymnasium will provide two double gymnasium periods per week for 875 pupils and two gymnasiums will provide for 1750 pupils. Practically, however, it is difficult to organize the schedule of a period so that each gymnasium class will have the same number of pupils. Proportional increases or deductions should be made according to the number of pupils and the number of class periods. The qualities of honesty, fair play, courtesy, cleaness of speech, alertness, promptness, persistency, and manliness should be required of pupils during their activity. Both boys and girls should learn the value of the positive virtues. Dishonesty, unfairness, discourtesy, vulgarity or profanity should not be tolerated in connection with any activity. Character building activities could be encouraged through ministration of team games and athletic contests, undesirable features and excess of the representative teams can and should be eliminated without stopping games which have great health, social and moral values when played and conducted in the right way.

Lajpat Rai was of the opinion that the courses in hygiene should receive credit on the same basis as other classroom subjects. The present civilization is making great demands upon the vitality of the race. School practices which train simply eye, ear, tongue, and hand do not promote the health of the pupils. Laboratory work, shop work, military drill, and domestic science, only slightly increase the big muscle activity. Big muscle work is essential to the health of the pupils. These activities are not secured in the home or in the street. Big muscle activities are essential to vocational and other kinds of skill. The higher levels of the nervous system depend for stability and health upon the organic development of the middle and lower levels. Big muscle work in play and games is an essential part of emotional control in relation to
character building. The programme of activity under competent supervision should secure physical, social, educational, and moral results.

Lajpat Rai was apprehensive about the application of the principals of health. He knew that the reports did not deal with primary school and the college in a specific way but he believed that with modifications, the could be applied to these department also. Lajpat Rai clarifies that his object was to draw attention to the importance of the problem and to show how it is being solved in one of the advanced countries of the west. 'I want my countrymen to realize that the problem of physical education is a national problem of the first magnitude, and they should apply themselves to its solution with all the energy and the force of soul they possess. It is obvious that we in India cannot copy the United States. But surely we can attend to the gradual application of principles and the introduction of measures to enforce them as circumstances and funds permit'\textsuperscript{101}.

With the coming of the British the economic life of the country changed. Agriculture remained the principle occupation but handicrafts and industrial arts gradually perished. Industrial inefficiency of India was a big problem. Lajpat Rai wanted to design a system of education which would fit the future generations of India for the battle of life on modern lines.\textsuperscript{102} Lajpat Rai in \textit{Problem of National Education in India} emphasized on an efficient system of national education which would 'enable every citizen to live better, and to help others in living better, to live well, one required 'a certain minimum of food, clothing, shelter, leisure, recreation, and means for the satisfaction of higher tastes and higher cravings.' Therefore, the primary objective of education in India should be 'to increase the productive capacity of its citizens.' This was possible only through a wide spread system of vocational education, and by a general denomination of practical, scientific knowledge applicable to the ordinary needs of life and vocational efficiency.' Education should increase industrial efficiency. The grinding poverty of its peoples was mostly due to their ignorance and illiteracy. And for this, the British Government of India was wholly responsible. No national government would tolerate that the subject of

\textsuperscript{101} Lajpat Rai \textit{The Problem of National Education} 74-75
\textsuperscript{102} Ibid 87
education be so shabbily treated 'as the present government in India is doing'.

