

Case Study of Gurukulj Ashram

With reference to Effectiveness of the Programme in
Facilitating National Awakening and National Integration

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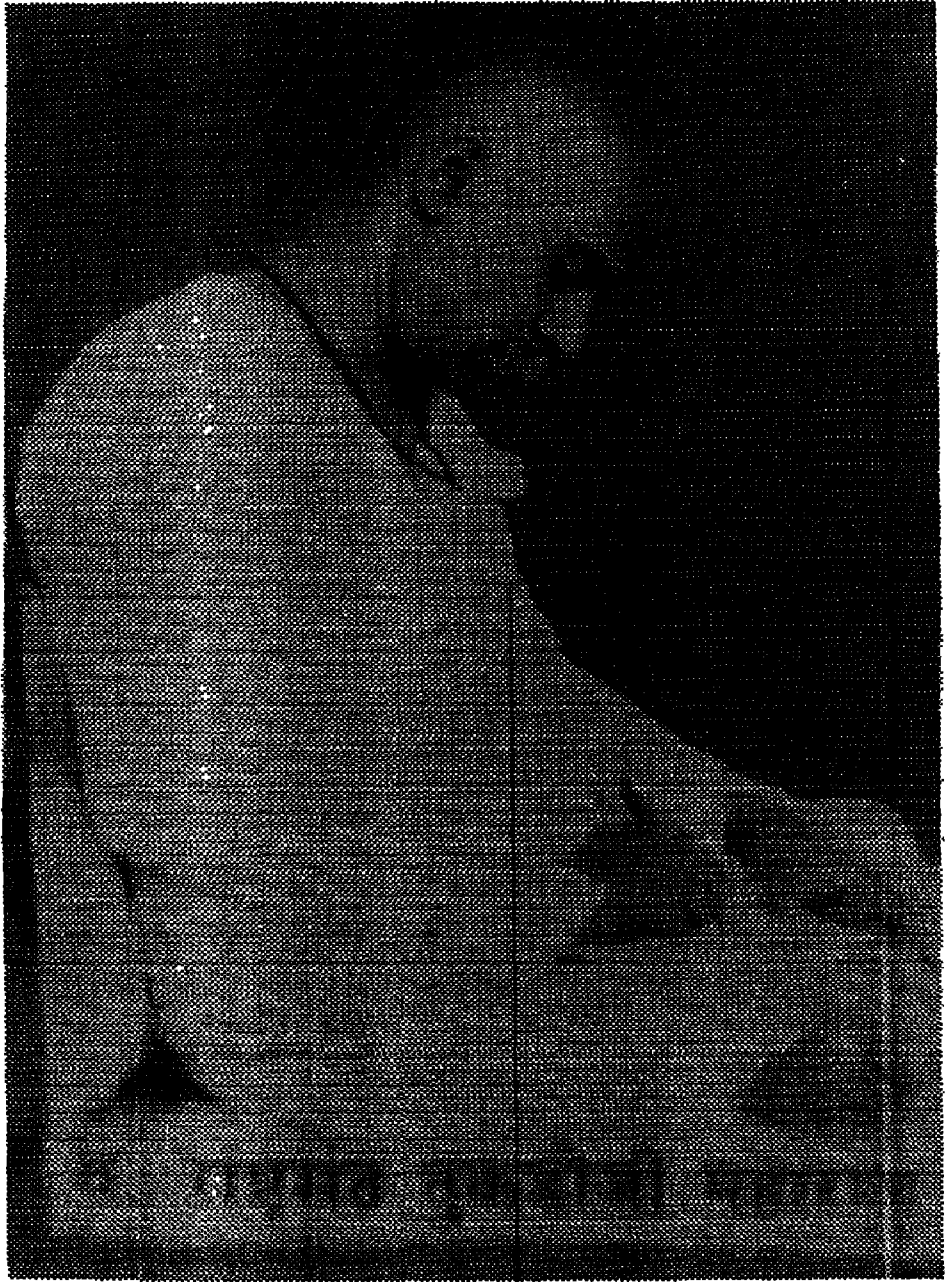


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RashtraSant Tukdoji Maharaj



PREFACE

Education Commissions have from time to time emphasized on the importance of introducing Value Education in schools. In 1998 Sarvapalli Radhakrishnan, the Kothari Commission (1966), National Policy of Education (1986) and Ram Murthy Committee in 1992 have all mentioned the need for value education.

The Programme of Action has focused on the upsurge in favour of national integration and adherence to national values. The National Curriculum Framework (NCF) for School Education (2000) has focussed on national identity and national spirit for building of national unity.

India is a land of glittering and stupefying contrasts and contradictions. The force that moves the Indian people springs from a hidden and mysterious source, which carries all these variations along with it as lightly as we carry our hands and feet. The phenomenon of the Indian mass movements cannot be penned down to being purely rational, secular or materialistic. The cultural mould, into which Indians are born and brought up, carries within itself its own inner dynamics, which defies all analysis in the so-called rational and scientific terms. The Vedic wisdom that finds crystal clear expression in the **Upanishads** also forms the very quintessence of **Gita**.

The credit of keeping alive this lighted torch of cultural awareness goes to Yogis, saints and devotional poets that every part of India has produced from in various ages. India is also land of many languages, the different regions have produced saints and devotional poets in every generation. *Bhajans, Kirtans, Pravachans* have a tradition that dates back to thousands of years.

Rastrasant Tukdoji Maharaj is a modern version of this age-old tradition of saints and devotional poets. His **Gurukulj Ashram** and schools represent efforts for national awakening and national integration. He is author of many books on Bhajans, National

songs and prayers. His *Bhajans* when sung gathered thousands of disciples. He has built a chain of village upliftment centres. Rastrasant is a pioneer of *congregational prayer*, which even Mahatma Gandhi characterized as a *unique achievement*. His remarkable efforts and Gramgeeta received recognitions from Dr. Rajendra Prasad, Pt Jawahar Lal Nehru, Vinoba Bhave, Mrs. Indira Gandhi and Dr. Radhakrishnan.

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उपराष्ट्रपती राजाकुमारजी गुरुकुंज आश्रम में व. राष्ट्रसंत तुकडोजी महाराज भाषण करते हुए
Dr. Radhakrishnan with Rashtrasant Tukdoji



राष्ट्रपती डॉ. राजेंद्र प्रसाद राष्ट्रसंत तुकडोजी महाराजजीके
साथ गुरुकुंज अधिष्ठानका दर्शन करते हुए
Dr. Rajendraprasad at Gurukunj Ashram

Chapter I

INTRODUCTION

The advancements in science, technology and knowledge have evolved crises in human values. The constant deterioration of values has become a problem of National concern. This erosion of values can be seen at the individual, societal and national levels.

The National document ***Challenge of Education - A Policy Perspective*** drew the attention of the Nation by stating that-

Thoughtful people in all walks of life are greatly disturbed by a progressive erosion of values and the resultant pollution of public life. The fact that this crisis of values is as pervasive in school, colleges and universities amongst teachers as well as students as in other walks of life, is seen as a highly dangerous development.

Various Commissions and Committees in post Independence era have been emphasizing on values. **The National Policy on Education (1986)** pointed out that

In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism. Apart from this combative role, value education has a profound positive content, based on our heritage, national goals, universal perceptions. It should lay primary emphasis on this aspect'.

Prof. D.S. Kothari stressed on moral education and inculcation of a sense of social responsibility. *Schools should recognise their responsibility in facilitating the transition of youth from the world of school to the world of work and life.*

The Programme of Action emphasized that *there is today, as never before, an upsurge in favour of national integration and adherence of certain national values and concerns.*

However, the fundamental question is the successful implementation of programmes in order to realize these issues

Article 51(A) of the Constitution states that *the unity and integrity of India, harmony, spirit of common brotherhood, preservation of rich-cultural heritage of our composite culture, compassion, scientific temper, humanism, adjuring violence have been included in fundamental duties incorporated in the Constitution by 42nd Amendment*

The Delor's Commission report (UNESCO 1996) drew attention to the education system required to being *routed to culture and committed to progress*. The Commission recommended *Learning to live together* as an important pillar for realising the objective of education for the 21st century. The NCERT in its **National Curriculum Framework for School Education (2000)** has stressed on inculcation of basic values in school curriculum and comprehensive programmes of value inculcation as regular part of schools' daily routine. The National Curriculum Framework has focussed on national identity and national spirit. While promoting a global world order education should also develop *a national consciousness, a national spirit and national unity essential for national identity*

Philosophers and thinkers have talked of promoting national character through education. Vivekanand, Aurobindo, Gandhi and Nehru all focussed on development of national character as the prime need of the nation and led the quest for eternal truth and preservation of culture and heritage

A lot has also been said on the main aim of education being all round development of human personality. But less attention has been paid to build a strong character base in conformity with our national heritage, social cohesion, national integration besides national awakening. Helping children to become good citizens of the nation therefore, becomes significant for present times

Is education paying attention to these aspects also, is a relevant question? In today's environment of hate, fear, violence and stress, value based education has emerged as a necessity to awaken the nation and prepare children for integration and peace.

Violence, hate and fear throughout the world over have necessitated focus as Dr. Kireet Joshi has pointed out on *character development, respect to our country, realisation for national values which have emerged as necessary dimensions*

National Integration

India's rich heritage with a variety of religions, of races has persevered national unity. The role of education and the great thoughts of saints about national unity and integration have always been significant. Education also cultivates important values of cooperation, patriotism, living together. The term National Integration refers to those feelings and sentiments, which bind the country together. The report of the *Committee on Emotional Integration (1962)* has given many definitions of National Integration. The significant ones are:

- *Emotional Integration is a strong feeling of brotherhood and nationhood that inspires people from all spheres on its thought and activity and helps it to sink and ignore all real differences-individual, parochial, linguistic or religious and*
- *Emotional Integration means the common mental bond that would bind all men and women in our land, irrespective of their religions and faith, for one common ideal i.e., the true progress of their country; aesthetically, spiritually and materially*

National Awakening

In the context of national integration, the promotion of national awakening and consciousness assumes great importance. It can be made part of the school system by understanding our cultural heritage and by creating a driving faith for national unity.

It is in this context that a case study on Gurukul Ashram of Rashtrasant Tukdoji has been taken up from the point of view of National Awakening and National Integration. This study has been undertaken under the NRCVE programme titled "*Research and innovations in the Area of Value Education in the Department of Educational Psychology and Foundations of Education, NCERT*".

OBJECTIVES OF THE STUDY

The Objectives of the study are to

- study the various programs of the Ashram and the schools run by them in order to see how human, spiritual and mainly national values have been imbibed into their curriculum and programmes,
- observe the various strategies and ways the Ashram uses in adopting to develop these values,
- study the materials relating to the concept of national unity (innumerable bhajans, poems, excerpts, quotes, couplets, quartets etc) and
- observe the school practices and classroom processes from the point of view of replicability and identify their utility and relevance for present day system.

Based on the specified objectives, the study was designed to answer the following research questions:

- What is the concept of value education as seen in the literature of Tukdoji Maharaj? The question will be analyzed in depth relating the term in the context of national awakening.
- What qualities contribute to the well being of humans at the individual, social and national level? In simple terms, qualities that contribute to happiness and harmony of the nation and the universe.
- How have social reforms contributed to the society and their relevance in today's context?

- What are the methods of teaching, teacher motivation enhancing overall learning quality?
- What processes were adopted in developing value-based teaching? How were materials contextualized in the school/classes?
- How were learners' motivated and engaged in activities?
- What approaches were adopted with reference to planning and management of value based programs for the village/school/class?
- What difficulties and constraints have been faced in pursuing the project objectives with reference to education of children?

SCOPE OF THE STUDY

The focus of the study was on the Gurukunj Ashram, their programmes and strategies. The scope of the study was confined to national awakening and integration and on human values in the three schools following Rashtrasant Tukdoji's philosophy. These parameters have thus being studied through observations, interviews with field level functionaries, workers, sevaks, interaction with community and the data was collected with help of questionnaires/tools prepared on them. Detailed knowledge was gathered from *Rashtrasant's* vast literature.

METHODOLOGY

A case study approach was adopted for the study, which included both qualitative and quantitative aspects. The qualitative aspects were studied through schools, field surveys, interviews with devotees, sevaks, students, teacher and discussions with Ashram workers, community members and staff. The quantitative data was collected by administering national awakening tests prepared in the department to a randomly selected sample of students from different classes between Class VI to X.

In order to realise the objectives of the study and to view an in-depth assessment of the Ashram and school programmes, it was essential to conceptualise the different

components of the programme that could have an impact on national integration through values. Three major components were identified for the study. These are:

- Study of background literature on the Ashram.
- Study of the vast literature penned by Rashtrasantji
- Impact of the programmes and strategies in terms of both short and long term gains for the beneficiaries.

The Methodology of the Study was as under.

Phase I:

The phase I of the study comprised of envisaging the project and administrative angles like appointment of a Jr Project Fellow. An approach paper was prepared and the project proposal was discussed inhouse, in details. The strategies to be adopted were also worked out. Correspondence with the officials of the institution for selection of schools was also carried out.

a) Collection of Literature

Since the Gurukunj Ashram was established in 1936 by Rashtrasant Shri Tukdoji Maharaj for social, educational and national spirit development, he had composed literature in prose and poetry and enlightened the masses of the times. His literature was therefore, collected from various sources particularly from the publication division of the Gurukunj Ashram and resource persons available in the Ashram.

Phase II:

b) Organisation of Workshop

The Literature of Rashtrasant Tukdoji Maharaj was thoroughly studied particularly with reference to human values, national awakening and national integration. Experts and scholars in the field of value education were invited for the workshop at the NCERT. A workshop was conducted for three days from 11 to 13 June, 2003. The Gurukunj Ashram secretary and editor of Shri Gurudeva Magazine were also specially invited for the workshop. A thorough discussion on the topics related with the project study was held and comments from the workshop members were noted and considered

while preparing the questionnaires for this research study. Since the study is on national awakening and human values, it was deemed necessary to understand the operational meaning of these terms. Tools were decided for the collection of the data. Broad tools suggested were to include the following dimensions:

- I General Science
- II Political Science
- III History
- IV Geography
- V. Social Democracy/Constitution
- VI Religion/Mythology
- VII Games and Sports

Twelve human values were initially discussed and out of these the following seven values were finalised for the study during this workshop. These were

1. Cleanliness
2. Honesty
3. Collective Living
4. Dignity of Labour/Hard Work
5. Respect for different Religions/Faiths
6. Punctuality/Regularity
7. National Unity/Integration

Phase III

1. Field Visit:

As the Gurukunj Ashram was the centre of the study, field visits were undertaken by the research team for impressionistic views and observations of the programmes in the Ashram. Three schools were visited and activities of the teachers and students were studied. The day-to-day life of the Ashramites, trustees, executives of the Ashram, the workers and sevaks were seen and documented.

2. Collection of Data

Questionnaires prepared for the study were circulated among the Ashram workers/sevaks; devotees and they were given thorough understanding about the method of filling the prescribed forms cum questionnaires. These forms were then collected.

Interviews of the executives and trustees were conducted, to be well acquainted with the life and works of Rashtrasant Tukdoji and present status of the works/programmes undertaken. Some of the programmes were critically observed and the team visited the different sections of the Gurukunj Ashram.

As the study was mainly concerned with students and teachers of the schools run by the Gurukunj Ashram, the following three schools were selected for the study:

1. Shri Gurudeva Vidya Mandir, Gurukunj
2. Rashtrasant Tukdoji's Ashram School, Shendola, Khurd
3. Rashtrasant Tukdoji Ashram School, Bhokarburdi

The first school is directly under the control of the Ashram and situated within its premises, the second school is five km. from the Gurukunj Ashram and third school is in a tribal belt about 200 km. from the Ashram at Mozari.

These three schools were visited and the heads of the schools were told about the objects and plan of the present study and asked to cooperate in the collection of data. The prescribed questionnaire forms were distributed to 150 students (i.e. 50 students from each school) of the standards VIth to Xth and they were thoroughly discussed in their local language and asked to reply the questions with understanding the points raised with **intellectual test** and **concept of minds**. Thus, the data on seven values and seven dimensions were collected from the educational institutions mentioned earlier. Teachers and students had thoroughly cooperated in the task of data collection.

Phase IV:

Phase IV of the study comprised of analysis and interpretation of data. The design of the study being a case study approach, the data collected was qualitative in nature with attention on National Awakening dimensions and Human Values. Information gathered on devotees, teachers, students and community and the impressionistic viewpoints of the research team was validated accordingly.

Tools: The study adopted a case study approach; specific tools were developed and used for both the qualitative and quantitative data Interview schedules, National Awakening Tests, Value Tests were developed. The qualitative data was collected through the tests.

Procedure: Based on the design of the study, the case study was undertaken from June to Nov ' 03 through five field visits involving detailed observations The NCERT team observed the daily activities of the Ashram, the schools and held interviews with community, staff and teachers.

The following chapters detail out about the Ashram, its philosophy, programmes- the report concludes with a discussion of the significant observations and recommendations for future

Chapter II

PROFILE OF GURUKUNJ ASHRAM

Background

Location: Gurukunj Ashram, an institution devoted for the cause of social, spiritual and national awakening was established in 1936, by Rashtasant Tukdoji. The Ashram is located about 150 km from Nagpur . On its South flows river Surya Ganga and on its West is situated *Das Tekri*, a small hillrock on which Sri Krishna Hari Mandir and Vishwa Manav Mandir is situated Beautifully built, Sri Gurudeva Sevashram is surrounded by many agricultural farms and orange gardens. All round the year there are variety of crops sown like Jawar, Bajra, Cotton and many varieties of vegetables including groundnuts.

Inside the Gurukunj Ashram, there is a beautifully constructed **Prathana Mandir**. The **Prathana Mandir** is unique in its concept as well as its construction. There is no idol or statue inside it. On entering the Prathana Mandir, one can see the illuminated 'Akhand Jyoti'. It has a plain 'Adhishthan' where one can imagine one's Guru to be seated. On all the four walls, bound photographs of all Gurus from all the religions – Hindu, Sikh, Christian, Muslim Saints from Bengal, Gujrat, Malayalam etc are displayed. Rastrasant believed in the **Guru** as being the highest and righteous messenger of Goddess Earth.

In the Prathana Mandir, there are various pictures of Sant-Mahatmas which have been installed in a clear-cut systematic straight line. These are of

1. Samarth Adkoji Maharaj
2. Bhagwaan Mahavir
3. Bhagwaan Buddha
4. Sri Sant Tukaram Maharaj
5. Sri Sant Saibaba
6. Sri Sant Taj-ud-din baba
7. Sri Sant Gajanan Maharaj
8. Swami Ramtirth
9. Sarvagya Sri Chakradhar Swami
10. Swami Ramkrishna Parmahansa

11. Sri Sant Raman Maharishi
12. Sri Sant Dadaji Dhuniwale
13. Sri Sant Chaitanya Mahaprabhu
14. Sri Sant Jhamsingh Maharaj
15. Sri Sant Gyaneshwar Maharaj
16. Bhagwan Yeshu Christ
17. Bhagwan Jhartushtra
18. Samarth Ramdas Swami
19. Sri Sant Maibai
20. Guru Nanak Dev
21. Mahatma Gandhi
22. Swami Sita Ram Das Maharaj
23. Sri Sant Kabir
24. Goswami Tulsidas
25. Srikalyan Basveshwar
26. Swami Dayananda
27. Bhakt Narsi Mehta
28. Mahabhakt Hanuman
29. Bhakt Hanuman
30. Bhakt Meera Bai
31. Vairagyamurti Gadgebaba
32. Kavi Varya Ravindranath Thakur
33. Lokmanya Tilak
34. Parmahansa Birbalanath
35. Parmahansa Khateshwar Maharaj

- After looking at these pictures, one realizes that this Mandir is for Sarva Dharma and one automatically bows down with reverence (Shradha Bhakti).
- Rashtrasant Tukdoji Maharaj's photo has been installed after he left for his heavenly abode.
- Prathana Mandir is square in shape. It has a balanced height. When one visits the Mandir, one feels happy and contented.
- Morning sessions are characterized by Congregational meditation and evening sessions by Congregational prayer.

