

Mool Chand Shastri's Contemplation towards Indian Education and Contribution in the Field of Education

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Abstract

India has been a leader in the field of education from the very beginning. Ancient Indian society and education system has survived till the present day. Many Gurukuls were established in ancient and medieval India, through which Gurukul and Vedic education systems developed in India. In the modern period, during the subjugation of the British Empire, changes are seen in the education system. The education introduced in India by the colonial government was contrary to the Indian Vedic education system. The purpose of teaching the British government was only so that they could prepare Indian clerks to run their administration smoothly. Colonial education was not concerned with any human and social aspect like development, employment, etc. Arya samaj in India did the task of challenging this complex situation. In the modern period under the leadership of Swami Dayanand Saraswati, India again learned the Vedas and started promoting Vedic education. His follower Swami Shradhanand established GurukulKangri University in the year 1902 in Kangri village of Haridwar. The aim of which was to establish a Vedic education system along with modern education. In the year 1928-29, Shastriji came in real contact with AryaSamaj. Due to which an Indian attitude towards society and education was established within him. In educational work, they established MahilaMahavidyalaya near Satikund in Kankhal, Haridwar, which is still the largest institution to encourage women's education and educate women in this area.

Key Words: *Mool Chand Shastri, Meerut, Education,*

Reference to this paper should be made as follows:

Received: 30.05.2019

Approved: 16.06.2019

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Contemplation towards
Indian Education and
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*RJPSSs 2019, Vol. XLV,
No. 1, pp. 217-223*

Article No.30

Online available at:

[http://
rjpss.anubooks.com/](http://rjpss.anubooks.com/)

Mahila Vidhyalaya, Educational Institutions

The second world war witnessed a major departure in the colonial policy of the British Raj. Soon after the beginning of the war, the office of the Secretary of the state for India issued pointers to the world that soon after the war is over India will be given autonomy with dominion status. As such Gandhian Call of non corporation and of the Swaraj started diluting at least in India in public estimation. It appeared that the Independence is only a matter of a few years from that point in time. Consequently the Shastri couple also co-relatively shifted their stand in education. From orientalist to modern western educations appeared to them as emerging need of future citizens more so far the girls¹ studying and educating. As per the perception of Shastri Couple, the twin influence of Gandhi's National development and social revival movement of AryaSamaj was established by its pioneer and founder MahrishiDayaNandSaraswati² and Late Swami Shradhanandji the Mahila Institution was founded at Satikund, Kankhal in Haridwar. The sole aim of the institution was to propagate Gandhian ideology coupled with imparting Vedic education, oriental Sanskrit Women educational Centre was already in function in the year 1940.

Hence, on being required by Mahila Vidhyalaya the inspectors of girls school of Meerut have accorded recognition to the school class VI onwards wide letter no. 1461 ft. Sep. 04, 1940 as anglo Vernacular girls school to class VI on 27 June 1945 wide letter no. B/4178/XII 1(392)². Secretary of Board of Education U.P. Allahabad. Sri RaiBahadur B.N. JHA's Secretary has intimated to the school, the Chairman of the board has been pleased to grant permission to Mahila Vidhyalaya Sati Kund Kankhal (Haridwar) to Start class IXth from July 1945 in 1948 intermediate classes were allowed to be started.

In this process transformation of Mahila Vidyalaya from oriental school to modern western education took place and its gradual development continued. The girls school got recognition up to class XIIth (Intermediate level) in 1949. The scheme of Administration of Mahila Vidyalaya Inter College, Satikund, Kankhal (Saharanpur) was already got registered with the Societies Registration Act XXI in 1860 in the year 1940 (13.03.40). The scheme of Administration of Mahila Vidhyalaya, Inter College, Sati Kund, Kankhal (Saharanpur): A review at the scheme of Administration of Mahila Vidyalaya, Inter College, Sati Kund, Kankhal (Saharanpur) suggest a democratic and progressive instrument towards the goal of imparting modern Anglo vernacular education to Women. This scheme shall be called the scheme of Administration of Mahila Vidyalaya, Sati Kund, Kankhal (Saharanpur). In this scheme, unless there is anything repugnant in the subject or context: "Act" means the Intermediate Education Act, 1921, "Board" means the Board of High School and Intermediate Education, "Institution" means Mahila Vidyalaya Inter College, Sati Kund,

Kankhal (Saharanpur), “Recognised” means recognized for the purpose of preparing candidates for Admission to the Board’s Examination, “Regulations” means regulations made under the Act or the Intermediate Education (Amendment) Act, 1958, “Committee” means the committee of management, “Property of the Institution” means any movable or immovable property vested in or set apart for the purposes of the institution, “Society” means the Mahila Vidyalaya Association, Kankhal (Saharanpur). The School shall be located at Kankhal (Saharanpur). The authority to manage and conduct the affairs of the institution shall be responsible for properly running the institution in accordance with the provisions of the Act, the Regulations, and the Instructions Issued from time to time. The committee shall consist of 15 members including Ex-officio Members. The following shall be the members of the committee. Office Bearers: 1. President, 2. Vice-President, 3. Manager -cum Treasurer, 4. Assistant Manager. The Headmistress of Principal and two teachers as Prescribed in the Regulations. Ordinary Members - Seven and the Founder. All members of the Committee of Management shall be honorary.