The remedy said Lajpat Rai was a widespread system of vocational education. The expression, vocational education, has, in the mouth of some people, acquired a bad odour, so that in the language of Professor Dewey, who writes in his article 'Democracy and Education', 'it is necessary to define the meaning of vocation with some fullness in order to avoid the impression that an education which centres about it is narrowly practical, if not merely pecuniary. A vocation means nothing but such a direction of life activities as renders them perceptibly significant to a person, because of the consequences they accomplish, and also useful to his associates. In the first place, each individual has of necessity a variety of callings. In each of which he should be intelligently effective; and in the second place any one occupation loses its meaning and becomes a routine, keeping busy at something in the degree in which it is isolated from other interests. No one is just an artist. He must, at some period of his life, be a member of a family; he must have friends and companions. He is a member of some organized political unit, and so on. As a man's vocation as artist is but the emphatically specialized phase of his diverse and variegated vocational activities, so his efficiency in it, in the humane sense of efficiency, is determined by its association with other callings. This, means emphasis upon skill or technical method at the expense of meaning. Vocational aims in Education it is of vital importance to everyone, first to find out what he is fitted to do, and then "to secure an opportunity to do it." The only 'adequate training for an occupation is the training through occupation, and as "an occupation is a continuous activity having a purpose," education through occupation combines within itself more of the factors conducive to learning than any other method. The discovery of capacity and aptitude will be a constant process as long as growth continues. Further explorations of an indefinitely more detailed and extensive sort remain to be made.

103. Lajpat Rai Unhappy India 49-56
104. Lajpat Rai The Problem of National Education 88
105. Ibid 89
106. Ibid 88
There is an increased esteem, of vocation in democratic communities. In theory, men and women are now expected to do something in return for their support-intellectual and economic-by society, labour is extolled; service is a much-lauded moral ideal. While there is still much admiration and envy of those who can pursue lives of idle conspicuous display, better moral sentiment condemns such lives. Social responsibility for the use of time and personal capacity is more generally recognized than it used to be. The great increase in the social importance of conspicuous industrial processes has inevitably brought to the front questions having to do with the relationship of schooling to industrial life. No such vast social readjustment could occur without offering a challenge to an education inherited from different social conditions, and without putting up to education's new problems. In industries technique is now technological; that is to say, based upon machinery resulting from discoveries in mathematics, physics, chemistry, bacteriology, etc. The economic revolution has stimulated science by setting problems for solution, by producing greater intellectual respect for mechanical appliances. Knowledge has become, in science, more experimental, less dependent upon literary tradition, and less associated with dialectical methods of reasoning, and with symbols. As a result, the subject matter of industrial occupation presents not only more of the content of science. The advance which have been made in the psychology of learning in general and of childhood in particular fall into line with the increased importance of industry in life. It reveals that learning is not the work of something ready made called mind, but that mind itself is an organization of original capacities into activities having significance.

Vocational education might be interpreted in theory and practice as trade education, as a means of securing technical efficiency in specialized future pursuits. Education would then become an instrument of perpetuating unchanged the existing industrial order of society, instead of operating as a means of its transformation. An education which acknowledges the full intellectual and social meaning of a vocation would include instruction in the

107. Lajpat Rai The Problem of National Education 90-91
108. Ibid 91
109. Ibid 92
historic background of present conditions; training in science to give intelligence and initiative in dealing with material and agencies of production; and study of economics, civics and politics, to bring the future worker into touch with the problems of the day and the various methods proposed for its improvement. Lajpat Rai gave extreme importance to vocational training and considered it as the foundation for life long activities and work. In fact, to support vocational education he enlisted the support of industry in a new and unique way.

Lajpat Rai was in favour of a co-operative system in education. He quoted the Bulletin 37 of Department of Education of United States entitled 'The Co-Operative System of Education' to define co-operative system as the co-ordination of theoretical and practical training in a progressive educational programme. Since the agency which furnishes the practical experience is always some branch of actual industry, the practical experience is of the same. The reciprocal relation between school and shop permits the fullest possible utilization for educational purposes, of equipment used in commercial production. From the employer's point of view, the most important elements of the co-operative plan are: first, the selection of workers; and, second, the awakening of an enlightened interest in their work through co-ordinated instruction. He stressed on study of applied subjects and experimental methods and co-ordination of theory and practice.