At the entrance of the Mahadwaar there is a lovely thought written on the top *Vishwa Sneh ka dhyan dharen, Sabka Sat Samman Karein (Everyone be respected and brotherhood prevail in the world)*'.

Shri Gurudev Seva Ashram, Mozri



After entering the Sevashram, there is Ashram Pratham Darshan, which leads to the 'Prathana Mandir'. Outside the Prathana Mandir, there is 'Sarvatirth Asthikund'. The speciality of this kund is that water in it had been collected from 35 holy rivers of all over India. This kund was inaugurated on 2nd May, 1957 in the presence of Swami Sitaram Das Maharaj.

The concept behind this kund is that villagers from nearby places come with ashes of the dead and immerse them in this holy kund.

Prayers in the Ashram i.e. *Prarthana* starts with invocation to the Guru.

***Hai Prahtana Gurudev Se
Yeh Swargsama Sansar Ho***

The Asana of Rashtrasantiji is on the floor just below the seat of God.

The whole world is one place, all are one, though their religions, caste or creed vary. There are a total of 15 rooms with adequate Indoor and Outdoor space in the Ashram and other modern facilities like lights, coolers, fans and proper Ventilation and drinking water. Inside the Ashram there are 5 well-maintained beautiful gardens. It also has a library, health clinic and two big playgrounds (1.25 acres each)

Facing the Gurukunj Ashram is the 'Mahasamadhi' and 'Charan Paduka' of Rashtrasant Tukdoji Maharaj

At the entrance of the Mahasamadhi of Rashtrasant, there is a well-read thought written by him-

***Vyavahar mein nahin theek to,
Parmarth kaise kar sake.
Parmarth gar na kar sake,
To Gyan kaise bhar sake.***

In his death letter, Rashtrasant Tukdoji had written that "no temple should be built and no idol should be made of me". Instead he chose to plant 5 trees and planted them himself which are still there for the last 35 years they are of Amla, Umbar, Vat Vriksh, Peepal and Bel.

Light on the Prathana Mandir and Light on Rashtrasant's samadhi are one in a straight line despite being at a great distance (It was the wish of Rashtrasant Tukdoji Maharaj). Everyone folds his/her hands when there is congregational Namaskar

The aims and objectives of the Ashram are briefly summarised as follows:

1. To annihilate evil customs and traditions and to develop dignity and decorum in compatibility with national spirit
2. To inculcate the nobler qualities of humanism and humanity for better social order to maintain the unity in social and national life

3. To undertake constructive activities conducive for life in conformity with need of the hour and to promote a well-rounded cultural humanism by fine blending of mundane and spiritual idealism
4. To root out exploitation and inequalities in social, economical and religious fields through/formal and non-formal education systems of the day
5. To work for truth, non-violence, self-denial and world brotherhood.

Historical

The Gurukunj Ashram, since its establishment initiated the social, religious and national activities under the directives of Rashtrasant Tukdoji Maharaj, a great saint of the time, a powerful crusader and worshipper of humanity in the evolution of secularism. He spent his entire life for the service of the nation, working for national security and nation building. With above definite objectives, the Gurukunj Ashram began on the piece of land located on the National Highway No. 6, just 1 km from the village Mozari with a small group of devoted and dedicated workers. A tiny hut was erected and Chaturmasya programme was conducted in 1936 with the gathering of saints and their followers., Thereafter informal educational training classes for short periods were conducted regularly to inculcate the spiritual spirit and social justice, that lead to national awakening in due course of time. As the national awareness was raised, the classes for physical and metaphysical programmes were organised for the national cause, that led to participate in National Freedom Movement (1942) of the day. Rashtrasant Tukdoji himself was a pioneer in this National 'Quit India Movement' with thousands of his followers in the region. He was arrested and sentenced for 100 days in Nagpur and Raipur jails. Thus, Gurukunj Ashram was a centre of national spirit awakening creating a band of workers for national movements.

In 1943, after being released from the jail, Rashtrasant Tukdoji started the social and religious programmes on large scale and fought against the evil customs and traditions of the day. His Gurukunj Ashram was opened for all humans irrespective of caste, creed or religion. He openly raised the slogan '*Sabake Liye Khula Hai Mandir Yeh Hamara*' i.e. our Temple (Ashram) is open for all humans and he started *Samudaik Prarthana*

(Congregational Prayer), wherein no formal idol was worshipped or praised. His God was Almighty, universal Lord that pervades in each and every particle of the universe. **Congregational Prayer** gave due respect to every religion, caste, or creed, therefore, thousands from all walks of life used to participate in the prayer and this prayer was started in more than forty thousand villages and towns throughout country within five years of the time Gurukunj Ashram workers spread the network throughout India under the leadership of Rashtrasant Tukdoji Maharaj. Even though Tukdoji was a spiritually spirited great saint, his vision was very vast and he stressed on purity in life in physical and metaphysical sense. He even asked his followers to devote time for the national cause and national integration.

Gurukunj Ashram raised voice against the custom of **untouchability** and raised a revolutionary movement in the fifth decade of the twentieth century. In most parts of the country, the Ashram moved the people against the slaughtering of cows, goats and buffaloes and raised the feelings for mercy and kindness.

Gurukunj Ashram increased the network of educational, social, religious and medical fields on its premises and in its thousands of branches after 1947 i.e. in post independence era.

The Ashram Philosophy

Rashtrasant's philosophy centred on the idea that man thinks only of himself and his individual gains and overlooks the fundamental basis of being a collective social being. This has led to a decline and deterioration in physical, intellectual and ethical matters. If things continued this way, he feared that, there would be no hope of resurrection and there would be total annihilation of man. To check this decline and avoid the catastrophe, the aesthetic sense which is extinct needs to be roused and awakened and his faculties be trained. Man ought to be led towards true religion and with this objective, a group of persons came together to form Sri Gurudev Seva Mandal.

The individual has to know that he is not for himself, he owes a duty to his fellowmen. He should learn to merge his individual self into larger, nobler social collective self. This consciousness is to be developed with scrupulous care avoiding conflict with his religious dogmas or his sect or his creed. Thus, the organisation started with weekly Bhajans, gatherings, yagnas, congregational prayers, community singing to unite people into a common objective.

Physical Features

In Gurukunj Ashram premises, there is a school building, prayer hall, library, printing press, department, publication, hospital, physical and medicinal education institutions, hostels and similar infrastructure. These could be raised with the space of time and thousands of people who had contributed for the purpose voluntarily. The Ashram was for the people and of the people under the guidance of Rashtrasant Tukdoji, a great personality of universal vision. Tukdoji's favourite instrument *Khanjeri* (played with hands) and his Bhajans were so impressive that on the tunes of *Khanjeri* and sound of Bhajans, thousands used to assemble and used to follow the message of Rashtrasant Tukdoji.

As the people awakened, Gurukunj Ashram gave a call for Rural Reconstruction Programmes in 1948 and directed efforts to work for their village development through self-help activities. Works on the lines of Gandhian thoughts were undertaken and Tukdoji guided the masses to use energy for their own village development. He symbolised the 'Ideal village' concept in practical terms and showed the works undertaken in some selected villages in 1952-53.

The implemented Rural Reconstruction Programmes undertaken with the principles of Gurukunj Ashram were highly appreciated and praised by national leaders of the time. Dr. Rajendra Prasad, President of India and Dr. Sarvapalli Radha Krishnan, Vice-President of India had visited the Gurukunj and appreciated the constructive programmes undertaken through the media of the Ashram. Many national leaders like Jai Prakash Narayan, Gulzarilal Nanda, Lal Bahadur Shastri, Smt. Indira Gandhi and others admired the rural development activities and asked the people to follow them in

their villages. Even the Planning Commission could include some of the points in their national planning programmes. The Gurukunj Ashram was visited by leaders in social and religious fields. Acharya Vinoba Bhave, Gadge Maharaj, Dr Aryanaya Kam, Acharya Bhansali, Senapati Bapat and others had admired the work of the Ashramites



Smt.Indira Gandhi with Rashtrasant at Gurukunj Ashram



Rashtrasant with Pandit Jawaharlal Nehru

In 1955, Rashtrasant Tukdoji was invited to Japan for the 'World Religions Conference'. There his thoughts and personality were welcomed with much admiration. As the name of Tukdoji and Gurukunj Ashram were internationally recognised, the movement based on the philosophy of Rashtrasant Tukdoji spread widely in India and other countries. In due course of time, Bharat Sadhu Samaj, Bharat Sevak Samaj, Land Donation Movement and others followed some of the programmes of the Ashram.

After the heavenly abode of Rashtrasant Tukdoji in 1968, the Ashram could follow and further the bonds of brotherhood for national integration and at present as many as thirty eight sections of the Ashram are functioning for the cause of character building, social, religious awakening and for national awakening and national integration.

Through the media of institutions, the Ashram is making efforts to inspire and inculcate the human values, spiritual values, social and national values in the daily life of

students, teachers, sevaks, pracharaks and devotees concerned with the Ashram and its system institutions networked in thousands of villages and towns of the country.

The Ashram Programmes

In all the schools and hostels run by the Gurukunj Ashram, the following daily schedule is followed:

Time	Programme
4:15 – 5:00 am	Rising from bed and personal cleanliness
5:00 – 6:00 am	Home-work and studies
6:00 – 7:00 am	Congregational Meditation
7:00 – 7:30 am	Suryanamaskar, Yogasans
7:30 – 8:00 am	Gardening and farm work
8:00 – 9:15 am	Personal works
9:15 – 9:45 am	Lunch
10:30 – 1.45pm	Studies in school
1:45 pm – 1.30 pm	Afternoon Breakfast
5:00 – 6:30 pm	Games and sports
6:30 – 7:00 pm	Congregational Prayer
7:00 – 7:30 pm	Attendance and Guidance
7:30 – 8:00 pm	Dinner
8:00 – 9:30 pm	Home-work and studies
9.30 – 10 00 pm	Pre-sleep prayer
10:00 pm	To bed for sleep

(Timings may be changed with the season and need of the hour)

This daily life schedule indicates that students are engaged throughout the day in personal, social, religious and educational works. Students are trained in physical exercises and farm works as well as games and sports. They are well disciplined and collective minded. Special attention is given to their homework. Teachers and hostel wardens take due care of students and make efforts to develop the students' personality, their skills and arts.

Weekly Schedule

Day	Major Programme
Thursday	Ramdhun (Procession)
Friday	Udyog (Productive Work)
Saturday	Vyayaam (Physical Exercise)
Sunday	Prachaar (Preaching)
Monday	Shramdaan (voluntary doing of labour)
Tuesday	Sushrusha (Health Service)
Wednesday	Adhyanan (Studies in depth)

In weekly schedule, concentration and more time is devoted for the particular kind of works essential for raising the spirit of selfless services. Ashram students and teachers are taught regularly on the topics assigned on the day

Annual Celebrations

Gurukunj Ashram has designed a strategy for five days in a year wherein all the students, teachers, workers and trustees are assembled together for celebration of the day. Rashtasant Tukdoji had prescribed these five days, which are as follows:

1	Industrial-day	Chaitra Sh. II	Varsha Pratipadan
2.	Physical exercise/ Exhibition day	Vaishakha Sh. II	Shiyaji
3.	Social gathering day	Ashwin Sh. X	Vijaya Dashmi
4	Prayer day	Kartik Sh. XV	Kartik Pournima
5	Intelligence Development Day	Margshirsha Sh. XI	Gita Jayanti

In addition to these celebrations, birth and death anniversaries of selected greatmen and saints are organised in all the institutions working under the Gurukunj Ashram.

Other Programmes

In addition to these schedules of work, Ramdhun processions, Bhajan and Music classes, physical exercises, rallies and fairs, festivals and function celebrations, exhibitions, lecture series, games, and sports, Vanamahotsava, School trips and other personality and community developmental activities and programmes are undertaken. Both students and teachers are fully engaged in constructive and educational programmes that lead to raise their thinking habits and collective attitudes and learning aptitudes. Thus, Gurukunj Ashram is making efforts to strengthen the bonds of brotherhood and raise the spirit of national integration.

Ashram Institutions

Rashtrasant Tukdoji established the Gurukunj Ashram in 1936 and in due course of time, a network of institutions were raised under the registered trust named 'All India Shri Gurukunj Seva Mandal' in 1943 (RNF 162). The head office of the Mandal is at Gurukunj Ashram.

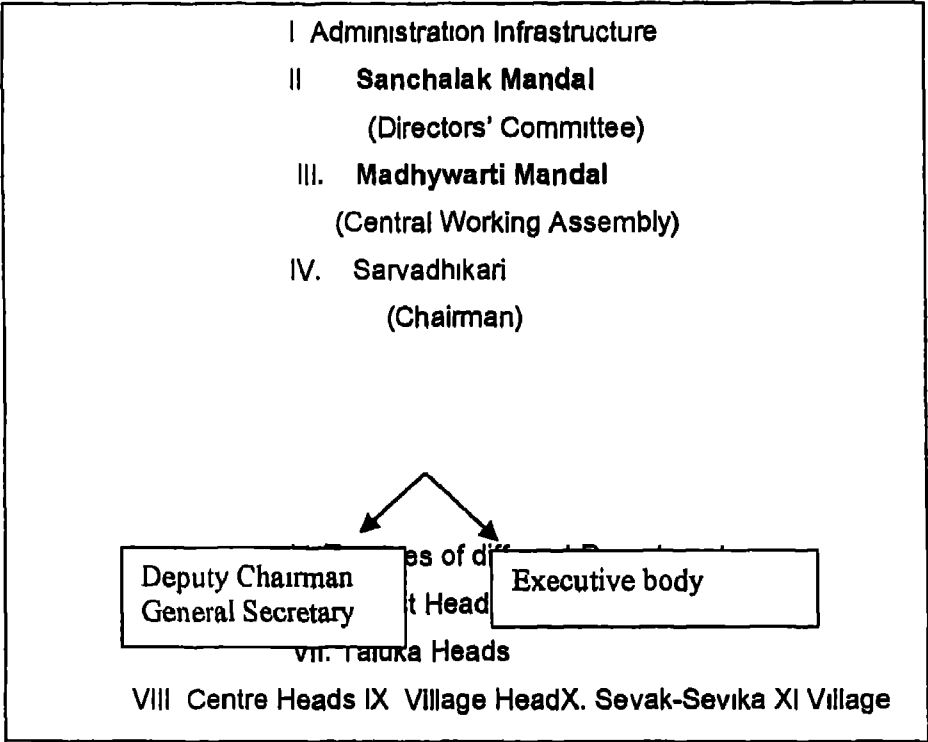
A list of institutions working under All India Shri Gurudeva Seva Mandal are as follows.

1. Shri Gurudeva Sevashram, Gurukunj
2. Shri Gurudeva Help Age Ashram, Gurukunj
3. Shri Gurudeva Manav Seva Hostel, Gurukunj
4. Shri Gurudeva Adhyayan Mandir, Gurukunj
5. Shri Gurudeva Gramgeeta Publication Centre, Gurukunj
6. Shri Gurudeva Music School, Gurukunj
7. Gramgeeta Publication Pratishtan, Gurukunj
8. Shri Gurudeva Vidya Mandir, Gurukunj
9. Shri Gurudeva Junior College, Gurukunj
10. Shri Gurudeva D.Ed. College Gurukunj
11. Shri Gurudeva Ayurvedic Hospital, Gurukunj
12. Shri Gurudeva Ayurvedic College, Gurukunj
13. Shri Gurudeva Mudran Mandir, Gurukunj

- 14 Shri Gurudeva Medicinal Production Unit, Gurukunj
15. Shri Gurudeva Science College Gurukunj
- 16 Shri Gurudeva Jr Tech. College, Gurukunj
- 17 Shri Gurudeva Gramgeeta Jivan Pariksha Centre, Gurukunj
- 18 Shri Gurudeva K. Nehru Girls School, Gurukunj
- 19 Shri Gurudeva Family Welfare Centre, Gurukunj
- 20 Rama Krishna Hari Temple, Gurukunj
- 21 Shri Gurudeva Bal Sadan, Gurukunj
- 22 Vishwa Manav Mandir, Gurukunj
23. Shri Gurudeva Pre-Primary Teachers Training Centre, Gurukunj
24. Shri Gurudeva Sevashram, Wadi Bazar
25. Shri Gurudeva Ashram School, Chandapur
26. Shri Gurudeva Buniyadi Primary School, Gurukunj
27. Shri Gurudeva Sevashram, Chandrapur
28. Shri Gurudeva Ashram School, Kamalapur
- 29 Shri Gurudeva Ashram School, Amagaon
- 30 Shri Gurudeva Post Basic Ashram School, Amagaon
31. Shri Gurudeva Vidya Mandir, Borda
32. Shri Gurudeva Vidya Mandir Bordi
33. Shri Gurudeva Vidya Mandir, Dawargaon
- 34 Shri Gurudeva Manava Seva Hostel, Dawargaon
35. Shri Gurudeva Manava Seva Hostel, Wadi Bazar
36. Shri Gurudeva Social Welfare Centre, Kekatpur
37. Shri Gurudeva Post Basic Ashram School, Chandapur

These institutions are established for human service and upliftment for the masses on the tunes of philosophy of Rashtasant Tukdoji Maharaj and rendering services to inspire the students. Teachers and workers raise the spirit of nationality to maintain the unity in diversity and coexist with due respect to all religions and sacrifice for the national cause. Ashram institutions stress for cooperation, coordination and coexistence and at the same timework for development of humanity with devotion, dedication and

discipline. Collective development at various levels is always kept in mind while running the institutions. Trustees and Executive council of the Ashram believe in Rashtrasant Tukdoji's eternal principles and philosophy. Working structure of the trustees is as follows:



2 The Ashram Philosophy

Gurukunj Ashram is not an institution restricted to any religion, sect, creed or caste. It is for all humans irrespective of their origins or beliefs. Rashtrasant Tukdoji has developed such a philosophy that is acceptable to all thinkers and Philosophers. His God is not restricted to only forms but it is beyond forms. In fact it is formless and is pervading in the whole universe. Some of the salient points of the Ashram and its Philosophy (Rashtrasant Tukdoji's Philosophy) are briefly presented here.

I. Coordination of all religions

Gurukunj Ashramites and trustees respect all religions. In fact, they are followers of humanity. Even though they follow their religion, they respect others' religion/creed/sect. They have firm faith in Tukdoji's advise

Our Prayer Temple is open for all humans.

