CHAPTER II
A MAN SHAPED BY MAHATMA GANDHI AND RABINDRANATH TAGORE

To have worked with Mahatma Gandhi and Rabindranath Tagore and to have been guided by them during the formative period of one's life, that too at a time when the Country was undergoing cataclysmic changes following the Nationalist Movement and later to have worked in close contact with Jawaharlal Nehru and Rajagopalachari is a rare privilege. G. Ramachandran had thus the singular privilege of associating himself with almost all the Makers of Modern India and could play a vital role in rural reconstruction and education is part of modern Indian history. Leaving college to take part in the Non-Cooperation movement under Mahatma Gandhi in 1921, he went away from his hometown Neyyatinkara to Visvabharati in Shantiniketan to study under Rabindranath Tagore. After graduating from the Visvabharati he went to Mahatma Gandhi's Satyagraha Ashram in Sabarmati, Ahamedabad and that was a turning point in the development of the personality of young Ramachandran. Mahatma Gandhi bestowed special attention on him and gave him hard training, offering him important items of work and taking the young disciple with him during many of his important journeys and also assigning important duties connected with the various programmes in the armoury of the Gandhian revolution. Mahatma Gandhi wanted young Ramachandran to be
familiar with as many items of work of the Gandhian Constructive Programmes as possible. Ramachandran’s association with the All-India Village Industries Association and the Harijan Sevak Sangh was part of his training under Mahatma Gandhi.

G. Ramachandran acknowledged Mahatma Gandhi as his master and there is clear evidence to show that Mahatma Gandhi bestowed on him even from the earlier days of their acquaintance, great affection and attention. The young Ramachandran was greatly influenced by poet Rabindranath Tagore. He was in every sense of the term a great confluence of Gurudev Rabindranath Tagore and the Mahatma Gandhi. It is not easy for any Commentator or Scholar to delimit, the influences of Gurudev Tagore and Mahatma Gandhi on G. Ramachandran. And probably the better way to look at this very important and complex aspect is to realise the fact that G. Ramachandran from his younger days displayed a kind of individuality that revealed penetrating far-sightedness that resisted any blind acceptance of anything that he came in to contact. He had his own approach to everything that he did. Yet it cannot be denied that it was Rabindranath Tagore who influenced him at the most impressionistic period of his life as a student in Shantiniketan. Shantiniketan in those days was a heaven of individual freedom and it fostered liberal thinking and Tagore’s ambition was to provide a type of education which infuses not only courage and conviction in the students but also an inner
strength which often stems only from the Upanishadic ideal of beauty and every learner becomes an inspired agent in the divine dispensation.

Tagore the great internationalist who dreamt of a new world was trying to create through education a new generation of learners who will stand up without fear or favour and fight for what they considered just and right. This is an important aspect G. Ramachandran has mentioned on several occasions with great pride and which he mentioned in his tribute to Tagore as well. Rabindranath Tagore was the poet and the singer, Mahatma Gandhi was the man of action, the true revolutionary, single-minded in his aim. Tagore’s philosophy was one of living in harmony with the nation.

G. Ramachandran had the rare privilege to be at the feet of Mahatma Gandhi and be as member of his family for many years. He inhaled the poverty, the philosophic aura the sweet music of Gurudev Tagore at Shantiniketan. He trod the footprints of these two great souls. One could find in him a powerful combination of the influence of two great teachers: the sophistication, literary pursuit, the East-West crossing of Rabindranath Tagore and the peaceful, yet agonizing love and dedication to non-violence of Mahatma Gandhi. These were combined in G. Ramachandran with that quality of both of those great teachers: love and hope for all people, all nations of the world. G. Ramachandran was a rare combination of heart, intellect, imagination, scholarship and humour. He was man of letters and
encyclopedic knowledge. He kept himself abreast of both national and international affairs. He was one of the greatest authorities on Gandhi and Gandhian ideology.

G. Ramachandran was a very hard taskmaster. He could not tolerate inefficiency and carelessness. He had an eye for details and took meticulous care in the neatness of things done. Even small things done in a careless way would irritate him, but he would never fail to reward honest work with kindly words. G. Ramachandran always maintained his punctuality like that of his master Mahatma Gandhi and as he learned from Kasturba Gandhi. In the words of G. Ramachandran what he learned under Kasturba Gandhi in that little kitchen at the Satyagraha Ashram were lessons of strict punctuality, cleanliness, unfailing good conduct, cooperativeness and strict obedience to rules. These lessons had helped him considerably throughout his life. G. Ramachandran had the rare privilege of imbibing idealism and patriotism at their purest source. His mentors were no less personages than Mahatma Gandhi, Rabindranath Tagore, Rajagopalachari and men of that caliber. One reason for the great success in his life was that he joined action to ideal under the leadership of Rabindranath Tagore, Mahatma Gandhi and Rajagopalachari.
2.1 Rabindranath Tagore and G. Ramachandran

Kuldai Swami, the headmaster of G. Ramachandran in St. Joseph’s High School Trivandrum, was the first one who inspired G. Ramachandran with the ideas of Rabindranath Tagore. After having listened to the poem of Tagore taught by Kuldai Swami, G. Ramachandran felt that some window suddenly had opened before him as he looked out at the world and nascent dreams and thoughts and hopes came flooding into his mind and some deep inspiration stirred within him. G. Ramachandran got a chance to meet Rabindranath Tagore when he visited Trivandrum in 1920. Rev. C.F. Andrews introduced Ramachandran to Rabindranath Tagore and mentioned his intention to join Visvabharati.

G. Ramachandran had applied for admission in Visvabharati without the permission of his father. But after imposing stress upon his father by several ways he got the permission. He went away from his hometown Neyyatinkara to Visvabharati in Shantiniketan to study under Tagore at the age of eighteen. Shantiniketan was founded by Maharshi Devendranath Tagore, father of Rabindranath Tagore. Ramachandran and his elder brother, Reghuveeran reached Shantiniketan on the morning of a winter day in December 1920. In Visvabharati life was full of Intellectual and artistic vitality, but in Sriniketan life was lived at the ground level of the people. Even before Ramachandran came to personally know Mahatma Gandhi and his revolutionary “Constructive
Programmes", he came to realise in the Visvabharati some thing of the challenge and significance of village reconstruction\textsuperscript{13}. Prof. Geddes and Mr. Pearson of Visvabharati were the first two teachers who introduced Ramachandran to the realities of village life in India\textsuperscript{14}. Ramachandran personally saw the difficulties of Santhals, the tribal people who lived around the Shantiniketan. This experience helped him to formulate his future programmes especially for the poor and down-trodden people. Shantiniketan and Sriniketan were centers of learning and of the application of the modern knowledge and technology to the problems of better living and production.

Village re-construction was started by Tagore long before Gandhi had returned to India from South Africa. For the re-construction of the Indian villages Tagore built Sriniketan, something similar to Sevagram. He realized that the whole of rural re-construction is largely a programme of self-sufficiency. Agriculture was the most important item; next to agriculture were cottage and village industries. In Sriniketan the members were taught how to organize village industries for the welfare of the poor people\textsuperscript{15}.

G. Ramachandran had attained a systematic and well disciplined training from his master, Rabindranath Tagore. He maintained this training throughout his life. Students had to get up before 5.00 a.m. The Morning Prayer was at 6.30 a.m. It was a free and unregimented prayer. Students went out of the hostels and sat anywhere under the shade of trees in meditation about
ten minutes and then gathered together in front of the library to hear devotional songs of the season composed by the poet and then dispersed quietly. Rabindranath himself often joined the prayers and joined the songs. Here was a high level example of non-denominational prayer for a country of many conflicting religious traditions. The classes at Sriniketan started after breakfast by 7.30 a.m. After the classes the students went for private and personal studies in the library or elsewhere. The afternoon session started at 2.30 p.m. and it continued till 4.30 p.m. Then there were sports and games till 6 p.m. Meetings of the Student’s Associations and cultural programmes came after the evening meal. The light went out at 10 p.m. It was almost impossible to be lazy or indolent. Students had to be on the move throughout the day. No notes were dictated but plenty of notes were taken on by the students by listening to the valuable lectures of the Professors of Sriniketan. There were monthly tests which were fairly informal but demanded hard study and attention. The students had their own associations and there was even a student court of justice to deal with any act of indiscipline. The judges of the court were elected students and thus discipline became self-evolved.

A custom developed and successfully implemented by Tagore both in Shantiniketan and Visvabharati was called Prabhatbheri. Prabhatbheri was a Shantiniketan tradition of boys and girls in waking up early in the morning and
going round the campus singing choral songs in praise of the gift of nature and their duty to preserve nature at any cost\textsuperscript{17}.

The life values of Visvabharati inspired him. First and foremost was the recognition of the unity of mankind in which there could be no distinction of race, nationality, colour, class or caste. The society of man was one and indivisible and then came the value of man as an individual. Man was first and last just a man, pure and simple. The greatest heritage of man through the ages was his freedom, particularly the freedom of his mind\textsuperscript{18}. Once Tagore advised Ramachandran, "Never give up your freedom of mind to a friend or a foe and keep the windows of your mind open and free"\textsuperscript{19}. He had been following this throughout his life.

After Literature, Philosophy and Sociology which he had learnt in the Visvabharati, G. Ramachandran planned to go to Satyagraha Ashram to meet Mahatma Gandhi. Before leaving for Satyagraha Ashram he met Rabindranath Tagore and begged for a final message to remember and treasure all his life. The message that was conveyed to G. Ramachandran by Rabindranath Tagore was that there is nothing greater than to be a man or a woman in God’s great creation. All differences of wealth, learning power and even spiritual attainments should be submerged in the simple concept of man as man. This was the motto which Rabindranath Tagore had placed in the center of Visvabharati. This is the truth which alone can obliterate all differences.
between man and man anywhere in the world. Tagore blessed Ramachandran and advised him to cherish and hold on to this ideal where ever he might be and what ever he does in his life. Ramachandran had tried to carry this message throughout his life.

An important event that had taken place in G. Ramachandran’s life at Shantiniketan was the ideological conflict between Tagore and Mahatma Gandhi. The Irish poet, George Russell called it a noble debate. Romain Rolland, French thinker referred to it in moving words of admiration as the model of a dialogue between two great minds. In his book on Mahatma Gandhi, Romain Rolland wrote that he had never known a controversy conducted at such a high level, neither party yielding to the other and still revering and understanding each other fully and unreservedly. Some of Rolland’s words on the subject will remain classic forever. Those were the days of the non-co-operation movement launched under Gandhi’s leadership and the young Ramachandran was the leader of a group of students in Sriniketan who vigorously campaigned for the movement. They were nicknamed as ‘The Gandhian fanatics’. They violently disagreed with the views expressed by Rabindranath Tagore in the columns of Modern Review criticizing Mahatma Gandhi and his programmes. Tagore said in one of his articles in ‘Modern Review’ that Mahatma Gandhi was the soul of India, that after the Buddha there never had risen in our country a greater person, but at
the same time, even this great man of India’s destiny was making a great mistake. He was establishing a kind of moral and mental dictatorship which could be worse than political domination. Here was a leader whose word had become law to millions of unthinking people swept by patriotic passions. People had been like the sheep following the shepherd. This was intellectual dictatorship and even more suicidal. Tagore then turned to the charka. He said he liked the charka and wanted the Charka to spread in India. He was willing to sit down and learned to spin on it. But if Mahatma Gandhi said that the charka alone would win the freedom of India, it was a clear case of misdirection. Freedom could come only as the cumulative result of innumerable programmes of action. So he respectfully warned Mahatma Gandhi to think again and not to establish a moral dictatorship over the conscience of India.

Mahatma Gandhi responded to the criticism of Tagore through ‘Young India’. He pictured Tagore as the greatest sentinel of the human spirit, warning people against hero worship and blind obedience. There were other groups which believed that Tagore was right and between the pro and anti-Gandhi groups, there were acrimonious discussions and one day a debate was held among the students on the topic at which, besides students, some senior faculty members also were present. At that time Ramachandran was the Secretary of the Students Association. So he was the mover of the resolution, “In this
In regard to the immediate tasks to be accomplished in India, Mahatma Gandhi’s programme is the only right programme.” While arguing G. Ramachandran pointed out that it was all right for the poet Rabindranath Tagore to sit in Shantiniketan singing his beautiful songs and writing his magnificent poetry and weaving the texture of a world philosophy and doing some symbolic rural re-construction. These were necessary and excellent in themselves. But to re-construct the shattered life of India with its three hundred and fifty million people, was a different matter. It was this Herculean task that Mahatma Gandhi was trying to accomplish and it could not be done unless all joined hands together unhesitatingly. It required the hardest work at every level of Indian life. It required the co-operation and regimentation of millions of people. There were forceful counter-arguments and after a strong debate the resolution was carried and it was a great day in the life of young Ramachandran, for he was able to show with convincing success his oratorical skill besides giving public expression to what has been troubling him for some time. He was happy that he could prove what was right.

