

# VALUES



**A Programme** in education may be credited to be well founded to the extent that unitive values in life are met by unitive interests progressively or harmoniously as life unfolds through all its stages.

—NATARAJA GURU.

**World Education Manifesto - Part II**

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VALUES is devoted to integrating human understanding unitively, impartially and globally in the interests of the general good.

NEXT MONTH'S TOPIC  
THE DIALECTICS OF  
SCEPTICISM AND BELIEF

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**VALUES DEUTSCHE AUSGEBE**

WIR HABEN DIE EHRE ANZUZEIGEN DASS EINE DEUTSCHE  
AUSGABE VON VALUES BALDIGST HERAUSGEgeben WIRD.  
BITTE WEITERE ANZEIGEN ZU ERWARTEN.

—Der Herausgeber.

## Editorial

WE do not need to boost the WORLD EDUCATION MANIFESTO whose concluding part fills this number of VALUES. In unambiguous language, fresh from the mint of a clear exponent, for the first time the perennial wisdom of India is applied to the theory and practice of education, both collective and personal. Already there are suggestions for the Manifesto's publication in booklet form in English, German and French. Nataraja Guru's large book in French is already in print, but here is the revised resume of what he has to say. Except perhaps freak instances like the Wolf-boy, no-one escapes from the process of social adjustment or conditioning (euphemistically called "education"). The whole aim of this Manifesto is to bring this adjustment in unitive harmony with true human nature.

We must apologize for being so cramped for space. But, "give us the tools and we will get on with the job" as Churchill said. Do not be alarmed at our occasional attention given to detailed examination of serious subjects. VALUES admittedly is not light reading. We would hardly need to appear if it was merely to titillate the intellect with a hotchpotch of hackneyed opinions. Our variety is in the range of subjects treated with seriousness from month to month, devoting each issue (and sometimes two as in the present instance) entirely to one aspect of the Science of the Absolute, or Dialectics applied to human interests, covered hitherto by holy vagueness. We present instead a scientific precision to these virgin fields.

We are entering our third year of publication. How faithful you, our friends and readers have been, even when you have sometimes not understood the new terminology which we are compelled to adopt! We cannot be grateful enough to you all. Also we continually owe a debt of gratitude to our printers, so helpful and meticulously hard-working behind the scene, whose quality of work gives VALUES its grace of format. Besides their patience in waiting for the money we owe them (we make no secret of this) the steady care they take needs a special bouquet.

*Our greetings and thanks to you all.*

## WORLD CITIZENSHIP NEWS :

### **GARRY DAVIS IN GERMANY**

THE photograph below shows World Citizen Garry Davis holding the Traveller's Pass he obtained on his release after 20 days in Hannover Prison, West Germany on August 20th. He has a very large following in Europe and particularly in Germany where there are about one million stateless persons. He aims to form a World Government Party with proper delegation to the United Nations, and with many subsidiary or auxiliary departments and functions, such as issuance of world passports, a world currency, etc. On behalf of all world citizenship supporters in India and the rest of Asia, we send him our warm greetings.



## INDIA'S MINISTER PATIL WANTS WORLD CITIZENSHIP FOR ALL

SPEAKING at the international club at Bombay on August 4, India's Minister for Power and Irrigation, Mr. S. K. Patil, said: "I am a madman, but there is a method in my madness." He said he was dreaming of building an international citizenship in the world. The American Consul General Mr. William Turner had assured him of citizenship of the United States. "I want the citizenship of not only the U. S." said Mr. Patil, "but of the whole world" and added, "I have long been a dreamer in this direction. I want hundreds of thousands of madmen like me who should work for establishing international citizenship, which recognizes no barriers and no passports."

## ABSOLUTIST IDEAS CATCHING ON

SINCE its inception, two years ago, VALUES has steadily been using an absolutist terminology, in which phrases like "global thinking," and "global awareness" and "unitive understanding" have become almost everyday usage, *almost* the cliche-language of this magazine. They cannot be repeated too often. The former Governor of Bihar, Mr. R. R. Diwakar, speaking in Bangalore on August 11, used the phrase "global thinking" in a talk at the Indian Institute of World Culture. He too appealed for world citizenship and for the establishment of one world government, and said this was part of Indian thought. Ideas are getting around!

## WHAT IS OUR FIRST LOYALTY?

"LOYALTY to India must have precedence over every other loyalty—family, community, caste or language," said Prime Minister Nehru on August 16, addressing a mammoth gathering at New Delhi in commemoration of the 1857 movement. Just a month back at the Hague, Holland, he said: "We are all neighbours of each other," and added "I am afraid it is difficult sometimes for mental barriers to fade away."

In his own case is this not true? To jump from the closed world of caste and language etc. into another closed world called the independent sovereign state or nation is still to remain in the relativistic world. To look back with regret for hurts done 100 years ago and to bring this into the foreground today is harmful also. If Nehru had had the courage to call for LOYALTY TO HUMANITY, the response would have been even more than it was for the massed crowd at Delhi. It would have stirred the masses of the Hague, Holland, and in every country of the world, all suffering under the privations of these prison houses called nations today, this new and intensive form of caste thinking. Nehru must know that our really first loyalty is to mankind and that Indian or any other national loyalty is second to that, and that the secondary loyalty need not be at loggerheads with the first. But people must know which comes first.

[END]

# World Education Manifesto:

## Part II

By NATARAJA GURU

**General Remarks :** In Part I of this Manifesto we were able to arrive at a global and synthetic perspective of the Personal Factor in Education. Our aim was to reconstruct an integrated though schematic picture of this in the light of a time-honoured intuitive approach, known to philosophers Eastern or Western of antiquity or of recent years.

In Part II, we are retaining this reconstructed image as the basis of what we have to say concerning the varieties and modalities of the Personal Factor when more analytically viewed. We have to distinguish here not merely the basic aspects of the personality *implicit* in the Personal Factor, as we have called this central notion, but also those *explicit* traits of the Personal Factor which exist in a more overt sense. In other words, those characteristics of the Personal Factor by which we should be able to appraise the difference between a Peter and a Paul, instead of merely referring in generic terms to any Rama or Krishna, must stand out in relief from the comparatively stable (though not altogether static) psyche of Part I.

Education should be understood in terms of changing man for the better. Such change must manifest in behaviour, whether in the individual or in the general pattern we call civilization.

**Unity of Ends and Means :** The education of a gentleman as known in the West has here to be thought of in the same breath as the perfected model of spiritual life as conceived in the great religions of the world. In so far as these models have given us patterns of a good life worth perpetuating, they should be conserved. In evolving the gentleman or the perfect man of the future, we might have to put into the melting-pot many of those petrified moulds which the conservative orthodoxies of various departments of human life have thrown up to the surface through the changes or upheavals of history. Living and dialectically revalued notions of piety, sportsmanship, chivalry, social responsibility, statesmanship or even citizenship have to enter into the make-up of the educated gentleman of tomorrow. Contemplation, which knows no historical limitations, has also to be given its full place in such a normative model as we have to keep in mind. The man of tomorrow must be one hundred per cent human and thus represent the highest human value in himself.

To accomplish this end, the *innate* and *overt* aspects of the personality have to be adjusted and balanced. A scientifically understood *norm* has to apply to the *image* and the *mould* it fits into, at once. In other words, the subjective and the objective have to be justly and truly comprehended. Disequilibrium, maladjustment and lack of harmony or beauty or harmony have to be avoided. As a head-dress must match the man or woman concerned, so the behaviour-pattern available for the educated person has to agree with what he represents in himself, as the effect of his education up to that moment. Thus *ends* and *means* have to meet

unitively in the process, and more especially in the final stages of *positive adjustment* in education. The ends and means have to meet, at least in Infinity or Eternity, so that some behaviouristic cap or other has to be chosen, whether one likes it or not. Such is the implication of Absolute Necessity which in a practical sense culminates with Death and in a theoretical sense with Eternal Life. The Crisis of Man whether actual or spiritual, has to be met with the benefit of the best wisdom available to man and in keeping with the dignity of the race.

When Shakespeare says that a man's dress "declareth the man" in him, or when proverbs tell us of the verity that birds of a feather flock together, or again when the Bhagavad Gita states that "What a man's faith is that he even is" (xvii, 3) or even when a modern psychologist is able to recognize with Th. Ribot: "The man of great passion is confiscated wholly by his passion, *he is his passion*" (p. 179 *Essay on Passions*, Alcan, Paris, 1923), we are touching one of the laws of fundamental personal dialectics. It is also said that "as a man thinketh, he becometh."

In the human world of actions and opportunities which is spread before each individual, there are many items that, through necessity, taste or refinement, he would select to adopt as his own. *Man is ever equating himself to things or thoughts.*

The hat that a woman would wear, the food that a boy might select when seated at a feast spread before him, the pattern of behaviour to which he would naturally conform, not to mention the occupations corresponding to his aptitudes, have all to be understood as regulated by the laws of personal dialectics implied in each case. These laws could be used diagnostically besides being rules to be followed. The Sabbath could be for man and *vice versa* according to the necessity or contingency involved in the situation. Education must meet the individual and the individual *must* fit into the available pattern in the world of activities and opportunities.