Our Prayer Temple has washed the spirit of difference.

Our Prayer Temple allows followers of all religions.

II. God is Universal

Followers of Gurukunj Ashram do not restrict to a particular form of God or Goddess. Their God is universal. Their God is Gurudeva, but Gurudeva is not traditional. They believe in Tukdoji's words that

Guru is not made of bones and flesh, Guru is not a caste or a creed

Guru is the pure power of the self of the men self realised.

Devotees of Gurukunj Ashram believe in God as described by Rashtrasant Tukdoji.

O Lord! You are everywhere, You are in everyone.

Though your names are countless, You are one, you are one

III. Honour all Gods and Saints

Gurukunj Ashram is a unique institution, wherein all Gods and Saints of all religions are well respected. They are all the while asked to remember the following words of Rashtrasant Tukdoji: -

Honour all Gods! Honour all Saints!

Heartily pray to them,

O Brothers! Heartily pray to them.

All religions and all sects are

To Prepare for human happiness

In the Gurukunj Ashram's 'Prathana Mandir', photographs of thirty-five saints of different orders, of different religions are systematically installed on all walls with due respect and honour. Moral messages are inscribed under them. Such a unique temple may perhaps not be found anywhere in the world.

IV. Service Is Worship

Though members of Gurukunj Ashram respect all Gods and Saints, they believe that service is worship. Merely worshiping with flowers does not please any deity. All the deities are pleased, if selfless service is offered for the noble cause. Tukdoji was into selfless service throughout his 'life'. He advised that,

*As you have a spint in mind so you worship your deity
But never lose the spint of Righteous works in life daily.
Deserting the spint of duality, Worship be done from heart
So that mind is also pleased, That's the best worship of God.*

(Gramgeeta)

V. We are makers of our fortunes

One gets fruits according to the seeds he sows, is the eternal law of the Nature. This is the prime focus of the followers of Gurukunj Ashram. They do not believe in destiny but they believe in action. Therefore, all institutions are primarily started on the self help basis, and efforts are made in that direction. Tukdoji has very clearly said,

*A man who sits, his fortune sleeps,
A man who steps, his fortune leaps,
Every action shows its effects at right time
These rules are definite.*

Ashramites believe that noble actions bear noble fruits and accordingly they work, they make efforts to raise their personal standard in their selected fields and continue to work for noble cause

VI. Be soldiers to combat in life

Sevaks of Gurukunj Ashram are like soldiers trained in their fields, they are prepared to struggle within and without, as Rashtrasant Tukdoji advised -

*Works be done by all villagers
And success be shared by all
Sevak must raise the spirit of love
In his life day to day*

The motto of the sevak should be *Our Dear India be ever healthy, wealthy and happy.* Rashtrasant Tukdoji had expected that every citizen of the country should be "Soldiers to combat terrorism" wherever it arises and be victorious in all fields of personal and national life

VII. Collective Life in Society

Gurukunj Ashram has shown the path of collective living, practising the concept in its hostels and helpage institutions. It stands for the spirit of friendship and is against hatred, enmity, egoism, jealousy and atrocities. Rashtrasant Tukdoji emphasised that-

*Differences in humans be erased, Coordination be in their views
Atmosphere all over the universe Be full of bliss and beauty.*

'Village family' concept was introduced in some of the villages by Tukdoji and the same concept is practised in Gurukunj Ashram by his followers. In collective living concept, Tukdoji expressed

*Landlords should donate land, Richmen should offer wealth
Labourers should offer labour Whatever have as their health
Intellectuals should offer intelligency, Artists should offer their arts
Doctor-Vaidyas should treat patients, Everyone should share part*

VIII. Respect for democratic values

Gurukulj Ashram follows the principle of democracy in its working both in execution and administration within the framework of the constitution based on cooperation, coordination and co-existence. Even though Tukdoji was a great saint of the time He was not a traditional saint. He had raised a democratic spirit in his institutions and emphasised that leadership be gained by service, "None should cast a vote in favour of a caste, a creed, poor or rich. None be in favour of payments or any kind of fear or entice "

IX. Development of Physical and Metaphysical Life

Gurukulj Ashram has evolved a system for the physical and metaphysical development of its followers and sevaks for healthy mind, there must be healthy body, therefore, physical exercise is necessary. Tukdoji advised his followers and ashram sevaks – 'Physical exercise is a friend healthier'. This must be born in mind.

*Idleness be treated as an enemy Everywhere by human beings
Physical exercise keeps far away laziness, Exercise makes man active
Exercise increases blood circulation, Exercise keeps thoughts alive.*

In addition to physical exercise, it is very necessary to practise metaphysical exercise, with the follow up of metaphysical exercise i.e. meditation and prayer, the physical power be used for service of public.

In fact by following physical and metaphysical exercises, man follows the principles of Dharma as Tukdoji described

*Material life be made prosperous; Without other's little malice,
Self satisfaction be accomplished Are the Dharma's real spirit.*

These are some of the principles on which philosophy of Gurukunj Ashram is based. In short, Gurukunj Ashram is practising the philosophy framed and practised by Rashtrasant Tukdoji in his lifetime. If this philosophy is followed in social, educational and national life, the nation is bound to prosper in right direction in the years to come and India will have a place on the progressive map of the world.

Keeping this philosophy in mind, a case study of Gurukunj Ashram with reference to effectiveness of the programme in national awakening and national integration is undertaken and the results are presented in subsequent chapters.

X. Life Education

Rashtrasant viewed education as the process, which would be useful for personal and social life development. Education should not only be theoretical wherein knowledge of subjects is given, but should be practical also by which students can lead life successfully. Students should not be shy to work in fields, in production and other trades. Only that is true education, which makes one self-sufficient and is given to serve others. The focus need to be on human culture and not on mere fashions, positions and material acquisition. Education that develops skills, arts, character and career and inspires one to work in daily life is true education. The process of education be stepwise. Merely planning for work is not sufficient but acting according to the plans is Life Education.

Real education is one that teaches one to be humble and is devoid of ego. The teacher is like a potter, who shapes the life of the students. Since the future of the nation is to be shaped by the young generation, it is the duty of the teacher to lead the students on the right path. There needs to be complete coordination between the teachers and the students.

XI. Rastrasant's message for world peace

Rashtrasant Tukdoji Maharaj visited Japan in 1956 for World Religions Conference. His message titled 'Universal Brotherhood (way to world peace)' reflects the path of progress and peace. He states that progress is perfection in which there is no room for 'divisions and limitations'. In perfection alone lies the key to eternal happiness, whereas imperfection is always haunted by fear. "The vast ocean knows no fear but the little pond is afraid, that its waters may dry up and it may cease to exist. Therefore it is the ambition of the small pond to expand into perfection and be one with the oceans so that it may have no fear." Such in truth is the progress of man also. If he confines himself mentally and spiritually within his own restricted region, the smallness of his existence gets shadowed by the fear of destruction. He can conquer fear only if he breaks away from his narrow, limited existence and identifies himself with all people around him, broadens his vision and becomes one with the rest of mankind. The man who thus attains a universal outlook, gathers all people to him and conquers all fear. This truly is progress for mankind.

For the goal of world peace he advises that the hearts of the leaders of nations should be purged of evil thoughts. If the great men, leaders, administrators and scientists of all nations can lead their policies and ideas into the channel of service, then this world would indeed become a paradise. *We cannot claim this universe as our exclusive birth place, for it is also the birth-place of a multitude of things, ranging from an atom to a huge elephant, from a tender sapling to a wide-spreading tree, from a particle of dust to the sky kissing Himalayas, from a drop of water to the deep seas, from the breath of an insignificant insect to the universal atmosphere. Indeed, this vast universe comprehends all beings, from the lowest to the highest.*

All those who claim to be humanists and believe in this creation as a blessing to humanity should take the lead and if they believe in this great philosophy of life, they should pray for the all-sided, all pervading prosperity and happiness of all people and

dedicate themselves as single-minded workers to bring the human fraternity together, both in mind and heart. It is imperative therefore, to bury as deep as possible weapons of destruction, weapons which provoke man against man and weapons which annihilate humanity.

XII Art of Healthy Living

The Ashram believes that a healthy environment, a healthy mind, a healthy body all go hand in hand. Where a clean environment, healthy body and peace of mind meet, there is happiness and joy. We ourselves are responsible as to what we receive, accept and believe. It is up to us to filter out uncleanness. Before we pray when we sing the hymns and praises of God, our mind should be full of peace. The important thing is, how can we achieve this. One prominent way is to spend time everyday on meditation and prayer.

Cleanliness – The 3 Tier System

Rashtrasant Tukdoji advocated a 3 tier system for cleanliness. The first tier advocated a sensitivity, respect, correct use and maintenance of the environment. He dreamt of a nation, a city, a village which had clean roads, clean gardens, parks, houses, in fact the whole environment needs to be clean.

Secondly, he visualized a clean body for mankind, where cleanliness is basic to the physical health of the body. Wearing clean clothes and keeping all belongings clean and pure.

Thirdly, Rashtrasant promoted inculcation for clean soul through Dhyana and Prarthana and lead a systematic, well ordered life through healthy mind, to reflect the inner purity of the soul.

Thus, cleanliness as a value emerges in all its forms as a way of LIFE. Cleanliness in the home and family, where children can help to keep the house and surroundings

clean, which in turn contributes to the well being of its members. Students can keep the school clean by being and feeling responsible for clean environment, playgrounds, classes, walls, library, the whole school premises and also maintaining the toilets, keeping dust-bins, etc.

XIII Impact of Bhajans

In the present times, lives can be improved by Bhajans, Kirtans, devotional songs. Through ages, saints have realised the principle of Bhajans and recited them in devotion. In the Vedas, the Smritis describe social village structures, state planning, arts and agriculture. In the Puranas, Bhajans were composed by saints to convey their messages. In Vedanta, the metaphors speak of the spirit of time and divine affection. Saints like Tukaram, Namdeva, Gyandeva, Sheikh Mohammad, Muktabai, Chaitnya, Soordas, Parmananda have composed divine songs. Numerous devotees were liberated through Bhajans. Hence, Maharaj advocated the **Bhajan Path**. "*Leave not the Bhajan Path*", he said. In this changing world, the Bhajan singers must know which and where to sing different types of devotional songs.

Social works, advise, truths have been told through Bhajans by great saints. They are a means to co-ordinate all religions, creeds and castes. If these are composed in simple words the village can be led on the right path. They should be such to awaken, lead people to achieve their goals and to introspect.

*Saints Bhajans' are priceless treasure
In it are available numerous gems.*

God likes Bhajans that raise men and women to Jiva service showing suitable and best paths. The seriousness of purpose and mood must be reflected when the Bhajan singer is seated. His life must be simple and he must be of Satwik attitude, polite speech, pure thoughts and must respect others. This man's job is to awaken the audience in melodious voice and sounds.

Chapter - III

REVIEW OF LITERATURE

Rastrasant Tukdoji, founder chairman of Gurukunj Ashram and a great saint of universal vision composed Bhajans, Shlokas, Abhangas, Prayers, Ovis and other kinds of verses in Marathi and Hindi languages of the region. Moreover, he had delivered lectures at various meetings, conferences, seminars and social & religious gatherings. He had written articles on various subjects and published them in Marathi and Hindi magazines. Later his articles got compiled and published by the publication division of the Gurukunj Ashram. The literature published so far is presented in the following table.

Kind of Literature	Published Literatures	
	Marathi	Hindi
1. Bhajans	1160	2369
2. Abhangas	2109	-
3. Powadas	10	-
4. Barkas	-	1746
5. Shlokas	376	-
6. Ovis	5149	-
7. Sadvichaar	-	1517
8. Suvichaar	818	-
9. Aratis	8	5
10. Swagat Geets	2	2
11. Mangalashtas	10	6
12. Articles and speeches	315	285

In addition to these, letters, messages, occasional short articles, discourses, question – answers on various subjects are available for Marathi and Hindi readers of the day. This reveals that Rashtrasant Tukdoji was a great saint, poet, an eminent speaker and reputed author of the time. His literature is full of spiritual, social and national thoughts that are very useful for the life of the masses of the country and abroad. He had command on both Marathi and Hindi languages and his style of presentation of the

subject was very simple but impressive, full of density of spirit His Bhajans and Ovis are full of idioms, phrases and moral messages. Brief review of literature of Rashtrasant Tukdoji is presented here with reference to some selected literature.

Gramgeeta

Gramgeeta, an epic on human development and village reconstruction was composed by Rashtrasant Tukdoji in 1953 in Marathi and was published in 1955. Since its publication, more than five lakh copies are sold in Maharashtra is a well acclaimed and appreciated by renowned literates and commentators The classic recommended at University level for its critical studies and is in the curriculum at post-graduate level So far ten academicians have done researches and received doctorate degrees The **Gramgeeta** is translated into Hindi, English, Kannada and Sanskrit and well acclaimed by the readers of those regions.

The *Gramgeeta* is divided into eight sections i.e. Path of Sad-Dharma (morality, humanity and eternal truth) System of Public Control, System of Village Reconstruction, Path of Change of Human Vision, Searching of Sanskars, Establishment of Dharma of love, Attainment of divinity and Ideal life system. Each section comprises of five chapters There are forty chapters and one more chapter i.e Importance of the text Thus, there are in all forty one chapters.

The **Gramgeeta** covers the subjects related to physical and metaphysical life Both material and spiritual aspects of personal and social life are systematically presented in the Gramgeeta subjects related with Gods, Goddess, Religion, Ashram system preaching service path. In addition to these, village life health, village arts, village sanitation, cattle improvement, village protection system are also described in detail. Economic and social life of the masses, customs and traditions, fairs and rallies, functions and festivals, marriage life and upliftment of women are also discussed with practical suggestion for the betterment of village social system Coordination of different

The Gramgeeta is the essence of all **Vedas** and **Upanishads**. It gives an active message for peace, happiness and beauty. Here the secret of hymns in various texts is exposed in simple words of Marathi dialect.

In the words of Rashtrasant Tukdoji -

*The Gramgeeta is my heart shrine
My master is seated in.
Every village will surely shine
By his sermon divine.*

Tukdoji, in the last verse of the Gramgeeta, clearly states that it is the eternal message of all saints and Gods

*On the back of this Universe,
Omnipresent Sadguru vithal is seated
Tukdya says the Gramgeeta is
The expansion of his grace.*

Thus, the eternal message of all saints and Gods and rules of universal lord are placed in a definite order in this text and well acclaimed by many scholars, authors and lakhs of villagers on the Indian soil

Thus, the Gramgeeta is the **national text** for character building, national awakening and national integration

Abhanga Gatha

Abhanga is a form of poem composed by the saints of Warkan Sect(a man that performs a periodical pilgrimaghe to a holy place,Pandharpur). This form came into existence since the days of Dayaneshwar Maharaj. The same system of poetic waves was continued by Saint Namdeva, Eknath, Tukaram and others. Tukdoji Maharaj started composing Abhanga at the age of eight when he was living at Yawali, his birth

religions, faith and sects are very thoroughly dealt in the congregational prayer and universal faith.

The **Gramgeeta** describes the state of affairs of the downtrodden, their negligence in Indian history, need of self reform and service of the depressed class of the society. The lessons related with Bhajan system of devotion and its impact of the religious life of villagers is well presented in the Gramgeeta.

The Gramgeeta is operative in the nature of saints, miracles of saints, work of incarnations of Gods and saints. The Gramgeeta suggested very systematically to follow the path of saints and Gods and not adhere to their miracles described by priests and pandits in their puranas. The Gramgeeta asks to follow the path of action with the freedom of thoughts and actions fortution and despondency should be shunned and expectation with self action is endorsed with full self-confidence Action is better than thought. 'Noble action bears noble fruit' is the theme that must be followed by human beings for their development. The Gramgeeta concentrates on Life Arts Human is acclaimed due to his art, therefore, every one must acquire at least an art for his livelihood.

The Gramgeeta desires to establish an earthly paradise in each and every village and this is possible, if every village becomes a family. Various means for this achievement are suggested in the eight sections of the Gramgeeta.

For achievement of spiritual status, the path of self-realisation is advised to be followed in the life of individual member of the society It is clearly revealed that one can easily see the cosmic form of the Almighty, if self realisation takes place . The power of self-realisation is within every human being.It is to rise to higher status through the path of self-purification The cover of desires, selfishness need to be removed from the soul

place Later on while he was at Neri, (Distt Cháandrapur) he composed hundreds of Abhangas. So far 2109 Abhangas compiled and published are available, these were primarily edited by Late Sudam Sawarkar Recently, all the Abhangas are published in the form of the text **Abhanga Gatha**.

The Abhanga Gatha is divided into four parts. The first part deals with the stavananjali of different Gods in form For example, Shri Vithal Stavan, wherein it is said,

*'I am absorbed in Pandarinath (Lord of Pandhari)
I am not aware how this happened.'*

The traditional ways of prayer were followed by Tukdoji and composed **Abhangas** accordingly About devotion, relationship between God and devotees are expressed in some of the Abhangas In addition to these kinds of Abhangas, in some Abhangas critical observations of evil traditions of society are recorded. Nature of Guru, realisation of Guru, grace of Guru and similar aspects are also covered in several Abhangas of Rashtrasant Tukdoji

In second part of the Gatha, the secret of worship, realisation of God, guidance to the aspirants and seekers, pains and pleasures, the path of self-realisation, signs of company of saints and similar aspects of devotion are so far covered

In third part of the Gatha, praise and prayers of deities like Ganesha, Sharada, Ambika, Shiva, Dattaraya are included. Some Abhangas related with Sadguru of Tukdoji, Samartha Adkoji Maharaj are covered Sacrificing attitudes, desires and liberation, passions and self-contentment are projected in simple but appropriate words

In fourth part of the Gatha, Abhangas especially describe the autobiography of Rashtrasant Tukdoji till the age of twenty-six years. Interesting events are nicely presented wherein self-experiences are narrated.

Thus, Abhanga Gatha includes the Abhangas related with spirituality, meta-physical activities and social customs and traditions of the day, moreover psychological concepts about different duties are also thoroughly dealt in this Abhanga Gatha.