Lajpat Rai also stressed on the money value of education. His ideas on this aspect of education were influenced by his visits to Germany, Japan, Russia and the United States. According to him, 'Neither education nor the resultant knowledge can be ends in themselves'. They are means to other ends knowledge illuminates the mind, enlightens the soul, broadens the outlook, leads to elegance, refinement and culture. It was overall a social function. An education which does not increase the productivity of society is certainly defective. Therefore, the first requisite of an efficient system of national education is that it should enable every citizen to live better, and to help others in living better. The first aim of all publically imparted education in India

110. Lajpat Rai The Problem of National Education 90-93
111. Ibid 109
112. Ibid 95
should be to increase the productive capacity of its citizen. This he stated was only possible by a general widespread vocational education, and by a general dissemination of practical, scientific knowledge applicable to the ordinary needs of life and vocational efficiency. The system of education required huge funds. These funds should be provided by ‘by existing revenues, by new taxes, by economy in other department of public administration, by national or provincial loans’.  

Lajpat Rai stressed on the role of the State that it should provide ‘higher technological and agricultural institutes in selected localities in sufficient numbers to enable the nation to develop its mineral, agricultural and industrial resources’. The State should fill up these institutes with Indian expert talent. The provision of universal elementary education and training of teachers, vocational and technical education along with scientific education and development of research was the basic purview of the State. Lajpat Rai suggested that private efforts must do what the government fails to do. They should supplement the efforts of the government without any pretence of supplanting it or doing what is the latter’s duty to do and what it can under the circumstance, be forced to do. They should fill up the gap left by the State in education. They should help in the development of universities and also research work in classical languages, in history and philosophy, logic and mental science, as well as in social sciences. Lajpat Rai thus, also envisaged a major contributory role of private agencies for the improvement of education.

Lajpat Rai’s new programme of national education for the future incorporated a variety of aspects to provide an all round education. He visualized an All-India-Agency to give direction and to maintain the programme. His concept focused on a wide range of subjects to be taught in Hindustani and main provincial vernaculars in an improved environment of teaching. He stressed on health, and patriotism as new areas demanding attention. He was quite sure that the funds could be arranged in the interest of general progress of education Lajpat Rai was clear that text books in easy

113. Lajpat Rai The Problem of National Education 94-108
114. Ibid 48-49
115. Ibid 47
language and in keeping with national communal sentiments were imperative. He also advocated a vocationalization of education. This new scheme intended to expand education and provide money value to all its recipients.

IV

Lajpat Rai's programme of National Education was intended to bring about a qualitative change in education. When we critically examine Lajpat Rai's ideas on National Education we see that there was an urgency in the question, and a demand for the publication of his articles in book form. Lajpat Rai states that the object of the book was to educate public opinion and it was meant for the general reader. He underlined that it was still incomplete and that he would like to discuss the value and methods of teaching music and social subjects but these topics "are reserved for treatment in the subsequent volume". Lajpat Rai felt that he was the right person to take up an evaluation of the education system because of his family legacy, his personal interest in education and active association with educational institution. He was continuously moving from one platform to another in order to collect the basic elements of good education. He was a member of the Brahma Samaj, Arya Samaj and Hindu Mahasabha and also an active member of the Congress. His political and educational concerns progressed simultaneously and he was constantly trying to cope up with the issues of education and the means to provide a sound education.

Despite his multiconcerns and interests Lajpat Rai's political ideas were not necessarily intertwined with the educational. Even before 1882 when he joined the Arya Samaj, Lajpat Rai strongly supported the use of Hindi in schools. He also remained interested in the activities of the Gurukul Kangri at Hardwar. He was deeply concerned with women's education and took an interest in the upliftment of the depressed classes through education. At the Indian National Congress Session of 1900, Lajpat Rai underlined the need for an Educational Committee under the aegies of the Congress, himself serving on it later on. In 1911 he established the Hindu Elementary Education league. During 1914-20 in his travels abroad, he remained intensely interested in the subject of education and the educational experiments in Japan and the U.S.A.
Lajpat Rai was of the view that national education in a true sense did not exist and he was rather critical of the early national education. Whatever existed in the name of national education was 'Educational in function but political in scope and effect.' The earlier 'national' institutions were useful to the nation but 'they have not made any substantial contribution to the solution of the problem of national education.' He is of the view that Indian minds need direction. 'It is in fluid condition, needs guidance'. We need to have careful critical consideration as well as broad thoughtful planning. He gathered many of his ideas on education from different institutions he had been associated with. He was very much influenced by the Arya Samaj but was not satisfied with their idea of education and his concept was different from his Arya contemporaries. According to him 'the men of character and calibre of Hansraj, Lal Chand, Dwarka Das, Ishwar Das and others, were denominational and sectarian in spirit, no doubt, but there was hardly anything of measures of pettiness or jealously in it. Motherland, always had the uppermost place in their affections. They were all inspired by a spirit of genuine and disinterested patriotism and altruism. Their methods were clean and above-board. It was a joy to work with them.