### Part II, Division I.

#### I. From Simple Sensations to High Human Values :

If a simple sensation reaching the organism may be said to mark the *alpha* of the educative process, the *omega* of the series may be said to be marked by the appreciation of *high human values*. In this Manifesto this is to be conceived as a positive and progressive adjustment of personal tendencies reaching out to the highest of human values within his reach. Even in the final stage of perfection sensations are not totally abolished, but tend to recede into the background to occupy a secondary position. The personality does not live in a vacuum, but in a graded scale of behaviour patterns. It fits into a field of creative life expression with a starting point and having a culminating target to reach. Activity and affectivity require catering to, in this process, without violating laws of human dialectics which concern his *existence*, his more formal or intelligent *subsistence*, and the *values* that might attract or repel him at each intermediate stage. The process is not mechanistic but *living, creative and organic*.

If we should consider a simple sensation we find that the *stimulus* that starts it, through *centralization* from the periphery, attains to the *core*

of consciousness. Instead of resulting in a simple unit response, as wrongly supposed by some mechanistically-minded physiologists, simple stimuli invariably produce whole, complex, or integrated responses, resulting in ideas, through a characteristic *central delay* after the *irradiation* of the primary impulse. These ideas attain to a higher or lower status in consciousness, according to the *facilitations*, inverse or onward, going towards the higher or lower centres, already there in the form of *habitual dispositions* connected with instincts and memories.

If we rely on Rousseau's educational psychology here, rather than on being misled by Stimulus-Response psychology (dominated by its brass instruments and gadgets which what is called experimental education has brought into vogue in the West, and which may be called a form of scientific superstition peculiar to the age), we can easily see that personal life, with which education is concerned, hardly consists of unit sensations, the total of which makes up life. On the other hand, the simplest sense-stimulus gets translated and *verticalized* into an idea, integrated and raised to the status of an interest or a life value. Sensations and perceptions have to be understood unitively. As Rousseau points out : "Simple ideas are nothing but sensations that have been compared. There are judgments involved in the simplest of sensations." (*Emile* Book III). That an idea is also an idea of value we shall see in II, DIV II, 3.

**2. Vertical and Horizontal Worlds of Values :** If modern philosophy admits of the notion of Monadology of a Leibnitz in which the Monad of monads corresponds to God, and if the cosmology of Descartes admits of a universe in which etherial fluids move round a vortex, it should not sound strange in these days of space-time continuity, and of the drastic revision of our theory of knowledge, methodology and value notions that we should, for the sake of brevity, begin here to refer as it were abruptly, to Vertical and Horizontal Worlds of Values.

In the *Contrat Social* Rousseau himself uses this contrasting set of values in his discussion, as follows :

"As I meditated on the nature of man, it seemed that I discovered therein two distinct principles; one of them rose to the study of eternal verities, towards love, justice and true morality, to those regions of the world that the sage loves to contemplate; the other lowered, rendered it slave of the senses, and of passions, which are its instruments, and was thus opposed to all that was suggested by the first principle."

Once the sensation gets integrated into a *value-idea*, by the very interest that it implies thereby, it can exert a vertical pull upwards, hypostatically, or become a lowering weight that can, by a *descending, dialectical process*, bring the consciousness in relation to simple existents that are of interest in the sustenance or joy of life. Taste, smell, touch, sight and hearing can unitively work hand in hand with natural elements or *entelechies* as Aristotle would call them, conceived as value factors (and not as mere objects), to make a whole string of values, from simple existent ones to the high ideological ones of the Platonic World of the Intelligibles. A contemplative psychology, epistemology and method are implied here which we cannot discuss at length in this Manifesto. We shall however,

have occasion to discuss the epistemological and other implications of this contemplative intuitive approach to the Personal Factor in some of the sections that follow.

### 3. The Basic Conflict and Unitive Treatment of Life

**Values :** It is true that one cannot serve two masters and that Caesar's domain is different from that of God's. As Rousseau would put it, strikingly, as it pertains to education, one "cannot make a citizen and a man at once." This contradiction at the core of the personal tendencies themselves has to be fully recognized in any science of education that deserves the name. In the scheme that we have adopted, the conflict is represented by the correlates crossing at right angles. Every aspect of personal life, within body limits or outside, is subject to the conflict. It is the task of contemplation however, to resolve this conflict unitively, to transcend or overcome the confusion it might bring in the process of education, by developing a sound methodology, epistemology and a scheme of values proper to it. Within its humble limits, this Manifesto gives broad indications in this matter, of great importance. For the time being, let us name this the *Law of Conflicting Interests in Education*. This is the second law. The first law was already implicit in part I of the Manifesto, being the *Law of Unity, Equality or Identical Total Value*.

### 4. The Law of Polarity or Ambivalence :

The third law and the second of the important fundamental notions that we have to formulate correctly in personal psycho-dynamics, may be called the Law of Polarity or Ambivalence. In the domain of biology it was Bleuler who first defined this term. Other terms such as dichotomy, polarity, synergism, antinomian principles, all expressing this reciprocal, interdependence, or relationship of a complementary or compensatory character, have been understood or used in physiology, theology, philosophy or cosmology. This element of *paradox or tragic conflict* in life, attains to the very core of our being. Hamlet's "to be or not to be" is ever echoed in our hearts at every step we take, whether intellectual or physical. Piety and works are opposed, as also grace and sin. Groups of muscles balance one another; functioning itself delicately hangs in the balance as with the heart, which is energized by two distinct sets of nerves, one *positive* and the other *negative*. The *neutral core* of consciousness is the wheel's hub where conflicting spokes meet, as the Upanishads (and the Tao Teh Khing) would put this verity.

We should be content for the present to derive two secondary laws based on this principle of Polarity. These could be stated as follows: III (a): the Law of Compensation of Interests and III (b): the Law of Equilibrium. Their nature will be clear from the context as we continue.

### 5. Education Consists of a Series of Equations to

**Interests :** There have been many definitions of education: that it is "a drawing out" or "a driving in of truth"; that it is "a preparation to face the battle of life" that it is "the development of head and heart" or "of the whole man"; that its aim is "social adjustment for utility" or "for leisure"; that it is "for citizenship" etc. Each of them may be partially valid, but the best of them is one which treats ends and means unitively, and refers to the process in terms of harmony, equilibrium, balance, beauty or proportion in life tendencies. There is a cancelling

out of counterparts, a constant search for agreement, accord or unitive peace with oneself or with the outer world involved in the best notion of education. Boyhood interests are equated with play, youth interests in seeking companionship, old age interests in thoughts good, bad or indifferent. One sphere of interest succeeds another, but the balancing of counterparts holds good always, and man tends by his natural gift of reason to rise in the scale of values, while the equilibrium of forces, acting horizontally, is ever maintained constant. A scientifically conceived education has thus the Law of Equilibrium implied in its end and its means.

**6. The Content of Positive Education :** We have noted that Rousseau considered the earliest phase of education as "negative." Does this mean that later stages of education are "positive" and if so, what is the precise content of such a programme?

When the child grows towards becoming a young man his *interests are directed to things* with which he wants to be related intelligently or actively. Common everyday science by which he relates himself to the physical world gives him interesting experiences by which he is able to dispel step by step, wrong or apparent notions with corrected or true ones. When his vision thus penetrates into the veil of appearance, his education may be said to be getting positively adjusted. One simple interest gives place to another, till one day he discovers that there are interesting events happening to himself. He then *compares himself with others*. This becomes the *second stage of the positive process of education*. He wishes to be self-sufficient and earn an honest livelihood and get finally a companion in life. Simple, natural, positive adjustment of tendencies go on up to this point without any tragic factors creeping into life. Later in life, education demands higher idealistic adjustment in which tragic conflicts incidental to life are conquered by a more positive yet unitive solution.

Thus, after the first stage of education, the whole of the remainder of the educative process has a positive content. Normal positive education is thus a harmonious ascent or vertical adjustment to life values. All tragic values involving conflict, lie in the horizontal series of interests, from which the educand is to be saved as much as possible. To help the pupil in this way to adjust his urges progressively and harmoniously, turning him away from the harsh and tragic aspects of life, is the task of the educator.

**7. The Onlooker the Best Educator, even in Positive Education :** Although we have just said that tragedy is to be avoided, this is not to be done wilfully by any interference or escapist doctrine. A born tragic hero must have a tragic situation to face to prove his worth. To hinder his self-fulfilment would be dangerous. Each type has its proper vocation in life, and this principle which the Gita calls *sva-dharma*, "one's proper calling", requires to be respected absolutely. The inner man must be matched one hundred per cent with outer circumstance which, though apparently involving two wrongs, sometimes when put together, works for one right. The *discipline by natural consequences* that both Rousseau and Spencer adopt in their educational theories, respects this principle of non-intervention or interference by the educator.

This is but a corollary of the principle of equalization and of the neutralization of opposing tendencies in the pupil throughout the process. The *plus* and the *minus* aspects of the sets of tendencies involved in any given interest of the educand must by themselves be allowed to attain to an equilibrium by his working out his salvation himself, through his own proper vocation. Forcing in any way would only distort the tendencies. Freedom, however, should not include freedom to go wrong and get maladjusted. The educator should expect from each *according to his ability* and give to each *according to his need*. He has to maintain a neutrality based on a *Law of Compensatory Reciprocity* here, which is of the essence of the bi-polar relation which, as we have said, is implied in education.