Bhajan Literature

Rashtrasant Tukdoji was very fond of composing the poetry called **Bhajans**. In his early life, he used to sing Bhajans of saints. However, he was graced by Satguru Adkoji Maharaj to compose **Bhajans** full of devotion. His first book of Bhajan was published in 1928, titled as **Shri Tukdyadas Bhajanawali**, which consists of 302 Bhajans. Thereafter, for social, religious and national awakening so far, 1160 Bhajans in Marathi and 2369 Bhajans in Hindi were composed by Tukdoji Maharaj. These Bhajans are available in fifteen books in Marathi and 24 books in Hindi. They are listed as follows

Marathi Bhajan Books

1. Anubhava Sagar Bhajanawali Part-I	(251 Bhajans)
2. Anubhava Sagar Bhajanawali Part-II	(240 Bhajans)
3. Arunodaya Bhajanawali	(148 Bhajans)
4. Rashtriya Bhajanawali	(92 Bhajans)
5. Vivek Madhuri	(67 Bhajans)
6. Bhaktikunj	(122 Bhajans)
7. Nava Jagruti	(41 Bhajans)
8. Darubandi Bhajanawali	(15 Bhajans)
9. Gandhi Geet	(16 Bhajans)
10. Bhudaan Geet	(20 Bhajans)
11. Jivan Jagruti	(62 Bhajans)
12. Kranti-veena	(51 Bhajans)

Hindi Bhajan Books

1. Swanandamrit Bhajanawali	(298 Bhajans)
2. Gandhi Gitanjali	(108 Bhajans)

3	Rashtriya Bhajanawali	(118 Bhajans)
4	Anubhava Prasad Part-I	(145 Bhajans)
5.	Anubhava Prasad Part-II	(106 Bhajans)
6.	Anubhava Prakash Part-I	(309 Bhajans)
7.	Anubhava Prakash Part-II	(291 Bhajans)
8	Anubhava Prakash Part-III	(231 Bhajans)
9	Vivek Sarita	(167 Bhajans)
10.	Atma Prabha	(102 Bhajans)
11.	Rashtra Nauka	(100 Bhajans)
12.	Bhajan Kunj	(58 Bhajans)
13	Bhakti Sudha	(77 Bhajans)
14	Samaj Sanjivani	(42 Bhajans)
15.	Divya Darshan	(82 Bhajans)
16	Sudha Sindhu	(72 Bhajans)
17	Jiwan Jyoti	(83 Bhajans)
18	Kranti Deep	(61 Bhajans)
19.	Dhyan Deep	(41 Bhajans)
20	Gajanan Stavananjali	(27 Bhajans)
21.	Vachavalli	(126 Bhajans)
22.	Dhyankunj	(44 Bhajans)

Shloka Literature

1.	Saphurti Tarang	(676 Shlokas)
2	Adesh Rachna	(374 Shlokas)

Sadvichar

1.	Sadvichar Pravah	(1517 Sadvichars)
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Barkha

1	Lehar Ki Barkha Part-I	(721 Barakhas)
2.	Lehar Ki Barkha Part-II	(521 Barakhas)
3.	Lehar Ki Barkha Part-III	(503 Barakhas)

This list of the books published so far, by Gurukunj Ashram Publication Division shows that Bhajans on Dhyān, Bhakti and Karmas were composed by Rashtrasant Tukdoji Maharaj in both Marathi and Hindi languages. Shlokas and Barkhas were also composed in accountable numbers and these are recited in chorus in thousands of villages particularly in Maharashtra and Madhya Pradesh states.

Rashtrasant Tukdoji was not a traditional saint but he had an inner urge to awaken the people for the social and national cause. His **Khanjeri** (musical instrument) was used to appeal to the people for social and national awakening. It is evident from the Bhajans included in Samaj Sanjivani, Rashtriya Bhajanawali (Marathi and Hindi) His famous Bhajans 'Ab Kahe Ko Dhoom Machate Ho Bharat Sare, Ate Hain Nath Hamare', 'Sant Mahanto Jaag Utho', 'Utha Ho Diwas Nighala', 'Basalas Kashala Aisi Banayala' and others had a revolutionary impact during 1942 'Quit India Movement'. This caused Kranti Sangram in a number of villages in Vidarbha region of the former Madhya Pradesh. His Bhajans composed and recited during the removal of untouchability movement in 1945-1947 raised voice against many evil customs and traditions in the society. His Bhajans during 1950-1954 appealed to the rural masses to reconstruct their villages for better progressive development. Tukdoji was very much aware of the modern waves of life. He had a very clear foresight of the days to come. He was aware of the scientific waves of the modern times. All his efforts were to coordinate spirituality with the modern scientific views, metaphysics with physics and social traditions to be channelised with the time. He wanted to preserve the best traditions of the past but he opposed the ill-effect traditions. Tukdoji's Bhajans had inspired thousands of people in his time and they still are very effective in modern times. Therefore, they are to be repeated again and again in due course of time. In fact, his Bhajans are immortal and are the treasure house of humanity for the generations to come. Therefore, Gurukunj Ashram is making efforts to multiply them through publications within its limited resources.

Tukdoji's **Shlokas** and **Barkhas** are also very effective in national awakening and value education system as these cover both material and spiritual aspects of life. Shlokas are in Marathi but Barkhas are in Hindi. The language used in Shlokas and Barkhas is very simple and effective. Words used imply the deep sense and spirit and appeal to rise above the human selfishness. The Barkhas are full of social and religious experiences of the life of Rashtrasant Tukdoji. His metaphysical verses are full of his self-realisation spirit; therefore, the inner voice is awakened within a very short period and one likes to read them again and again. In short, both **Shlokas** and **Barkhas** inspire readers to awaken and introspect themselves.

Prose Literature

Rashtrasant Tukdoji was a great saint and poet. His poetical versions are well-known and reached to the masses, as he himself used to sing on his Khanjeri. However, it must be mentioned that he was a great orator. His appealing voice and truthful statements were very effective to convince the issues of the time. Tukdoji's speeches especially before the starting of his Bhajan programmes were very impressive. He started delivering short speeches in 1936 and thereafter he delivered lengthy speeches at various conferences, workshops, seminars and public meetings. His speeches delivered before learned personalities, saints and sadhus are compiled and published by Gurukunj Ashram Publication Division. In addition to the speeches, Tukdoji has written many articles in various subjects of the time and occasions, these articles are mainly published in Gurukunj Ashram's magazine 'Shri Gurudeva'. 'Shri Gurudeva' magazine was started in 1943 and its publication still continues. So far since last sixty years, Shri Gurudeva is making contributions for people's social and national awakening and national unity. The main object of the magazine is to spread the message of **value education** in formal and informal systems. Tukdoji's articles on spiritual, social, national and universal life values are very inspiring to the masses and particularly for the young generations. A list of prose literature published so far is given below.

1. Rashtrasant Samagrah Gadhya Vaingmay (Complete Prose Works of Rashtrasant) Volume I to IX.

2. Rashtrasantanchi Bhashana (Speeches of Rashtrasant)
3. Rashtrasantanchi Pravachana (Discourses of Rashtrasant)
4. Rashtrasantanchi Bhagavat Pravachana (Bhagavat Discourses of Rashtrasant)
5. Gitaprasad (Articles on the Bhagavad Gita)
6. Yuga Prabhat (Articles on Various Subjects)
7. Vishwashanti Yoga (Articles on Universal Peace)
8. Bhavanjali (Letters from Rashtrasant Tukdoji)
9. Rashtrasant Vichar Darshan (Thoughts on Education)
10. Suvichar Samarani (Thoughts of Rashtrasant Tukdoji)
11. Rashtrasantanchi Patra (Letters of Rashtrasant)
12. Sudhasindhuki Leharein Part-I
13. Sudhasindhuki Leharein Part-II
14. Rashtrasantanchi Atmakatha
15. Ishwar prapti Ka Rahasya
16. Vishwashanti Sadhana
17. Meri Japan Yatra
18. Rashtrasant Ki Nepal Yatra

In addition to these, letters to devotees, reception songs, Satsang ki Leharein and about four hundred articles are published in the magazine 'Shri Gurudeva'. These articles are yet to be published in a book form. Various subjects related with social, spiritual, economical and cultural aspects of life are covered.

Tukdoji's articles on national unity, national integration and universal peace are very useful in the present context. He had a foresight of the future situations arising from the events of the past; therefore he has suggested many practical measures for human life development.

So far no study has been taken up on the aspect of national integration and human values in detail. The present study was, therefore, undertaken to study the human value aspects in detail and their impact on the schools run by the Ashram.

Research studies on the literature of Rashtrasant Shri Tukdoji Maharaj have been conducted to critically point out the different aspect in depth. Ten scholars have so far done researches for their doctorate degrees on the following

- 1 Critical Study of Prose,Poetry and Literature of Rashtrasant Tukdoji.
2. Critical Economic Study of Tukdoji's Literature
3. Sociological Studies of Literature of Rashtrasant Tukdoji
- 4 Social and Political Thoughts of Rashtrasant Tukdoji
- 5 Informal Education System Developed by Rashtrasant Tukdoji
- 6 Social and National Thoughts of Rashtrasant
- 7 Thoughts of Women Upliftment in the Literature of Rashtrasant Tukdoji
8. Comparative Study of Literature of Tukdoji and Tukaram
- 9 Role of Rashtrasant Tukdoji in Freedom Movements in India.
- 10 Critical Study of ABHANGA GATHA of Tukdoji.

Chapter - IV

STRATEGIES IN THE GURUKUNJ ASHRAM

Gurukunj Ashram has developed some of the strategies for the development of personal, social and national life and these are adopted in all the educational institutions working under Shri Gurudeva Seva Mandal. Some important strategies are briefly described below:

1. Congregational Prayer

In the evening hours, just after the sunset, the congregational prayer is organised in all the Ashram schools. All the students and teachers of the school, irrespective of their caste, creed and faiths are seated in rows systematically and the congregational Prayer Patha is recited in chorus wherein the all pervading, **Shri Gurudeva** is prayed for the welfare of all human beings and for the creation of heavenly atmosphere on this earth. No idol or image is placed on the dias, every participant in the Prayer hall is free to remember his dearest deity in his heart. Lessons of discipline, devotion and dedication are taught through the congregational prayer. Students are taught the art of singing bhajans and also the art of living together. This sacred place of ones is open to all.

2. Congregational Meditation

Congregational meditation is conducted in the Ashram in morning from 5.00 a.m-6.00a.m in many parts of the country. It has been proved to be very useful and effective for co-ordination of all religion followers. It is conducted in the following stages -

- **Remembering God**
- **Naam dhun -**
 - (i) Raghupati Raghav Raja Ram,

portraits of great Mahatmas and saints are placed at specific places. Ramdhun teaches the way to collective living in village and makes the persons free from hatred, malice and enmity. Students are taught the lessons of cleanliness and love for each other.

4. Sanskar Camps

In summer vacation or Diwali vacation, sanskar camps are organised in Gurukunj Ashram and its sister institutions with the administrative and financial support of the devoted sevaks and life members of the Seva Mandal. Noble generous personalities of the village also support the sanskar camp. Students from 12 to 18 yrs of age groups participate and they are trained in principles and practices of the Seva Mandal. Physical exercises and metaphysical practices are taught for a particular schedule of time. The sanskar camps are found to be very effective and useful for instilling the moral, social and national values. Lessons from the literature of Rashtasant Tukdoji Maharaj are also taught through stories and life events by renowned teachers and through discourses.

5. Celebrations of Festivals and Functions

As celebrations of festivals and functions inculcate the spirit of brotherhood and group working, Gurukunj Ashram arranges the festivals like Dussera, Diwali, Id, Buddha Purnima. Students are asked to actively participate with due respect to their fellow brothers, sisters and elders. Offering greetings and paying regards to each other on the specific eve is the regular practice in Gurukunj Ashram and Ashram schools. Functions like Teacher's Day, Children's Day, Sankranti Day are especially arranged with cultural programmes including lectures, drama and bhajans in the Ashram and in schools.

6. Collective Songs Recital

There is a regular practice to sing the national awakening songs in chorus on the occasions of the functions and festivals and also on the birth and death anniversaries of the great national leaders and Mahatmas. Songs are sung on the eve of

Independence Day and Republic Day celebrations. Tukdoji Maharaj has composed the National prayer (Rashtrvandana) that is recited daily in chorus at the time of daily prayer before the schools start. National Song composed by Rabindranath Tagore is recited daily in the schools

7. Bhajan Competitions

Bhajan competitions have marked effects on the public minds especially on the young generations, therefore, Gurukunj Ashram organises Bhajan competitions in the number of villages especially in the months of January – February. Social and national awakening is conducted through these competitions and students are much encouraged to participate in them. Gurukunj Ashram regularly conduct music and Bhajan classes and trains the students of the schools Kirtan camps are also organised in the month of July-August for selected youths

8. Exhibitions

For promotion and encouragement of arts and skills of the students, exhibitions are organised which is the regular feature of the Gurukunj Ashram. A number of exhibitions are held i.e Art exhibition, Rangoli exhibition, Book exhibition, Agricultural exhibition, Soil conservation and Water harvest exhibition. Moreover, Khadi exhibition, flowers-fruits exhibitions are organised especially during the **Gramjayanti** and **Punyati** celebration weeks in the schools and Ashram premises.

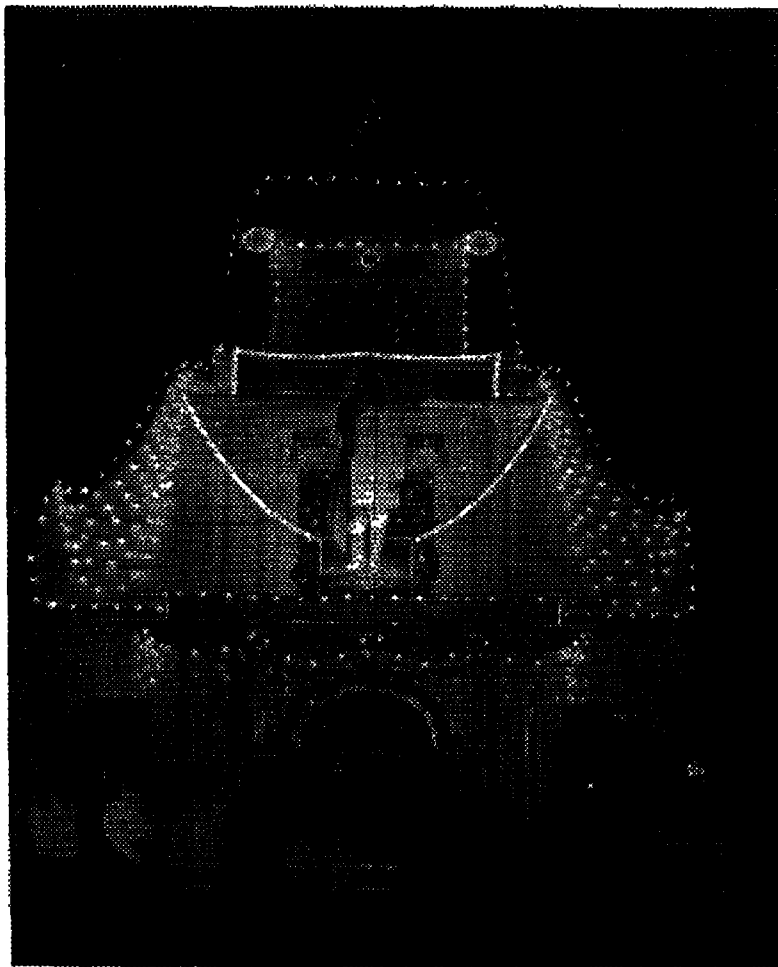
9. Participation in Rallies and Fairs

Students of the Ashram schools are trained to participate in the organisation of rallies in the nearby villages on the birth anniversary celebrations of great saints and Mahatmas Even the students to serve water to the participants, clean the roads, offer their services to the needy and orphans. This system of practical and informal education leads the youths to create the spirit of love and service for fellow villagers and co-workers and that spirit is very useful for development of values in their life

10. Gramjayanti Celebration

In the month of April, the birthday of Rashtrasant Tukdoji is called **Gramjayanti**. This is celebrated with various social and cultural programmes in hundreds of villages in Maharashtra state. Lessons on **unity in diversity** and **coordination** of different castes, creeds and religions are taught practically during the celebration. Women are more interested in Gramjayanti programmes. Kirtan-Bhajan and discourses are especially arranged on the day of Gramjayanti. Students are asked to participate in large numbers in these programmes.

11. Punyatithi Celebration



In the month of October is celebrated the Death Anniversary of Rashtrasant Tukdoji called **Punyatithi**. This is celebrated on a very large scale. Various devotional

programmes on social, and national issues are arranged for a week. More than two lakhs of people from various walks of life participate in this celebration. Arrangements for free lodging and boarding is made in the Ashram premises, and devotees are welcomed very respectfully. Lectures, Bhajans, Kirtans, discourses, exhibitions, physical exercise, samadhi puja, Palkhi procession and other programmes are systematically organised with the active cooperation and contribution of the people of all castes and faiths. Eminent personalities from the field of science, education, agriculture and spirituality are invited at the assigned, suitable time. State and National level personalities working in social and national fields also actively participate in this anniversary programmes. Students and teachers of the Ashram schools too actively participate in maintaining discipline and cleanliness on the premises. Their services are very useful and effective during this 'Punyatithi' programme.

In addition to these strategies, other programmes like tree plantation, games and sports, school trips, lecture series, gardening, health care camps etc. are adopted by Gurukunj Ashram. These strategies have been taken into consideration while preparing the schedule and questionnaires/proforma for the evaluation of values in the educational institutions selected for the purpose.

S. No.	Particulars	Number of Respondents
1.	Observation Schedule for Gurukunj Ashram	1
2	Interview Schedule for the devotees of Rashtrasant Shri Tukdoji Maharaj	53
3	Interview Schedule for Gurukunj Ashram's Sevaks (Volunteer/Paid)	50
4	Schedule for Primary and Secondary School – Rashtrasant Tukdoji Maharaj Ashram Shala Shendola (Khurd), Bhokarburdi and Mqzari	3
5.	Interview Schedule for Primary and Secondary School students (Shendola)	52
6	Interview Schedule for Primary and Secondary School Teachers Shendola (Khurd) and Bhokarburdi	40
7	Interview Schedule for Primary and Secondary School Students – Bhokarburdi	51

Chapter V

FIELD VISITS AND OBSERVATIONS

Interviews and observations on the Gurukunj Ashram and three schools were carried out by the Research team. The field visits were as follows:

The views of the workers are as under:

Most of the workers who are working in the Ashram came to know about the ashram from their parents and some of the workers knew about the Ashram from the local community members. The workers do different kinds of jobs; these are of a manager, cook, sweeper, priest, campaigners and training personnel.

Community comes together for meditation, congregational prayer and local festivals celebrated in the Ashram. Bhajan, kirtan, daily Morning Prayer, weekly and monthly programmes, Guru Purnima, Budh Purnima, death and birth anniversaries of saints and Mahatmas are performed by the workers. These workers feel that various Maharaj's practices organized in the Ashram like congregational meditation, congregational prayer and the recitation of the **Gramgeeta** are very important in today's context. The workers want to enhance the personality and modify the behaviour of the students into society's desirable goals. If the workers were given a chance, they would like to improve national integration among the students through daily recitation of **Gramgeeta** and with the help of programmes, which are related to national integration like celebration of national festivals and celebration of birth anniversary of some national leaders. According to the workers, meditation and prayer are very important to enhance feelings of national integration among the people. Therefore, many activities are carried out for national awakening in the Ashram.

Teachers and their Training

Teachers from 3 schools of the Ashram were interviewed. Their views are compiled below.

The teachers are highly qualified and academically well trained. The teachers do other Ashram tasks besides teaching. The teachers undergo the state government-training programme, which is carried out for 2-3 days twice in a year for curricular subjects. However, Gurukunj Ashram gives special training in co-curricular subjects. During Ashram celebrations and festivals, *Gramjayanti* and *Punyatithi*-teachers are fully associated. They are also functional in the various committees evolved for planning, publicity, cleanliness drives, electricity, water distribution, etc.