Rabindranath Tagore sent a message to G. Ramachandran to meet him on the following day of the historic debate conducted at Sriniketan. He thought that Tagore had taken the matter seriously and he was nervous. Rabindranath Tagore received him with his characteristic smile and made him comfortable. Rabindranath Tagore told him that he was greatly interested to
hear that his students had a debate on whether their Gurudev was right or wrong in the views he held on the current situation in India. He added he was delighted to hear that his students had argued fearlessly and finally adopted a resolution condemning him. He then asked G. Ramachandran whether it would be possible for the student's union to let him explain his position. Consequently there was a meeting on the next day at which Rabindranath Tagore explained that when he established the Visvabharati he had one great dream in his heart. He himself, as a boy, had no happy life at school. Teachers would jump at him and compel him to think along their lines. So he ran away from schools and when he grew up, he said he must establish an institution where boys and girls would grow up in freedom and joy. He said, "The foundation of Visvabharati is therefore the freedom of your young mind. Every boy and girl here must be free to think, grow and develop along his or her own lines. Never give up your freedom of mind to a friend or a foe. Keep the windows of your mind open and free." Tagore further mentioned the debate held the previous day on the controversy and wanted to explain his views directly to them. He said that he had great reverence, admiration and love for Mahatma Gandhi. This does not mean that he was in full agreement with all that Mahatma Gandhi was doing or thinking. He said that he wanted the whole of India to follow Mahatma Gandhi, but they must follow him, thinkingly, understandingly and not blindly. Rabindranath Tagore concluded,
“do not accept anything even if he says so or because it is his view. Wrestle with these problems with your own power of reasoning; we must fearlessly reject a view if our reasoning does not agree with it”. He further added that since he was the head of the institution he had no right to enforce his ideas on his students or to curtail their mental freedom. It was his duty in Visvabharati to guard the freedom of everybody’s mind as the most precious thing in the world and that was the real mission of the Visvabharati. When G. Ramachandran started his own educational experiment in Gandhigram along with his wife Mrs. Soundram, he offered almost the same freedom to his students and colleagues.

The advice and model shown by Rabindranath Tagore had influenced his life very much. A number of instances can be mentioned as how the true disciple of Rabindranath Tagore, G. Ramachandran tried to keep the words of his master. He was noted for his courage and convictions. When Kasturba Gandhi passed away as a prisoner of the British Government on 22nd February 1944 Ramachandran was the Working Editor of the ‘Indian-Express’ in Madras and wrote a leading article entitled “The Moving Finger Writes” which enraged the then Governor of Madras so much that he threatened to smash the paper. G. Ramachandran’s article attacked Lord Wavell who was the then Viceroy of India. Characterizing him as a moral coward, afraid of releasing an ailing old woman on the point of death from the prison into which he had cast
her. G. Ramachandran wrote that an Empire afraid of Kasturba Gandhi was a doomed Empire. Such kind of attitudes showed the boldness and courageousness of G. Ramachandran.

Another event which also showed G. Ramachandran’s bold attitude was when Pandit Jawaharlal Nehru visited Gandhigram complex. During his visit in 1957, the security person suggested that the Prime Minister’s security would be their responsibility and students would not be involved in this. G. Ramachandran insisted on the Shanti Sena as usual taking care of the watch and ward duty of the Campus and he said that no policemen would be allowed in the Campus. The protocol and the security people found this unacceptable and there was an impasse and the matter reached the Prime Minister and he ordered that the tradition of the Gandhigram complex be maintained and their practice of not allowing policemen in uniform inside the complex be strictly adhered to and no violation of this be allowed.

On another occasion during the India-China clashes the Government of India made N.C.C compulsory in educational institutions and the Gandhigram Rural Institute also received a circular in this regard. G. Ramachandran replied to the Ministry that Gandhigram stood for Gandhian values and hence Gandhigram Rural Institute would not be in a position to implement the Government instruction to replace the Shanti Sena with the N.C.C. The matter
reached the Prime Minister who again ruled that Gandhigram should be left alone.

To Tagore the right to happiness was the birth right of every human being. He taught that civilization perished when true happiness was betrayed. But knowledge alone was the key to happiness and freedom. The quest for knowledge, therefore, was at the core of education and it was an unceasing quest marching through time. Co-operation and harmony leading to peace must be the aim of all human endeavors, instead of conflict and competition leading to war. Culture was the ultimate efflorescence of civilization. The future of mankind must be found in the growth of a broad-based and human international culture.

That was why Visvabharati stood for the harmony and understanding among the world cultures. These were not merely theoretical values. They constituted the foundation on which the Visvabharati stood. The International character of the Visvabharati was proved not only by the variety of languages and subjects which were taught to small groups of students but also by the fact that some of the resident teaching staff and visiting professors came from different countries of the world.

Visvabharati was the first International University in India. ‘Visva’ means ‘Universal’ and ‘Bharati’ means ‘culture’. Visvabharati had nothing narrow or fanatic about it. The student community lived there as a community.
of world youth. There was no caste or class, no communalism or racism in Visvabharati. The culture was Indian, yet it was one reaching out to world culture steeped in an intellectual and artistic atmosphere.\(^44\)

Imitating Shantiniketan tradition, G. Ramachandran introduced the *Guru Kula System* (Community Life) in all educational institutions right from the beginning of Gandhigram.\(^45\) In Gandhigram the students were divided into groups, each of 10 or more and each group was entrusted with the care of a member on the teaching staff. The ‘Guru Kula’ meeting was arranged once in a week, usually on Saturday. The students were given an opportunity to express their problems (academic and non-academic) which they had faced in their day to day life at Gandhigram. This made a face to face relationship with teacher and student and helped to diagnose and solve the problems of the students.\(^46\)

Influenced by Rabindranath Tagore, G. Ramachandran introduced the ‘Shramadan work’ (community work) at Gandhigram. The community work was an integral part of the Gandhigram. The students and staff participated in the ‘Shramadan’ programme at least for an hour on Saturday the students are assigned the jobs including cleaning the campus, latrines of their dormitories etc. The students also clean the cooking vessels and dining hall every day after meals. No scavenger was appointed for such work.\(^47\) The Inter-Gandhigram Shramadan programme is arranged once in a month. This paves the way for
better understanding and co-operation among the different institutions at Gandhi Gram. G. Ramachandran was a learner at Shantiniketan and Sabarmati Ashram and a leader at Gandhi Gram.

The first international university in India, Visvabharati was visited by number of foreign professors like Sylvain Levi (France), Dr. Winternitz (Germany), Dr. Formichi (Italy) and Dr. Steinkonow (Norway) etc. Gandhi Gram also was visited by many international leaders like Martin Luther King, Glenn Paige, Dr. Douglas Ensminge etc. Like Tagore G. Ramachandran also visited many foreign countries and universities. In 1955 he was in Europe and in America, lecturing at several Universities on Mahatma Gandhi and his teachings. In the year 1966 he again visited Europe at the invitation of the Peace University, Brussels and delivered lectures at several Universities in Belgium, Luxemburg, West Germany and Poland. These travels helped him to gain the friendship of eminent foreigners like Horace Alexander, Muriel Lister, Martin Luther King, Richard Gregg, Abbe Pire and professor Poulosky.

Shantiniketan and Visvabharati were non-governmental foundations, taking grants from government, but finding their own resources and functioning autonomously. Every year Tagore had to collect funds to keep Shantiniketan and Visvabharati. Gandhi Gram is also a non-governmental Foundation, taking grants from government, but finding it’s own resources. G.
Ramachandran also conducted tours for collecting funds. During G. Ramachandran’s visit to the U.S.A in 1955 he came to contact with the authorities of the Fund For Asia in the U.S.A. The authorities allotted an amount of Rs.28,547/- as a gift to the good work of the Avvai Rural Medical Service.

Like his master Tagore, G. Ramachandran also stood for a world society. He argued that we must get out of the ruts of national egoism. We must built a world society. About nationalism, Ramachandran thinks nationalism and what is called nation states have become a menace to human spirit and human society.

Tagore was a world famous poet and writer. The writing skill of Rabindranath Tagore influenced G. Ramachandran. G. Ramachandran’s love of music was proverbial and he loved to recite poems that impressed him as also to listen to the recital of poems, a quality that he inherited from Tagore. George Russel, Shakespeare, W.B.Yeats and Tagore were his favorite poets.

A little known aspect of G. Ramachandran is that he himself was scribbling his own poems in his diary not meant for publication. A huge collection of such scattered poems were found recently and they were collected, edited and have been published under the title “Mother and Other Poems of Dr.G.Ramachandran”. Dr.N.Radakrishnan remarks that nobody, not
even his closest friends, knew at any time that G. Ramachandran was keeping a personal diary exclusively for jotting down poems almost regularly.\textsuperscript{57}

Closely associated with his love of poetry lies the manner in which he believed that no education will be worth the name and no rural upliftment would be possible unless rural arts, theatre arts and other forms of fine arts are encouraged, propagated and brought into the main focus of all efforts towards rural development. This again is a bit of a deviation from Mahatma Gandhi, for Mahatma Gandhi and Tagore had divergent perception of arts and G Ramachandran struck a mid-way between his masters.\textsuperscript{58} It might be of interest to remember in this contest that the views attributed to Mahatma Gandhi on Mahatma Gandhi’s perception of beauty and the place of arts were first elicited by G. Ramachandran in his famous interview with Mahatma Gandhi,\textsuperscript{59} published under the title, “A Student's Four Questions to Gandhi” in which Ramachandran discussed with Mahatma Gandhi his views on Science and Technology also. After the first interview with Mahatma Gandhi he summed up that he was yet undecided in his mind whether he wholly accepted Mahatma Gandhi’s views or was seeking a synthesis of the views of his two great Masters.\textsuperscript{60} Next to his love of poetry and ‘Shantisena’, G. Ramachandran stressed the importance of fine arts in character development. Art appreciation was a core course at the undergraduate level. Besides art appreciation, dramatic activities were encouraged with all seriousness.\textsuperscript{61}
G. Ramachandran was not only a voracious reader but also a famous writer. He worked as an Editor of Indian Express in Madras before independence from 1944-'45. He edited the “Gandhi Marg” for twelve years from 1957-1969. He edited ‘Gandhiram’ a quarterly journal of Gandhian thought and experimentation. Besides his editorials on various subjects in the Indian Express and Gandhi Marg, he edited several volumes on Gandhi’s life and works. He had published several books such as “The Man Gandhi”, “A Sheaf Of Gandhi Anecdotes”, “Glimpses Of Indian Renaissance”, “Rural Realities”, “A Guide Book For Grama Sevaks,” “Higher Values Of Life”, “Gandhi the Archetype of Higher Values of Life”\(^6\), “The Gandhian Contribution to Education”, “Adventuring With Life” - an autobiography part I.

Besides he edited several volumes on Mahatma Gandhi’s life and works under the Gandhi Peace Foundation. He edited a monthly journal, ‘Non-violent Revolution’ dedicated to the task of spreading non-violence against the growing menace of violence in the political and public life of the country. The rhythm and beauty of his English was to be heard and enjoyed\(^6\). G. Ramachandran also associated with ‘Young India’. He remembered that he was particularly happy when Sri Mahadev Desai would accept his help in the work of ‘Young India’\(^5\).

G. Ramachandran was a strong advocate of Tagore’s poetry and his comment on Tagore’s poetry was that his poetry was never always up in the
clouds. It was rooted in the hard earth, but always reaching out into the farthest limits of beauty and truth. There are great revolutionary streams in his poetry. There is patriotism in his poetry, but it is patriotism never narrow, never aggressive, but creative and envisioning the whole world bound together by love and beauty. There are streams of love-earthly love and divine love – which are so illuminating that the dullest hearts can respond to their throbbing call.66

G. Ramachandran considers Tagore as the supreme symbol and fulfilment of the cultural renaissance of India.67 He argues the indissoluble unity of India, the integrated culture of India is the greatest of our possessions. Tagore represented this unity and integration. To him, India was one and indivisible. His poems represented this unity and his life and philosophy strengthened it by linking it with world unity.68 Mahatma Gandhi also upheld the superiority of Indian civilization. He addressed the English, reiterating the superiority of Indian civilization and wrote that we considered their schools and law courts useless. We wanted our own ancient schools and courts to be restored. The common language of India was not English but Hindi. We should, therefore, learn it.69 Dr. M. G. Muthukumarasamy, former Vice Chancellor of Annamalai University stated that Gandhian philosophy was nothing but a combination as well as a continuation of Indian and Hindu
philosophical tradition which has come down to us from the Vedas, Upanishads, Bhagavad-Gita, Jainism and Buddhism⁷⁰.