Lajpat Rai's programme of national education was constantly evolving and had not taken concrete shape at the time of writing his book on the subject. As early as 1883, national education was one of the major issues taken up by Lajpat Rai. At this time his concern was 'to free education from government dominance' and set up Swadeshi colleges. At the turn of the century he was talking about improvements in the existing scheme and focused on quality in primary education, and scholarships. Soon afterwards his writings reflects his concern for widespread illiteracy in India. He also spoke of the need for cultivating patriotism. For 25 years he wrote and

116. Lajpat Rai The Problem of National Education 1-6
117. Ibid 8-22
118. Ibid 2-3
119. V.C. Joshi ed. Lajpat Rai The Story of My Life 172 In 1883 Lajpat Rai raised the cry for national education in North India
120. Lajpat Rai 'Education in India' 1901 and 'Scholarships for Political Training' 1905
121. Lajpat Rai 'Illiteracy in India' 1905
122. Lajpat Rai 'Patriotism' 1907

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debated about different aspects of education that confronted him and identified several problems that needed redressal. By 1908 Lajpat Rai was clear that a universal, free and compulsory education was needed, the provision of which was the duty of the state. He viewed education as a corporate social responsibility. Before Lajpat Rai formulated his scheme of national education he wrote extensively and critically on the colonial education system and its flaws. He underlined the areas that needed to be developed at all levels of education, pointed out the 'neglect of vernaculars' and the meagre funds allocated to education. In 1919, Lajpat Rai devised his concept of national education in detail stressing on an All-India Scheme, all India language and agency, health and physical education, vocational education and patriotism. In the 1920s he continued to clarify and elaborate on different elements of his programme of national education – education of women, state control, unemployment, university education. Some areas he wished to add on - music for instance – could not the included, and his concept, in a sense, remained incomplete.

National Education to Lajpat Rai was simply truth. Truth is neither local, nor national nor even international. Science and physical exercise expound truth. Modern science of medicine, surgery, hygiene, engineering; literature, navigation, commerce and banking should all be part of education. Lajpat Rai was not convinced about religious teaching forming a part of school curriculum. He felt there should be discipline and obedience. This discipline should not be enforced but should spring from within. There should be no power over the pupil and no passive acceptance of the teacher's mind. Good mental habits needed inculcation. He felt people should be able to master thought. He was more emphatic on religious teaching, and writes 'the prevention of free inquiry is unavoidable so long as the purpose of education is to produce belief rather than thought, to compel the young to hold positive

123. Lajpat Rai 'Social Efficiency' 1908
124. Ibid
125. Lajpat Rai England's Debt to India 1917
126. Lajpat Rai 'National Education' 1919
127. Lajpat Rai 'Education for Women' 1920 and 'Education Under State Control' 1921
128. Lajpat Rai The Problem of National Education 29
opinions on doubtful matters rather than to let them see the doubtfulness, and be encouraged to independence of mind. Education ought to foster the wish for truth, not the conviction that some particular creed is the truth.\textsuperscript{129}

To Lajpat Rai fundamental human nature is the same all the world over and the principles of education are also the same. He adds that there is constant need to change the educational system with time. He felt that things common to people, rather than their differences should be highlighted. He also believed that education should cover all categories of people. In his programme of national education the role of the State is given a significant position. The state has a right and a duty to affirm that it believes in education for the masses and to give each of its citizen the fullest chance of self development.\textsuperscript{130}