Teachers arrange the activities, which teach the students discipline and cleanliness. Forestry programmes and AIDS awareness programmes are also arranged by the teachers. Games, play-way activities and congregational prayers are also organised by the teachers in leisure time. Teachers use charts, taperecorders to make the study interesting. Teachers are well versed with the philosophy of the Rashtrasant Shri Tukdoji Maharaj. They all read the books of Bhajans and many other books of Tukdoji like 'Leher Ki Barkha', 'Gramgeeta' which lay stress on values like cleanliness, honesty and peace and collective living. The teachers' personally feel that the philosophy of Sant Shri Tukdoji Maharaj is helpful in character building of students. All the teachers feel better and take interest in spiritual, moral thoughts while teaching about Sant Tukdoji Maharaj. The teachers teach Bhajans/Prayers and patriotic songs to children in the class. One of the popular Bhajans is – 'Gurudev Hamara Pyara hai', and some patriotic songs are 'Pyara Hindustan Hamara Hai', 'Mere Pyare Sunder Bharat Ko Dushman Ki Nazar Na Lage'. For the development of national integration among the students, the teachers narrate them stories related to Maharaj's freedom movement and they also tell them about the works carried out by Maharaj for national integration. The teachers regularly arrange the group activities like plantation of trees. The teachers teach values besides course books. 1st period in every class has been kept for teaching values and narration of moral stories to the students. They teach national integration with the help of stories and other books besides textbooks. Whenever the teachers get time they attend, organise and plan workshops for promoting literature of Rashtrasant Tukdoji Maharaj. The teachers devote maximum time to promote the ideas of Rashtrasant

Tukdoji Maharaj and try to inculcate the values into the students, which are helpful to change the behaviour of the students in order to realise the goal of being good citizens

Teaching-Learning Material

Indoor equipments like toys, picture books, picture cards, colour blocks, drawing, painting, games and puzzles, plastic tools and puppets are available in the school. The students actively participate in co-curricular activities. The environment of the classroom is friendly and pleasant. Teaching-learning materials are developed by the teachers and children collect those materials. The teaching-learning materials are often used by the teachers. Most of the students know about Rashtrasant Shri Tukdoji Maharaj through the holy book 'Gramgeeta' (an epic on values and shaping an ideal village)

1. Gram Geeta: The teachers feel that the concept of Gram Gita is for the welfare of mankind. It inspires students for their upliftment and to become better citizens of tomorrow. Recitation and reading of the Gram Geeta is undertaken by the teachers for teaching unity in diversity, universal Brotherhood and National Integration as well as for the values like cleanliness, punctuality, discipline, dignity of labour & the importance of coordination between spirituality and science.

2. Bhajans: On patriotism and nationalism, togetherness and equality in all religions are taught to students. The Bhajans -

- *'Har Desh Me Tu, Har Bhash Me Tu'*
- *'Sabke Liye Khula Hai Mandir Ye Hamara'*
- *'Ye Hind Sabke Liye Azaad Rahega, Jug Jug Ye Jiyega'* are popularly sung

These Bhajans inspire the students to cooperate and promote love with each other. They convey the message of national unity. There is no hatred, caste, creed and colour differences and to have one religion is 'Humanity'.

3. Music: Teachers stated that music is used widely in the Ashram schools. The music inspires the soul and raises emotions of national integration. Music is very important

during co-curricular activities of the school Maharajji used *Khanjeri* as instrument for social awareness *Khanjeri* was very much in coordination with Lord Krishna's flute, which inspired joy and enchantment. Harmonium and Tabla with *Khanjeri* are so close as if they are made for each other Both are used effectively during teaching musical compositions of Rashtrasant whereby the effect is unique Audiocassettes of bhajans and prayers are played in the morning.

4. Dance and Drama: On festivals and celebrations like the Annual Day function or Republic Day, dance and dramas are organised to inculcate values among the students The values like patriotism, national integrity are inculcated in the students during such functions. Dramas are mostly focused on the evils of the society and show the path to humanity and equality.

5. Charts: Charts and quotations are used to improve morality and aptitude Hung at corners in the school wall, they indicate the human values. The impact of charts and quotations have desired effects upon the students. Values like cleanliness, dignity of labour, discipline, punctuality in every walk of life, regularity etc are thus the focus of the charts.

6. Pictures: Various types of pictures, which reflect life and personality of Rashtrasant Tukodji are used They are used for personality development and character building The impact of Maharajji's pictures are so convincing that students are bound to follow the idealism of Maharajji

Students

Upper Primary Students VI to VIII

In the three schools visited by the research team, it was observed that value education is being imparted through content teaching as well as through co-curricular activities

Time	Activity
1 During Assembly and Value Education Period	Prayers, School songs, value based talks, stories
2. Celebration	During Punyatithi or Gram Jayanti celebrations, Biography of Rashtrasant, wall pictures for inspiration songs, one act plays. Bhajans for national integration. Environment protection through tree plantation
Methodology	
• Songs	to inculcate values to respect our constitution, National Flag and National Anthem Songs of patriotism, National Awakening
• Shramdaan	Activities to realise sense of responsibility, community health, cooperative services, and love for cultural heritage
• Sports and Games	Organisation of Kabaddi, football and volleyball

28 students of upper primary classes were interviewed. All the 28 students liked to come to the school and some of them want to go into jobs like teaching and nursing after schooling. Most of the students want to become doctors and teachers when they grow up. Some students want to become scientists and lawyers. Every student likes playing games and is interested in sports as well. Most of the students like to play cricket and Kho-Kho. Teachers in the school like dance, singing, plays, story telling, and small get-togethers perform many activities. The teacher performs those activities that are related to school discipline. The teachers love the students and patiently solves all problems. All students in turn like their teachers. According to the students, the teachers are very polite and good in nature. Home assignments are also given by teachers. The teachers generally use simple methods while teaching.

Devotees

- 52 devotees were interviewed prominent responses were as follows: One devotee called **Shakuntala** was the first lady to receive the best Gram Sevika award by Dr R. Radhakrishnan. She donated the whole amount of Rs 2,500/- for the nation during Indo-china war.

- 2 Second devotee -he spins his own clothes on the spinning wheel and stresses on Swadeshi clothes. Every morning he touches the floor first, gives respect to the mother earth and then gets up

- 3 Third devotee feels that there can be unity in any organisation with congregational prayer, Bhajan and meditation. Many devotees work to create modern villages according to the philosophy of Shri Tikadoji Maharaj. Many of them work for discipline and beautification of the Ashram and Maha Samadhi place and keep them clean. Many of them spread the message of unity and integrity through Maharaji's prayers and Bhajans and keep the environment clean. Most of them participate in the Ashram rituals and ceremonies specially 'Gram Jayanti' and 'Punyatithi'. Many of them have experienced inner changes and felt happy and contented. They feel that their soul and body have been purified with meditation and prayers. Most of them are selfless, think about the nation and live for the concept of universal brotherhood (Vishvabandhutava). Majority of the devotees read the holy epic of 'Gram Geeta' and spread its message for the upliftment of the Grams (villages).

Chapter - VI

ANALYSIS OF DATA - I

A) Analysis of Collected Data on Seven Selected Values

1. Selected Schools

For the purpose of the case study, the following three schools were selected wherein the Gurukunj Ashram's systems of education is practised since their establishment

- 1) Shri Gurudeva Vidya Mandir Gurukunj Tiwasa, Dist Amravati (Maharashtra) This school is in the premises of the Gurukunj Ashram
- 2) Rashtrasant Tukdoji Ashram School, Shendola. In taluka Tiwasa, Dist Amravati (Maharashtra) is 7 km. from Gurukunj Ashram.
- 3) Rashtrasant Tukdoji Ashram School Bhokarburdi, taluka- Melghat, Dist Amravati (Maharashtra) is 150 km. from the Gurukunj Ashram, and located in tribal area of the district where people are backward in economic and social fields

2. Selected Seven Values

While studying the effectiveness of Gurukunj Ashram on the national awakening and national integration, the following seven values were selected for the present research study

- 1 Collective Living
- 2 Honesty/Integrity
- 3 Cleanliness
- 4 Respect for different faiths/religions
- 5 Dignity of labour/hard work
- 6 National Unity/National integration
7. Punctuality/Regularity

Schedule of questions were prepared for each value and fifty students were selected from each school under the study. They were asked the questions and asked to give replies with their conscious and open minds. Thus, the observations recorded are tabulated and critically analysed. Questionnaires are shown in the Appendix II and observation tables are shown under the respective value. The discussion on the results obtained is given below

1. COLLECTIVE LIVING

Importance of the Value

Rashtrasant Tukdoji founder chairman of the Gurukunj Ashram had emphasised his followers to live collectively and work collectively for their sustenance and livelihood. He further introduced the collective living system in his Gurukunj Ashram and its sister institutions. He advised –

*Sun and showers for everyone, be shared by all villagers
All of them be for each other, everyone be useful for the universe*

He had confidence that collective living will fulfil desires of all saints, sages and Gods. Villagers will enjoy their life at the fullest if they unite and live together.

In practical respects and keeping these views in mind, collective living in three ashram schools was brought into practice since their inception and was followed. Therefore, it was decided to evaluate its impact on the daily life of the students. Results obtained so far are presented in the table.

Question	Shri Gurudeva Vidya Mandir, Gurukunj		Rashtrasant Tukdoji Ashram S. Shendoda		Rashtrasant Tukdoji Ashram School Bhokarberdi		Total Number	Average Percentage	
	Number	Percentage	Number	Percentage	Number	Percentage			
1	a)	1	20	-	-	50	100	51	34.06
	b)	48	96	-	-	-	-	48	32
	c)	-	-	-	-	-	-	-	-
	d)	3	6	50	100	-	-	53	35
2	a)	47	94	2	4	50	100	99	66
	b)	2	40	48	96	-	-	50	33
	c)	1	2	-	-	-	-	1	-
	d)	-	-	-	-	-	-	-	-
3	a)	4	8	10	20	-	-	14	9
	b)	40	80	17	34	50	100	107	71
	c)	1	2	23	46	-	-	24	16
	d)	1	2	-	-	-	-	1	0.7
4	a)	1	2	1	2	50	100	52	34
	b)	3	6	2	4	-	-	5	0.3
	c)	44	88	46	92	-	-	90	60
	d)	5	10	1	2	-	-	6	0.6
5	a)	5	10	45	90	50	100	100	66
	b)	47	94	45	90	50	100	142	94
	c)	2	4	45	90	50	100	97	64
	d)	2	4	4	8	50	100	56	37
6	a)	1	2	1	2	50	100	52	33
	b)	40	80	48	96	50	100	138	92
	c)	6	12	44	88	50	100	100	66
	d)	6	12	03	6	50	100	59	39
	e)	-	-	-	-	-	-	-	-

f)	-	-	-	-	-	-	-	-	-
7 a)	3	6	-	-	3	6	6	-	-
b)	1	2	48	96	42	84	91	60	-
c)	47	94	2	4	5	10	54	36	-
d)	1	2	50	100	-	-	51	31	-
8 a)	40	80	50	100	50	100	140	93	-
b)	1	2	-	-	-	-	1	-	-
9 a)	4	8.0	-	-	5	10	9	6	-
b)	5	10.0	-	-	25	50	30	20	-
c)	2	4.0	-	-	-	-	3	1	-
d)	35	70	2	4	40	80	77	51	-
e)	4	8	48	96	-	-	52	34	-
10 a)	8	16	-	-	2	4	10	6	-
b)	1	2	3	6	45	90	49	32	-
c)	2	4	47	94	-	-	56	37	-
d)	2	4	-	-	03	6	7	0.5	-
e)	40	80	-	-	-	-	40	26.0	-

A) Sharing of Food

96% students of Shri Gurudeva Vidya Mandir enjoy food with their friends irrespective of their caste, creed, faith or economic status. 100% students from Shendola School are prepared to share with any of the caste persons. On the contrary Bhokarburdi school students enjoy food, which is nutritive not caring about its low cost or high cost.

B) Sacrifice of Personal Freedom

94% students from Shri Gurudeva Vidya Mandir are prepared to sacrifice personal freedom. 4% students of Shendola school have self interest and all the students of Bhokarburdi school have inclination towards sacrifice.

C) Essentiality for Social Progress

81% students from Shri Gurudeva Vidya Mandir, 34% from Shendola school and 100% from Bhokarburdi are prepared for cooperation and for social progress.

D) Helping Attitude Towards Needy

87% students from Shri Gurudeva Vidya Mandir, 92% from Shendola treat as their duty to help the needy. However, 100% students of Bhokarburdi feel that it's the service of God to help the needy.

Attitude of working with each other

93% students of Shri Gurudeva Vidya Mandir, 90% of Shendola and 100% of Bhokarburdi school students have positive attitude of working with others.

Asking class fellows to help

81.7% students of Shri Gurudeva Vidya Mandir, 96% of Shendola and all the students interviewed of Bhokarburdi school are prepared to help their fellows at the hour of need

E) Infrastructure Available

94% students of Shri Gurudeva Vidya Mandir have a strong desire to be better citizens of tomorrow under the available infrastructure. The same trend is in Shendola school but 84% students of Bhokarburdi are in favour of their proper upbringing.

F) About Outer and Inner Atmosphere

81% students of Shri Gurudeva Vidya Mandir, 100% of Shendola, equal percentage of Bhokarburdi school students favour clean, outer and inner atmosphere.

G) Attitude for Wrestlers

70.5% students of Shri Gurudeva Vidya Mandir, 96% of Shendola and 100% of Bhokarburdi school students believe that wrestlers must protect poor people.

H) Behaviour While in a Function

81.7% students of Shri Gurudeva Vidya Mandir prefer to serve people, 94% of Shendola school prefer to sweat by hard work.

In brief, it is definite that maximum students are in favour of collective living and collective sharing of food and work in all the three schools. Students, therefore, it must be said that Gurukul Ashram system of education in respect of living together showed positive results.

2. HONESTY/INTEGRITY

“Working honestly for all people is the chanting of Lord's name.”

This was the advice of Rashtrasant Tukdoji to ashramites and others who work in public life and in the institutions or in their fields. Honesty pays everywhere, honesty is respected and also rewarded in the course of time. Integrity with the work undertaken is bound to gain success. Tukdoji pointed out that ‘wherever the committee works honestly, their village becomes paradise’. It means honesty is the first step for the creation of the paradise on this earth. Therefore, trustees of the Gurukul Ashram insist the teachers working in their schools to be honest in their teaching and must have integrity with the principles and practices of the Ashram. These teachers teach the same to their students in hostels and teaching in the schools.

For the evaluation of the impact of this teaching, 150 students from the selected three schools were selected and results obtained are tabulated in the table

Question	Shri Gurudeva Vidya Mandir, Gurukunj		Rashtrasant Tukdoji Ashram Shala Shendola		Rashtrasant Tukdoji Ashram School Bhokarburdi		Total No.	Average Percentage	
	Number	Percentage	Number	Percentage	Number	Percentage			
1	a)	35	71	46	92	50	100	131	87
	b)	29	58	42	90	50	100	121	80
	c)	37	75	46	92	50	100	133	88
	d)	25	50	45	90	50	100	120	77
	e)	24	48	48	96	50	100	122	78
2	a)	25	50	18	36	-	-	43	28
	b)	4	8.0	10	20	10	20	24	16
	c)	8	16	8	16	11	22	27	18
	d)	22	44	15	30	28	56	65	43
3	a)	35	70	14	28	3	6	52	35
	b)	19	38.0	15	30	-	-	34	16
	c)	10	20	21	42	39	78	70	29
4	a)	42	84	25	50	-	-	67	45
	b)	2	4.0	4	8	-	-	6	4
	c)	5	10	1	2	39	78	45	18
5	a)	14	28	10	20	-	-	24	16.0
	b)	17	34	18	36	-	-	35	23
	c)	26	52	36	44	-	-	62	41
6	a)	39	78.0	15	30	50	100	104	69
	b)	17	34	22	44	-	-	39	26
	c)	20	40	13	26	-	-	33	24
7	a)	30	60	28	56	8	16	66	44
	b)	15	30	13	26	42	84	70	46
	c)	16	32.0	09	18	-	-	25	12
8	a)	23	46	9	18	48	96	80	53
	b)	11	22.0	4	8	1	2	16	10
	c)	22	44	37	74	1	2	60	40

I. Liking for Honesty

Liking for honesty of the students varied. In Gurudeva Vidya Mandir, 71% students are honest in classroom tests, 58% in examination, 75.2% in homework, 49.7% with teachers and 48.3% with parents.

In Shendola school, the liking for honesty is better than Shri Gurudeva Vidya Mandir as 92% in classroom, 90% in examination, 92% in home work, 90% with teacher

and 96% with parents Bhokarburdi school students are even better than Shendola school students

II. Honest Nature

85% students of Shri Gurudeva Vidya Mandir feel that honesty is rewarded. Some trend is also observed in other two schools. 49.7% students remain truthful in their work in Vidya Mandir, and 36% in Shendola.

III. Lie in Circumstances

It is a fact that no one is perfectly true in all the circumstances. Students tested for this show that 71%, 28% and 6% students from Vidya Mandir, Shendola and Bhokarburdi schools respectively are prepared to lie for the welfare of their friends. 38.3% of Vidya Mandir and 30% of Shendola school students are prepared to lie for the prestige of their families and 26.3%, 42% and 39% respectively for the prestige of their positions or status. There is still scope to improve in due course of time.

IV. Speak Truth

85% students of Shri Gurudeva Vidya Mandir believe in speaking truthfully. However, 50% are of Shendola school. No record is available for the Bhokarburdi school students.

V. Pray to God

Normally almost everyone prays God to bring luck, and to get prosperity. Students selected for this purpose are in the age of 14 to 18 yrs. that means they are not mature in this respect. Therefore, the analytical data reveal that 27% students pray God for self-interest, 34% for material gains, and 51% for long life, of Shri Gurudeva Vidya Mandir only 20%, 36% and 44% of Shendola school.

VI. Kind of People Liked

Every person has his own likings, therefore, three points were placed before the students i.e. the kind of people they like whether honest and hardworking, people working happily even doing the smallest jobs and people raising feeling of motherhood. 79.5% students of Shri Gurudeva Vidya Mandir prefer honest and hard working people. Only 30% of students of Shendola and 50% students of Bhokarburdi school opted for this.

34% and 44% students of Vidya Mandir and Shendola school respectively like the people who are happy even doing their smallest jobs and 71% and 26% are of the opinion that they like people who can raise the feeling of motherhood. This effect is

due to the Gurukunj Ashram system. However, there is need to raise the feelings of the students in this respect

VII. Worst Thing

59.6% students of Vidya Mandir feel that to take away others' freedom is the worst thing. 56.0% of Shendola and only 8% of Bhokarburdi school students are of the opinion at par with Shri Gurudeva Vidya Mandir.

VIII. Carefulness

While doing any work, students must be careful about their health, freedom of thoughts and actions in daily life. 45.4% students of Shri Gurudeva Vidya Mandir, 18% of Shendola and 48% of Bhokarburdi school. Students are careful about their health. This reveals that there is need to give understanding to the students about their health care. Only 21.3% of Vidya Mandir, 8% of Shendola and none of Bhokarburdi school students are careful about their thoughts and actions. There is scope to teach them about the significance of their thoughts and actions.

In brief, it may be summarised that about seventy five per cent students have liking for honesty and integrity. However, circumstances have definite good or bad effects on their behaviour in their daily life.