G. Ramachandran's education policy is mainly based on this idea of his two masters. He exhorts our aim must be a great cultural renaissance from out of the heart of the people. Such a renaissance must draw inspiration from our own history and tradition and bring it forward for a fruition of the new needs and aspirations of our people. This will at once make our work deep-rooted in the moral and spiritual tradition of our country and at the same time link it with whatever is noble and good in the modern tradition and outlook⁷¹. G. Ramachandran said that a rural University should be founded ideologically on the conviction that there are certain material, mental and spiritual values in the ancient rural civilization and culture of India which require to be rediscovered and re-nourished and that not necessarily, in conflict with the values of the scientific and technological developments in the modern world. Among the values of a rural culture would be peaceful of daily life in place of restlessness and the fret and the fury coming from such restlessness; co-operativeness and adjustments in place of competition and strife in the economic order, decentralization of political and economic power and resources in order to reach out to hundreds of thousands of villages; the proper balancing of material and moral claims of life and above all, a deeper and functioning artistry permeating the common life of the people⁷².
Tagore's mind was embedded in the philosophy of the Upanishads. Tagore from his early years steeped his mind in the thoughts and culture of the Upanishads\textsuperscript{73}. So his mind was saturated with ideas from the ancient wisdom of India. He was a great lover of Valmiki and he once said that there has never been in world literature a greater natural poet than Valmiki.

According to G. Ramachandran the cultural background of Rabindranath Tagore was the cultural background of India. But he was not a man who would retreat into the past and stay there. He went into the great past to recover its treasures and then presses forward into the greater feature\textsuperscript{74}.

Shantiniketan was the background of Rabindranath Tagore. It was there that he blossomed to his fullness. It was there that his poems and songs rose in an increasing symphony of immortal beauty and immortal truth. It was there that he wove the patterns of his dynamic philosophy of the unity of mankind, cutting across every obstacle of race, nation, creed and caste. It was there that his vision of the Visvabharati was born and nurtured. It is there that his ashes now rest in peace forever. Shantiniketan is considered as the Eden of children\textsuperscript{75}. According to G. Ramachandran Shantiniketan is more beautiful than the palaces of kings, and yet simple like a hermitage\textsuperscript{76}. He added, Visvabharati was built upon a triple foundation. This has been stressed by the poet again and again. This consists of: (1) The unity of mankind, there was no white or black or brown or yellow man, nor the upper caste or lower caste or
any class. Man was first and last just man, pure and whole. (2) The freedom of man and of his mind. This was a matter over which the poet could easily become prophetic and passionate in his utterances. (3) The right to happiness. The quest of civilization is the undiluted happiness of men and women. Wherever true happiness is betrayed, civilization goes down.

G. Ramachandran stressed the needs of the moral reconstruction of India. He suggested, what is now needed again is some type of a national commission for the moral reconstruction of the people. No economic prosperity or scientific advance would be worth the name if they are built upon the moral decay of the people. Freedom from want and scientific outlook are essential for the progress of the people and might, to some extent at least, influence moral reconstruction.

According to G. Ramachandran, the Shantiniketan ideal of education was not merely the transplanting of city education to a rural area. It was something more and involved the deeper process of ruralizing education so that it became, on the one hand, part of the peaceful rural background and on the other sought its synthesis with the main challenges of education in modern times. Shantiniketan proved that the highest education could be conducted in the midst of nature and far away from the cities and under conditions of simple, clean, and truly artistic living. Open air classes and the boys and girls growing up in harmony with the rhythm and cadences of Nature are at the
centre of the Shantiniketan experiment and these would have been impossible in a city setting. Poet Tagore also insisted from the very beginning on what has just now become fashionable in our country, symbolically at least in the universities and colleges, namely, bodily labour to produce bodily needs⁷⁹.

Tagore pointed out to the urgent need to affect a genuine synthesis between the ancient values and the great values centered by modern civilization. The contribution of Shantiniketan at this point has yet to be fully studied and appreciated by those in charge of educational reconstruction in independent India⁸⁰.

To G. Ramachandran, Tagore was no ‘sanyasin’ or ascetic, turning away from life. He lived his life normally, richly and fully. He rejected nothing that nature or life offered him. He took every thing and made it a part of his living and radiant sadhana. He was a great poet. He wrote much beautiful music. He was a great dramatist and storywriter. He was a noble philosopher. He was a great educationalist and great teacher. Before he died he became a great painter. He wrote a song for every mood of the soul; for every gesture and season of nature, for every rhythm of the human emotions⁸¹. G. Ramachandran added that Tagore was a many-sided genius, the first of a new type in an integrated world culture⁸².
The above qualities of Rabindranath Tagore profoundly influenced G. Ramachandran. G. Ramachandran left Shantiniketan with his master's blessings for higher studies to 'Sabarmati' Ashram.

2.2 Gandhian Ideology and G. Ramachandran

Each human being has a conception about life. Man lives with some purpose, but the faith, goals and values differ from time to time, from society to society. Within the same society there are different conceptions about life and different ways of life among its members. The life style of an individual depends upon the philosophy of that individual. The tradition, the environment and the time in which one lives, plays an important role in the moulding of the philosophy of the individual. In Indian history Mahatma Gandhi's part is great and his ideology was influenced by many personalities. G. Ramachandran talking about Mahatma Gandhi's influence on his life said that Mahatma Gandhi entered into his life like a gently and creative hurricane uprooting several incoherent ideas and replacing them with the visions of a healthy tomorrow for which he himself, again, provided the guidance.

2.2.1 Non-violence of Mahatma Gandhi and G. Ramachandran

Mahatma Gandhi chose the path of Non-violence. The goal of non-violence is not the humiliation or defeat of the opponent, but the winning of the enemy's friendship and understanding. Practicing non-violence means trying to
set things straight in a way that should be as patient, as educational, as composed and as charitable as possible. Mahatma Gandhi declared that Ahimsa is as old as the hills and it is the law of human species. This implies a continuous history of non-violence. But that history has not been properly recognized even now. Historians have written as if there was only violence all along. With his ever-growing faith in non-violence Mahatma Gandhi wrote that non-violence was the first article of his faith. It was also the last article of his creed. Ahimsa was his God and truth was also his God. When he looked for Ahimsa. Truth would say ‘find it out through him’. When he looked for Truth, Ahimsa said ‘find it out through him’. Non-violence was preached by Mahatma Gandhi not as a weapon of the weak and the helpless.

Non-Violence in its dynamic condition means conscious suffering. It does not mean mere submission to the will of the evildoer but it means putting of one’s whole soul against the will of the tyrant. Through passive resistance Mahatma Gandhi ventured to place before Indians the ancient law of self-sacrifices. Mahatma Gandhi stated that Satyagraha and its offshoots, non-cooperation and civil resistance were nothing but new names for the law of suffering. Mahatma Gandhi discovered in Satyagraha the art and the science of how the weak can stand up to the strongest in the world. And Mahatma Gandhi established that passive resistance was not a weapon of the weak and that soul force was matchless and was superior to the force of arms.
Mahatma Gandhi's ideas permeated almost every aspect of national life. He gave courage and confidence to the people. He became instrumental in the attainment of freedom for India. Posterity would find it difficult to believe that a great country like India attained independence without bloodshed or war. G. Ramachandran adopted the life style of Mahatma Gandhi. According to him Gandhi was the supreme realist in the history of India.

Mahatma Gandhi showed the path of peace to the world. His concept of Ahimsa was a reply to the challenge of Nuclear weapons and he proved that spiritual power is a greater force than nuclear power. G. Ramachandran used the weapon of Satyagraha and Fasting for achieving his goal. He began his Satyagraha before he joined the Visvabharati University. Though G. Ramachandran wanted to join Visvabharati University, his father was against it. His father's ambition was to see his son as a lawyer. But Ramachandran decided to fast till his father gave his consent to join the Visvabharati University. On the second day of his fast his father relented and agreed to send him to Visvabharati. Thus G. Ramachandran won his first act of Satyagraha through non-violent way. He also participated in the Salt Satyagraha Movement along with Rajajigopalachari and the Temple Entry Movement and other activities in the non-violent way. G. Ramachandran was appointed as the fourth camp leader in Vedaranyam Salt Satyagraha. He played a great role in the Temple Entry Proclamation in 1936. On 3rd November, 1936 a deputation,
which consisted of M. Govindan, K. J. Kunju Krishna pillai, K. P. Nilakantapillai, V. Achuthan and G. Ramachandran waited upon the Diwan, Sir C.P. Ramaswamy Iyer and submitted a memorial, signed by 50,522 people of the high caste praying temple for Harijans.

Mahatma Gandhi dreamt of Rama Rajya. He wanted to bring the kingdom of Heaven on earth. His passion was the uplift of the Harijan and depressed classes. He strongly advocated the entry of Harijans in to temples. He used to say that God will never enter our temples if we ban the entry of Harijans in to them. The core of Gandhian life style was truth and non-violence. In Gandhian philosophy, truth and non-violence are the ultimate laws. The roots of Gandhian life style are Ahimsa, Satya, Welfare of all, Trusteeship and non-possession. Self-reliance. Self-sufficiency and Swadeshi, Simple and plain living. Self-restraint. Living at nobody’s cost and living in tune with nature and unity of mankind. Truth and non-violence are not philosophical concepts or religious concepts but they are actual percepts of Mahatma Gandhi. These two are not different from each other. Truth is the supreme value and non-violence is the way to reach that supreme ideal of life.

2.2.2 Religious Idea of Mahatma Gandhi and G. Ramachandran:

The search for God, in Mahatma Gandhi’s case, became a synonym for the search for truth. His powerful search gave him, the revealing maxim that ‘Truth is God’ instead of the usual one ‘God is Truth’. That maxim enabled
him to see God face to face as it is.\(^{97}\) Mahatma Gandhi felt that God pervades every fibre of his being. He increasingly surrendered himself to the constant guidance of God. And he would confess in later years, whatever striking things he has done in life, he has not done prompted by reason but prompted by instinct, he would say, God\(^{98}\). He would often explain his actions thus; he was a man of faith. His reliance was solely on God. One step was enough for him. The next step He will make clear to him when the time for it comes\(^{99}\). To the consternation many of his followers, Mahatma Gandhi repeatedly stated that he did not want to foresee the future. He was concerned with taking care of the present\(^{100}\).

There was no way. Mahatma Gandhi said, that he knew of proving his claim to hear the voice of God, except through results. But, he said he has been a willing slave to this most exacting Master for more than half a century. His Voice has been increasingly audible, as years have rolled by. He has never forsaken him even in his darkest hour. He has saved him often against himself and left him not a vestige of independence. The greater the surrender to him, the greater has been his joy\(^{101}\). Mahatma Gandhi explained this experience of God in the following words:

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For me the Voice of God, of conscience, of Truth, or the Inner Voice or the Still Small Voice mean one and the same thing. I saw no form. I have never tried, for I have always believed God to be without form. But what I did
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here was like a Voice from a far and yet quite near. It was as unmistakable as
some human voice definitely speaking to me, and irresistible. I wasn’t
dreaming at the time. I heard the Voice. The hearing of the Voice was preceded
by a terrible struggle within me. Suddenly the Voice came up on me. I listened,
made certain it was the Voice and the struggle ceased. I was calm. The
determination was made accordingly.... I can say this that not the unanimous
verdict of the whole world against me could shake me from the belief that what
I heard was the true Voice of God’"...102.

Mahatma Gandhi wrote later, that in his pursuit after Truth he has
discarded many ideas and learnt many new things. What he was concerned
with was his readiness to obey the call of Truth, his God, from moment to
moment103.

Mahatma Gandhi’s firm belief in God profoundly influenced G.
Ramachandran. In the Visvabharati, G. Ramachandran had set himself up as an
intellectual and he loved nothing better than to challenge every kind of
ideology and concept. He found delight in being an agnostic and held that the
very idea of God was against all reason. God was not needed at all to make
men and women good. In fact, God had never succeeded in doing that yet!
Spiritual life was for him the artistic life of poise, dignified behaviour, integrity
of character, the readiness to do good and above all intellectual clarity. He was
eager to debate and argue on every subject under the sun with his fellow
students and teachers. It was into this life of his that something came like a
flash of lightning, illuminating his inner world and changing it for ever due to
the influence of Mahatma Gandhi 104.