There shall be a General Body of the Society. It shall consist of the following four kinds of members - Founder : Shrimati Shakuntala Devi who is the founder of the institution and shall be an ex-officio member of the Committee of management.³The powers, duties, and function of the Committee shall, in so far as they are not inconsistent with the regulations be as follows:- The consideration and approval of the budget. To constitute a committee consisting of 5/3 members each (including the Chairman) for the selection of teacher, Head Mistress/Principal. Appointment, confirmation, promotion, Permission to cross efficiency bar, suspension and punishment (including removal and dismissal) of Headmistress/Principal, teacher matron, clerk, or librarian in accordance with the provisions of the Act and the Regulations. To decide appeals against entries made in character rolls of employees by the Head / Manager of the institution. Grant of all leaves admissible to the employees of the institution except where such power vests in the Headmistress or Principal. Control and management of all moneys, securities, property, and endowments of the institution, excluding the boy’s funds and taking of necessary measures for their safe custody, investment, repairs, maintenance, and legal protection. Ensuring proper utilization of maintenance and development grants and reimbursements received from Receiving all income (Excepting stipends, scholarships, and boy’s fund), subscriptions, donations, gifts, dividends, interest grants, etc. for the institution and meeting financial obligations arising out of its duties and functions.⁴

The powers, duties and functions of the Headmistress or the Principal as the case may be, shall in so far as they are not inconsistent with the regulations, be as

follows:- The Headmistress or Principal shall be responsible and shall have necessary powers for the internal management and discipline of the institution including - Admission and withdrawal of students and their punishment, including expulsion or recommendation for rustication, selection of text books, books and magazines for the library and Reading Room and prizes; arrangement of time-table and allocation of duties to the staff-members, holding of examinations and tests; students promotion and detention, maintenance of all forms and school registers and progress reports of students; preparation of requisition for furniture, equipment and apparatus needed for the school and for their repair and replacement; organization of games & other co-curricular activities; making provision for health and medical treatment of students, utilizing the services of the staff for educational purposes and activities inside or outside the school premises, appointment promotion, control and punishment including removal and dismissal of inferior servants, control of the Hostel through its Superintendent. Maintenance of Service books and character rolls of teachers, clerks and librarians and inferior staff, making entries in their character rolls and communicating adverse entries to the person concerned, control and supervision of the clerks and librarian; granting of casual leave to the staff of the institution, recommending disciplinary action against teachers, clerks, and librarian to the committee of management; recommending to the committee their applications for permission to appear in academic examination; permitting teachers to undertake private tuitions. Control and administration of all boys, funds, such as games fund, reading room fund and examination fund, granting freeship and half-freeship within the number sanctioned by the management, drawing and disbursing of stipend and scholarship money. She shall also have all the powers, duties, and functions as are conferred or imposed on the Headmistress/Principal by the Act, the regulations, the educational code, or any other law or Rules for the time being in force. She shall be responsible to the Committee through the Manager of the institution for the due discharge of all her duties. In financial and other matters for which she is not solely responsible, she shall follow the directions of the committee as issued to her through the Manager. She shall be the channel of correspondence between the staff of the institution and management.

The Memorandum of Association of the Mahila Vidyalaya Association, Kankhal (Haridwar) and of Sheesh, Ram Memorial Trust Society, Kankhal both are the Testimony of Indian struggle for complete independence from autocratic British rule, contemplating and envisaging the transformation of India by revolutionizing pattern of education on the policies and philosophies of Arya Samaj to create a socio-religious impact to forge unity on the basis of Vedas as divine inscriptions. Swami Dayanand as the pioneer in the independent era of the British regime, forecasted India's progress only in the vast propagation of Vedic culture through teaching all the

four Vedas compulsorily in all the standards through prescribing the same in school syllabus which has been given ample scope for inculcation amidst women in their education from primary to post-graduate standard.

M.K. Gandhi similarly inculcated this moral obligation in the form of adoption of truth and non-violence which he preached in his book 'My Experiments with Truth'.⁵ In his chapter 'Sermon on God', Gandhi states, "Howsoever hard we may deny the existence of God and His sound and steadfast principles, we can never liberate ourselves from their operation. However, the mute acceptance thereof, makes the journey of our life easier, safer, nobler, and better. This is indeed the ideal perfection of the Gandhian educational system, which can permeate ennobling influence in the social fabric of India and the world at large. This twin influence of Gandhian and Vedic revivalism created an atmosphere of total upliftment and revolution in which Superstitions and orthodox views had no role to play. Castism, communalism, envy, and hatred sex difference, rich and poor had no role to play. This ideal education system is complete in itself for the amelioration of men and women's way of thinking towards adopting high moral character to lead a peaceful happy life."⁶ Swami Shraddha Nand and Mahatma Hans Raj the true followers of Swami Dayanand assisted in establishing a network of DAV Colleges everywhere in India. This latest educational experiment inspired a mass of men and women of North West of India including the province of Agra and Awadh. Thus Shastri Couple Mool Chand Shastri and his wife Mrs. Shakuntala Shastri were deeply influenced by the Arya Samaj movement since 1928-29.⁷ When Gandhi Ji came to Meerut and Shastri li collected funds for congress organization to look after freedom fighters⁸ in Distt. Jail, Meerut."