3. CLEANLINESS

Gurukunj Ashram system insists to follow the principle of inner and outer cleanliness in every walk of life as, Rashtasant Tukdoji had emphasised all the while that 'Cleanliness is next to Godliness'. He had asked his followers to keep this proverb in mind and make their village superior to a city. Students and teachers of the school run by Gurukunj Ashram are all the while alert to follow the lessons of cleanliness. In the present study, the evaluation of cleanliness in students' life was done and the results are presented in the table.

Question	Shri Gurudeva Vidya Mandir, Gurukunj		Rashtrasant Tukdoji Ashram Shala Shendola		Rashtrasant Tukdoji Ashram School Bhokarburdi		Total No	Average Percentage
	Number	Percentage	Number	Percentage	Number	Percentage		
1 a)	50	100	50	100	48	98	150	100
b)	50	100	50	100	50	100	150	100
c)	46	92	50	100	50	100	146	97
d)	42	84	50	100	50	100	142	94
e)	49	98	50	100	50	100	149	99

2	a)	1	2	33	66	-	-	34	22
	b)	1	2	10	38	1	2	40	26
	c)	50	100	20	40	47	94	117	78
	d)	-	-	9	18	2	4	11	7
3	a)	45.0	90.0	14	28	2	8	61	40
	b)	27	54.0	14	28	46	22	87	58
	c)	5	10.0	23	46	4	8	32	21
	d)	26	52.4	8	16	50	100	84	56
4	a)	42	84	3	6	50	100	95	63
	b)	7	94	49	8	8	16	19	13
	c)	-	-	46	92	-	-	46	31
	d)	41	82	-	-	41	41	82	54
5	a)	4	8.4	-	-	1	2	5	3
	b)	18	36.0	49	98	10	20	77	51
	c)	29	58	1	2	1	2	31	21
	d)	-	-	3	6	39	76	42	28
6	a)	30	60	-	-	45	90	75	50
	b)	32	64	3	6	44	88	79	53
	c)	29	58	-	-	43	86	72	48
	d)	4	80	47	94	44	88	95	63
	e)	-	-	-	-	42	84	42	28
	f)	-	-	-	-	42	84	42	28
7	a)	49	98	49	98	48	96	156	97
	b)	3	6	1	2	-	1	4	2
8	a)	50	100	40	80	-	-	90	60
	b)	42	84	45	90	-	-	87	58
	c)	2	4.0	6	12	-	-	8	6
	d)	2	4.0	6	12	39	78	47	31
9	a)	35	70	1	2	42	84	78	31
	b)	1	2	1	2	3	6	5	52
	c)	32	64	49	98	40	80	121	3
10	a)	50	100	4	8	45	90	109	73

I. Cleanliness (Attitude)

Observations recorded on this point indicate that 100% students of Shri Gurudeva Vidya Mandir have realised that cleanliness gives fresh feelings and bright minds, 97% students of the same school could understand that cleanliness is bound to make wealth available, 98% students are aware of the fact that cleanliness is a good habit. In fact cleanliness is the base of their life. The results of Shendola and Bhokarburdi schools are at par with Shri Gurudeva Vidya Mandir. These results are surely due to the impact of teachings in Gurukunj Ashram.

II. Cleanliness (concept)

45% students of Shri Gurudeva Vidya Mandir are in favour of cleanliness. Rising early and being clean is found to be more in the students of Bhokarburdi school.

III. Use of Stale Food

It is a general practice to eat freshly prepared food at home or at Ashram school. However, due to some reasons, stale food is also used. The observations recorded in these three schools reveal that 84% students of Vidya Mandir and 100% students of Bhokarburdi school have had stomach pain due to eating of stale food, similar trend is also observed in respect of fever.

IV. Cleanliness (Meaning)

84% students of Vidya Mandir could understand that cleanliness means to be neat and tidy. Observations in respect of Bhokarburdi are at par. Students of Shendola to the extent of 92 per cent could realise the importance of cleanliness like cleaning of cobwebs and emptying dustbins. 82% students are aware that cleanliness means to be healthy in mind and body as well.

V. Cleanliness of Mind

Observations about the cleanliness of mind i.e. thinking on suitable theme, speaking truth, removing hatred and ability to think clearly. Recorded observations show that very few students could think on suitable theme. However, students are in favour of speaking truth. Shendola and Bhokarburdi students are favouring more than Shri Gurudeva Vidya Mandir students. Gurukunj Ashram system inculcates the spirit of speaking truth, but it could not channelise the thinking process in the minds of the students.

VI. Cultivation of Habit of Cleanliness

60% students of Bhokarburdi have the habit of keeping their bodies clean. 64% students are taking bath regularly, 58% opt for cleaning and dusting their house regularly and 83% students are of the opinion that one must visit clean cottages, ashrams or schools. Similar trend is observed in the students of Bhokarburdi school. This shows that students believe that seeing is believing.

VII. Making Village a Paradise

97% students irrespective of their school reject the concept of mere lectures on cleanliness. They have firmly said that a dirty village can be converted into a paradise by doing practicals of cleanliness both at mind and physical levels. Gurukunj Ashram believes in practicals rather than delivering of lectures on

cleanliness This is the reason why the school students favour practical lessons on cleanliness.

VIII. Effect of Bad Words on Body and Mind

100% students of Vidya Mandir and Shendoda schools replied affirmative in respect of bad effects of bad words. This is due to the effect of Gurukunj Ashram system of informal education

IX. Habit of Spitting in Public Place

Spitting in public place is a worst habit, 70% students of Vidya Mandir and 84% students of Bhokarburdi could realise that the spitting in public place cause many kinds of diseases However, 30% students are yet to realise the fact

X. Sanitation - the Basic Need of the Village

73% students are of the opinion that sanitation is the basic need of the village.

These observations show that 75% students are aware about the cleanliness of houses, schools and village This is due to the informal education system introduced by Gurukunj Ashram

4. RESPECT FOR DIFFERENT FAITHS/RELIGIONS

Rashtrasant Tukdoji had an equal respect for different faiths and religions as he had realised that there are

*A number of religions in the world
But their essence is the same*

He was very much aware of the fact that

*For the maintenance of the universe
And peaceful atmosphere in life
All religion promoters have made
much efforts in their life.*

Rashtrasant Tukdoji has pointed out that saints and seers of the universe had made efforts to make the whole world happy and pleasant. Jesus Christ taught love for humanity Lord Buddha and Lord Mahavir, Shri Krishna and Zarathushtra had the same vision to make the whole world happy. Tukdoji's Ashrams are open for all humans irrespective of their origin, caste, creed or faith. Gurukunj Ashram teaches the lessons of humanity and universal brotherhood and the same is introduced in the

schools established by Guurkunj Ashram. An evaluation study in this respect was conducted in three schools Covering 150 students, the results are presented in the table

Question	Shri Gurudeva Vidya Mandir, Gurukunj		Rashtrasant Tukdoji Ashram -Shala Shendola		Rashtrasant Tukdoji Ashram School Bhokarburdi		Total Number	Average Percentage			
	Number	Percentage	Number	Percentage	Number	Percentage					
1	a)	47	95.1	49	98	50	100	166	97.6		
	b)	14	9	29	8	37	44	50	100	108	63.5
	c)	22		44	0	40	80	50	100	121	71.1
	d)	12		24	00	43	86	13	26	73	42.9
	e)	9.2		18	5	28	56	50	100	91	53.5
	f)	14		29	8	32	78	13	26	73	42.9
	g)	18		36	8	35	70	50	100	111	65.2
	h)	25		50	2	38	76	50	100	129	75.8
2	a)	29		59	6	47	94	50	100	139	81.7
	b)	27		54	0	40	80	50	100	128	75.2
	c)	1.0		2	00	21	42	10	20	32	18.8
	d)	13		27	0	20	40	10	20	49	28.8
	e)	39		79	4	25	50	50	100	131	77.0
	f)	47		95	0	24	48	50	100	141	82.9
	g)	38		76	6	20	40	50	100	124	72.9
	h)	-		-		-	-	-	-	-	-
3	a)	49		98	0	42	84	50	100	162	95.3
	b)	48		96	5	39	78	50	100	157	92.3
	c)	11		22	7	16	16	50	100	72	42.3
	d)	10		20	0	12	24	50	100	77	45.3
	e)	1		2	00	10	20	50	100	61	35.8
	f)	20		40	00	03	6	50	100	83	48.8
	g)	-		-		-	-	-	-	-	-
	h)	-		-		-	-	-	-	-	-
4	a)	44		89	0	45	90	50	100	128	75.3
	b)	20		40		26	52	50	100	104	61.1
	c)	30		61		36	72	50	100	129	75.8
	d)	5		11	4	24	48	29	158	61	35.8
	e)	3		7	1	28	56	-	-	33	19.4
	f)	11		22	7	29	58	50	100	95	55.9
	g)	40		80		36	72	-	-	96	56.5
5	a)	49		98		50	100	50	100	169	99.4
	b)	9		18	5	2	4	50	100	65	38.2
	c)	1		2	84	-	-	-	-	2	0.01
	d)	44		89	5	50	100	50	100	163	95.8
6	a)	5		11	4	13	26	50	100	71	41.8
	b)	37		75	0	25	50	50	100	128	75.3
	c)	36		72	4	12	24	50	100	113	66.4
	d)	22		44	4	14	28	50	100	96	56.4
7	a)	45		90	0	3	6	50	100	127	74.7
	b)	7		14	2	20	40	1	2	31	18.2
	c)	2		5	6	24	48	-	-	28	16.0

	d)	5.7	11.4	6	12	50	100	64	37.6
8	a)	46.5	93.0	16	32	50	100	132	77.6
	b)	5	10.0	28	56	50	100	85	50.0
	c)	10.5	21	9	18	50	100	74	43.5
	d)	4.2	8.5	-	-	-	-	6	0.035
9	a)	35	70	21	42	50	100	121	71.2
	b)	45	90	20	40	50	100	126	74.1
	c)	34	68	8	16	50	100	92	54.1
	d)	09	18	7	14	-	-	16	0.09
10	a)	11	22	6	12	1	2	18	1.05
	b)	38	56	27	54	-	-	65	38.2
	c)	43	86	19	38	48	96	130	76.5

I. Visit to Religious Places

In every village, there are temples, mosques, vihars, churches and other religious places. Normally the Hindus visit their temples, Muslims their Mosque, Boudha their vihars and Christians their church. However, Gurukunj Ashram system of informal education does not make difference, it believes that -

*Allah, God, Aharta, Deva,
Ahurmajda, Nirvan, Shiva.
These are the names of the same God
The same is My Gurudeva.*

It has been the message that the Lord is everywhere and he is in everyone at every place. Therefore, students were asked the question whether they visit religious places of different faiths, 95.1% students visit Hindu's temple, 44% visit Boudha Vihar, 29.8% Muslim's mosque. This reveals that maximum students have inclination towards Hindu temples as the maximum members are from Hindu community. The roll call register of the school exposes that Hindu faith members are maximum followed by Boudha. Muslims are hardly one percent; still, 29.8% students visited Boudha Vihar. From the available data it is evident, that some students of these schools are interested in visiting Gurudwaras, Parsi's Dhunj and Mahanubhavas' Maths. This is the effect of Gurukunj Ashram system of informal education wherein all religious places are respected.

Rashtrasant Tukdoji realised and convinced the masses that the same Lord is everywhere. Although names are different but the same Lord is all pervading and He is omnipresent and omniscient. Students were therefore, asked some questions related to different faiths. Regarding the religious places, 95.1% students from Shri Gurudeva Vidya Mandir visit Hindu temples, 44% visit Boudha Vihar, 29% visit Muslim's mosque. This reveals that maximum students are inclined towards Hindu temple. This is due to the fact that maximum number of children belong to Hindus. However, the data reflect that Hindus occasionally turn to other worship places. Similar trend is found in the observations recorded in Shendola and Bhokarburdi schools.

II. Religious Songs and Prayers

As the students are free to pray any God or Goddess. 59.6% students do Rama's Arti. 54% do Krishna's prayer 27% do Boudha Vandana and 79.5% students are inclined towards Hari Path These are the observations recorded of the students of Shri Gurudeva Vidya Mandir. However, in addition to these, 95.1% students participate in congregational prayer advocated by Gurukunj Ashram. Observations in respect of Shendola and Bhokarburdi are at par with Sri Gurudeve the Vidya Mandir. Most of the students are inclined to sing religious songs irrespective of their faiths or religions.

III. Participation in Festivals

For the exchange of good wishes festivals like Diwali, Dussera, Budha poomima, Ramazan, Christmas are celebrated since hundreds of years. Student's opinions are recorded. The data shows that 98% and 96.5% students exchange good wishes on Dussera and Diwali festivals respectively. 40% exchanged good wishes during Ramazan festival, 22.7% at Christmas and 20% at Budha Poornima day. These figures are indication of exchange of good wishes among different faith followers. This is surely the effect of Gurukunj Ashram system introduced in the school.

98% students of Shri Gurudeva Vidya mandir exchange good wishes on Dussera and Diwali festivals. 84% and 78% students of Shendola and Bhokarburdi schools exchange good wishes respectively on the days of above festivals. In addition to these festivals, 40% students exchange good wishes during Ramazaan, 22.7% at Christmas and 20% at Budha Poornima day. These figures are indicators of broad vision of the students studying in the schools where Gurukunj Ashram system of informal education is introduced. This is the indication of progressive minds of the students.

IV. Meals With Other Faith Followers



Taking meals with other faith followers is an indicator of respect for other faiths 89.5% students of Shri Gurudeva Vidya Mandir recorded that they take meals with Hindus. Similar observations are recorded by the students of other two schools. Moreover, it is noteworthy that 61% students share meals with Buddha's followers and 22.7% with Christians. This is surely the effect of Gurukunj Ashram informal education system introduced in schools, ashrams and nearby villages by Rashtrasant Tukdoji

V. Participation in Wedding-Birthdays

The data collected in this respect show that 98% and 89% students of Vidya Mandir are interested in wedding and birthday celebrations respectively. Similar observations are recorded by the students of Shendola and Bhokarburdi schools. Participation in small number is also recorded for thread ceremony and Sunata programme.

VI. Unite With Other Faith Followers

75.3% students unite with other faith followers during festivals and fairs 45.4% students mix with the people of other communities.

VII. Bringing Together Different Castes and Creeds

90% students of Vidya Mandir, 40% of Shendola and 28% of Bhokarburdi schools have the spirit of cooperation and equality. As Bhokarburdi school has maximum number of students from the tribal caste, they do not mix with other castes in larger proportions. There seems to be a need to introduce an informal system of education to educate them. In Bhokarburdi, Gurukunj Ashram system is yet to show its remarkable effect in this respect.

VIII. Practice of Respecting Portraits of Greatmen

93.7% students from Vidya Mandir, 32% from Shendola and 100% from Bhokarburdi schools prefer to salute with folded hands before the portraits of greatmen. 21% students prefer to sing songs of devotion. Gurukunj Ashram system has shown positive effect in this respect.

IX. Lighting the lamp of love on Diwali

58% students give preference to cleaning of village and 56% are inclined to feed thirsty and hungry persons on the occasion of Diwali. More or less same trend is observed in the other two schools.

X. Trust and Faith in Students

68% students of Vidya Mandir, 38% of Shendola and 48% of Bhokarburdi schools believe in trust and faith for the safety of the nation. 38% students are not inclined to hurt other's trust and faith. Only 11% students realised that knowledge is not a property of any caste, creed or religion. It shows that there is a need to raise the self-confidence of the students about the last point i.e. about the knowledge as a property of a caste, creed or religion.

These observations expose that students studying in these schools have definite respect for others' faiths/religions. This is the positive effect of Gurukunj Ashram system of informal education.

5. DIGNITY OF LABOUR/HARD WORK



Rashtrasant Tukdoji insisted that every person must work, as work is the 'Dharma' of a body. While narrating the kind of work, Tukdoji states -

*Someworks are to satisfy physical senses,
Some to quench mind's thirsts,
Some are noble works risen out,
Of balanced mind and trust*

These lines are pregnant with the dignity of labour. Labour has its own significance, everyone has to labour. However, that's the work of humanity wherein the welfare of other people is involved.

Tukdoji's philosophy gives more importance to work/labour than worship in a temple or at a holy place. In his Gramgeeta, he states very clearly-

*Picking of thorns lying on a road is
Superior to meditating in a temple
Serving of water to a thirsty animal is
Superior to bathing in a holy river.
Digging a pit even a few feet deep is
Superior to idol worshipping.
Its impact is more than a hundred
lectures delivered in public meetings.*

Students are to be taught on these lines and be channelised in their energy towards hard work. Gurukunj Ashram system gives equal importance to theory and practical. Knowledge and work must go hand in hand. Knowledge is to be brought in practice may be at a home or on a field for the purpose of evaluation of dignity of labour/hard work. Eight points were placed before the students and answers were received.

Question	Shri Gurudeva Vidya Mandir, Gurukunj		Rashtrasant Tukdoji Ashram Shala Shendola		Rashtrasant Tukdoji Ashram School Bhokarburdi		Total No	Average Percent age	
	No.	Percentage	Number	Percentage	Number	Percentage			
1	a)	7	14	2	4	-	-	150	100
	b)	20	40	-	-	-	-	150	100
	c)	22	44	1	2	-	-	146	97
	d)	1	30	2	4	-	-	142	94
	e)	40	80	45	90	50	100	149	99
2	a)	17	34	11	22	44	88	34	22
	b)	26	52	14	28	-	-	40	26
	c)	8	16	-	-	-	-	117	78
	d)	20	40	-	-	-	-	11	7
	e)	1	2	-	-	-	-	61	40
3	a)	-	-	-	-	-	-	87	58
	b)	-	-	-	-	-	-	32	21
	c)	-	-	-	-	-	-	84	56
	d)	-	-	-	-	-	-	95	63
	e)	-	-	-	-	-	-	19	13
4	a)	-	-	-	-	-	-	46	31
	b)	-	-	-	-	-	-	82	54
	c)	-	-	-	-	-	-	5	3
	d)	-	-	-	-	-	-	77	51
	e)	-	-	-	-	-	-	31	21
5	a)	29	58	6	12	2	4	42	28
	b)	9	18	18	36	21	42	75	50
	c)	5	10	30	60	24	48	79	53
	d)	45	90	16	32	-	-	72	48
	e)	-	-	47	94	-	-	95	63
6	a)	-	-	-	-	50	10	42	28
	b)	-	-	-	-	-	-	42	28
	c)	-	-	-	-	-	-	156	97
	d)	-	-	-	-	-	-	4	2
	e)	-	-	-	-	-	-	90	60
7	a)	13	26	11	22	28	56	52	34
	b)	48	96	23	46	16	32	87	58

c)	34	68	15	30	-	-	49	32
d)	2	4	-	-			2	1.3
e)	-	-						*
8 a)	29	58	18	36			70	46
b)	32	64	7	14	23	46	62	41
c)	29	58	24	48	23	46	77	51
d)	-	-	-	-	-	-	-	-
e)	-	-	-	-			-	-

1. Indication of Dignity of Labour

14% students are prepared to carry their own luggage, 40% washing their clothes, 44% cleaning their rooms, 30% polishing their shoes and 80% are doing all above mentioned as far as the students of Shri Gurudeva Vidya Mandir is concerned. Record from other two schools is not available in this respect.