C. F. Andrews, one of the eminent teachers of Shantiniketan and one of
the favourite professors of Ramachandran prepared the situation for his seeing
Mahatma Gandhi. In 1924, a telegram conveyed the news that Mahatma
Gandhi has gone on fast of 21 days in Delhi to bring about the unity between
the Hindus and Muslims following a series of violent conflict between them 105.
Ramachandran went to Delhi, followed by Andrews and it was a turning point
in his life. G. Ramachandran later revealed that if he had not known Mahatma
Gandhi, he would have been a life-long atheist and that perhaps the only party
of which he would have become a member was the communist party 106. After
the fast, with the help of Andrews, Ramachandran got the golden opportunity
to engage himself in a conversation with Mahatma Gandhi on 21st October,
1924 107. His questions and answers were carefully recorded by Mahadev
Desai, Mahatma Gandhi’s Secretary, and published through ‘Young India’. Rama-
chandran remembered the occasion, he was overjoyed and thanked his
professor profusely as he went out of Mahatma Gandhi’s room 108. One evening
Andrews asked Ramachandran to accompany him to attend Mahatma Gandhi’s
evening prayers. He described the first ‘Darshan’ of Mahatma Gandhi by
saying that, it was full of silent figures sitting on the carpet on the floor. The
electric lights had been switched off. In the after-glow of the sunset, he saw a thin but distinct figure on the cot, wrapped in folds of snow-white Khadi. He knew at once that was Mahatma Gandhi. He could also just distinguish the faces of the many leaders, Muslim, Christian, Sikh and Hindu, sitting around the cot with bowed heads. Then someone suddenly struck up the cadences of the prayer. Again and again the voices of prayer rose and fell inside that room. There was complete silence after the prayers; no one spoke a word. He watched the scene and heard the prayers with all his critical and intellectual awareness. He said to himself that he must not be swept away. He tried to keep a hold on himself. But even as the prayers were going on, something began to pound inside him. It was not a physical experience, but a mental one completely. He saw the frail figure on the bed and looked at the many mighty men of India's destiny sitting with heads bowed in reverence around that central figure on the cot. The question came to Ramachandran, how did this little man succeed in becoming the unquestioned leader of India's political revolution and how did he perform of the miracle of linking that revolution with non-violence? How a man of prayer could at all become the leader of the revolution? All distinctions of caste, religion and creed melted away in the power of devotion to the unseen God. His mind caught fire. Then, he explains the influence of the prayer meeting up on him that the truth came to him in a flash that God existed and ruled the conscience of mankind. The intellect might
not reach God and reason might also fail to reach Him. But, God does exist. No
myth could hold and rule the hearts and heads of millions of men and
women. The spirit of God appeared to hover close with in that room. A man
had brought God in to the room. After this event he said to himself that he
may never see God, nor know God, but this human symbol proved the truth of
Godhood and he took an oath that he would follow the man who had brought
God in the room.

G. Ramachandran’s life style was also like that of Mahatma Gandhi and
he always spoke truth from his early age. When he was a student in the fourth
form, one day, one of the students stole a colour pencil from his neighbour and
the aggrieved student stood up and complained that his pencil had disappeared.
The teacher asked the guilty person to declare himself. But no one did. There
was silence in the class. The teacher was upset and talked earnestly of the duty
of his students to be honest in every thing. He repeatedly asked who was
guilty. Then suddenly his eyes filled with tears and he took out his
handkerchief to wipe them. G. Ramachandran was much moved by the
teacher’s distress. So, he stood up and took the blame on himself and produced
his own colour pencil as the one taken away from the aggrieved boy. His
teacher looked at Ramachandran very curiously and said that it is not possible
and he is simply accepting the blame to comfort him. But with in minutes
another boy stood up and confessed that he was the real thief and the teacher
called the guilty boy to him and patted his head and congratulated him on telling the truth. And then turning to Ramachandran, he said, “My dear boy, you must not tell a lie even for a good purpose. A lie is a lie.” All Ramachandran could do was to be penitent and to apologize.\footnote{112}

According to Mahatma Gandhi, non-violence means the extreme limit of forgiveness and forgiveness is the quality of the brave only. Thus non-violence is impossible without fearlessness that is why once Mahatma Gandhi said that non-violence and cowardice go ill together. According to Mahatma Gandhi equanimity, perseverance and patience are the pre-requisites of a non-violent life. Hatred, ill-feeling, anger and malice are strictly out of bounds. According to G. Ramachandran the whole of Mahatma Gandhi’s religious life was a synthesis of religions.\footnote{113}

2.2.3 Socio-Economic Ideas of Mahatma Gandhi and G. Ramachandran

In Gandhian Economic thought man figures more prominently than wealth. To Mahatma Gandhi, human beings themselves were wealth, not gold and Silver. There are four corner stones on which Gandhian Economics stands. They are ‘Simplicity’, non-violence, ‘Sanctity of labour’ and ‘Human value’. Mahatma Gandhi built his ideal Economy on the basis of decentralization and village industries which aim at the self sufficient and self-reliant villages.
Mahatma Gandhi stressed that men’s happiness did not consist in the multiplication of wants but in the voluntary restriction of desires. Man’s happiness really lies in contentment. Mahatma Gandhi has admitted that it was after reading Ruskin’s ‘Un to this Last’ that he came to realize the dignity of a life of labour. If everybody lived by the sweat of his brow, Mahatma Gandhi writes, the earth would become a paradise. The question of use of special talents hardly needed separate consideration. Physical labour came to be emphasized even in education by both Ruskin and Mahatma Gandhi. Mahatma Gandhi developed his theory of Trusteeship, according to which the capitalists should consider themselves as Trustees and utilize their wealth and power for the common good of society.

G. Ramachandran followed the footsteps of his master Mahatma Gandhi. His fundamental economic principle is simplicity. G. Ramachandran was against the multiplication of human wants. He firmly believed that the western materialism and industrialization had increased human wants. Mahatma Gandhi said that it is machinery that had impoverished India. It is difficult to measure the harm that Manchester has done to us. It is due to Manchester that Indian handicraft has all but disappeared. Mahatma Gandhi’s opposition was not so much against machines as against the craze for machinery. The craze, he wrote, is for what they call labour-saving machinery.
Man goes on 'saving labour' till thousands are without work and thrown on the open streets to die to starvation\(^{119}\).

G. Ramachandran had always pleaded for a simple life - a life of plain living and high thinking. So the requirements of such a life could be satisfied easily. He started to wear simple (Khadi) dress from his school life onwards. He remembered, he was dressed in Khadi and was the only student in the high school to wear it\(^{120}\). He continued the practice when he first went to the Scot Christian High School dressed in Khadi dhoti and shirt and the Christian boys stood round and hooted at him. Their joke was he was wearing gunny-bag dress\(^{121}\). He said that it was in Nagarcoil that he first learned to spin on the charka. Mahatma Gandhi was advocating the Charka and Khadi in every speech he made and in every article he wrote in "Young India". So Ramachandran brought his first wooden charka and learned spinning within a few hours\(^{122}\).

G. Ramachandran insisted that the staff and students of Gandhigram wear Khadi inside the campus. Khadi has been with Gandhigram community from the very beginning. Daily spinning by members of the community, yarn production in some of the surrounding villages, Khadi-weaving inside and outside Gandhigram and the conception and the sale of Khadi all had been essential parts of their life and work\(^ {123}\). He gave them training in spinning and weaving through school and college education. He was not only simple in his
dress but he also lived in a small thatched cottage when he was at Gandhigram. When he was as Vice-Chancellor at Gandhigram he was functioning from a small cottage with country tiled roof.

According to G. Ramachandran, the villages can be regenerated only when their problems are solved—problems of poverty, health, diet, education, cattle farming etc. In order to solve the problem of poverty, Mahatma Gandhi laid emphasis on the revival of the village industries—Khadi hand-pounding, hand-grinding, soap-making, paper-making, match-making, tanning, oil pressing etc. G. Ramachandran started many village industries in Gandhigram from its beginning onwards. He followed the same principle and started the Kumarappa Court of Village Industries with a small workshop containing carpentry for the development of work in Gandhigram and to give more employment to those in and around the Gandhigram.

The important principle underlying G. Ramachandran’s Economic thought is dignity and sanctity of manual labour. G. Ramachandran stressed that the work of a teacher and weaver are the same. Mahatma Gandhi and G. Ramachandran developed their economic ideas from Ruskin’s book ‘Unto this Last’. The effect it had on Mahatma Gandhi was instantaneous. He could not get any sleep that night. He determined to change his life in accordance with the ideals of the book.
G. Ramachandran always wanted to develop a casteless and classless society and he succeeded in his aim through the development of Gandhigram. His education in Satyagraha Ashram started with sanitation. He remembered that the sanitation work lasted for two hours every morning\textsuperscript{128}. In order to create a casteless and classless society, G. Ramachandran founded an organization called Anti-untouchability League\textsuperscript{129}, which later on came to be known as Harijan Sevak Sangh in 1930s. Subsequently he was appointed Provincial Secretary of the Harijan Sevak Sangh in Tamil Naidu\textsuperscript{130}. Under the banner of the Sangh he took active part in the Temple Entry Movement in Tamil nadu. Mahatma Gandhi was very much impressed by his activities under the Harijan Sevak Sangh. So he asked Ramachandran to do the same in Kerala. On 6\textsuperscript{th} April 1934 K.Kelappan resigned from Presidentship of the Sangh and Ramachandran assumed Presidentship. Next month Changanacherry K. Parameshwara Pillai became the President and Ramachandran became the secretary. Under the Sangh's auspices, the ‘Harijan Balika Sadan’ was started at Ottapalam on 30\textsuperscript{th} September 1934 and Miss. Matilda Kallen, a trained teacher and patriot became its matron\textsuperscript{131}. Under her fostering care the ‘Harijan Balika Sadan’ developed into a popular and useful institution and it was transferred to Calicut where it came to be known Kasturba Sadan.
By marrying Soundram G. Ramachandran proved that caste barriers are meaningless. It was an intercaste - widow re-marriage, which was certainly radical in those days.

G. Ramachandran emphasized self-sufficiency and self-reliance in his economy. His economy is village oriented and tries to strengthen the village by its own product. Gandhigram is an example of this. He said that it is the fact of India, the need of India the inescapable challenge of India that we should try to built up as far as is possible, a self-sufficient economy. It does not mean that we shall produce everything here, giving nobody anything and receiving nothing. But in regard to the major needs of the millions of people in this country, if we do not build up an economy as nearly self-sufficient as possible, we would be courting disaster. All the institutions in Gandhigram are functioning for the self-sufficiency of the Gandhigram community. The best example is co-operative stores. Co-operative store in Gandhigram plays a vital part of their programme of community self-sufficiency. In Gandhigram the post basic school has demonstrated the possibility of the self-sufficiency aspect of basic education. It is significant that by every pupil giving strictly 45 minutes a day for spinning and an equal time to weaving he or she could achieve self-sufficiency in cloth. To a considerable extent, therefore, the boys and girls in the Post Basic School thus support themselves without being a
burden up on their parents. Here lies the key to the understanding of the economics of Post Basic Education.\textsuperscript{136}

2.2.4 Ashram Life (Group life) and G. Ramachandran

The development of Science and Technology changed the world into one family. Because the invention of Scientific methods many superstitions disappeared and mankind is moving towards the ideal; one world, one family and one God. The Indian way of life is based on the concept of Varna-Ashram Dharma. It means the simple way of life for the individual and society. The Ashrama is for the individual and Varna is for the society. The word Ashrama is from the root word ‘Shrama’ which means manual work. The Ashram is the place of work. ‘Ashrams’ are described in the Vedas, in the Upanishads, in the Ramayana and the Mahabharata. In ancient times Indian people lived with a spiritual way of life and aimed towards the spiritual attainment. In modern times Mahatma Gandhi revived the ancient Indian Ashrama tradition and he prepared people for spiritual life as for the social life. Both social life and spiritual development must be combined together. Mahatma Gandhi started several Ashramas. According to Mahatma Gandhi, all the families should be kept at one place and should become members of a sort of co-operative commonwealth.\textsuperscript{137} Mahatma Gandhi’s first settlement of Ashram life was started at Phoenix.\textsuperscript{138} Later he continued his Ashram life in Tolstoy farm and
in 'Sabarmati'. Mahatma Gandhi lived in a tiny mud hut in 'Sevagram'. He used to see the great leaders of India coming into that mud hut to meet him\textsuperscript{139}.

G. Ramachandran started his first Ashram life at Shantiniketan in Visvabharati University\textsuperscript{140}. In the Shantiniketan Ashram, community life was full of freedom and happiness. All the cleaning work was entrusted with the students' themselves\textsuperscript{141}. G. Ramachandran insisted the same kind of community life when he started Gandhigram. After completing his studies in Shantiniketan he moved to Sabarmati Ashram and then to the Gandhi Ashram, Tiruchengode in Salem district of Tamil Nadu.

The Gandhian concept of a social order is called 'Sarvodaya'. The nearest equivalent in the English language to Sarvodaya would be something like "Just, Peaceful, Decentralized and Democratic Socialism". The "Unto This Last" concept of social justice of Ruskin is implicit in Sarvodaya. It literally accepts the position that the speed of the fleet is the speed of the last boat. So according to G. Ramachandran we have in Sarvodaya the idea that full and equal justice should reach the weakest and the least in the community before it can be called a just and truthful community. Sarvodaya treats as unsatisfactory the rule by the majority as in democracy or the dictatorship of a determined and ruthless minority, as in communism, or the ever-increasing state control, as in socialism. Sarvodaya seeks to achieve justice for every one through peaceful methods. It stands for revolution by consent and not by coercion of any kind.
Among all the peaceful methods of revolution, education is the most potent. It is the number one weapon in the entire arsenal of non-violent revolution. And justice once achieved should be maintained and nourished only through democratic processes. This last means progressive decentralization of political and economic power, subject to some elastic federal authority only.