It is in this sense that the educator has been compared to an intelligent gardener who tends and watches, or to a good shepherd who leads his flock to fresh waters and green pastures. Socrates, who was concerned with the highest role of education, as the teacher of wisdom, still compared himself only to a midwife. Tolstoi has compared the subtle bi-polar relation involved to the process of osmosis between liquids, separated by a living tissue. The reciprocity may be illustrated by referring to two magnets packed together so that one would help the other to retain its own power without getting spent itself. A dialectical law of reciprocity is here implied. The Guru (spiritual teacher) and the Sishya (pupil in wisdom) were known to be related in this bi-polar way in ancient Indian education. This is instinctively understood even by Indian peasant women to the present day.

#### **8. Educability of the Educand need not be Doubted :**

Many modern thinkers have doubted even the educability of the educand. Among such Th. Ribot put his finger at the very centre of the question when he stated briefly "true character does not change." Voltaire, who is the representative of the Age of Reason, put it more pointedly when he said, "Would you insist absolutely on changing the character of a man? Then purge him every day with diluents till you have him dead." Guyau, Spinoza, Gall, Schopenhauer, Taine and Spencer are among the other thinkers who thought education could not do much to change the nature of a man. (cf. *Les Characteres et l'Education Morale*: F. Queyrat, Paris, pp. 122-125). This objection would at once lose its whole force when we adopt the standpoint attributed to Muhammed that if the mountain would not come to him, he would go to the mountain. Dialectically approached, according to a theory that is also dialectically correct, and with dialectical relations or conditions properly secured for the osmotic process to go on, education has still possibilities of full success in its highest aim. Some people like Voltaire have the perversity to obtain doubly wrong conclusions even when doubly right ones are possible. Reason can be wrongly used like an inverted telescope. Even extremely wrong opinions sometimes help us to see the truth of the opposite. Dialectics can resolve a double disaster into a blessing both ways.

#### **9. The Dialectical Approach to Workaday Programmes in Education :**

At this stage it might be objected that this dialectical approach being such an airy subtlety, it cannot enter into school teaching in any tangible form. Gleaned from personal experience in teaching in various types of institutions from primary to university grades in different

parts of the world, the following general indications may be set forth here as guiding principles for the educational practitioner.

(a) *Recognition of the Background Aspect of the Personality of the Child* which is the retrospective seat of the instincts, memories and global emotional dispositions connected with repose and relaxation is a much neglected matter in actual educational practice as obtaining in the large public schools of today. The *background aspect* comes into evidence in the class-room when we find that certain children take more time for expression than others; but when they do begin to express themselves, they do better than those whose response was earlier and quicker. There is a kind of sub-conscious receptacle, where *impressions lie stored and delayed* before they become organized and *ready for expression*. The capacity of this receptacle varies with different children, and the teacher who ignores this difference would be dealing wrongly with the child who might be forced to keep pace with less richly endowed pupils in this respect. Thus damage might be done which it would be hard to heal later on. The richer the negative aspect, the higher is the promise for the future.

(b) *Differing Levels* of personal reaction to the same set of interests or situations, is another matter which a mechanistically-minded approach to education would tend to ignore with disastrous results in education. Defective children may show precociousness which should not be encouraged. Normal healthy reactions should be encouraged even when the attainment from the scholastic point of view might be at an inferior level for the time being.

(c) There is similarly a *Personal Rhythm* of progression belonging to the personality of each child which it would be disastrous not to recognize as the tendency happens to be in mass, impersonal education. Slow and steady alternation can be superior to a quick rhythmic alternation, which might be due to a sick soul.

(d) There is even a *Diurnal Alternation* of emotive and intellectual prospective and retrospective, positive or negative phases involved in every-day education which should be remembered both in framing the time-table and in balancing the curriculum. Analytical, intellectual exercises must occupy morning hours, and such subjects as history and light literary studies taken during the reminiscent, reposeful mood of the evening hours.

(e) *Complete Reactions* are to be preferred to partial ones. This is another rule that mass education is likely to neglect. A *natural chain of behaviour* involves various phases which we have tried to trace in Part I of this Manifesto. The figure-of-eight that it traces involves a natural sequence which follows a certain living order peculiar to the Personal Factor. A cyclist going uphill can admire a sunset without compromising one activity by the other. Although "one thing at a time" is proverbially a "good rule", a properly compensated and balanced programme of daily activities helps to make education a pleasure to the teacher and to the taught. Here again a dialectical approach, equating work and play, helps in everyday education.

(f) There is another long range of helpful possibilities in that innate urge in the child, to see himself as a person reflected in all he comes in contact with. *Personification*, which is a general instinctive urge in child-life,

has been found to be helpful already in teaching dry subjects like grammar where, for example, the noun and the pronoun are pictured as persons who take the place of each other. Personification is, however, a much more serious and deep seated urge in the educand and an effective handle in education.

(g) The possibilities of *mutual personal adoption* or admiration between teacher and taught, when correctly accomplished as a condition in education, are well known in the educational world. Mutual admiration can go to the extent of absolute hero-worship and then the handle that the right educator gets to shape the character of the pupil is very great. A good teacher often succeeds in making such a lasting mark on the spirit of the pupil, that it can change his character. Even if a small percentage of a mass of students should thus get changed, education should be considered a worthwhile undertaking in the interests of humanity.

(h) The personality of the teacher could help the pupil in *overcoming inhibitory crises*. The progressive adjustment that we call education has critical stages some of which the pupil might find too difficult to cross unaided morally if not physically. The situations are many and varied, whether in the class-room, the sports-field, or in the larger world outside the school walls. Correct bi-polar relations with a sympathetic teacher whom the pupil admires, likes, or better, adopts willingly as his model, can work the wonder of enabling the hesitant, inhibited pupil to get past the spiritual or intellectual hurdles of various grades of inhibitions in life. Under this heading, hundreds of possibilities of effective education are open to the teacher, who, like the pupil, must be born for the specific job involved in the education that concerns both of them equally, as partners inseparable for life. Thus we arrive at the basic notion and role of a Guru as tacitly understood in Indian pedagogics from the most ancient times.

## Part II, Division II.

### The Personal Factor: Analytical Perspective

HAVING, in Part I of this Manifesto, dealt with the Personal Factor involved in the educative process synthetically (though not statically, as some writers with Cartesian duality in their minds have done) and having disposed of general matters of educational or pedagogic import connected with the everyday practice of education, as it exists at the present day, it now remains for us to take a bird's-eye view of the analytical and more positive aspects of education as a process of progressive adjustment to overt and larger situations of life, considered individually as well as collectively at once.

This latter aspect could legitimately be called the psycho-dynamical aspect of the Personal Factor, although the description of the earlier aspect would not be strictly psycho-statics, as usually distinguished in treatises on the subject of the "Human Personality and Its Analysis" (for example, Achelle-Delmas and Marcel Boll, in their work with this title, Paris, 1922). In considering one part or aspect of the personality as static, we should be allowing or admitting unconsciously a duality of treatment of the unitive personality, prejudiced by the body-mind differences which still vitiate and compromise our understanding of the subject.

Our claim in this Manifesto is that this unitive concept of the Person involved in education has not so far been given its complete,

correct or legitimate place, in the centre of educational discussions. State educational programmes, not to mention programmes conceived by such bodies as the UNO or the UNESCO, to whom we should naturally turn for evolving a science of education, have so far either wilfully neglected it or unconsciously by-passed it, in their haste to produce on a mass scale those citizens who would defend the frontiers or ideological barriers within which they love to live. Thus we see that between the slogans of "Education for Democracy" or "Education for a Classless Society" in the mouths of the giants who dominate opinion or policy in such matters, there has come to be no common human ground, where proper educational theory could have a chance to flourish. This Manifesto is not concerned with revising all aspects of educational theory, but only in presenting the Personal Factor involved even in public or positive aspects of education, as a central integrated notion, round which all theorization, which tends to be over-departmentalized and disintegrated without it, could be built. The notion of the Personal Factor would supply the peg from which all theoretical elaborations could hang, and could at least be a basis for future discussion, if not as a completed or perfected notion as conceived here at present.

### 1. Psycho-Statics and Psycho-Dynamics Treated

**Unitively:** A dialectical treatment of a science is radically different from the same treated rationally, mechanistically, unilaterally or dualistically. There is a subtle difference here, which being missed, would end our discussion in futility and frustration. If we should give *actuality* importance in the name of "objectivity" then by that very token, we fall into the error of neglecting *perceptual* factors; and again, the slightest extra emphasis on the spiritual or ideological, would land us into a similar dualistic position which would compromise the correct understanding of the Personal Factor. The *advaita* (non-dualist) philosophy in India aims at avoiding this duality by a neutral, unitive approach in the name of the Absolute. Modern philosophers like Bertrand Russell, although they do not go the whole way with *advaita*, have been inclined to put their case on similar unitive lines. As an example, Bertrand Russell has named his position as that of Neutral Monism.