2. Hard Work (Concept)

Meaning of the word 'Hard Work' could be known differently by different students 34% students from Vidya Mandir thought hard work means, doing one's work industriously 52% referred hard work as realisation of dignity of labour and 16% thought hard work means not to be selfish and authoritative 40% students realised cumulation of all the above points.

22% students from Shendola and 88% from Bhokarburdi school realised that hard work means doing one's work industriously

3. Developing Habit for Dignity of Labour

58% students from Vidya Mandir, 12% from Shendola and 4% from Bhokarburdi schools were found to be interested in indoor games, 18% and 42% students from the respective school prefer to fetch water from a well But 90% students from Vidya Mandir and 32% from Shendola school are interested in farm work. Over all results show that most of the students prefer to work in grinding, digging and other farm works

4. What is Important in Selecting Work

26% students of Vidya Mandir are after spread of love and affection and 96% are in favour to treat people equally. Similar trend was also observed in other two schools.

5. Selecting Companions in Work

* Three points were tested in these questions. Results revealed that 58% students need their companions full of knowledge and 64% prefer to have a companion who has good character in case of students of Vidya Mandir. Some trend was observed in Shendola and Bhokarburdi students.

These observations reveal that maximum students of these selected schools are inclined to work in gardens and farms and raise the dignity of labour. This is the effect of Gurukunj Ashram system of informal education.

6. NATIONAL UNITY / PATRIOTISM / NATIONAL INTEGRATION

Rashtrasant Tukdoji had deep love for his motherland; therefore, in pre-independence period he worked towards national awakening and freedom movement. His Bhajans are full of patriotism and national integration, which awakened thousands of people. In 1942 'Quit India Movement' and after independence, he worked for national unity. His famous patriotic song praise of Lord to bless us-

- Lord! Brotherhood be ever in our India
- Lord! So bless us, bless us!

His prayer was for national spirit and humanity to be known to all Indians. He had appealed to all the Indians to be soldiers to combat all kinds of terrorism and to be inspired for the nation-devotion. Tukdoji travelled throughout India, and visited many States and provinces.

Tukdoji's Gurukunj Ashram is a holy place for the inspiration of national integration and national devotion. In all his schools this spirit is inculcated in teachers and students' mind. Therefore, in the present study, national unity point is included. There are ten sub-points on which students have given their opinions.

Question	Shri Gurudeva Vidya Mandir, Gurukunj		Rashtrasant Tukdoji Ashram Shala Shendoda		Rashtrasant Tukdoji Ashram School Bhokarburdi		Total No.	Average Percentage	
	Number	Percentage	Number	Percentage	Number	Percentage			
1	a)	-	7	14	2	4	9	6.0	
	b)	1	10	20	19	38	30	20	
	c)	50	100.8	48	96	45	90	153	96
	d)	-	-	25	50	23	46	48	32
2	a)	50	23	46	50	100	123	82	
	b)	50	16	32	50	100	116	77	
	c)	50	7	14	50	100	107	68	
	d)	50	3	6	49	98	102	3	

3	a)	2	40	1	2	2	4	5	49
	b)	37	74	2	4	35	70	74	34
	c)	35	70	16	32	-	-	51	6
	d)	3	6.0	7	14	-	-	10	31
4	a)	-	-	2	4	45	90	47	58
	b)	45	90	42	84	1	2	88	24
	c)	30	60	6	12	-	-	36	37
5	a)	3	60	16	32	37	74	56	28
	b)	2	40	31	62	9	18	42	29
	c)	41	82	40	80	-	-	44	30
6	a)	50	100	36	72	-	-	46	42
	b)	9	18	12	24	42	84	63	26
	c)	3	6	32	64	4	8	32	28
7	a)	4	8	1	2	37	74	42	29
	b)	3	60	-	-	41	82	44	51
	c)	30	600	6	12	40	80	76	66
	d)	36	72	23	46	40	80	99	45
	e)	4	80	24	48	40	80	68	58
8	a)	38	76	7	14	42	84	87	30
	b)	32	72	13	26	-	-	45	34
	c)	32	64	19	38	-	-	51	28
	d)	32	64	11	22	-	-	43	
9	a)	22	44	6	12	-	-	28	18
	b)	30	60	32	64	3	6	65	43
	c)	28	56	13	26	39	78	80	53
10	a)	7	14	7	14	1	2	15	10
	b)	35	70	25	50	-	-	60	40
	c)	44	82	18	36	39	78	98	65

I. Patriotism or Love for the Country

Cent percent students of Vidya Mandir replied positively indicating that all are prepared to be united crossing all the barriers. Observations of other two schools are the same This is the direct positive effect of Gurukunj Ashram system on the students of these schools

II. Different Ways of National Unity

100% students responded that, brotherhood is the best way for national unity. Brotherhood raises the spirit of love and love binds them for national integration This is the impact of Gurukunj Ashram.

X. Means Needed for Country's Unity

70% students are for knowledge and 82% are for understanding. These are observations of Shri Gurudeva Vidya Mandir students. Other school students' observations are at par

In brief, maximum students could realise the importance of national unity and they follow the same spirit in their life. This is the effect of the teaching of Gurukunj Ashram

7. PUNCTUALITY/REGULARITY/DISCIPLINE

Rashtrasant Tukdoji in Bhajans, congregational prayer, meditation or Ramadhun stressed for punctuality, regularity and discipline. He states-

*Discipline, peace and seriousness
Moreover, knowledge of daily actions
In this congregational prayer, all these
Are gained, even education of humanism*

No function is successful without discipline. In Gurukunj Ashram, discipline is maintained in prayer, processions and practicals, in laboratory, games and sports. Evaluation study results are presented below:

Question	Shri Gurudeva Vidya Mandir, Gurukunj		Rashtrasant Tukdoji Ashram S. Shendoda		Rashtrasant Tukdoji Ashram School Bhokarburdi		Total No	Average Percentage	
	Number	Percentage	Number	Percentage	Number	Percentage			
1	a)	-	1	2	-	-	1	-	
	b)	42	21	42	-	-	63	42	
	c)	-	28	56	-	-	28	18	
	d)	34	68	-	-	50	100	84	56
2	a)	-	-	-	-	-	-	-	
	b)	48	96	-	-	37	34	85	56
	c)	-	-	23	46	13	26	36	24
	d)	-	-	27	54	-	-	-	-
3	a)	49	98	-	-	45	90	94	62
	b)	-	-	30	60	-	-	30	20
	c)	1	2	3	6	1	2	5	3
	d)	1	2	17	34	4	8	22	15
4	a)	-	-	1	2	-	-	1	1
	b)	-	-	1	2	-	-	1	1
	c)	9	18	48	96	45	90	102	68

	d)	10	20	48	96	1	2	59	39
	e)	43	46	48	96	4	8	95	63
5	a)	-	-	-	-	50	100	50	33
	b)	-	-	5	10	50	100	55	36
	c)	-	-	1	2	50	100	51	34
	d)	-	-	44	88	50	100	94	62
	e)	-	-	-	-	50	100	50	33
6	a)	-	-	-	-	-	-	-	-
	b)	-	-	-	-	42	84	42	28
	c)	-	-	-	-	4	8	4	3
7	a)	-	-	-	-	37	74	37	24
	b)	-	-	-	-	41	82	41	27
	c)	-	-	-	-	40	80	40	26
	d)	-	-	-	-	40	80	40	26
	e)	-	-	-	-	40	80	40	26
8	a)	-	-	-	-	42	84	42	28
	b)	-	-	-	-	-	-	-	-
	c)	-	-	-	-	-	-	-	-
	d)	-	-	-	-	-	-	-	-
9	a)	-	-	-	-	-	-	-	-
	b)	-	-	-	-	03	6	3	2
	c)	-	-	-	-	39	78	39	26
10	a)	-	-	-	-	1	2	1	-
	b)	-	-	-	-	-	-	-	-
	c)	-	-	-	-	37	74	37	24

I. Punctuality

84% students of Vidya Mandir and 42% students of Shendola school prefer to work on prescribed time 56% students of Shendola prefer to be little early than prescribed time

II. Regularity leads to success

96% students of Vidya Mandir are of the opinion that those who are lazy and late in attending schools, they are also lazy in examination and other occasions Similar observations are recorded by the students of Bhokarburdi

III. Discipline Related With Behaviour

98% students from Vidya Mandir and 90% students from Bhokarburdi think that those who are disciplined, they are more spiritually included (have sattvikness) in their lives

IV. Congregational Prayer Path

92% students from Vidya Mandir are of the opinion that in Ramdhun, there must be singing of Bhajans with due discipline. Similar observations are recorded by the students of other schools 95% students state that arranging of students in Ramdhun creates discipline. Punctuality and discipline levels recorded by the students are due to the introduction of Gurukunj Ashram system

Chapter - VII

ANALYSIS OF DATA - II

(B) Analysis of Collected Data on National Awakening and National Integration

Selected Schools and Subject Dimensions

The three schools selected for the value analysis were taken and the following dimensions were considered for the test of national awakening

1. Political Science
2. Social Science
3. Games/ Sports
4. Geography
5. History
6. Science and Technology
7. Religion/ Methodology

For testing these, subject dimensions schedule of 25 questions were prepared, 50 students each from class VI to X making a total of 250, were selected randomly from the three schools run under Gurukunj Ashram. For testing of these subject dimensions, schedule of questions were prepared and 250 students from class VI to class X were selected randomly. The observation data was collected, compiled and distribution scores is recorded in the table 1.1 to 1.7. The results are briefly discussed with tables

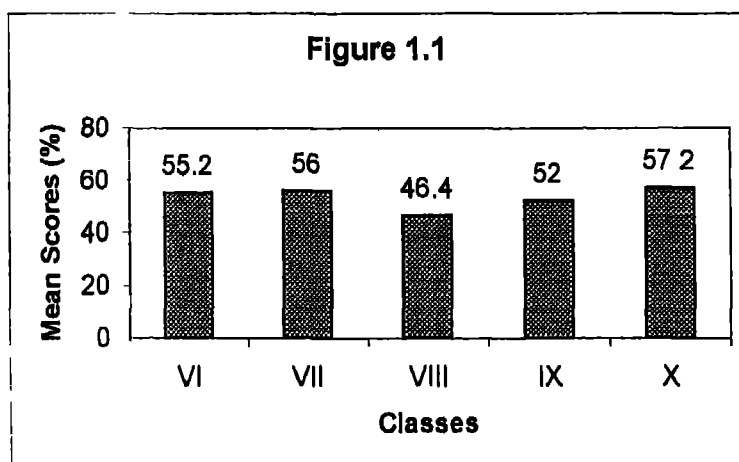
1. Political Science

After Viewing the table, it could be seen that from class VIII onwards, the class interval 5-10 sees a rise in the number of students, suggesting that as the maturity level increases some students loose interest in political science dimension, but in contrast maximum number of

students reach the 15-20 class interval of Class X suggesting that the average Political Science knowledge has increased

Table 1.1
Distribution of National Awakening Scores in Political Science Dimension

Class Interval (Scores)	Class-wise Number of Students				
	Class VI 50	Class VII 50	Class VIII 50	Class IX 50	Class X 50
20 – 25 (80-100)%	-	-	-	-	-
15 – 20 (60-80)%	13 (26%)	26 (52%)	10 (20%)	12 (24%)	28 (56%)
10 – 15 (40-60)%	37 (74%)	13 (26%)	21 (42%)	31 (62%)	12 (24%)
5 – 10 (20-40)%	-	-	-	7 (14%)	10 (20%)
Mean Score (Out of 25 Questions)	13.8	14.0	11.6	13	14.3
Mean Score (%)	55.2	56.0	46.4	52.0	57.2



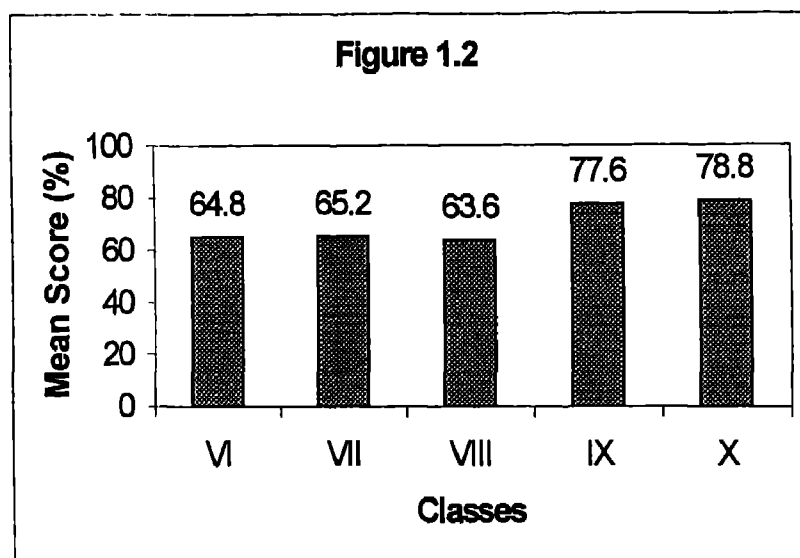
2. Social Science

Table 1.2 indicates that percentage of the students who secured marks between 60 to 80 per cent are 74%, 76%, 68%, 54% and 56% for the classes VI, VII, VIII, IX and X respectively. Only IX and X class students could secure 42% and 44% in the 80 – 100

per cent score. This shows that students from higher classes are more awakened than lower classes i.e. VI, VII and VIIIth. A gradual increase at the average questioner level of 10-15 could be seen with a sudden decrease at the average level and populating the above average level of 15-20 class interval. The table could be interpreted as a higher social awakening at higher maturity level. The complexity and the amount of social science activity increases.

Table 1.2
Distribution of National Awakening Scores in Social Science Dimension

Class Interval (Scores)	Class-wise Number of Students				
	Class VI 50	Class VII 50	Class VIII 50	Class IX 50	Class X 50
20 – 25 (80-100)%	-	-	-	21 (42%)	22 (44%)
15 – 20 (60-80)%	37 (74%)	38 (76%)	34 (68%)	27 (54%)	28 (56%)
10 – 15 (40-60)%	13 (26%)	12 (24%)	16 (32%)	2 (4%)	-
5 – 10 (20-40)%	-	-	-	-	-
Mean Score (Out of 25 Questions)	16.2	16.3	15.9	19.4	19.7
Mean Score (%)	64.8	65.2	63.6	77.6	78.8

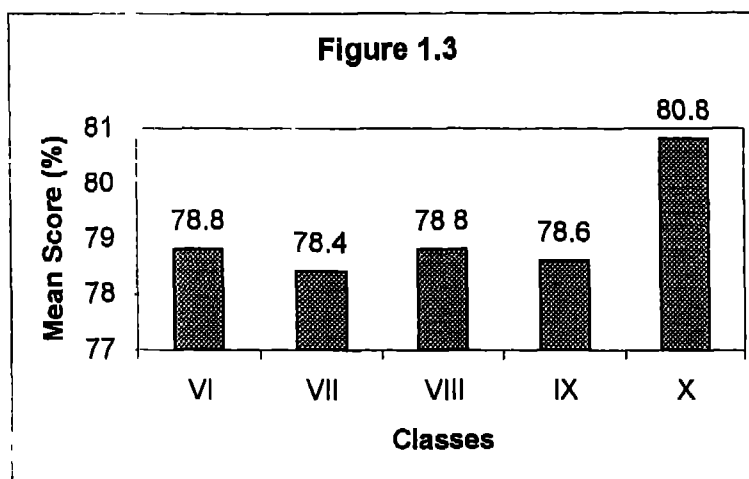


3. Games and Sports

Data of scores presented in the table 1.3 makes clear that all the students could secure marks in the range of 15-20 and 20 – 25 scores. This shows that students are much awakened in respect of games and sports. The same trend is evidently seen in the mean score percentage.

Table 1.3
Distribution of National Awakening Scores in Games/Sports Dimension

Class Interval (Scores)	Class-wise Number of Students				
	Class VI 50	Class VII 50	Class VIII 50	Class IX 50	Class X 50
20 – 25 (80-100)%	22 (44%)	21 (42%)	22 (44%)	24 (48%)	27 (54%)
15 – 20 (60-80)%	28 (56%)	29 (58%)	28 (56%)	26 (52%)	23 (46%)
10 – 15 (40-60)%	-	-	-	-	-
5 – 10 (20-40)%	-	-	-	-	-
Mean Score (Out of 25 Questions)	19.7	19.6	19.7	19.9	20.2
Mean Score (%)	78.8	78.4	78.8	78.6	80.8

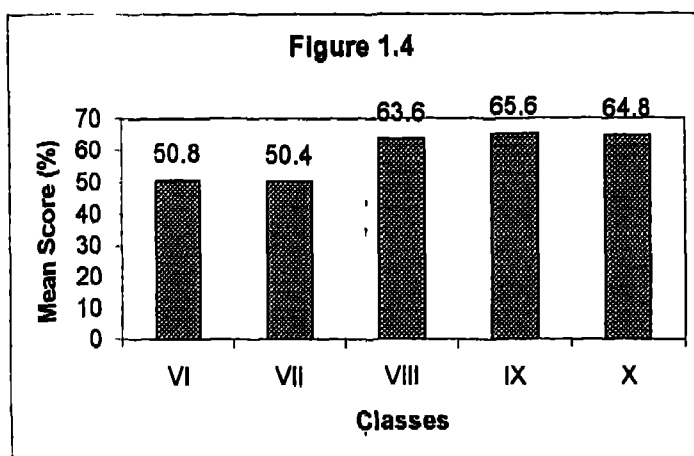


4. Geography

The data distribution on national awakening scores in Geography dimension presented in the table 1.4 shows that no student from the class VI to X could secure 80 per cent marks. Maximum number is in 40 to 60 and 60 to 80 ranges. The mean score percentage reveals that students from VIII to X classes are more aware of the Geographical dimensions than the lower classes taken under the present study.

Table 1.4
Distribution of National Awakening Scores in Geography Dimension

Class Interval (Scores)	Class-wise Number of Students				
	Class VI 50	Class VII 50	Class VIII 50	Class IX 50	Class X 50
20 – 25 (80-100)%	-	-	-	-	-
15 – 20 (60-80)%	12	12	36	39	37
10 – 15 (40-60)%	28	27	12	11	13
5 – 10 (20-40)%	10	11	2	-	-
Mean Score (Out of 25 Questions)	12.7	12.6	15.9	16.4	16.2
Mean Score (%)	50.8	50.4	63.6	65.6	64.8



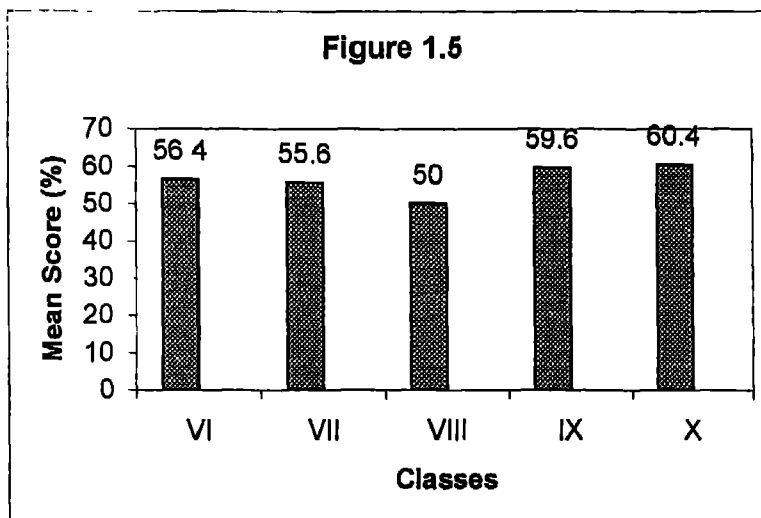
5. History

As regards the distribution of national awakening scores in History dimension, table 1.5 shows that no student could secure marks in the range of 80 – 100 per cent. Almost all are in 40-60 percent and 60-80 per cent ranges. Not much difference is seen in the mean score percentage. There is not much variations. 5 time increase in class range of 5-10 could be seen for classes VI and VIII. This high shoot up indicates introduction of new historical information. Classes IX and X tends to stabilize with similar vice-versa 48%-52% and 52%-48% change at above average and average level.