The main features highlighted in Lajpat Rai's programme on National Education, as given in his book, are the introduction of an All-India Agency adoption of Hindustani as a national language with recognition to 'provincial vernaculars' also, and uniform text-books all over India. Lajpat Rai advocated the study of modern laws, world politics, economics along with, hygiene, drawing, geography, history, civics, music, craft and patriotism. He included the teaching of Hindu Muslim unity as one of the important features of his programme of National Education. Vocational education was another important element of his scheme. He visualized co-education in education and stressed on the health of school children. He also included a co-operative system in his programme. He proposed a National System of Education which was to be provided for, enforced, financed and controlled by the 'nation'.

In his concept of national education however, Lajpat Rai ignored the contribution of early national educationists. In the early 20th century the growth of National Education had infact built a platform for future development. It provided a model and remained an inspiration for those concerned with national education. Lajpat Rai seems to undermine their contribution and labels them 'sectarian' before relegating them to the past. These National Institutions did not teach religion but since religion was closely

\textsuperscript{129} Lajpat Rai \textit{The Problem of National Education} . 82
\textsuperscript{130} Ibid 36
aligned with society and politics, it created a complex situation, in which the perspectives of these institutions differed. To call them sectarian is perhaps an oversimplified view. It was the persons associated with the institutions who had a biased, sectarian outlook not the structure of national education. The D.A.V institutions which are valued by Lajpat Rai worked on similar lines yet are given more significance by him. There appears a kind of bias in Lajpat Rai's mind in relation to D.A.V. institutions. This bias is extended towards the Surukul as well, which did not have any feature of national education in the modern sense yet Lajpat Rai equates 'freedom from government' control as an element of national education. In order to have a more effective programme of National Education Lajpat Rai recognized the need for removing superstition from the Indian mind but he does not suggest any method by which this could be accomplished.

Infact, there was a basic contradiction in his professed aims of national education. On one hand he was against salvation or gyan for its own sake as in dominant Hindu thought. On the other hand, his scheme of national education subscribed to the inclusion of Hindu religion and scriptures as an integral part of its structure. Lajpat Rai's programme of national education did not visualize any basic changes in the structure of the then existing educational system or in the content of the contemporary existing educational pattern. He only demanded an 'indianization' of education in its management and decision making. He did however, subscribe to the view that the government should play a dominant role in education and even the providing of textbooks should be a government monopoly.

Lajpat Rai's concept of national education is not an original idea but a well researched one and is based on his extensive readings of educational systems in the world. He has selected certain elements and adapted them to meet the specific conditions in India. For example, he borrowed the concept of national education and what it means from Annie Besant an 'early nationalist'. Several features of his scheme of national education were borrowed from the existing system in India and the educational systems abroad. Lajpat Rai is clear that there should not be blind imitation of British education method and at the same time they should not be overlooked. His idea of education as a constantly progressing one is taken from Fisher. Lajpat Rai has adopted a
number of elements recommended by Fisher for the reform of education in England. The idea of popular and compulsory education; graduated stages or process of education; harmoniously developed mind body and character all came from Fisher's thought. Lajpat Rai is also very clear that the teaching of patriotism which he feels is essential for each country cannot be truly national under British rulers.\textsuperscript{131} He quoted Professor Scott’s 'Patriots in the Making' for the teaching of patriotism in India. He wanted that the teaching of Hindu Muslim unity should be taught to have clear picture of the two communities and to avoid communal problems. Some of his proposals were introduced like co-education, health care, patriotism but some are left untouched like the teaching of history in its true perspective without any bias. He gave long quotations from the U.S. Bureau of Education on, physical education, money value and co-operative system of education. His ideas on education were very much influenced by Bertrand Russell. With the help of these writings he prepared a proposal for a new scheme of national education in India which incorporated the best features of the world at that point of time. It was up to date and a new kind of programme. It has been creatively formulated and thoroughly researched.