In these days of brass-instrument-psychological-study, based on an almost empirical stimulus-response psychology, the matter-mind duality still vitiates our educational thought, to its great detriment. The physiology of the dissection table suffers still from a similar prejudice from the dead grip of which Dr. Alexis Carrel and others have tried to save it (see his *Man the Unknown*). But orthodoxies die hard, whether in religion or in science, and this Manifesto takes its stand on a bold unitive approach to the problem of personality by which a dead or static educator would be ruled out in favour of a living and sympathetic guide. Likewise the child would not be considered merely a stimulus-response bundle, or worse still, a piece of behaviouristic mechanism with no mind within it, as J. B. Watson would put it. Even a *bare theory of play* has not been found possible to be formulated properly on this mechanistic basis which seems still in full vogue in the educational world.

In the present age of reason and of the proud triumph of science, it is no wonder that the educability of the educand has been called into

question. If the almighty of education as a force to change the individual character with which a man might be born is to be discredited, that does not justify the extremely opposite position which empirical thinkers take with such insistent perversity. A unitive, neutral, yet "positive" approach to personal adjustment in education is therefore what this Manifesto stands for.

**2. A Common Methodology and Epistemology for All Sciences:** After Protagoras' dictum in the fifth century B.C. that "Man is the measure of all values" which was reiterated in the Delphic inscription, "Know thyself" we go forward twenty-two centuries to Alexander Pope who wrote "the proper study of mankind is man." Even earlier than Pope in the latter half of the sixteenth century there was a young man who from his seventeenth year nourished the ambition of correlating all knowledge unitively. We refer to Francis Bacon, whose *Novum Organum* was laughed at by his colleague, the eminent lawyer Sir Edward Coke who, when presented with it, wittily wrote on its cover :

"It deserveth not to be read in schools  
But to be freighted in the ship of fools."

Since the time of Bacon very few have dared to step into this ambitious project, for fear of being called names. Eastern thought, however, has tacitly and openly nourished this ambition and the great dicta (*maha-vakyas*) of the Vedanta such as "I am the Absolute," "Thou art That," "All is the Absolute" and "I and the Absolute are One", which boldly enshrine the same position as that of Protagoras, and the Delphic Oracle, only in different persons, first, second or third, as applied to the central person involved in all of them, still keeps alive in the mouth of the common man and the pandit of the contemplative soil of India this high aspiration of the spirit.

Transplanted from the natural Indian soil, such dicta might sound strange, especially in the West which is proud of its own background and which has had its own different history, where memories of the Inquisition linger on. It is but natural therefore, that any global unitive approach to the Self or the Personality in man is dubbed as dogmatic and suspected in the West. This is because of the lack of a common methodology and epistemology implying a scale of truly human values behind an integrated notion of the Self in man.

**Revolt from Pragmatism:** Prof. John U. Nef of the University of Chicago who broadcast a speech explaining the Committee on Social Thought which he took great initiative in starting recently under the aegis of that academic body, expressed the growing attitude of dissatisfaction in regard to this question of neglecting the study, as he puts it, of "Man as a Whole." In this Manifesto we are not therefore alone when we say that this neglect of the study of man in this manner is a serious lacuna which it is high time the educational world filled up quickly, without feeling uncomfortable or touchy about it any more. In Prof. Nef's broadcast speech we read the following bold declaration of faith in unequivocal terms : "I believe the pragmatists not only lost their own critical faculties but dimmed those of their students and colleagues. Critical faculties with qualitative distinctions and universal principles, are the basis of a creative cultural life."

Outlining the origin and background of the Committee on Social Thought in a hand-out of the Department, Prof. Nef, enumerating the problems of the creative life and of education which confront modern society, says firstly: "One is the loss of the common classical and Christian inheritance in the intellectual sense." While thus relying on something that belongs to the West he explains in his broadcast speech (see *Listener*, London, Nov. 29, 1956) "At this same time, some of us in the University of Chicago were trying to establish an independent enterprise in graduate study, which would cut across departmental lines, and would be devoted to those very problems which were either ignored altogether or left to the charlatans."

**Atmosphere of Hesitancy :** Whoever might be in the mind of the professor when he suspects the charlatans, and whatever may be the content, not necessarily exclusive in any sense, of the classical and Christian inheritance alluded to above, that he might have been thinking of, there at least seems to be some sort of hesitation here to be fully bold and open in respect of this new and interesting development in the educational world of today. We have reason to feel that this hesitance is shared by the university authorities also, as we listen to what Prof. Nef, when he continues in the same broadcast: "despite the fact that the President of the University and the Dean of Social Sciences were members of the group, we still had trouble. . . . When the negotiations were under way for setting us up, the Dean rang me on the telephone: 'I can never get us set up under the title the Committee on Civilization' he explained in distress. 'What title would you suggest?' I asked. 'The Committee on Social Thought' he replied. 'What does that mean?' I asked. 'I don't know' he said, 'but I think it might get us through the executive committee, because nowhere in the University is there any study of social thought.'" Here we find pragmatism with a vengeance! We have taken the trouble and the liberty of quoting here in detail because of the rare and realistic picture it gives of the hesitancy and suspicion that might be said to be representative of the modern world of education of which Chicago is a sufficiently important centre.

If East and West are ever to have a common meeting-ground at all, it is time that we began to think in more bold and absolutist terms without any Kipling mentality about the impossibility of the meeting of East and West. Fortunately for us, philosophers are not altogether extinct in the West nor Guruhood in the East. If the best of each could be brought close together there is still possibility of a common ground in such undertakings emerging to view, as a hopeful sign of the times. Openness is not, however, the exclusive prerogative either of the East or the West.

**3. How the "Principle of the Better" enters Psycho-Dynamics :** The "Principle of the Better" that Leibnitz formulated, reconciling Cartesian and Aristotelian notions, is the same as that which we have already referred to as the Vertical Series of Interests in life (Part II, Div. 1, 1 and 2). When the idea is one that implies value, it becomes interesting to the living organism with its consciousness which seeks to live by a series of successive interests in life. The latest philosophers of the West still adhere to these notions and it has not gone out of date with classical philosophers or even with Leibnitz.

We have evidence for this in the report of the present incumbent to the Chair of Philosophy of the College de France—that unique foundation which has preserved the best learning that France inherited from classical times, and founded by royal patronage of Francis I as early as 1530. In its *Annuaire* for the year 1948 Prof. Louis Lavalle in summarising his course for the year, has the following : “ But the idea could not be a mediating factor between spiritual entities (*les esprits*) except on condition of proposing to each of them an end which it could will, estimate and like. *It is in this sense that the idea is always an idea of value.*”

Although the correspondence may not be exact, the conclusions of Vedantic or advaitic thought in India, whose categories of Absolute Wisdom consist of the components of *asti* (is exists), *bhai* (is conscious) and *priyam* (is desirable) can be seen to have the same or similar elements or categories of thought implied in them. The hope of finding a common basis for Eastern and Western thought is not, therefore, to be given up too easily.

**4. Dichotomy Invades even the very Core of Consciousness :** Let us revert here for a moment to an analysis of the component elements of consciousness as we did when we took a close and almost microscopic view of its dynamism in the last section of Part I of this Manifesto.

In the verses of the Guru Narayana quoted there we got as far as distinguishing two conflicting sets of tendencies which were considered under the heads of “ sameness ” and “ otherness.” It was pointed out there that detachment or contemplative self-sufficiency was not to be expected from the pursuit of horizontal interests which had to do with the “ harsh otherness ” of the objectively directed tendencies.

Besides this primary conflict it has been indicated in verse 40 there, that, within each of the two sets of vertical or horizontal values themselves, there is the dichotomy of polarity implied. The generic aspect of each of these sets of interest reveal dichotomous ambivalence in relation to the specific aspect of the same. The generic of the horizontal tendency consists of vague virtualities still belonging to the “ objective ” order, while the generic aspect of the vertical is unitive and universal in its content. The specific aspect which comes to meet it does not belong to it, but approaches it as it were, from an opposite pole of reality. As between the two axes and between each treated separately, dichotomy is operative. *Horizontal specificity* spells bondage, while *vertical generality* tends to release the personality.

We know we are treading on very speculative ground here, and therefore let us fall back on some classical writers for support. Referring to the nature of the Word or Logos, Aristotle states : “ The Word may be regarded under two aspects : (a) as multiplicity of particulars and (b) as a system of general laws on which the particular depends ”. Reason, Aristotle has to admit, is not part of the human soul, but distinct therefrom. *Nous* is introduced into the soul *ab extra* and Aristotle speaks of it as a divine element in man. (ref : article on Theory of Knowledge in *Encyclopaedia Britannica*). What is of special interest for us to note here is the *ab extra* or hypostatic status of Reason which stands for the specific aspect of knowledge, wisdom or awareness.

## 5. The Final Abolition of All Duality in Pure Consciousness :

Although we have just said that dichotomy enters into the very core of consciousness, we have to make it clear that this only applies to a psycho-dynamical picture. There is, theoretically at least, a centre in pure consciousness, where opposing tendencies are neutralized. Descartes, who was blamed for his dualistic treatment of matter and spirit, was still able to say "In the fact of Self-consciousness truth and existence are identical." The descending dialectics of Aristotle which postulated the *universalia ante re* and the ascending dialectics of Plato who arrived at *universalia ante rem* were reconciled by Scholastic philosophers, and Spinoza, who spoke of the higher intuitive way refers to a *Scientia Intuitiva*, a contemplative way, by which "the concrete individualities of imaginative experience are restored, but at a higher level where the individual things are no longer conceived fragmentarily and in isolation, but in their relationship to their dependence upon the infinite ground."

