

psychological apparatus to call up one or the other aspects of divinity." As a result, religious merit came to be acquired by purchasing or getting sculptured an image, building a temple and installing the image in it and doing its *Puja* or having its *darshana*.

Indian sculpture, therefore, was almost synonymous with iconography. Although Indian architects built palaces as well as temples, the former were more likely than not made of wood or other perishable materials.

Not a single palace or other secular building of the early period of Indian history has yet been discovered, or is likely to be discovered; the houses of the gods, on the other hand, came to be made of stone or cut out of rocks. Today, they remain the only

witnesses of the architectural grandeur of ancient India.

In India, art found its home in the temple which was not only the physical core, but the soul of the community.

It was not a monastery of the ascetic, nor the fortress of the priest claiming semi-divine power, but the home of *Dharma*. The shapes and forms of its sculpture and the colour on its walls only recorded the heartbeats and the spiritual aspirations of a vigorous racial life. This meaning and significance of the temple has persisted from age to age, though its materials have changed from bamboo to wood, from wood to the living rock, from the living rock to stone, brick, and marble built into edifices.

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From the Bhavan's President The Purpose of Education

R. Venkataraman



Education needs to be revised, needs to be re-examined as time progresses. We are static and that's why we're not producing brilliant people.

What is the purpose of education? Many people will immediately answer, particularly the young students, that they need it to get a job. Nobody will dispute this: the primary function of education is to enable a person to make a career in which he can earn a decent living. If anybody says "No, no, education is for achieving psychological, philosophical and all those heights", I am not one of those impressed. First and foremost it must train a person

to lead a decent life with good education leading upto it. And therefore your educational system must be different.

Take, for instance, the system now prevailing, namely, that the student must take a rigid combination of subjects, like for example, Mathematics, Physics, and Chemistry. If you would like to study Botany with Chemistry or Chemistry with Economics, nothing doing, you can't do that in India. The student has no choice. The choice is made by the University.

As a result what has happened? A man like our great mathematician Srinivasa Ramanujan could not pass his FY degree examination. A brilliant mathematician, he could not pass the other subjects and therefore he failed. He joined the Accountant General's office. And he would have remained a Senior Clerk all his life because he was not a graduate and was not entitled to promotion.

You cannot choose to study Economics with Engineering, or Botany or Zoology with Physics, because you have to follow a rigid system which is being imposed on you.

On the other hand, in the US a student can take any combination of subjects. Then if he manages 6 credits in some subjects, in some universities and 8 credits in other universities, he becomes a graduate.

Therefore a student chooses his future career. If a man thinks that he can become a poet, he will take poetry as one of his subjects. If a man thinks that he can become an accountant, he can

take accountancy. Any combination of subjects!

Fifty-six years after independence, we are still living in the same old world of pre-independence education. The result is today, the boy gets the certificate and then goes about saying, "I have got my BA degree, give me a job". Whereas, the student in America, he chooses his subjects and then he studies them and then pursues the profession for which he thinks he is qualified.

I first went to the US as a delegate to the UN in 1952. I went to speak in the University and the first thing I learned was the students there could take any combination of subjects. I thought it was an excellent idea. The choice is given to the students. The student knows what he/she should choose, where he would get employment or how he could start an institution or business on his own.

You can't blame our student today because he has got a degree - first class. According

to your standards you ask him to study Mathematics, Physics and so on. On the other hand, if he is given the freedom to choose his subject, then he makes the decision and he is given counselling.

I want the University to change this system immediately, otherwise it will lead all the students to ruin. Let the student decide what he wants. We have been following things in a routine, plodding on, going on the same way. Never looking forward, never looking backward.

We have to change the system and if we do not change we will never make any progress. And then what happens, the boy is graded as first class or third class. At the age of 18, nobody is first class or third class. There are some people who are late risers and they slowly go up. There are others who are very brilliant and then they wither away.

Arnold Toynbee said that it was wrong to classify a student at the age of 18 that he is first or

second class or third class.

He gave the instance of Winston Churchill, who was a very poor student, but was the greatest Prime Minister of the world. He could not give any instances of the other side because we have no statistics of the bright people who have failed. This grading system unnecessarily puts into the mind of the student himself that he is an inferior.

You give them education, they take the education throughout, you say it is Ist class or II class and how many of the I classes have succeeded?

In my own instance, I took Economics (Honours) and at that time we had to take 2 special subjects. There was Rural Economics, Labour problems, Banking & Currency, Public Finance. I chose the most difficult subjects, Banking & Currency and Public Finance. My friends took the easiest subjects Rural Economics and Labour problems. None of them who have got Ist class over me have

succeeded in life. Its wrong to merely judge the student's ability and then create in his mind an inferiority complex and thereby kill whatever initiative he has at the root itself. So, education needs to be revised, needs to be re-examined as time progresses. We are static and that's why we're not producing brilliant people. There are exceptions no doubt but they're in spite of the University not because of it. Then you see we'll have to provide all the facilities that the

student wants. In the West you can go to the laboratory at 1 a.m. or 2 a.m. All facilities are kept open for the students. Here at 5 p.m., we shut shop. How many times do Indian professors, academicians go to America, go to England or to other countries? They've not brought back any of these ideas. So education is not a static thing. It has to go on improving so that you need not borrow the pattern of any other country, but you can have a pattern of your own.

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Editorial The State of the Nation

The month of May starts with two different celebrations. For Maharashtrians it is the birthday of their own linguistic state. Globally May 1 is the day of the Industrial Proletariat. Mumbai presents a taste of both these celebrations – a delicious mix of the culture of Shivaji and the cult of Marx. From its birth Maharashtra stood apart as a politically mature, intensely nationalistic, economically progressive, culturally vibrant state of the union. If there is one state in the country which can economically compete with the best of the European nations, it is Maharashtra. Mumbai is not only a commercial hub of global repute but also a centre of excellence in art, culture, technology, trade and

management. Bhavan's Journal takes pride in being an important part of the cultural milieu of this great city and the equally great state.

Four decades after the reorganization of states on the basis of language, the wisdom of such a division is still being questioned. Many analysts attribute the current spurt in narrow provincialism and parochialism to the creation of linguistic states. Affirmation of identities based on language and religion have virtually led to the creation of nations within a nation, some argued. Has linguistic diversity harmed Indian unity?

The history of Maharashtra proves the opposite. The bifurcation of Maharashtra and Gujarat from the old Bombay