Mahatma Gandhi was in many ways a simple man in that he fearlessly lived for the Truth. He had become a mighty force behind the new state in India and was increasingly becoming such a force in international affairs. He was not an ascetic who had turned away from life. Gandhian life style like ‘Ahimsa’, ‘Satya’, Welfare of all, Trusteeship and non-possession, self-reliance, self-sufficiency and ‘Swadeshi’, simple and plain leaving, self-restraint, living at nobody’s cost and living in tune with nature and unity of mankind were deeply influenced on G. Ramachandran and he followed the footprints of his master, Mahatma Gandhi. In order to understand the Gandhian Ideology, he joined ‘Sevagram’ and became a well-known Gandhian Constructive Worker.

2.3 Gandhian Constructive Work and G. Ramachandran

The central value of the Constructive Programme is the sanctity of the individual, the claim of the individual to his own life, to his own way of thinking consistent with Universal good. When Mahatma Gandhi came back to India he gave a promise to his political Guru, Gopala Krishna Gokhale that for
one year he could make no speeches; he would go round and study the facts about India. He closely and carefully studied the facts of India. The first thing he realised was the indescribable poverty of the village people. The Second was the colossal illiteracy and ignorance among the people. Ignorance of Indian people was terrible - ignorance of the laws of collective sanitation, ignorance of the laws of nutrition, ignorance of those common social laws etc. Instead of social laws and customs binding the people together, he saw them breaking up life into innumerable isolated bits of communities, castes and sub-castes. He saw how caste and communal differences were shattering the life of India. He felt he did not meet Indians as such anywhere, but only Brahmans, Kshatriyas, Vaisyas, Komattis, Chettis, Naidus and Pillais, Untouchables, Muslims, Christians etc. He met people who said they were Gujaratis, Tamilians, Bengalis, Punjabis etc, but almost none said he was an Indian. Thirdly Mahatma Gandhi found disease and death everywhere in India. He thought over the problems and the means to tackle them. All his pre-swaraj struggles were undertaken to solve these problems.

Mahatma Gandhi published the book “Constructive Programme - Its Meaning and Place”, in 1941. Mahatma Gandhi gave body to his aspiration by slowly building up the items of his constructive programme. He began with ‘Khadi’ in 1922, proceeded to Hindu-Muslim unity in 1925, to prohibition in 1935 and finally in 1941 it emerged as a full-fledged programme. From 1934
to 1940 Mahatma Gandhi threw himself heart and soul into the work of village uplift or constructive programme with the ultimate aim of making the country strong enough for the attainment of ‘swaraj’.

The Constructive Programme which was comprehensive was designed to reform the individual; and on this basis Mahatma Gandhi wanted to build a non-violent social order. Mahatma Gandhi’s Constructive programme included working for communal unity, removal of untouchability, prohibition, Khadi and other Village industries, Village Sanitation, uplift of women, Basic Education. Adult Education, Hygiene and Health, Economic equality, Propagation of National Language, Provincial Languages, Kisans, Adivasis, Lepers and Students\textsuperscript{146}.

2.3.1 Khadi and Village Industries

The Khadi movement began after Mahatma Gandhi’s return from South Africa. He firmly believed that the Khadi Industries would save millions of people from starvation; and would supplement the meagre earning of agriculturist. He believed that the revival of hand- spinning and hand- weaving would make largest contribution to the economic and the moral regeneration of India. To him, the music of the spinning wheal was sweeter and more profitable than the harmonium\textsuperscript{147}. Mahatma Gandhi said that just as the poverty of India began with the destruction of the spinning-wheel and the handloom, our prosperity must come back to India by reviving the spinning
wheel and the handlooms in the villages\textsuperscript{148}. He believed that the multiplication of mills could not solve the problem of cloth-supply. He stressed the need for the development of Khadi industry. Khadi to him was the symbol of Unity of the Indian humanity, of its economic freedom and equality. Spinning was not merely economic activity but political and social activity of the higher order. It bound the leaders and the masses together with hand-spun thread\textsuperscript{149}. The politics of Mahatma Gandhi was the politics of giving food to the people and there by binding himself and the people together in such a way that nothing would break that bond. The Khadi mentality means the decentralization of production and distribution of the necessaries of human life. According to G. Ramachandran Khadi was not a mere Village industry. It became a national movement and only those who have lived through those years can know something of the magic of the movement. Younger people to-day, often cynical or self-centered fellows thinking only of themselves and nothing else and arguing all the time but doing nothing, can talk about it lightly. But to those of us who lived through this revolution, nothing is more sacred than this symbol of our revolution.\textsuperscript{150}

Mahatma Gandhi’s first item in the Constructive Programme was spinning. And he said he could not ask other people to spin if he did not spin himself. Till the day he died his spinning hour was the most sacred hour of his life\textsuperscript{151}. Nehru said that the Charka might be a little thing by itself; but when a
million people began to spin on it. It became a tremendous thing; and he added, whatever Mahatma Gandhi touched, became a very big thing in India\textsuperscript{152}.

Khadi inevitably led to the Village Industries Movement. The workers went to the villages with the spinning wheel and as their spinning wheel began to rotate in the villages, Khadi workers looked around and saw more of the realities of rural India. They realized that there were many other Village industries, which if they strengthened, could give an added income to the people. So the Village Industries Movement was the result of Khadi Movement.

Mahatma Gandhi started the ‘Akhil Bharat Charkha Sang’, a very powerful body which influenced effectively even the political life of India. It had many branches, many production and sales centers and many educated people working in the organization. The Village Industries Movement spread through the All India Village Industries Association. It also became a great movement in India under Mahatma Gandhi.

G. Ramachandran used Khadi dresses even in his school days. He remembered that he was dressed in Khadi and was the only student in the high school to wear it\textsuperscript{153}. Along with some other young fellows he started a spinning club which kept a few Charkhas for anyone willing to spin. G. Ramachandran presented his first production of Khadi to his mother\textsuperscript{154}. He brought his first wooden Charkha and learnt spinning in the year 1920\textsuperscript{155}. When G.
Ramachandran was a student in Sabarmati Ashram in Allahabad, he first completed training in Khadi and sanitation. G. Ramachandran remembered his early experience in Sabarmati. Mahatma Gandhi gently asked some searching questions to find out what exactly Ramachandran aimed at doing in life. His answers were unequivocal; he wanted to be trained in the Constructive Programme of Mahatma Gandhi fully in all its aspects. Mahatma Gandhi was very pleased and promised to arrange that training. Then as an after thought he said, “Along with Khadi You will have to learn sanitation which is a complete Science. We are a large resident community in side the Ashram. As the first step in Sanitation you will have to become a scavenger, cleaning community latrines and urinals. We have almost perfected this course in sanitation. You will have to give two hours everyday to sanitation and three hours to Khadi”.

This was how G. Ramachandran began his education in the Satyagraha Ashram. In the morning, all the students were engaged in cleaning toilets and bathrooms in the Ashram. After completing education in Sabarmati, he went straight to Gandhi Ashram in Salem district and moved to Tiruppur, a manufacturing centre of Khadi. After a few months, he was given independent charge of a Khadi production centre, some miles away from Tiruppur. In Sabarmati Ashram, he met for the first time, the distinguished intellectual from South. C. Rajagopalachari. Dr. Zakir Husain, the founder of Jamia Millia University, visited Sabarmati during that period and Mahatma Gandhi asked
Ramachandran to go to Jamia Milia to organize Khadi work and do any learning or teaching\textsuperscript{158}. He remained in Jamia Milia, as a teacher for two years.

G. Ramachandran got some idea of how the Khadi movement had spread in Tamil Nadu while he was working at Tiruppur\textsuperscript{159}. He found out in the Madras state alone, more people had got employment through the Charkha in the first Five Year Plan than all the others put together and that these spinners and weavers had earned more money than in all other items put together\textsuperscript{160}.

G. Ramachandran was posted to a few Khadi production centers where he stayed with workers in charge. This was a life experience. At every centre crowds of village women came every day to deliver their yarn and to take back enough cotton for a week’s spinning. All spinners were women and all weavers were men. The women spinners were mostly widows and old and spun regularly to earn Rs2/ or Rs3/per week. This little money did help them, as they lived with their relatives in the villages. For the first time he saw village India in the raw. The old women were ill nourished and the grand-children who came with them were also in the same plight. The weavers were a sturdy and quarrelsome lot. He tried to learn as much as possible of the life of the spinners and weavers\textsuperscript{161}.

In Gandhigram, G. Ramachandran promoted Khadi and other industries. He started the Khadi Bhavan right from the inception of Gandhigram\textsuperscript{162}. It developed gradually and became a big unit and is now functioning as the
Gandhigram Khadi and Village Industries Public Charitable Trust. The Kumarappa Village Industries Court which was started from the inception of Gandhigram gives training to the students of the degree course of the Gandhigram Rural University in different fields. In Gandhigram, spinning is one of the disciplines. G. Ramachandran pointed out that every time that they make new admissions in to their schools and colleges, they make it clear that there are certain fundamental disciplines, which nobody should attempt to break.\(^{163}\)

In 1947, Dr. J.C. Kumarappa invited him to become the general secretary of the Village Industries Association in Wardha, but he could not answer this call straight away. Instead he fought the election to the Travancore Assembly and won a seat and became a minister in the first Pattom Thanu Pillai Cabinet. Even this phase did not last long. He went back to Wardha and became the secretary of the All India Village Industries Association in which capacity he worked for three years from 1949.\(^{164}\) This was his first All India job and he went to every part of India to meet workers and organize cottage and Village Industries.\(^{165}\) He served six years, in the Khadi Movement under the All India Spinners Association in Tamil Nadu and Kerala; and for two years as the manager of Sri Rajagopalachari’s Gandhi Ashram at Tiruchengode in Salem District.\(^{166}\) He also worked as a member of the Ashok Mehta Committee reviewing the work of the Khadi and Village Industries.
Commission and produced a fairly good report\textsuperscript{167}. In 1972, the then Prime Minister of India, Smt. Indira Gandhi appointed Ramachandran as the chairman of the Khadi and Village Industries Commission of India\textsuperscript{168}, with Cabinet rank. During this period, he travelled throughout India, meeting various types of Khadi and village industries workers and spinners. He was the originator of the Family Card of the Khadi, for the benefit of the poor Khadi workers. He was an ideal example of a person who rose from a position of an ordinary Khadi worker to the Chairman of Khadi Commission\textsuperscript{169}. G. Ramachandran stressed that the Gandhigram Constructive Programme was a movement of the people, by the people, for the people. It began with the emphasis on khadi\textsuperscript{170}. In the entire field of the Gandhian Constructive Programme, hand-spinning and hand-weaving had always occupied central place.

2.3.2 Basic Education

Mahatma Gandhi was vehemently opposed to people making a fetish of knowledge of letters. He wrote, a peasant earns his bread earnestly. He has ordinary knowledge of the world. He knows fairly well how he should behave towards his parents, his wife, his children and his fellow-villagers. He understands and observes the rules of morality. But he can't write his name. Mahatma Gandhi asked certain questions like, "what do we propose to do by giving him knowledge of letters"? Will we add an inch to his happiness? Do
we wish to make him discontented with his cottage or his lot? And even if we want to do that, he will not need such an education. He did not for one moment believe, Mahatma Gandhi said, that his life would have been wasted, had he not received higher or lower education. He had learned Geography, Astronomy, Algebra; Geometry etc, but these Sciences, he said had never been of use to him for controlling his senses.

Mahatma Gandhi reserved his most virulent attack against English Education. To give millions knowledge of English, he wrote, is to enslave them. The foundation that Macaulay laid of education has enslaved us. In answer to the question what type of education Indians should adopt for, Mahatma Gandhi wrote: “I think that we have to improve all our languages? What subjects we should learn through them need not be elaborated here. Those English books which are valuable, we should translate in to the various Indian languages. We should abandon the pretension of learning many Sciences. Religious, that is ethical, education will occupy the first place. Every cultured Indian will know in addition to his own provincial language, if a Hindu, Sanskrit, if a Mohammedan, Arabic; if a Parsee, Persian; and all Hindi. Some Hindus should know Arabic and Parsees. Sanskrit. Several Northerners and westerners should learn Tamil. A universal language for India should be Hindi, with the option of writing it in Persian or Nagari characters. In order that the Hindus and the Mohammedans may have closer relations, it is
necessary to know both the characters. And, if we can do this, we can drive the English language out of the field in a short time\textsuperscript{174}.

In conclusion Mahatma Gandhi said: “In order to restore India to its pristine condition, we have to return to it. In our own civilization there will naturally be progress, retrogression, reforms and reactions, but one effort is required, and that is to drive out Western civilization, all else will follow”\textsuperscript{175}. The principle of “Swadeshi” also he applied in education. Mahatma Gandhi wanted education to be closely related to life. Hence he laid great stress on Vocational training. Mahatma Gandhi’s educational views mirrored Ruskin’s ideas and found expression in his ‘Nai Talim’\textsuperscript{176}.