Vocational education for Lajpat Rai meant not only technical skill but it had a wider connotation. It included a scientific inquiring mind and was meant to cover the range of roles that an individual had to play in life. Education was not confined to career alone but to all round development. Education should have money value, it should increase the productive capacity of individuals, and through them the country. His insistence on the lack of vocational training is, in a sense, incomplete as he fails to identify the new direction required nor does it give concrete suggestions on how vocational training could be expanded and strengthened.

Lajpat Rai was willing to rework fundamental issues concerning the education of women in the new age but his thinking still had some limitations. He is not clear in his mind about how gender equality could be realized in practice. "He fails to take due note of the social factors which constitute gender differences and gender injustice in society. He offers only a qualified

\textsuperscript{131}. Lajpat Rai \textit{The Problem of National Education} 48

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acceptance of the kind of modernity and humanism which treats both man and women as equal participants in social processes. He upholds men and women as separate categories and is not averse to giving rights to women eventually within the category to which they belong so that they can perform the roles appropriate to their essentialistic womanhood. Lajpat Rai writes of complete evolution to womanhood. Lajpat Rai's views on education in the past, and even his early views on the education of women, focus on the female as the wife and the mother, devoted to procreation and care of the children, and responsible for domestic and social duties. He went on upholding the idea that the education for girls could not be the same as for the boys, because each had different social functions to perform. A woman was required to give up her studies at sixteen so that she could full till her social function of motherhood. This explain the limits of Lajpat Rai's vision of women's role in the reformed society as well as his initial reluctance to provide higher education to women. 'Women's education for Lajpat Rai was mainly to facilitate the performance of her all important functions as wife and mother. He did not visualize education as a requirement for creating abilities in women as autonomic beings. He would not have his daughters and sisters go out into world in search of employment as the girls in Europe do'. He advocates similar education for boys and girls, also adds that 'woman has as much need of individuality, freedom, remorsefulness, initiative, courage, economic independence and intellectual growth as man has.' He recognized the validity of enhancement of abilities and opportunities for woman as individuals and to concede a more participatory role for them in the decision making processes of society. 'He continues to visualize the extended space for women in terms which coalesce traditional patriarchal role with those issuing out of autonomous existence of women as citizens in modern Indian Polity.' His focus remained "the training of our young men" not, 'our children'.

132. Sunita Pathania ‘The Position of Women in India’ Lala Lajpat Rai in Retrospect 213
133. Ibid 207
134. Social Reconstruction in India’ V.C. Joshi ed. Writings and Speeches Vol. I 370-89
135. Sunita Pathania ‘The Position of Women in India’ Lala Lajpat Rai in Retrospect 211

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Lajpat Rai does not totally ignore the difference of gender: and believes education should produce good citizens, leading men to their full manhood and women to their full womanhood. Lajpat Rai provides an explanation for curtailment of women's education in practice, in spite of her full theoretical right to education in Vedic society. By 1920 Lajpat Rai seems to have overcome some of the limitations of his earlier thinking. He wrote “the generality of women have been greatly depressed and their fulfillment is necessary from moral and social points of view.” He now emphasised on roles other than domestic for women and this can be achieved by enhancing women's abilities through education. Lajpat Rai suggests that India should be willing to provide as good an education to women, because this was necessary for the overall development of a woman's personality.

Lajpat Rai sees a close connection between family, school, society and has an integrated approach to education. This become obvious in his ideas on health and physical education within the school system. He felt that public awareness was necessary to ensure the running of good school system. Society contribution is also seen in the introduction of co-operative system where industrial organizations joined hands with schools to provide technical education.