Without being tempted further into this domain of philosophical speculation, it is our object merely to say that whether known as *Logos* or *Nous* there is a point at which all differences vanish into *Absolute Oneness*, whether we follow Eastern or Western philosophy to the very limits of speculation possible.

## 6. The Dialectical Approach Superior to the Merely Rational :

Reasoning based on formal logical methods leads to sterile speculations about the meaning of Truth or Existence. This meaning cannot live in an intellectual vacuum and flourish. The content of truth has to represent some human value falling within the range of normal human life. Unitive values in life emerge when opposites in consciousness are cancelled out or merged into the sameness of the vertical principle which we have tried to distinguish in previous sections and at the end of Part I of this Manifesto.

As pure time does not depend on night or day but can still be a living experience as Time, so there is a way of arriving at natural, normal, just, good, true or beautiful values in life through a dialectical approach to reality. A programme in education may be credited to be well-founded to the extent that unitive values in life are met by unitive interests progressively or harmoniously as life unfolds through all its stages.

This dialectical way in education may be said to correspond to the way of the Yogi as known in Indian contemplative life. The *Bhagavad Gita* which is a textbook of unitive human values, arrived at by the dialectical way, which it succeeds in defining with scientific precision, puts dialectical wisdom above wisdom plain and simple, the latter being devoid of a human import. Educational theory has therefore to be conceived in terms of producing a man who is filled with one hundred per cent humanity.

## 7. The Case for Integral Education or "Man as a Whole":

The education of "Man as a Whole" is an expression which we are beginning to hear frequently from educational reformers. Man-making, character-building, moral or spiritual education, meant perhaps more or less the same in older days. If character is fixed at birth

by nervous patterns belonging to types, where is the hope for this expression to refer to anything practicable? Only by understanding the structure of the Personal Factor in all its aspects, subtle and gross, central and peripheral, in a unitive dialectical manner, given proper educational theory and an educator who can apply it correctly, in relation with his pupil, can we hope to obtain full results, when all the conditions are properly secured. Herein lies the only hope for the future of education. This, in short, is what would finally justify a *Manifesto* such as this claims to be.

It must be pointed out here that the education which has come into vogue in modern life, largely based on a stimulus-response psychology under the leadership of the United States, errs glaringly in not providing for the education of man as a whole. John Dewey, the most eminent of American educationists, admits himself this truth when he writes: "Particular S-R connections interpreted on the basis of isolated reflexes, are viewed as static *cross-sections* and the factor most important in education, namely the *longitudinal*, the temporal span of growth and change, is neglected." (pp. 67-68. *The Sources of a Science of Education*, New York, 1929.)

It is interesting to note here, that by referring to the "longitudinal" section as a factor most important in education, John Dewey, though as we have seen, now being discredited as a mere pragmatist by his own disciples in Chicago, still gives us the hint that he is not only interested in the education of man as a whole, but also that his own scheme of the Personal Factor involved in education is not fundamentally different from what we have developed so far in this *Manifesto*.

**8. The Four Zones or Grades of Personal Consciousness:** Education as a bi-polar process will be effective only to the extent that the deepest seats of consciousness are brought reciprocally into relationship as between educator and educand. It would not be out of place, therefore, to examine the other strata, the layers, levels, zones or aspects of the personality involved in education which lie hidden, as it were, under the visible surface where stimuli and responses, in the overt sense, may be said to live and move. In adopting the scheme of correlation that we have chosen, we have really made due provision to refer to four aspects of consciousness, each of which refer to the four states of *waking*, *day-dreaming*, *sleeping* and *general awareness* which come within the common experience of all. These states need no proof (see Figure 4 in last month's *VALUES*). All conscious and sub-liminal aspects beyond the threshold of consciousness may be directly referred to and be understood by them. As the greater part of an iceberg is under water, the self which is hidden and below the stimulus-response aspect, is quantitatively as well as qualitatively by far the more important aspect of the personality. To give the three other aspects their place in education is what this *Manifesto* particularly insists upon.

We find a perfect psychological analysis of these four limbs of consciousness in the *Mandukya Upanishad*, where, in a graded fashion, their inter-relationship are brought out. The whole of this short *Upanishad* is devoted to this analysis of the *Atma* or Self which it first describes as *chatush-pad* (four-limbed). The four states of *waking*, *dreaming*, *sleeping* and *general awareness* are referred to serially twice

over in the text; first by way of their functions diagnostically, and secondly by their place in consciousness understood from within. In modern terminology we could label them as (a) overt-objective of the waking state, (b) virtual-objective of the day-dreaming state, (c) the bright blissfulness of deep sleep and (d) the pure awareness of the deepest stratum of the consciousness which permeates all the others.

To attain to this last-named seat of consciousness, and to relate it correctly with an educational situation in which the educator and the educand are involved as partners for life, so that the influence of the one on the other may be exchanged like a subtle osmosis, requires an expert understanding of the Personal Factor in its deepest aspects, as well as in its most gross overt expressions. The *plus* and the *minus* involved have to be linked up properly, if education is not to be a haphazard "muddling through" or "licking into shape" as it has been alluded to complacently by some English writers.

**9. Guru-Sishya Relation in Rousseau-Emile Education:** Cheap and sensational spirituality of a pseudo-scientific order has reached the West from the East in recent years. In some well-informed circles this has given rise to some legitimate mistrust regarding such matters. The mention of the word Guru is enough to disturb the general atmosphere in certain contexts or cultural climes. When viewed without undue exaggeration on either side however, we are able to find the same human nature working with the same understanding or insight everywhere. Humanity is one. This verity is again confirmed when we find that in the domain of educational theory and practice what has been tacitly accepted in the wisdom context of the East corresponds with the best flowering of thought in the West.

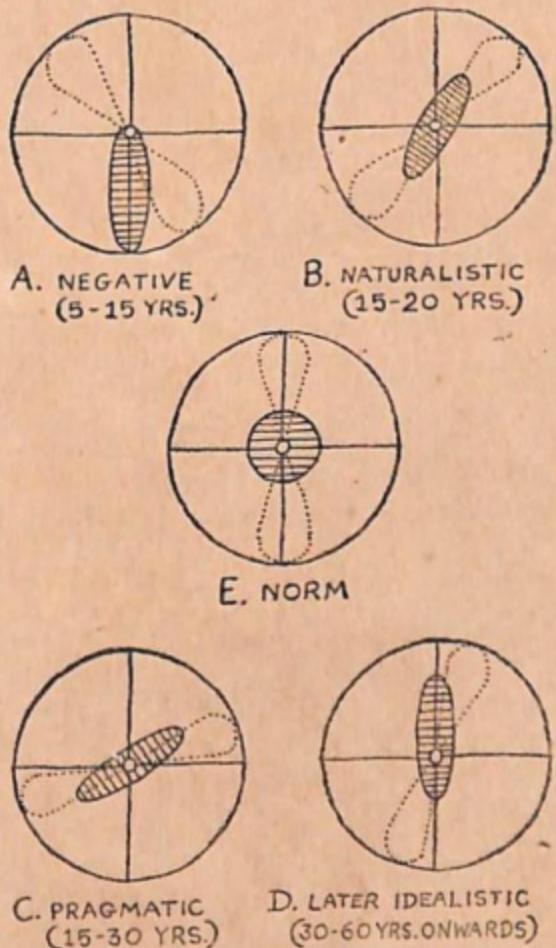
Here again, for us at least, concerned with this Manifesto, it is a significant fact to note that the Rousseau-Emile relation, as so carefully and laboriously worked out by that much misunderstood sage of Geneva, corresponds to the Guru-Sishya relationship which has been considered through the ages in India as the main plank in the process of education.

Shorn of the Eastern tendency to be too easily exalted in the name of spirituality and to fall into *a priori* generalizations on the one hand, and in the West, the opposite tendency of relying too much on the overt aspect of life only, the position as between educator and educand, as conceived by both the sides, reveals in all matters of scientific import, a complete agreement. Two magnets properly laid juxtaposed, and an osmosis arrangement properly set up, need a certain expert understanding, which is all that is implied in this relationship. If educational authorities could see this, the future of education in the world would be said to have some hope. Humanity could still reap benefit from education, conceived not haphazardly, but according to precise and positive notions.

**10. Four Stages, Four Kinds, and Four Patterns of Behaviour Involved in Education:** At this point we must pause a moment to explain the plan of the rest of this Manifesto, which might get lost in the by-paths and ramifications of the forest of educational theory, or in the vast mass of literature which has accumulated in what passes for educational practice, most of which this Manifesto boldly calls into question. Humanity as a whole being our prime interest here, a global approach to

world education has become an imperative desideratum. If we therefore appear to simplify matters too much by referring to fours, in the stages of education suited to four ages in the educand, and stretch the same fourfold plan of reference into the discussion of the main kinds of educational theory prevailing at present, and even think of the actual world of men and action as consisting of fourfold opportunities in the form of set behaviour-patterns that are available, as if ready-made, for every educated person to adopt for himself according to his own type of training, we should not be blamed for being too pigeon-holed in our attitude. The global overall view of education that we are attempting here amply justifies this simplification. When the kinds and categories are clear to the general reader, it will be possible for him to see if this simplification is arbitrary or has been actually justified.