Gandhian ‘Basic Education’ (or ‘New Education’, ‘Nai Talim’) fosters self-sufficiency. With that aim in mind, students do their own laundry, work in the kitchen sweep and scrub, practice gardening, weaving, pottery, carpentry, etc. In short- “Basic Education” is:

1. Child-centered or learner-centered;
2. Dynamic;
3. Co-operative;
4. Non-violent;
5. Geared toward the acquisition of self-sufficiency.
Education should be given to children for definite and specific purpose. According to G. Ramachandran “Basic Education” aims at bringing up the children of India in a system of education in which Khadi, village industries, a casteless human society, complete freedom and equality of women are all integrated harmoniously. The child would grow up in that atmosphere. It is not that somebody has to teach the child all these afterwards. He learns and lives that life in school days after day. Basic Education conserves all the great values of the constructive programme177.

Under ‘Nai Talim’, education became life-centered, instead of text book-centered and ‘Nai Talim’ was defined as education for life, through life and throughout life. ‘Nai Talim’ became divided into Pre-Basic, Basic, Post-Basic, University and social education. Pre-Basic was the nursery school part, Basic was elementary education for a period of eight years, between 7 and 15 years of age. Post-Basic was High School Education, and social education became adult education in the widest and most relevant sense.

The overall plan of Basic Education may be represented in the form of a symbol (see figure). The outer triangle will indicate that teachers and students working and learning together should derive lessons from the natural and social environments and also woven round the processes of productive work. The catchment’s area of learning will thus consist of the natural and social environment and the process of productive work. The process of productive
work will thus continue only one-third of the catchment’s area. The inner, inverted triangle indicates that teachers and students would build up co-operatively or integrated school community, sharing in turn all community work, developing self-reliance and a measure of self-sufficiency; and all this to be based on the self-government of the students under which the school assembly would elect a cabinet of student ministers for planning and carrying out community work inside and outside the school and self-assessing achievements and failures.

THE SYMBOLISM OF BASIC EDUCATION.

[Diagram showing educational concepts]

Education for Life throughout Life
This symbolism leads straight into the heart of the Gandhian concept of education, which aims at the development of all the faculties latent in boys and girls and all-round growth of their personality, both as individual human beings and as partakers in building a just, peaceful and progressive society. Mahatma Gandhi had once poetically said that he wanted not only thinking brains but thinking fingers. He put all his reasoning against the common divorce between learning and working. He wanted work to vitalize learning and learning to vitalize work. He, therefore, sometimes referred to Basic education as education in and through work. The post-Basic School in Gandhigram has demonstrated the possibility of the self-sufficiency aspect of Basic education.

G. Ramachandran had dedicated himself to implement the Gandhian Constructive Programme. His services began from his Ashram life. After his apprenticeship in Khadi and Harijan service, Mahatma Gandhi recalled him to Wardha and put him in to the Hindustani Talimi Sangh as one of its secretaries. During the next three years he pioneered in Basic-Education in Tamil Nadu, Andhra and Mysore starting the first group of Basic Schools in them. In Gandhigram the pre-Basic School and Senior Basic School were functioning right from the inception of Thambithottam. The Basic School in Gandhigram began in 1947 in a small open shed with bamboo and palm leaf roofing and with 40 children under one trained Basic teacher. In 1952 the T.V.S family
donated 40 acres of land for locating it in memory of Sri. R. Sundaram, called 'Thampi' a grand son of T.V. Sundaram Iyengar\(^{182}\), who passed away in the prime of his life. The senior basic School and the post Basic School functioning in Thambithottam High School were upgraded as Higher Secondary School in 1978-79\(^{183}\).

One of the objectives which Gandhigram set before itself was to undertake educational reconstruction in the villages through Nai Talim. In Gandhigram cotton craft was the centre of educational programme. This economic activity and the social environment of the child offered situations for its learning process\(^{184}\). Gandhigram pre-Basic, Basic, post-Basic and Basic teaching Training school played an important role to spread Gandhi’s concept of Basic education in South India\(^{185}\).

In 1955, the ministry of education, Government of India, appointed a Basic education Assessment Committee to study Basic Education in the various states of India and to report how the programme of Basic Education could be developed more efficiently and speedily. G. Ramachandran was appointed Chairman of this Committee. This Committee visited most of the states in India and submitted its Report to the Union Ministry of Education in April 1956. The report has since been published and widely circulated. Arising out of certain proposals in the report, G. Ramachandran was further commissioned to produce a scheme for effectively turning all Elementary
Schools in the country in the direction of Basic Education without delay and without any considerable expenditure. This scheme is now contained in the pamphlet "Orienting Primary Schools"\textsuperscript{186}.

In 1956, he was appointed as the Vice-Chairman of the Basic Education Advisory Committee set up by the Government of Madras. He also worked as an educational Adviser to Rajagopalachari’s Government in the Madras State for a period of two years\textsuperscript{187}. According to G. Ramachandran the greatest instrument of peaceful revolution is education. There is no more powerful instrument in the armoury of the creative revolutionary than education and anyone who puts away education as the instrument of change and accepts some other short cut, will make a series mistakes. The central idea is that productive work is the noblest, richest, most potent instrument of education. In Gandhigram they accepted the validity of education through work\textsuperscript{188}.

2.3.3 Adult Education

To provide higher education after post-Basic education the Rural Institute of Higher Education was started in Gandhigram with faith in Mahatma Gandhi’s revolutionary concept of Nai Talim in 1956 \textsuperscript{189}. There are three colleges Viz. a) The College of Rural Services, b) The College of Agricultural Science and c) College of Sanitation. In the college of Rural Services, the extension Department conducted the Night Classes to provide education to adults to eradicate the illiteracy in Gandhigram and its service.
villages. The Rural Institute attained the status of a Deemed University in 1976 and now created a separate full-fledged Adult Education centre for providing adult education. He also pleaded hard on the floor of the Rajya Sabha, that the finance minister should provide adequate funds for an intensive programme of adult education without the slightest delay.

G. Ramachandran had also given much attention to the village school attached to Gandhi Ashram, Tiruchengodu to build a small chain of primary schools in the surrounding areas. With the help of co-workers in the Ashram, he developed a full-fledged adult education programme, sanitation, Elementary, Geography and History besides literacy made up their Adult Education Programme. They went out night after night in to the villages with lanterns and slates and black boards. Their sanitation programme gained momentum and cleaning villages became a big preoccupation. He had also arranged the Adult Education work under the supervision of Surendraji when he was at the Satyagraha Ashram. The Adult Education classes were held early in the night with Mahatma Gandhi’s mantra “Adult Education does not begin or end with literacy, it should meet all round education of the weavers and their families with special stress on sanitation, nutrition, geography, history and certainly also literacy.”

G. Ramachandran remembered the lessons he learnt in the Sabarmati Ashram while he was appointed as the Secretary for Adult Education under the
Talimi Sangh in Sevagram. He was much impressed by the thought that in the Satyagraha Ashram, where there was so much importance given to productive work, the workers themselves were given Adult Education in the broadest and the most realistic manner. Literacy was never neglected but it was not the whole of Adult Education. G. Ramachandran remarked that Mahatma Gandhi was perhaps the most effective mass educationalist of our time.

G. Ramachandran attempted a comparative study between Shantiniketan and Sabarmati Ashram. The impact of Gandhian education was altogether purificatory, affecting the inner character of the student. The Shantiniketan education was more intellectual and cultural, not heart searching and self-purifying. Education in Shantiniketan and Sabarmati Ashram were complementary. So G. Ramachandran stressed that those who had the privilege of education both in Shantiniketan and in Sabarmati would be lucky students. He thanked God that he had this good luck in his life. He assessed that several others too have had the same experiences and he came to a conclusion that education of the head and the heart must always go together. He added that “unfortunately we have today grossly neglected education of the heart in our schools and colleges. This is at the bottom of the Chaos we see in Indian education today”. G. Ramachandran proved this by an example. During his studies in Sabarmati Ashram a young Chinese student of Shantiniketan arrived for studies. His name was Tseng. He was passionately seeking some truth of
which he was not yet fully aware. He had come believing that the truth he was seeking would come from Mahatma Gandhi. Soon he became an active member of Sabarmati community. But as he went on attending prayers and listening to Mahatma Gandhi’s talks a strange change came over him. He began brooding and often shut himself up in his little room. One day he went to Mahatma Gandhi and put a letter in his hands. It was a long Letter of confessions. Tseng had lived in Singapore before he came to India and he had led quite a bad life in that big city. He explained the evil life he had led in Singapore. He wanted to atone for them by ten days fast and wanted Mahatma Gandhi’s blessing for it. The attempt of Mahadev Desai to withdraw his decision ended in failure. At the end of the fast Tseng took some vows with Mahatma Gandhi as witness. They were of course vows of purity and good conduct. G. Ramachandran asked a question would Tseng have gone on fast in the above manner if he had continued in Shantiniketan?

2.3.4 Health Education

Regarding health, Mahatma Gandhi’s thumb rule was living with nature, keeping to abstemious habits, regular exercises and belief in Almighty. He was insistent that a code of health should be observed by all his political and constructive workers. His ashrams made almost a fetish of nutrition and health. There were places sparkling with cleanliness, cooking food in the most scientific manner, keeping the grains wholesome and learning many important
facts about the mechanism of this body. His philosophy was eating to live rather than living for eating. He was very pragmatic in his approach to health and treatment of diseases. Though a votary of nature care, he established a well equipped hospital in Sevagram. He brought together eminent doctors to draw syllabus for training ‘Arogyasvevikas’ for the villages under the Kasturba Trust.

G. Ramachandran followed the path set by Mahatma Gandhi in organizing the health and medical relief for the villages. When Gandhigram was started in 1947 and simultaneously Kasturba hospital was established to provide medical care to the downtrodden. It was therefore logical that the Kasturba hospital underlines childcare and family welfare as its main plank of development. It was in this context that much earlier to the government’s programme of family welfare, under the guidance of Soundram Ramachandran, the Kasturba hospital, had been counselling the limiting of families and bringing up of healthy children. The neighbouring villages not only received medical aid and care but also learned lessons of hygiene, prevention of diseases etc with practical demonstrations.

Further specialized services were given in different medical fields like ophthalmology, ENT and Throat, Pediatrics, Obstetrics and gynecology. Auxiliary Nurse Midwives training centre was started in the Gandhigram Hospital in 1957. Woman were given training in conducting home deliveries.
especially in the rural areas in maternal and child care, in family welfare and in family planning. It got the National award for two consecutive years (1970-71 & 1971-72) for the best Family planning work done by a voluntary hospital. Kasturba hospital runs a multipurpose health workers training for sixty students from nearby villages of Gandhigram.

Under the supervision of Soundram Ramachandran, Kasturba Hospital continued its service as referral hospital. It reached out to a very large area in Madurai District. The family welfare activities continued to get importance. To help extend its area of work, the Government of Tamilnadu sanctioned a mobile dispensary to the Kasturba Hospital. The hospital is actively engaged in community health service in twelve villages around Gandhigram. Till 1986, 637 such health workers have been trained and they are functioning in different parts of Tamilnadu. It is also having six primary health centers in Dindigul District.

Gandhigram had established a pilot health project with the main objective of assessing rural health conditions and evolving practical measure for improved outcome of community health service in 1959. This became a separate registered body in 1969. (The Gandhigram Institute of Rural Health and Family Welfare). The Faculty of Rural health and Sanitation attached to the Gandhigram Rural Institute (Deemed University) has also been playing an important role to educate the Village Sanitation and Environmental Sanitation.
It offers a one year course for Sanitary Inspectors and Diploma Course in Sanitary Science to men candidates.

2.3.5 Harijan Welfare and Removal of Untouchability

The third item in the Creative Revolution under Mahatma Gandhi was the movement for the emancipation of the untouchables of India. Mahatma Gandhi found that neither the Khadi movement nor the Village Industries Movement would advance because of the caste system and caste prejudices. Only a certain caste would spin only a certain caste weave. Nobody else would touch the spinning wheel or touch the handloom. Mahatma Gandhi attacked caste system more relentlessly than any other man in India’s history. His message that caste and untouchability must go if India was to live, rang over the whole of India. He said that so long as untouchability continued, India could never be free. So he made the removal of untouchability and the breaking up of caste system, a life and death problem. Towards the end of his life, he took the vow that he would attend no marriage in which one party was not an ‘untouchable’. He had brought a ‘pariah’ girl in to his house as his own daughter. Mahatma Gandhi told the British government in a famous speech earlier at the Round Table Conference that if it was necessary, he would give his whole life to redeem the untouchables. He said that the mission of his life was to create a casteless and classless society in India. Mahatma Gandhi believed that untouchability was a sin against God and man. It was like a poison
slowly eating in to the very vitals of Hinduism. It degraded both the untouchables and touchable. None can be born untouchable as all are sparks of one and the same fire. It is wrong to treat human beings as untouchables. The untouchables are the children of God; he named them ‘Harijan’.

G. Ramachandran followed the footprints of Mahatma Gandhi. His uncle, Sri. Marthandan Tampi was called ‘Pula-Tampi’ because he kept a ‘pulaya’ as his Butler. This was something very revolutionary in Travancore seventy years ago.