Lajpat Rai talks about number of features in his scheme but does not elaborate on all of them. He has not furnished details on the implementation part of these elements, for instance he stressed on vocational educational but does not clarify in specific terms the nature of vocational education required in India. The colonial system did have some vocational training but Lajpat Rai does not offer any further direction nor does he pinpoint the specific change required to reform or improve the current programme. Similarly, he talks of an essential teacher training programme that should be an integral part of the new scheme. He does not however, specify the nature of training, nor the time frame of such training to be given to the teachers.

136. Seema 'Lala Lajpat Rai on Gender Relations' Lala Lajpat Rai in Retrospect 255
137. 'Social Reconstruction in India' V.C. Joshi ed. Writings and Speeches Vol. I 370-89
138. Sunita Pathania ‘The Position of Women in India’ Lala Lajpat Rai in Retrospect 210
The scheme of national education proposed by Lajpat Rai seems to adopt the colonial structure of education. He does not make any suggestion for the age at which formal schooling should be introduced nor does he make any changes in the existing scheme of primary, secondary and higher levels of education i.e. the structure. He has made a brief statement on the teacher-taught relation but offers no detailed discussion on the ideal relationship. He has no fresh thinking on the system of examination and evaluation. He also fails to discuss the management of the school system. He is not suggesting any radical change in the structure and is more concerned with control of curriculum and the aim of education. His silence continued on the education of minorities in his scheme of national education. Lajpat Rai wanted ‘to bring about reform among them and reform the caste system but did not take up education as a means of change or upliftment for depressed classes’ on any substantial scale. Even though he is using the phrase ‘boys and girls’ but his concern with the syllabus, vocational education and physical education seems to cater largely to boys rather than girls. ‘To study the social and political conditions that prevail there, and to cultivate and find out what opportunities we had of training our young men there. This reflects his gender bias and his concern with the education of men.’ Given the gender situation at that time when girls were relegated to household activities, Lajpat Rai seems to have overlooked a new education of women in this scheme of national education. He wanted to change the perspective but advocated no radical change.

Thus, the programme of National Education proposed by Lajpat Rai was different from his contemporaries. He touched upon several important aspects of education and his ideas are relevant even today. These had been taken care of the situation today might have been different. The idea of nationalism through education was in a sense a paradox. On the one hand Lajpat Rai regarded education and knowledge as universal and secular, forward looking, on the other, the inclusion of patriotism and ‘national’ values through religious

symbols and concepts negated that very education. He gave a materialistic purpose to education but Lajpat Rai was too honest and unassuming to give it any transcendental quality. He favoured the inclusion of the active teaching of ‘patriotism’ and ‘nationalism’ as a regular subject of study. He was well aware of the extremities of nationalism, however he looked forward to a judicious and modest degree of patriotism in the future citizens of India. His philosophy of nationalism was formed in the specific perspective of India. He had foreseen the divisive forces that could render independence of India meaningless. These forces could be suppressed only by a positive force i.e. nationalism. He wanted to inculcate in the Indian students a feeling of fraternity and a spirit of loyalty to the geographical identity which history had given them. Lajpat Rai’s definition of ‘nation’ was purely geographical rather than political racial or religious. Lajpat Rai agreed with John Dewey who allowed only a positive dose of nationalism to students.140 Lajpat Rai’s nationalism was just different from Bertrand Russell. The nationalism Russell referred to was negative and based on the notion that the interests of one’s country were naturally opposed to those of foreign countries; ‘boys and girls are informed of the misdeeds of foreign states, but not of the misdeeds of their own State. Lajpat Rai was not a supporter of aggressive patriotism; he was against spreading hatred among nations. He was a staunch supporter of social patriotism in education, he was a great cosmopolitan and advocated the unity of the world. He looked forward to the oneness of humanity and the probability of world unity and a world culture. His idea of nationalism was nothing more than a feeling that all Indians belonged to one common nation, one common heritage irrespective of the differences of language, religion and province. His advice to the future educationists is worth attention today when communal forces are bent upon distorting the facts of history to their specific motives.

140. Mannmohan Lal ‘ Lala Lajpat Rai A Votary of Secular Values in National Education’ English Department Farukabad University News 1993. 4-6