Figure 5. FOUR STAGES OF LIFE



**Explanation:** The central figure E represents the normal stage which may have different content with the sexes. In the scheme here, the male is mainly kept in mind. Figures A, B, C and D show striped core or zone which is oriented differently at the four stages of life (ages being shown in brackets). The dotted line shows the chain of behaviour (see Fig. 3 in VALUES last month) natural with each phase. In A, the Negative Stage, when the relational sense and dependence is strong, automatisms, habits, memory instincts and tender emotions should be availed of by the educator; in B, the Naturalistic Stage, there should be learning through play, excursions, experiences of a graded natural order and ex-

periments to rouse curiosity; in C, the Pragmatic Stage, education is through directed socialized activity, leadership training and the ontological approach; and in D, the Later Idealistic Stage, higher positive adjustment should be achieved through relationship with the philosopher-guide.

For our own part, in this Manifesto we have only followed the lines we developed nearly a quarter of a century ago in the form of a fully documented thesis which was submitted to the University of Paris (*Le Facteur Personnel dans le Processus Educative*, Vrin, Paris, 1932), and thus received the hall-mark of a modern academical seat of learning of good standing. Every statement therein is supported by cross references, citations and experiments or actual experience of the teaching world (except in the section which comes at the end of the series touching the fourfold opportunity or behaviour patterns which is a fresh addition to the thought on this subject). This work has later been honoured by Dr. H. Wallon (Prof. of the College de France), Director of Higher Studies, in his *L'Evolution Psychologique de l'Enfant* (Paris, 1941) by approving reference to it in his chapter on the "Person in Education" (p. 210). These circumstances must be sufficient guarantee for the present that this fourfold simplification is not made without respecting prevailing educational theory or in violation of correct formalities in presenting a new point of view on such a serious subject. The reader may refer especially to the chapters devoted to *type psychology* and the *negative, naturalistic, pragmatic and idealistic adjustments involved in education*. We have also the good company of Prof. R. Rusk of Dublin University who, in his work *The Philosophical Basis of Education* (London Univ. Press) follows roughly this fourfold classification of educational theory.

**II. Negativism in Education, a Regulating Principle Throughout:** Rousseau has been laughed at as a sentimental anti-social solitary or a lost soul. A careful examination of the educational programme of *Emile* however, reveals that while he himself openly recommends negative education for the early stages only, there is provision made for the social adjustment of *Emile* as he grows to manhood. Rousseau lays the foundations of the modern vogue for experimental education and even for the "project method" when he makes *Emile* a carpenter's apprentice. But even when *Emile* lives a whole day at the farmhouse where the carpenter Guru is allowed to displace the main Guru for a full unit period of a day at a time, the main Guru insists on being a fellow apprentice to learn carpentry with his pupil, so that the sustained influence and bi-polarity of the Guru-Sishya relationship may not be broken. The three of them eat together at the farmhouse table, and discover maxims of dialectical social interdependence as represented in the beautiful antique etching, where *Emile* is taught "Each one respects the labour of others so that his own labour may be respected" The main Guru looks on in the illustration (in the old edition of *Emile*) while the secondary teacher (the *upa-Guru*) watches approvingly as *Emile* becomes convinced of this verity by an experimental situation.

A certain unforced, non-interfered with naturalness in the process that develops by virtue of educative situations that arrive by themselves, within the normal or natural course of the growth and adjustment of the pupil, is all that is meant by "negation" by Rousseau here. Later, when it comes to religious education, the same negative attitude is seen to continue, as we have shown in the quotation given in Part I. In fact, Rousseau's negativism is the same as that so well known in the Indian context of contemplative education as the *nivritti marga* or *via negativa* as

opposed to the *pravritti marga* or *via positiva*. This is characteristic of all contemplative disciplines, whether of the East or of the West, and is recognized by mystics and philosophers, not to mention religious disciplines of monasteries where different doses of this negativism find place. The turbulent animal tendencies in the educand need controlling and holding in, even in the most pragmatically conceived programme of education. This control seems glaringly omitted in modern education, and hence the disastrously wrong results which are beginning to alarm state educational authorities already, by way of crime increase, in spite of providing amply for education in their budgets.

**12. Naturalistic Education:** Educational theories are many, but for the purposes of this Manifesto we are going to view all of them as belonging to one or other of the four main groups that we have referred to. The negative education of Rousseau has already been covered more or less to the extent that space here permits. Naturalistic education is not that of Rousseau, though he has been mistaken for a man who stressed nature. Nature for him as we have said in Part I, was not just nature as in the expression "back to nature" but Nature with the capital letter standing for a spiritual principle of Absolutist Value. This we have tried to make clear already. In order not to mix up Rousseau's Naturalism with that of Herbert Spencer who may be said to be more correctly its representative, we shall tabulate here the distinction between them for ready reference :

<i>Rousseau</i>	<i>Spencer</i>
(i) Subjective Idealist	(i) Empirical Realist
(ii) Against Society	(ii) Education for Society
(iii) Puts Goodness and other values foremost	(iii) Cultural education given a secondary status after utilitarian education, as education for leisure
(iv) Attached to pure ethical values	(iv) Attached to hedonistic ethics

In spite of these striking items of contrast, there are certain features of naturalistic adjustment as understood by Spencer which follow the same lines as those of Rousseau. Rousseau envisaged for his *Emile* a programme of adjustment to utilitarian social conditions. It was thus that he thought of making him an apprentice with a carpenter who was to be a second teacher under the master-influence of the first. The secret of Rousseau was that his idealism fitted within it, without conflict, and unitively, that correct dose of utilitarian programme natural to the age of the pupil. Therefore to label Rousseau as non-utilitarian or anti-social would be not to understand his unitive methodology, which held the secret of a vertical ascending series of values, without the principle of mutual exclusion or contradiction. As a small circle could lie within a larger one, without exclusion or duality between them, so the contemplative dialectical method allows of two positions being treated unitively, both of which could co-exist without mutual compromise.

Laws of nature were to be understood by the pupil through direct experience rather than from teaching. The experimental approach was, however, common to both these great educationists. The education of

nature through things, as Rousseau would have put it, was what the naturalistic education of Spencer amounted to.

The maxim that we derive for educational institutions based on this Manifesto is that, where boys or girls between 13 and 17 are brought up, ample provision must be made for contacting nature and observing natural phenomena and for plying trades like carpentry or weaving which would give a social sense of self-sufficiency and dignity by way of a horizontal orientation and balancing of personal tendencies. No direct affiliation to the harsh world of competition and profit should ever be implied in it.

**13. Pragmatic Education:** When we come to pragmatism, whose representative may be said to be John Dewey, we see that it is a natural consequence of the naturalism of Herbert Spencer and Rousseau who, as we have seen, make allowances for the need for social adjustment. Within a larger scheme of idealism, they could be considered as pragmatists.

The *project method* of the active school is reflected in the carpentry apprenticeship that Rousseau himself recommends. More than in the case of Spencer, the utilitarian social adjustment envisaged by Dewey is without any rational idealism even of a Descartes or a Kant. These old-world philosophers meant nothing for Dewey, nor can he appreciate those negative elements which Rousseau finds important. A modified or revised form of stimulus-response psychology and a practical, realist and even empirical approach to life is implied in Dewey.

We shall take but one or two quotations from Dewey to bring out the contrast. In defining character to be built in the pupil he writes :

"In general, character signifies the power to act in society, organised capacity to function socially ; this signifies . . . social intelligence, power of execution, social interest and sense of social responsibility." (p. 3 *School and Society*, Univ. of Chicago Press.)

Again, he makes the nature of pragmatic education more clear :

"The great thing to keep in mind then, regarding the introduction into the school of various forms of active occupations, is that through them the active spirit of the school is renewed. It has a chance to affiliate itself with life, to become the child's habitat where he learns through directed living, instead of being only a place to learn lessons, having an abstract and remote reference to some possible living to be done in the future. It gets a chance to be a miniature community, an embryonic society." (*ibid.*, p. 15)

Rousseau would not have disapproved of these remarks except perhaps in the shutting out of the future of the pupil in favour of a very real present and a social adjustment that is too horizontalized in its content. Rousseau expressly selects carpentry alone for Emile, so that his pupil could ply this "honest" human trade in the self-sufficient loneliness of his own home under the single teacher's supervision which is kept important as a condition applicable to the whole process of education. Social values, thus over-emphasized in education, tend to exclude some of the noblest aspirations of the human heart, and it is on such a programme of education

as envisaged by Dewey that mass education in American schools still thrives.

Pragmatic education has signally failed. To avoid its mistakes is the moral we learn here. While self-sufficiency in social orientation is an ideal worthy of preservation, full affiliation to economic, social or political value systems as they prevail in the harsh world of competition and strife must always be modified by a dose of negativism and idealism proper to the age, type or sex of the pupils in different types of institutions for pragmatic adjustment in education.

**14. Later Idealism in Education:** The last of the four phases of educational adjustment may be distinguished as "later idealism." Higher values, implying personal tastes, love of art, moral, religious or spiritual sentiments, have to be cultivated here. Here also, various patterns are possible, and the writers who have faced this aspect of education where character and moral or spiritual education is involved, have been few. Ribot and Payot have approached it, giving primacy to "Passion" or "Will" respectively.