G. Ramachandran had the unique privilege of organizing Mahatma Gandhi’s Harijan Tour in the Tamil country. He was then the secretary of the Tamilnad Harijan Sevak Sang. Ramachandran founded an organization called Anti-Untouchability League in Madurai, which later on came to be known as Harijan Sevak Sang by 1930s. In 1934, he was appointed the provincial Secretary of the Harijan Sevak Sangh in Tamilnadu and Kerala.

A meeting of the Harijans was held at Chengannur under the Presidentship of G. Ramachandran on November 3, 1935. In this meeting, resolutions requesting Government to throw open Government temples and public institutions to all classes of Hindus alike were passed.

He played a great role in the Temple Entry Proclamation in 1936. On 3rd November, 1936, a deputation which consisted of M. Govindan, K. J. Kunju...
Krishnapillai, K.P.Nilakantapillai, A.Achuthan and G.Ramachandran waited upon the Diwan Sir.C.P Ramaswamy lyer and submitted a memorial, signed by 50,522 people of the high castes, praying temple for Harijans²¹¹. Advised by the new Diwan and following the example of Cochin, the Maharaja issued the Temple Entry Proclamation on 12 November, 1936,²¹² and it was a great event in Ramachandran’s life.

In 1938,Sri.Vaidyanatha lyer was trying to take the Harijans to Madurai Meenakshiamman Temple, Madurai. As Secretary of Harijan Sevak Sangh G. Ramachandran was transferred to Madurai to take leadership of the Temple Entry Movement. He stayed in the house of Shri.Krishnaswamy Bharathi who was one of the freedom fighters and also a leading lawyer in Madurai. G.Ramachandran organized various meetings about the Temple Entry Movement, and helped to take the Harijans in to Meenakshiamman Temple²¹³.

G. Ramachandran took a revolutionary step in marrying out of caste. He married Mrs.Soundram, the daughter of T.V.Sundaram Iyengar in 1940. The marriage was celebrated in the Sevagram Ashram in the presence of Mahatma Gandhi²¹⁴. It was an inter-caste widow re-marriage, which was certainly radical in those days²¹⁵. It was also inter provincial marriage. G. Ramachandran was successful in creating a class-less and casteless society in Gandhigram. He himself had married inter caste and proved a shining example for the others at Gandhigram to imitate. Earlier at Gandhigram, inter-caste, inter-religious
marriages were much supported and the people who performed such marriages were encouraged.

2.3.6 Women’s Upliftment

The fourth item in the Creative Revolution initiated by Mahatma Gandhi was the movement for the emancipation of woman. This is later called the Kasturba trust Movement. During the period of Quit-India Movement, Women’s participation in the freedom struggle increased considerably. Kasturba Gandhi was arrested and put in Agakhan Palane in connection with the Quit India Movement. When the leaders of Indian National Congress had decided to collect Rs.75 lakhs for presenting a purse to Mahatma Gandhi on his 75th Birthday on October 2nd 1994, he advised them to collect the purse to set up a trust in Kasturba Gandhi memory for the service of women and children in rural areas. The national level leaders collected that amount and in accordance with the advice of Mahatma Gandhi, it was decided that the fund should be used for the upliftment of women. Thus came into being Kasturba Gandhi National Memorial Trust and Mahatma Gandhi became its chairman. Mahatma Gandhi picked up the cream of Indian Women hood of proven dedication and ability to lead the movement in each state of India.

The main aim of the Trust’s work were to train young widows, deserted wives, other women interested in service, to run ‘Balwadis’ and to provide education in rural areas and look after the health needs of children and
also to train craft teachers who would teach village women skills to earn some money and also to get over outmoded ways of thinking and prejudices of various kinds. Mrs.Soundram and her friend started training at first in Wardha. Then she started her work in Madras. As a part of the Trust activity, Mrs.Soundram started her rural medical work in and around Adayar, Madras in earlier years. Under her leadership the Trust gave training to Grama sevika and Arogya Sevika. Under the guidance of Mahatma Gandhi, Soundram selected Chinnalapatty as a suitable centre for the activities of Tamilnadu Kasturba Gandhi National Memorial Trust. Charitable friends from Chinnalapatty and Chittiapatty generously offered land to construct buildings for the trust and co-operated in her efforts. Tamilnadu Kasturba Gandhi National Memorial Trust which was located in Gandhigram was pledged to the emancipation of women, rural women in particular, from ignorance, injustice, abject submission to superstition and outmoded social norms.

Young village women were selected and trained in Gandhigram and the training itself was called ‘Samagra Gramaseva’ comprising health education, childcare, women’s welfare and productive craft. Kasturba Trust also established a hospital for treating the sick. In the initial stage Mrs. Soundram had organized Health, Education and Training activities directed towards the welfare of women and children in the rural areas. The 52 village centers were handed over to the Government of India when it launched its
nation wide Community Development Programme in 1952\textsuperscript{224}. Simultaneously a small dispensary came up in Gandhigram with a Doctor and minimum medical staff to cater to the pre-natal and post-natal needs of women in the villages around. The village centers were chosen and in each such centre a health worker was placed to attend to minor ailments, needs of pregnant women and growing children and the Doctor from Gandhigram visited the centre once a week to treat other patients\textsuperscript{225}.

If villages are the life of India, village women constitute its power. The standard of such women is the yardstick of India’s progress. Women have to play a greater part than men in the task of shaping a new India. Mahatma Gandhi has said that women signify sacrifices and that they have much more power and influence than men. That is why he felt that the work undertaken under the auspices of the Kasturba Gandhi Memorial Fund should be directed towards uplifting the village women and children and that a battalion of women should be organized and sent for the reconstruction of the villages. In short G. Ramachandran rendered yeoman service for the upliftment of the women. According to G. Ramachandran Kasturba Trust Movement was for women through women and it had created far-reaching results in India\textsuperscript{226}.

\textbf{2.3.7 Communal Harmony and Peace Brigade}

Mahatma Gandhi was a Creative genius. He gave the world new and revolutionary concepts such as Satyagraha (truth force) Sarvodaya (welfare of
all) and “Shantisena” (Peace Brigade). In continuation of his previous experience, Mahatma Gandhi gave a well-defined proposal to form a Peace Brigade. Mahatma Gandhi used the term Peace Brigade for the first time instead of non-violent volunteer Corp which he used constantly from 1920. Mahatma Gandhi stressed that the congress should actively involve itself in forming the peace Brigade, because he said that if the congress is to succeed in its non-violent struggle, it must develop the power to deal peacefully with such situations. Communal roots are engineered by politically minded men.

Mahatma Gandhi did not want the Congress Government depending on police and military forces, to resolve the communal roots. He strongly believed that the use of violence by congress will mar the very spirit of democracy. So he observed that surely it should not be beyond the wit of congressmen to devise a method or methods of avoiding ugly communal situations by peaceful means. So he asked the leaders of the Congress Party to organize a peace Brigade with the following objectives:

1. Peace Brigade, whose members would risk their lives in dealing with riots, especially, communal.

2. They should substitute for the police and even the military.

The idea of ‘Shantisena’, first mooted by Mahatma Gandhi in order to develop a body of unarmed soldiers of peace who would rise above any kind of parochial or caste or religious considerations would even be willing to risk
their lives to preserve life and property and would strive to promote Communal harmony, amity and peace in society during crisis and who would work like a task force and undertake service programmes on a regular basis, did not receive much attention for quite sometime. Mahatma Gandhi felt that organized violence could be met only by organized non-violence. Before he could give shape to this idea, the assassin’s bullet took his life away.

Under the leadership of G. Ramachandran and Mrs. Soundram Ramachandran, Gandhigram took up the ‘Shanti Sena’ programme in a big way. Right from the start, the ‘Shanti Sena’ was kept at the centre of the educational and rural reconstruction activities in Gandhigram.

### 2.3.8 Self-Sufficiency and Self Reliance

Mahatma Gandhi realized that the way to Swaraj is by achieving self-sufficiency and until then it would only be an illusion. Mahatma Gandhi believed that ‘the village’ (small communities) should be the basic unit of civilization apart from the individual and family. Mahatma Gandhi primarily stressed self-sufficiency at all these three basic levels. Mahatma Gandhi’s emphasis on self-sufficiency at the small community (village) level is related to his concept of Swadeshi. It strengthens inter-personal relationship, face to face communities and decentralization and tends to eliminate mass culture, centralization and alienation. Self Sufficiency does not mean that we shall produce everything here, giving nobody anything and receiving nothing. But in
regard to the to the major needs of Millions of people in this country, if we do not built up an economy as nearly self-sufficient as possible, we would be courting disaster. Gandhigram educational system was built by G. Ramachandran on the principle of students’ Self Government, Self-Reliance and Self-Sufficiency.

The Gandhian Constructive Programme never failed to furnish a vital, moral and spiritual background to secular activities contained in it. When the Khadi Movement was started in 1920, it was not merely the economic aspect of it which was stressed but then grew up behind it a wave of moral idealism. To buy Khadi was not only good village economics but sound national morality. Harijan emancipation was not merely a fight for the freedom of the underdog but the moral and spiritual duty of the so-called caste Hindus. Basic Education was not only sound education but would lead to the blossoming of the finest in the moral and spiritual traditions of India. The Satyagraha Ashram at Sabarmati and later Sevagram in Wardha became not only places of training but of pilgrimage. All those engaged in the Constructive Programme developed in large or smaller measure a missionary zeal and at whatever point they worked, they felt the inspiration that their work was necessary in a great programme of national reconstruction. They were soldiers of the grand army of Mahatma Gandhi; they were the builders of new society and they were the torch-bearers of a new civilization. That was the spirit and vision inside the
Constructive Programme\textsuperscript{235}. The core of the Constructive Programme is the synthesis between the material and moral advancement of human society\textsuperscript{236}. It was a movement of the people, by the people and for the people\textsuperscript{237}.

According to G. Ramachandran if we can study Mahatma Gandhi more fully, understand him more courageously and follow him more steadfastly, then all of us who do so can share in the challenge and responsibility of turning the entire current of human history to a new and glorious direction. Either we do this or slip down the precipice of ever-increasing competition and conflict towards total disaster in a nuclear war. The final picture is that of Mahatma Gandhi standing on the mountaintop of vision but with his feet planted firmly on the earth calling us to redeem ourselves instead of destroying ourselves.

\textbf{2.4. G. Ramachandran - A man who reconciled the Gandhian approach and the mind of poet Rabindranath Tagore}

G. Ramachandran tried to harmonize the teaching of Rabindranath Tagore with Gandhian view. In the view of G. Ramachandran Mahatma Gandhi was the supreme karma yogi of India. If Tagore was the climax of Indian culture, commencing from Valmiki and Kalidasa, then Mahatma Gandhi was the climax of the man of action, beginning with the Budha and Sankaracharya\textsuperscript{238}. Mahatma Gandhi combined in himself the great heart of the Budha and the great intellect and logic of Sankaracharya.
According to G. Ramachandran Mahatma Gandhi and Tagore were the representatives of Indian Culture. Tagore and Mahatma Gandhi have undoubtedly been the two outstanding and dominating figures of India in the present century. No two persons could be so different from each other in personality and temperament. Tagore, the aristocratic artist turned democrat with proletarian sympathies, represented essentially one of the deep cultural traditions of India, the tradition of accepting life in its fullness and interpreting it creatively. Mahatma Gandhi, fundamentally a man of the people, almost the embodiment of the Indian peasant, represented the other ancient tradition of India, that of renunciation and service. Tagore was primarily a man of thought and Mahatma Gandhi, of concentrated and ceaseless action. Both in their different ways, had a world outlook and both were at the same time wholly Indian. They represented different but harmonious aspects of India and complemented each other gloriously.

Mahatma Gandhi and Tagore were as different from each other as two human beings could ever be and yet they represented jointly that supreme synthesis of the spirit of India which has never died down in the all the centuries of her history. They represented what was never in conflict but what was always complimentary to each other.

When Mahatma Gandhi first returned from South Africa with his family and friends he wondered where in India they could all settle down. Tagore sent
them an affectionate invitation to come straight to Shantiniketan. So Mahatma Gandhi and his group went to Shantiniketan. Shantiniketan thus became Mahatma Gandhi’s first home after South Africa\(^{240}\). What did Mahatma Gandhi represent and what did Tagore represent ultimately? In answering this question Ramachandran wanted to refer to the three great yogas in the philosophy of India. One is Gnana yoga, the yoga of the highest intellectual understanding; another is Bhakti Yoga, the yoga of utter devotion, and self surrender to God and the third Karma Yoga, the yoga of ceaseless action. Yoga means ‘Union’. It is the process under which the soul of man comes into union with the universal soul. Mahatma Gandhi was the greatest of our Karma yogis in this age. G. Ramachandran adds another yoga to the above mentioned three yogas, “Kala Yoga”, the yoga of realization in and through beauty. In his opinion, the Kala Yoga comprehends the other three yogas. Inside Kala Yoga, there is Gnana, there is Bhakti and there is Karma. According to him Tagore was the great master of Kala Yoga in India. He was a great intellect: he was filled with Bhakti; he was steeped in Karma\(^{241}\).