Arya samaj emphasized upon intercaste and interstate marriages for National integration. Shastri couple widely propagated Arya Samaj policies in Meerut Division, in particular, to transform the living attitudes to awareness on the⁹ basis of Vedic literature and modern education. The area of the operation of their mission spread from Meerut to Saharanpur and Haridwar with a pledge for dedicating their life to Women's education. They started oriental school at Kankhal, developed into Mahila Vidyalaya upto Intermediate College in 1949 and Degree College in 1966. The Gandhian movement also inspired Shastri Couple. Mool Chand¹⁰ Shastri's joining Politics was not an end in itself but an instrument of social change. The Shastri couple tirelessly worked for constructive side of the Gandhian concept of Indian Nationalism, realizing that social development and politics are synonymous and interdependent. Mahila Vidyalaya Educational institutions at Sati Kund Kankhal (Haridwar) is a monument of Shastri Couple's life and vision. In the sphere of Research Methodology, the library of the Mahila Vidyalaya will preserve books on Arya Samaj Movement propounded by Swami Dayanand and of Gandhian Views along with contemporary freedom fighters', life and sacrifice, politicians and educationists' role

in establishing the educational system on the AryaSamaj and Gandhian principles. Questionnaires will be supplied to the people to get the social response to such a couple's presentation.

On the basis of the primary secondary and oral source material, historical study of lifetime efforts of Shastri couple having twin influence of Gandhi's National Development mission program and social revival & schemes have also been launched with primary and elementary knowledge to cure the small diseases and home medicines in the form of first aids are also the part and parcel of Vidyalaya education of Kankhal. The Handicapped, poor and deprived section of students are given top priority in providing education free of cost to make education, purposeful for such students.

The contemplation and goal of MahilaVidyalaya are to conceive of higher education in a more strategic sense as an instrument of Indian foreign policy - a free nation of ours is able to retain its own best Vedic culture with a great affinity towards it, to attract talent and interest around the world, generating Vedic knowledge, wealth and influence to make India becoming a tiny island of excellence. It would become a broad-based institution, open to all, that would aim at preparing talented students to do their research in the best foreign universities or instead invite these universities to flourish in India.

What actually are the goals of Indian higher education? The only answer is to pursue and teach Dayanand and Gandhian Literature to attain perfection as MahilaVidyalaya, Kankhal founded by Late Mool Chand Shastri is pursuing in thought's words and deeds.¹¹All societies wrestle with the proper role of higher education. Professional education is now equally important for which an emphasis was laid by Gandhi in training the students - particularly females to learn techniques of domestic and small scale industries education to become well equipped for decent earning MahilaVidyalaya, Kankhal is very much alive and particular to consummate in this sphere that is to provide, Technical, Commercial and professional education to the students through DAV Schools of Dayanand the institution aims at creating better citizens of free India and to promote a stronger sense of nationhood. To them, Education is the master key to unlocking the innermost recesses of our hearts to catch every noble impulse. It enables us to open the doors, and windows of our minds and hearts open to enable the emission of all the noble sentiments, evoking from our innermost conscience viz mercy, Magnanimity, philanthropy, affinity, humility, propriety, sobriety, and all offshoots of human conscience.

Man without education is like a ship without rudder which can be sunk any time in the turbulent waters of immense agonies, miseries mishaps, and catastrophies - natural as also human-made in the form of base elements, ego, Isms, selfishness, corruption, victimizations, harassments, aggrandizement, natural disasters, unjust

exploitation, violence, fake encounters, murders, terrorist attacks and atrocities of worst nature being perpetrated upon innocents every moment in several lakhs for no fault of innocent people. Education is a very comprehensive term to generate goodwill, true love noble qualities bordering on the verge of Divinity in diversified spheres, to enable descend of Heaven upon Earth.

Today 'Education' is imperatively necessitated to create scholars of Research in the various spheres of Ethics, spiritualism, human culture in essentials as also in an academic scientific, technical, industrial, professional spheres, etc. so as to make the students well equipped and fully conversant to contribute their mite not only towards their own and families' upbringing but also to prove an asset to their nation as patriots as also to pave the way to perpetual world peace where rivers of honey and milk may flow abundantly and perennially, ultimately proving angelic and sole benefactor for the upliftment of existing people and coming generations for all times to come. The main moto& mission mode program of Gandhian and Dayanand's philosophy of Education is to give solace to every tormented and afflicted soul everywhere in urban and rural areas, in particular, to wipe off tears of crores of people, grooming since long under the severe stress of abject and extreme poverty and destitution of inexplicable nature 26 solely due to their ignorance and lacking in Education."¹²

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