Even the few have approached the subject with differing ends in view. Some think of it in terms of a hobby, treating idealistic adjustment as of secondary importance and characterizing it as "education for leisure." Others speak of the end as "happiness", a vague term which can include hedonism. Its content has yet to be made more clear and definite. The German idealists would think of education in terms of the *will to live* or the *will to power* or even reduce the *world as will*—as with Nietzsche, Hegel and Schopenhauer, respectively. The pessimistic view of some would differ from the optimistic of others, and to bring all under one caption would not be easy.

However, all involve a positive adjustment of the tendencies towards a personal or human goal. Some may have the Superman in view. These, when understood in the unitive context of this Manifesto could still be treated as having a common trend which, we could say, belongs to that part of the adjustment of the tendencies of the Personal Factor which we have marked as the positive, prospective and intelligent.

**Idealistic Diagnostics:** Some of the marks of an idealistically educated man might be critical acumen, analysis, precision, a clarity free from emotional or instinctive compromising traits which come from the negative side, expertness (called *daksha* in the Gita) in dealing with situations either intellectual, ideological or actual which would face the person at a given time, a keen sense of justice, an intelligent *savoir faire* and an equal sympathy for all mankind and even for all creation. Wisdom training in the use of the higher faculty of intuitive reasoning, called dialectics, would be the crowning attainment of a programme of an idealistic education.

Such a love of Wisdom could be a master-passion or a final act of will, which could burn all lesser dross in the form of petty life-interests or instinctive or emotional dross and lead to the total passion in which the passion becomes identified with the Person himself. The filling of the personality with the full human content of the *idea of humanity* or the ideal or perfect man, with all the specifically distinguishing virtues which constitute human nature, may be said to mark the highest limit of idealistic education.

The second generalization which we would make is that if we take the boy and the girl at adolescence there are differences in their innate personalities which make themselves evident only to the observant educator. The girl would generally tend to conform to the *vertical-negative* pattern or type and the boy to the *vertical positive*.

Taking the four phases together and confining our attention only to what interests the educator as an over-all normative picture that would hold true in all the four kinds of education, and making allowances for physical differences, the boy and the girl personalities may be said to have the same emotional or intellectual phases when qualitative or quantitative aspects are viewed globally.

Joan of Arc led an army, Hypatia taught philosophy and higher mathematics to the best Alexandrian philosophers of her time, Portia lacks, no lawyer's acumen and Elizabeth was referred to as "imperial votaress" "in maiden meditation, fancy-free" by Shakespeare, and yet she could be a great ruler like Victoria. The adventures of a Hernani are balanced by those of Dona Sol. A Martha complements the gifts of a Mary. The *freak* here is hardly distinguishable from the *norm*. Taking our stand on the personality in its most synthetic sense, we are bound to say that, all in all, in terms of the content of consciousness, or educability, the sexes are to be treated as essentially the same, except that the adolescent girl is more educable than the boy.

Girls too in boarding-schools are known to behave like tom-boys and worse than boys and play the role of bandits as well as men. As far as this Manifesto is concerned, it is neither interested in making a man more a he-man or a woman more a she-woman. There are no sex differences to be encouraged in the Absolute neutrality of the Human Personality when it is correctly attached to vertical values which we conceive as the central norm for the whole of education.

**16. Four Patterns of Behaviour with Corresponding Institutional Opportunities:** If men and women have innate and outer personalities which alternate or change their phases differently, if there are types which are statically fixed or dynamically flexible in endless variety, if all the varied kinds of educational opportunity or preparation for the different patterns of behaviour available for pupils are to be kept in mind, we would be obliged in education to think of an endless variety of institutions to meet these varied requirements. If the meeting of all requirements correctly is an impossible task, as on the face of it, it really is, the same fourfold plan underlying the process could here be relied on again with advantage in simplifying the situation at least so as to enable us to discuss the subject *grosso modo*.

We could think of a negative type of school where boys and girls, living separately, as in some of the new residential schools or retreats now attempted by some gifted educators in Switzerland. The modern Emile or Sophie could have personal co-educational attention bestowed on him or her by a Guru or Guru couple, who would be a Rousseau or Hypatia to them according to the laws and principles implied in the best type of education. The naturalistic school could conform to the model of some of the public schools in England, but avoiding their rough excesses, under an Arnold or a Sanderson of Oundle that Wells wrote about. The American

type of high school with new features incorporated, would come near to what is desirable in the type of educational institution called pragmatic, if only the tension of horizontalism could be mitigated a little more out of respect for the vertical idealism that should finally prevail in education.

A World University of Higher Studies where the professors would be in free and daily intercourse with students, rising to the standards of the College de France or the Institute of Higher Studies of Princeton or the model of the newly started Committee on Social Thought of Chicago would be desirable for later idealistic adjustment, when revised in the light of the indications given here. In evolving such models, the Indian soil, by its long tradition in contemplation, is a very favourable field.

**27. Characterology and Type Psychology:** Educational theory and practice are at present dominated by the important place given to brass instrument measurements. From the time of the Alfred Binet tests of intelligence and the IQ which the modern pragmatic educator is so proud of, to the tests applied to the eidetic personality with ink-stains of Rorschach, the volume and variety of educational measurements has grown into large proportions. Psycho-biology with experiments and normative methods of enquiry that go worse than empiricism and on to Watsonian behaviourism which goes as far as denying any innate factor such as mind, are now in vogue. Gestalt-psychology brings its own contribution based on the configurations that influence learning, and what is called psychological profile is being mentioned. Psycho-analysts and evolutionary thinkers who advance the theory that "ontogeny is a repetition of phylogeny" put forward theories of the ambivalent subconscious mind, which would divide the personality into two halves or polarities at the basis of conflicts, complexes and repressions. *Extraversion* and *introversion* are spoken of, and the *cerebrotonic* and *viscerotonic* types have found a place in the general literature of modern writers, and there is a good deal of "little knowledge" in regard to many such pseudo-scientific concepts, in the mouths of ill-informed persons who rely on "digests" for their education. Just to give a sample of the variety of theories about types in this field, we extract below the following from Dr. Claparede's *How to Diagnose the Aptitudes of School Children* (p. 233):

Binet	Subjectivists	.	Objectivists
Jung	Introverts	.	Extraverts
James	Ideologists	.	Positivists
Ostwald	Classicists	.	Romanticists
De Maday	Workers	.	Fighters
Nietzsche	Apollonians	.	Dionysians
Schiller	Sentimentals	.	Naifs
Poincare	Intuitives (Geometrical)	.	Logicians (Analytical)
Lippman	Gnostics	.	Technics
Pascal	Refined minded	.	Geometrically minded
Duhem	Abstractionists	.	Concretionists

One has to be familiar with the philosophy or psychology of each of these authors to be able to see finally if we agree with their scheme or not. We shall not undertake this almost impossible task here. We do note however, that all of them reduce types into two reciprocally conceived pairs, and that we are able to discover through their variety,

a common principle running through them, based on horizontal variations of subjectivity or objectivity or variations of positive or negative states of consciousness on what we have called a vertical scale. To extract the broad outline from all these notions of type, let us content ourselves with quoting from some well-known authorities, just to make it clear that the scheme of correlation that we have systematically kept in mind throughout this Manifesto holds good in this domain of type psychology also. When types are thus unitively understood, the basis for comparing stages of adjustment in the educand and the kinds of education most suited to each stage also become clear.

Jung defines the meaning of his terms "extraversion" and "introversion" as follows: "We should say there is extraversion wherever we find that it is to the outer world, to the object, that the individual gives his fundamental interest . . . There is introversion, on the contrary, when the objective world undergoes a kind of degradation or a lower estimation to the advantage of his own self . . . This concentration on thought, that is to say, onto the inner world, is nothing other than introversion." (cf. Claparede, p. 232) Quotations could be endlessly multiplied to show that the two lines of correlation could be used with validity even when we try to follow types mentioned by other writers such as Hinkle, Max Freyd, Jaspers, Kretschmer, Pende Klages, McDougall and others.

Dr. H. Wallon, who traces the neurological components of character, recognizes the principle of ambivalence which, he says "plays in conduct the role of a stimulant or a reactive factor." He further introduces the expression "surcompensation" which is a factor which intervenes by its plus or minus in the behaviour of the subject.

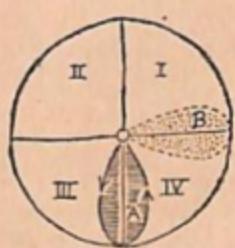
The psycho-dynamism involved in types of educands follows the broad lines of what we have accepted as the basis of the Personal Factor even from Part I of this Manifesto. The following paragraph taken from Dr. Adolphe Ferriere's book, *Type Psychology* (p. 30, Geneva) must suffice to give us a fairly complete though somewhat imaginative picture of the dynamism involved here :

"A particular rhythm for each individual carries him at a certain time to the front, towards the future to be conquered; at other times to the rear, towards the past, with which it is necessary to conserve its contact. The future often represents effort and risk, or in any case the unknown. The past appears in general as repose and security, the known world in which one lived and which one had left. Certain pupils have the taste for taking risks and their nature tends towards progress; certain others who might be sickly or hereditarily enfeebled, or more simply speaking, gifted with a lesser vitality, remain infantile and take refuge, so to say, in the past; it is said of these pupils that they hang on to the apron-strings of their mothers. The majority, however, oscillate between the two poles, the efforts for constructing the future being followed by periods of repose, where infantilism once again predominates. This is normal. One should not be surprised provided one of these phases does not predominate too long over the other, for

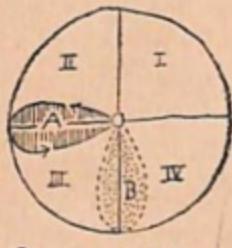
the effort continued too long leads to nervous strain and the breaking away from the healthy elements belonging to the past; and the infantilism that is too prolonged engenders stagnation and misoneism (fear of the new)."