Rabindranath Tagore had expressed his evaluation of Mahatma Gandhi’s personality in these words: “Great as he is as a politician, as an organizer, as a leader of men, as a moral reformer, he is greater than all these aspects and activities. This man seems greater than his virtues, great as they are”\(^{242}\).
G. Ramachandran made a comparison of Shantiniketan and Satyagraha Ashram. He had gathered many great ideas and much idealism in the Visvabharati at Shantiniketan. But he had received a strong dose of realism and practical training in the Satyagraha Ashram. It is his personal conviction that Tagore and Mahatma Gandhi were the greatest teachers India had produced in the century. Tagore was not just a poet, nor Mahatma Gandhi a mere saint. The poet was a philosopher, a storywriter and novelist of almost unrivalled distinction. He was a dramatist and a literary critic. With great zeal for social reform he attacked many evils. He was a patriot who understood and loved his country. He was at the same time one of the foremost internationalists of his day. Alongside, he was dedicated to rural reconstruction. As an artist he created in colours and forms something of what he had expressed earlier in spoken and written words. Above all, he was a complete human person who had grown fully as a man and looked at life as a whole. Mahatma Gandhi the saint was a thinker. His analysis of the problems that surrounded him was crystal clear. He revolutionized the society of his time with far reaching consequences. He was also a master of the spoken and written word and many passages from his writings will remain classics as long as human memory survives. He was a matchless political leader. As an economist he faced realities and suggested and carried out political solutions. A great patriot and freedom fighter, he was above all a humanist and peace
maker. A complete study of these two personalities, very different from each other and at the same time very similar to each other, is one of the most fascinating adventures for any student concerned with the renaissance in India.

As educational revolutionaries Mahatma Gandhi and Tagore had much affinity. Tagore was the first educationalist in India who courageously rejected the book-centered system of education; he insisted that the fingers should keep pace with the brain in education. He was against the system of education being reduced to an exercise of acquiring knowledge. He believed that education should lead to the all round development of the human personality in which in the physical, intellectual, aesthetic and spiritual growth should be harmonized in to a one integrated process. He highlighted that freedom of the human mind is required for boys and girls to be fearless, free and open minded and self-reliant. The experiment the poet launched in Sriniketan revealed his firm conviction that village cannot be rebuilt with strength borrowed from outside but only from strength rediscovered within the village itself.

A comparison of the concept and practices of education with which Tagore and Mahatma Gandhi experimented, will reveal amazing similarity. Though their approaches appear to be different, there was the broad area of agreement so far as their vision and role of education in the social transformation are concerned.
Mahatma Gandhi’s Ashrams have been his laboratories where Mahatma Gandhi and his colleagues experimented with non-violence as an alternative way of life. In these small monastic communities of men and women living according to absolute vows, he sought to lay the groundwork for an egalitarian social organization and economy and to develop an education system that reflected the Indian genius. The Ashrams provided economic and moral support as well as fostering the discipline and awareness necessary for their members to sustain grass root civil disobedience. Mahatma Gandhi saw the need in the tradition-bound, rigidly hierarchical Indian society for a moral sanction able to inspire people to help themselves. He believed ashramic life, based on mutuality, simplicity and hard work, would nurture and asceticism that could be channelled through positive action to reform society²⁴⁷.

‘Nai Talim’ was the name Mahatma Gandhi gave to education. The school should help in developing the full personality of the student, drawing out all his talents and bringing them into harmony with one another. This means, education of the mind and the intellect should be combined with that of every physical and bodily skill. This leads to the rejection of any book-centered system of education and the acceptance of a creative and life-centered system. Life and work are coeval. Life ends where works ends²⁴⁸.
According to G. Ramachandran, a careful comparison of the concepts and practices of education that came from Tagore and Mahatma Gandhi will show how, starting from different points, they almost converge in the end. The approaches appear different but both faced common problems and challenges and offered solutions in regard to which there is a broad area of agreement. Like Gurudev Tagore who kept Sriniketan and Shantiniketan close together with in the framework of a broad-based educational programme, Mahatma Gandhi wanted the school to be the starting point of a creative revolution inside the village. He adds that, there are educationalists in India who sometimes challenge the claims of Tagore and Mahatma Gandhi to be educationalists at all. We must not quarrel with them. We must not, at the same time, hesitate to proclaim that Tagore and Mahatma Gandhi were the most outstanding educational revolutionaries of our time in India and both have left imperishable marks on the whole process of educational reconstruction in the country, though we have not properly assessed the startling contribution of both to national reconstruction\(^{249}\).

Mr. C F. Andrews, the Professor of G. Ramachandran cleared the doubt of him by saying Rabindranath Tagore and Mahatma Gandhi were complementary spiritual forces in India. Nothing would be more foolish than to think of them as contradicting each other. He advised Ramachandran to come back to Shantiniketan sometime for one more round of studies. It is also good
to remember how much Rabindranath Tagore and Mahatma Gandhi loved and admired each other even while there were differences in their proposal for the making of New India\textsuperscript{250}.

When Ramachandran had completed his studies in Shantiniketan he requested Tagore to write a letter to Mahatma Gandhi to recommend his admission to the Satyagraha Ashram\textsuperscript{251}. Mahatma Gandhi wrote more than once to Ramachandran's professor in Visvabharati, C.F. Andrews, expressing his satisfaction and happiness that a student from Shantiniketan had fitted in so well in to the life of the Satyagraha Ashram\textsuperscript{252}. While G. Ramachandran was a student of Visvabharati he wrote an essay on Gurudev Tagore and Mahatma Gandhi. It was a careful and reverential study in comparison and contrast of the personalities and ideas of his two masters. The essay was called "The Soul-Word and The Soul-Deed". Tagore commended on the essay "Ramachandran has mentioned Mahatmaji and myself and given his study in comparison and contrast". He praised Ramachandran's deep appreciation and high praise of Mahatma Gandhi and Tagore fully agreed with him. Tagore also appreciated Ramachandran's love and admiration for him\textsuperscript{253}. Dr. Formichi happily intervened to close the discussion by saying that both Mahatma Gandhi and Tagore were the great luminaries of the 20\textsuperscript{th} century and they complemented and completed each other\textsuperscript{254}. 
G. Ramachandran mentioned the political and economic controversy and its consequences. He wrote that into the controversy about dominion status versus independence, between cottage industries and large-scale industries, there followed a vast amount of mass adult education. He remembers so well those controversies at the time and understood for himself how people argued for and against political and economic propositions. Young people especially, were deeply moved, and also learnt a great deal. His own young life was caught in these currents and cross currents of political and economic controversy. He had before him the Gandhian approach and also the mind of poet Rabindranath Tagore of which he had learnt in the Visvabharati at Shantiniketan. He could therefore keep an open mind and look at the problems and issues of the day with a measure of freedom and objectivity.

The Gandhian tide was however sweeping so strong across the country that he was also caught in it. While Mahatma Gandhi represented the realities in the life of the people, Tagore stood as the sentinel of the spirit of intellectual freedom. G. Ramachandran made his way between these two great teachers. Sri. Rajagopalachariari was the great intellect of the Gandhian movement and his writings and utterances also influenced him. He was conscious all the time that Mahatma Gandhi and Tagore summed up for him, at the time, the basic truth of India. Thus he built up for himself a fairly balanced life in which he
became devoted equally to Truth and Beauty, as the two sides of the same great coin of life.255

2.5. Conclusion

'Khadi', Village Industries, Basic education, Adult education, Health education, Harijan welfare, Removal of untouchability, Woman's upliftment, Communal harmony, Peace Brigade and self sufficiency and self reliance are the major items of Gandhian constructive programme. G. Ramachandran was a soldier of the grand army of Gandhian Constructive workers. He tried to establish a new society based on Gandhian principles. He got the opportunity to study both in Sabarmati and Shantiniketan. By this he tasted the education of the head and the education of the heart. Mahatma Gandhi and Tagore were his masters. The Constructive programmes of Mahatma Gandhi and Tagorian vision guided him for his future programmes. Gandhigram in Tamilnadu is a place selected by the Ramachandran couple to experiment the Tagorian vision and Gandhian vision of a new society.

G. Ramachandran had been given responsibilities of the highest order in the Gandhian field, both at the all India level and at International level. Basically it was the teacher in him which had brought forth the most inspiring results by creating generations of Constructive workers who were trained and inspired by him at various places wherever he was.
There is no field of constructive work which has not been enriched by the experience and contribution of this great constructive worker who combines in himself the qualities of an intellectual and thinker, of a field worker and Practical idealist and that of an artist and a poet. He had brought in the Gandhian field an amalgam of the holistic approach of Tagore, the spiritual guidance of the Vinoba Bhave and dynamic humanism of Pandit Nehru.

G. Ramachandran is, beyond doubt, one of Mahatma Gandhi’s heirs and successors and he has added to this heritage the eloquence of Rabindranath Tagore. Everything about Ramachandran revealed the influence of Rabindranath Tagore and Mahatma Gandhi. G. Ramachandran reconciled the Gandhian approach and the mind of Rabindranath Tagore and he acted like a sort of bridge between these two great men of India.
NOTES


3. *Ibid*.


29. Dr. N. Radhakrishnan, *op. cit.*, p. 5.

30. Dr. G. Ramachandran, *op. cit.*, p. 79.


33. Dr. N. Radhakrishnan, *op. cit.*, p. 6.

34. Dr. G. Ramachandran, *op. cit.*, p. 80.


41. Dr. G. Ramachandran, *op. cit.*, p. 68.

42. *Ibid.*, pp. 68-69

43. K.C.R. Raja (ed.), *op. cit.*, p. 64.


45. Dr. N. Radhakrishnan, *op. cit.*, P. 13.


47. Dr. N. Radhakrishnan, *op. cit.*, p. 20.


51. *Ibid*.

52. K.C.R Raja (ed.), *op. cit.*, p. 205.


59. Dr. G. Ramachandran, *op. cit.*, p. 89.


61. Dr. N. Radhakrishnan, *op. cit.*, p. 42.


65. K. C. R. Raja (ed.), *op. cit.*, p. 337


71. K. C. R. Raja (ed.), *op. cit.*, p. 304

73. Ibid., p.74.
74. Ibid., p.75.
75. Ibid., p.4.
76. Ibid., p.8.
77. Ibid., p.77.
78. Ibid., p.318.
79. Dr.N. Radhakrishnan, op.cit., p. 49.
82. Ibid., p.86.
83. Dr.N. Radhakrishnan, o.p. cit., p.3.
84. Guy De Mallac, Non-violent Strategies for today A handbook,
     Gandhigram: 1989, p.36.
87. Young India, 23 March 1922.
88. Young India, 4 June 1925.
89. Young India, 11 August 1920.


97. *Harijan*, 1 August 1942.


100. *Young India*, 2 December 1924.


103. *Harijan*, 29 April 1933.

104. Dr. G. Ramachandran, *op. cit.*, p. 82.

105. *Ibid*.


108. Dr. G. Ramachandran, *op. cit.*, p. 89.


Gandhi’s doctrine of decentralized small scale production according to Ramswarup, had a psychological counter part.” He emphasized the need of simplicity in life, a redefinition of human needs, a new approach towards labour.


120. Dr.G.Ramachandran. *op.cit.*, p. 45.


124. Interview with Mr S Mrs Dutta. Gandhigram, 20 February 2002,

J.M.Dutta Shantiniketan artist. worked with Dr.G.Ramachandran in Gandhigram. Mrs Dutta, the adopted daughter of G. Ramachandran.

126. Ibid., p. 69.


131. Ibid., p. 452.


135. Ibid., p. 27.

136. Ibid., p. 28.


140. Dr. G. Ramachandran, op. cit., p. 57.


146. *Economic Thought in Modern India*, pp.613-627.

147. *The Young India*, July 1920, pp.3-4.


156. Dr.G. Ramachandran, *op. cit.*, pp.103-104.


164. Interview With Sr. Mythili, 18 May 2001


is a beautiful blend of all the four and covers the whole education of the
individual from the time of conception to the moment of death. Instead of
regarding craft and industry as different from education, I will regard the
former as the medium for the latter"—*Harajan*, 10 November 1946.


182. *Gandhigram, Three Decades of Work 1947-77*, Gandhigram Trust:
Gandhigram, p.7.


188. K.C.R.Raja (ed.), *op.cit.*, pp.185-186.


193. Ibid. p.108.

194. Ibid. p.143.


201. Ibid.

202. Ibid. p.4.


205. Ibid., pp.178-179.

206. Dr. G. Ramachandran. op. cit., p.9.


221. P.R. Dutt., 'Dr. T.S. Soundram- A Path-Finder in Rural Health', *In the service of Humanity- A Tribute to Dr. Soundram*, Gandhigram Trust: 1984, p. 2.


244. Ibid., pp. 339-340.


246. Ibid., pp. 48-49.

247. Ibid., pp. 49-50.


249. Ibid., p. 345.


251. Ibid., p. 100.


255. Ibid., p. 144.