The psycho-dynamics of character and type, whether in its more fixed, or still flexible aspects, thus may be seen to follow the general lines of the Personal Factor that we have integrated in revalued terms so far in this Manifesto. (For fuller justification of this claim, see the main work on the subject by the present writer, already cited.)

Figure 7. FOUR MAIN TYPES OF PERSONALITY



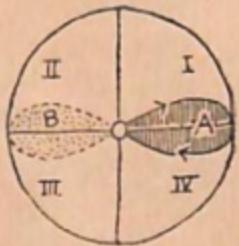
A. NEGATIVE-SUBJECTIVE



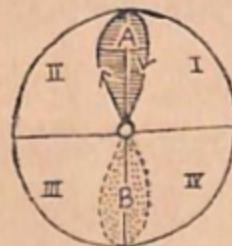
B. NEGATIVE-OBJECTIVE



E. NORM: PERFECTLY BALANCED



C. POSITIVE-OBJECTIVE



D. POSITIVE-SUBJECTIVE

**Explanation:** In each case the striped zone marked A is the dominant, while the dotted zone marked B is recessive. These are not to be confused with "innate" or "superficial" aspects, which have to be determined by reference to the four quadrants of I—Overt, II—Virtual, III—Sub-conscious and IV—General Awareness as marked on the central figure which represents the Norm (and on Fig. 4 in VALUES last month). Figure A, the Negative-Subjective represents innocent introverts and infantile types; figure B, day-dreaming Calibans, Athelstanes or sleeping Kumbhakarnas or opium-eaters; figure C, extraverts, fighters, pugilists, war-mongers, desperate killers or bandit chiefs; and figure D, contemplatives in agony or ecstasy of oversensitivity (e.g. Keats, Amiel).

**18. The Available Opportunities and Ready-made Patterns of Behaviour:** The "harsh otherness" of the world of objective humanity, into which each one of us has to fit, whether he likes it or not, is a fact of life that cannot be by-passed except by Absolute dialectical wisdom. The incompatibility of husband and wife, or of master and servant, one's ability or gifts within and the occupation one is forced to adopt, not

being able to be true to oneself under stress of outer circumstances, to be a monstrous misfit in life, to miss one's proper vocation, to be frustrated and to be let down by friends, to find love not responded to, to suffer from boredom, dishonour or self-pity, to be caught in restless toil—these are all due to some sort of incompatibility between the outer and the inner tendencies of life.

Young lovers enter on suicide pacts, a majority of them, as has been noted, with joy on their faces, because what would unite them in death tends to separate them cruelly in actual life. Incompatibility of outside and inside is the tragedy here. Positively adjusted, rich personalities are prone to this kind of tragedy and untoward death is their normal fate. It is the penalty they pay for an over-developed aspect of the personality. Those whom the gods love, die young. Hamlet had an absolute conscience which could not live in a relativist outer world. Likewise Macbeth, Othello and King Lear had their price to pay to the tragic factor called the harsh otherness, both within them as also outside. The choice of a right profession for a young man or women calls for a morality based on absolute wisdom, which the science of dialectics alone gives. All else is fraught with great fear, as the Bhagavad Gita would put it.

Even when we have been quite right with the educand in giving him due importance and respecting all his interests as they unfold in him, there remains the problem of fitting him into the mould available to him in the actual world. Actuality is rigid and cannot be changed overnight. Take it or leave it is the condition prevailing in the world of opportunities for good life. The dreamy contemplative must pay his rent or coal bills in time in a cold country, if he is to survive even one winter, and in warmer climes, the choice of employment, though not so rigid, is there with a general economic drought which one has to survive as an honourable human. Poverty and indolence are the enemies here. As a result, much laziness and hypocrisy passes for holiness in India, though in the name of contemplation, much is worth saving in spite of all. Climate again can kill contemplation both by favour as by cruelty.

Society is not so simple as it used to be, and the range of professions with their exactingly precise requirements, involving being "laid off", retrenched or "fired" at short notice, is ever staring in the face of young job-hunters, who have to go from one bureau of employment to another in mad competitive haste, which is enough to stifle all quieter, contemplative attitudes in them. Rules and paper formalities are on the increase, and civilization may be seen to be at the brink of some precipice. What with fear and mistrust, interested propaganda, prevailing suspicion, with spy-hunting, the electric chair for not keeping one's own secrets, besides frontier passport and paper difficulties preventing man from living simply, the problems that education may soon have to solve, may become too much for us. Before a young man actually appears for an interview for a job, the whole complexion of a chance might change in such a way as to defeat the best efforts of a decade. As Rousseau puts it graphically, it is not enough for an artist to be expert with his brush; he has to take a cab and go from door to door before he could be a success through his vocation as a painter. Education as a preparation for life is fraught more and more with uncertainties, and what was preparation a month ago,

might go against the person one month later.

If wisdom of a higher order is to help us even here, let us listen again to the voice of contemplation, though it is a voice lost in the wilderness, and still "small" in character. The noisy world cannot be tranquil enough to listen to it, but yet it is there for us to hearken unto.

**19. The High and the Low Roads:** Rousseau's *Emile* stopped abruptly with the happy marriage of Emile and Sophie, but Rousseau had reserved the tragic aspects of the story for continuation in the novel he began but never completed called *Emile and Sophie or the Solitary Ones*. Their natures separate them, and Emile has to wander about seeking jobs in various places. The solitary wanderings are full of suffering, whose counterpart was also in Sophie, who suffered because of her infidelity. Rousseau makes Emile earn a living by the very honest trade that he once apprenticed him for and, instead of widening the tragedy, Rousseau's idea in the projected novel was to reunite them reconciled with happy reminiscences of their early love once again, after years of cruel separation. The life tendencies which became horizontalized through the agency of the "harsh otherness" of actuality, is vanquished and won over in their model cases, by the triumph of the tender, unitive, reconciliating way of wisdom. Rousseau here wants to indicate that contemplation can triumph, given human understanding in the light of dialectical wisdom.

Wisdom is the foster-mother who consoles Boethius desponding in prison. This foster-mother called contemplative wisdom is still waiting for humanity to look up to her face, to hear the words of consolation. She can still speak to humanity if it would only listen.

In the interests of the world's proletariat, the commercial class, the daring conqueror of space and the seeker after contemplative quiet, there are still legitimate opportunities for life expression, for each one of them there is a pattern of behaviour that would fit, if only contemplation could be brought to bear on the chaotic world situation.

**Conclusion:** Rousseau called himself "Citizen of Geneva" while he conformed to a quiet contemplative pattern of behaviour rather than to one of a man of action. The Bhagavad Gita holds up before us these two patterns of behaviour as counterparts in the Krishna who is the Yogesvara (Lord of Yoga) and in the Arjuna of the last verse where he is portrayed beside Krishna bearing the bow and arrow. In our days, contemplation itself has to be revalued and restated more unitively. Wisdom, which is the highest human value, need not support mere quietism, nor should it be expected to counter the menace of the atom bomb by a frontal attack. The truth that shall make us free is lodged in the human heart, and sound education has to bring it into open life expression. This calls for a supreme white heat of wholehearted earnestness within each, which should be reflected with similar intensity in the soul of humanity. The "Citizen of Geneva" must be a "Citizen of the World", and one and the same personality must combine the possibilities in behaviour of a *gen d'arme* and a quiet contemplative. Arjuna was given the alternative but whether he chose it or not is not stated. Emile and Sophie were tearfully reconciled, but no more of the story has been written.

The suicide pact of youthful lovers is the way that Romance reaches

tragic levels, which still indicates the starting point of Absolutism, where no consideration is greater. God, referred to as the fifth factor above the four factors in the Gita (xviii, 14) these being the Basis (*adhishtanam*), the Actor (*karta*), the Instruments of Knowledge (*karanam*) and varied Possibilities of Action (*prthagvidham-vividhas-cheshta*) has Himself to be included on revised and revalued terms, with a fully scientific status given to Him, without which all our calculations must go wrong. A scientifically conceived God ought to be acceptable even to so-called "materialists" and "atheists", and if not, so much the worse for them! Pervert orthodoxy may likewise be ignored.

Rousseau was obsessed by the thought of his enemies who would slander him even after his death, and Krishna, in many parts of the Gita, complains of the disadoption and mistrust of his high teaching. The views set forth in this Manifesto we feel, may be considered too good to be true. Humanity, who must have profited by the sacrifices of great souls like Socrates, Jesus, Joan of Arc and Hypatia, may be expected to have become more sobered now in this matter of throwing stones or slinging mud. With all its faults or imperfections, this Manifesto thus goes out to serve at least as a basis for the discussion, if not for the revision on drastic lines, of World Education.

[END]

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