Table 1.5
Distribution of National Awakening Scores in History Dimension

Class Interval (Scores)	Class-wise Number of Students				
	Class VI	Class VII	Class VIII	Class IX	Class X
	50	50	50	50	50
20 – 25 (80-100)%	-	-	-	-	-
15 – 20 (60-80)%	18 (36%)	14 (28%)	10 (20%)	24 (48%)	26 (52%)
10 – 15 (40-60)%	30 (60%)	36 (72%)	30 (60%)	26 (52%)	24 (48%)

5 – 10 (20-40)%	2 (4%)	-	10 (20%)	-	-
Mean Score (Out of 25 Questions)	14.1	13.9	12.5	14.9	15.1
Mean Score (%)	56.4	55.6	50.0	59.6	60.4



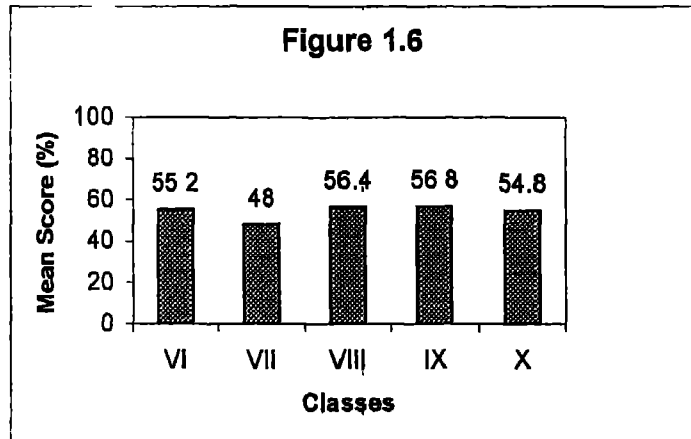
6. Science and Technology

Data shown in the table 1.6 reveals that scoring of the students as regards science and technology is below 80% and maximum is in the range of 40 – 60 per cent range. There is a great scope to improve in this dimension.

Mean score percentage is found lowest in the students of VIIIth class and other class students are at par. The average scientific and technological level touches maximal with class X. There is in fact very little variations in the student's ability of awakening in respect of science and technology

Table 1.6
Distribution of National Awakening Scores in Science & Technology Dimension

Class Interval (Scores)	Class-wise Number of Students				
	Class VI 50	Class VII 50	Class VIII 50	Class IX 50	Class X 50
20 – 25 (80-100)%	-	-	-	-	-
15 – 20 (60-80)%	13 (26%)	10 (20%)	16 (32%)	17 (34%)	12 (24%)
10 – 15 (40-60)%	37 (74%)	25 (50%)	34 (68%)	33 (66%)	38 (76%)
5 – 10 (20-40)%	-	15 (30%)	-	-	-
Mean Score (Out of 25 Questions)	13.8	12	14.1	14.2	13.7
Mean Score (%)	55.2	48	56.4	56.8	54.8



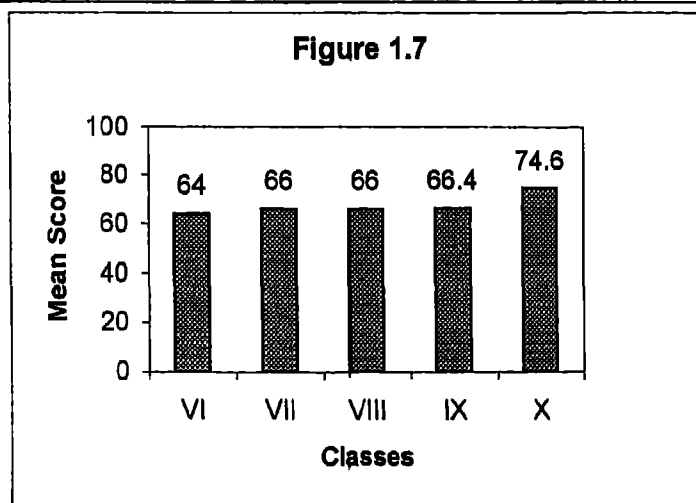
7. Religion/ Mythology

Table 17 makes clear that students of VII, IX and Xth classes have better understanding about the religion/ mythology especially students of Xth class have more awakening. Maximum students are in the range of 60-80 percentages. The mean score percentage is at par as far as class VI to IX are concerned and class X students have better awakening in this dimension.

Table 1 7
Distribution of National Awakening Scores in Religion/Mythology Dimension

Class Interval (Scores)	Class-wise Number of Students				
	Class VI 50	Class VII 50	Class VIII 50	Class IX 50	Class X 50
20 – 25 (80-100)%	-	-	5 (10%)	18 (36%)	19 (38%)
15 – 20 (60-80)%	35 (70%)	40 (80%)	30 (60%)	22 (44%)	21 (42%)
10 – 15 (40-60)%	15 (30%)	10 (20%)	15 (30%)	10 (20%)	10 (20%)
5 – 10 (20-40)%	-	-	-	-	-
Mean Score (Out of 25 Questions)	16	16.5	16.5	18.3	18.4
Mean Score (%)	64	66.0	66.0	66.4	74.6

Figure 1.7



Summary and Conclusions

The observations recorded by two hundred and fifty students from classes VI to X during the course of the present study and results discussed in the previous section came to the following conclusions in respect of national awakening.

1. Students could not have higher degree of national awakening in political science dimension.
2. Students are in ascending order as they are advanced in education standards. High school students are more awakened in social science than elementary classes.
3. Students of all the classes are awakened in Games and Sports dimension.
4. Students appear to be more awakened in Geography dimension with the advance of education standard.
5. There is not much difference in the student's awakening as far as history dimension is concerned.
6. No variation is found in national awakening in the dimension of science and technology.
7. Students of Xth class are more awakened than other classes in the dimension of religion/ mythology.

Distribution of National awakening score studies indicate that, students of the selected schools under Gurukul Ashram have better national awakening in games and sports, religion/mythology, geography and social science than other dimensions under the study.

Chapter - VIII

FINDINGS AND SUGGESTIONS

Gurukunj Ashram's philosophy practiced and developed by Rashtasant Shri Tukdoji Maharaj has been studied in detail with reference to national awakening and national integration in the three selected schools in Amravati district of Maharashtra. Conclusions and suggestions are as under:

1. The concept and practise of **cogregational meditation** and **congregational prayer** were found to be unique and may be replicated in other educational institutions for they teach the values of *discipline, dedication and devotion*
2. Collective Living System adopted in the Ashram schools under study may be adopted in other hostels and similar institutions as it raises the spirit of *cooperation, coordination and coexistence*
3. As Gurukunj Ashram system respects equally all the faiths/religions and inculcates the spirit of secularism embodied in the Constitution of India such values be imbibed by residential other institutions and similar nature
4. There is a need to propagate the spirit of science and technology ~~to~~ coordinate ^{with} metaphysical studies in the village masses. In other words, Physical and metaphysical studies be coupled and be brought in practice
5. Lessons about different religions/ faiths may be included in the curriculum of the middle school and high school standards so as to understand the Indian cultural heritage.
6. National awakening may be undertaken with the emphasis on history and geography in relation to the socio-economic changes in the society.

7. Moral value education system inherit in Gurukunj Ashram Schools based on principles of humanity and humanism be propagated to other educational institutions.
- 8 The ideals of national reconstruction and rural upliftment through shramdaan (Bhudaan), cow protection, dairy farming, collective co-operative farming and advocacy of Ayurveda ,
9. Values of truth, equality, social service be practised to be humane and foster humanism and humanity
- 10 In these time of hate and violence values like purity, perfection, inspiration through national bhajans and songs are needed to shake off evil notions, break off age old rigid orthodox and rigid customs.
11. Youngsters can offer their services as sevaks and pracharaks in the cause of universal peace and interest of the country. Peace and happiness can be achieved through honesty, integrity, selfless and earnest social service
- 12 Rashtrasant Tukdoji's Philosophy defined and explained in his prose and poetry literature be included in the syllabus of higher educations at various level
13. The values of cleanliness, honesty, punctuality and dignity of labour prevalent in Gurukunj Ashram need to be focussed in other schools
14. Patriotism and love for one's country can be imparted through Bhajans, music, religious stories and examples from our ancient saints and gurus

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**Prasad, Atmaprabha Bhajnavali, Sanskaar Sadhna, Marg Darshika,
Swanandamrit**

Bhajnavali, Kranti Deep and Abhangas and Shiokas etc.

Appendix I

Life Sketch of Rashtrasant Tukdoji

30 th April 1909	Born at Yawali, Dist Amravati, State Maharashtra, India
1916 – 1922	Primary Education at Yawali and Warkhed, Distt. Amravati
July 1923	Visited Pandharpur and stayed for a month with a Devotee of Lord Vitthal
1925 – 1926	Sadhana at Ramtek, Tadoa, Gondoda, Ramadhighi and other dense forest areas
March 1927	Composition of a book on Yoga – Anandamrit
1929	Construction of Samadhi-Temple of Sadguru Adkoji Maharaj at Warkhed, Dist. – Amravati
1929	Publication of Shri Tukdyadas Bhajanawali at Chimur, Distt Chandrapur by Manik Prasadik Bal Samaj
1930	Visit to Pashupatinath Temple in Nepal and holy places in U.P
1933	Established Arati Mandal at Ashti, Distt. Wardha and premises
1935	Salburdi Maharudrayajna
1936	Stayed at Sewagram in company with Mahatma Gandhi.
1936	Established Shri Gurudeva Sevashram at Mozari
1937	Started Shri Gurudeva Dharmagrantha Publication

1937 – 1941	National awakening for freedom movements through Bhajans and speeches.
1942	'Quit India' movement arrested at Chandrapur and placed in Nagpur and Raipur jails for 100 days by British Government.
1943	Universal Peace Nima Saptah throughout India. Established Shri Gurudeva Seva Mandal, Organised congregational prayer in a specific form Published magazine 'Shri Gurudeva'
1944 – 1947	Started movements against untouchability, slaughtering of animals, opened hundreds of temples and wells for the untouchables Religious gatherings with saints
1949	Constructive programmes through the media of Gandhi-Smriti celebrations, meeting with Dr. Rajendra Prasad and several national leaders.
1950	Addressed conferences of World Peace workers, All India Youth session Organised Collective Thread Spinning Programmes. Tour in Bihar, U P , M.P. and other states for social awakening
1951	Bhajan in Rashtrapati Bhavan and address to national leaders in New Delhi.
1952	Village reconstruction awakening movements at village level, social gatherings for prohibition and informal education.
1953	Construction of Ideal Village-Amagaon, Dist Bhandara with active participation of villagers and constructive workers. Appreciation by eminent national leaders. Participation in Bhudaan (land donation) movement started by Acharya Vinoba Bhave.

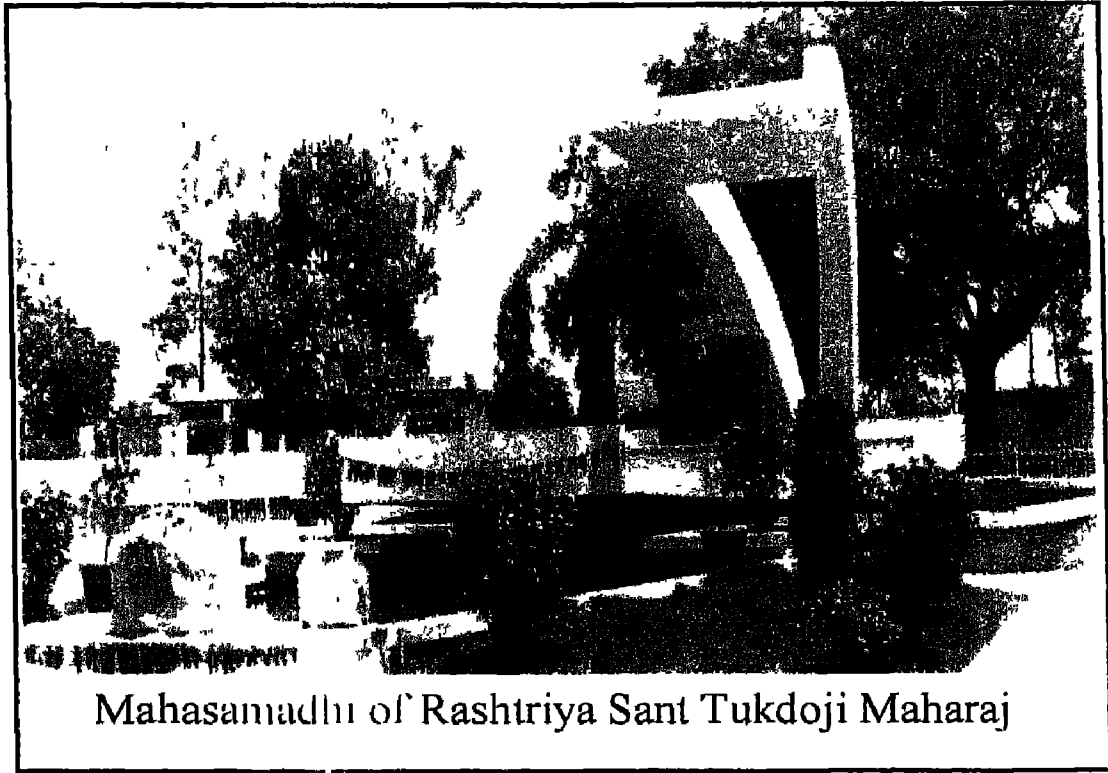
List of Participants in the Workshop

held from 11-13 June, 2003 at NCERT for finalization of Tools

1. Prof. K.K. Vashishtha, Head, DEE
2. Dr. R.P. Dhokalia, Consultant, DEPFEE, NCERT
3. Dr. K.G. Sharma (Ex. Prof. & Head), Dean, Education CCS Univ. Meerut.
4. Dr. D.P. Sharma, Director, IRAP
5. Prof. R.S. Kadwe, Ex-Prof. Nagpur University
6. Sh. J.B. Bothe, Secretary, Gurukulj Ashram
7. Prof. Shakuntala Nagpal, DEPFEE, NCERT
8. Dr. Usha Dutta, Programme Co-ordinator
9. Ms. Archana Goyal, Junior Project Fellow

- 1954 Addressed Bharat Sevak Samaj conference at Pawapuri (Bihar), organised network of Shri Gurudeva Seva Mandals for rural reconstruction. Visited tribal areas, established institutions for formal education
- 1955 Inauguration of World Religion Conference in Japan. Visited Honkong, Bangkok, Burma for World Peace promotion. Speech in vedant Conference, Amritsar (Punjab).
- 1956 Organised Bharat Sadhu Samaj, Samayadan Parva in the memory of Lord Buddha. Tours for Bharat Sadhu Samaj
- 1957 Shanti Seva Nidhi Tours, collective wedding ceremonies, seva training camps. Attending All India Religion Conference at Delhi
- 1958 Bharat Sadhu Samaj Camps organised Shanti Seva Nidhi tours. Addressed conferences, training classes, educational camps. Bharat Seva Samaj Meetings and Chaturmaas (Bramhapuri, Dist Chandrapur)
- 1959 Organised camps of constructive workers education, visited Mandala Ashram of Swami Sitaramdasji. Participation in Bharat Sadhu Samaj conferences. Started Ayurved College of Gurukulji. Visits and active assistance in flood affected areas.
- 1960 Visit to Kumbhamela at Allahabad. Inauguration of Women camps and conferences. Addressed third conference of Bharat Sadhu Samaj, New Delhi.
- 1961 Gramjayanti tours for village reconstructions. All India tour with devotees of, speech delivered in All India Prohibition Gathering at Delhi
- 1962 Tours for national awakening at the time of China war. Visited Andhra Pradesh for village upliftment, social awakening in U P

- 1963 National Defence Fund Collection tours. In Gujarat for Chaturmas meetings, movement against goat slaughter in several villages
- 1964 Address in Agro-technology exhibition. Guidance in Maharashtra Printing conference. Visit to Gramdan camps, Bhajans in Ganesh festival. Participation in Vishwa Hindu Parishad meeting at Bombay
- 1965 Tour for national awakening at the time Pakistan war. Visited Border areas address in Vishwa- Hindu Parishad at New Delhi. Visit to Bharatiya Vidya Bhavan, Bombay. Inauguration of soldiers' camp. Handed over charge of All India Shri Gurudeva Seva Mandal to Sanchalaka Mandal
- 1966 Address in the conference of Vishwa Hindu Parishad at Allahabad. Guidance in Gramjayati meetings. Visited forest cooperative societies, physical exercise camps. Hindi training camps and R S.S. camp.
- 1967 Address in All India Ayurveda Sammelan. Visited Army Training camp. Inaugurated Literacy camp, visit Atmanusandhan Tekadi, Adyal, Guidance in Central Committee of All India Shri Gurudeva Seva Mandal.
- 1968 Hospitalised at Bombay Hospital. Returned to Gurukunj Ashram and left for heavenly abode (Mahaparinirvan) on 11th Oct. 1968 at 4.58 p m



Mahasamadhi of Rashtriya Sant Tukdoji Maharaj

Appendix II

1. COLLECTIVE LIVING / LIVING TOGETHER

1. Under which condition can you have food with persons of different caste? If
 - (a) food is nutritive
 - (b) he/she is your friend
 - (c) he/she is your officer
 - (d) None of the above

2. One should sacrifice one's personal freedom for the sake of the _____ of the society.
 - (a) welfare
 - (b) self-interest
 - (c) destruction

3. _____ and _____ among people is essential for social progress.
 - (a) conflict and war
 - (b) cooperation and collective living
 - (c) isolation and separate living
 - (d) loneliness and selfishness

4. It is our _____ to help the needy people.
 - (a) service
 - (b) nature
 - (c) duty
 - (d) Job

5. In my work, I like to:
Please mark ✓ the appropriate one.
 - (a) _____ work by myself
 - (b) _____ work with others
 - (c) _____ delegate responsibility
 - (d) _____ add another

6. With class-fellows, it is best to:
 - (a) _____ keep quiet about yourself and your work
 - (b) _____ ask for help or advice when you need it.
 - (c) _____ be friendly but not talk about personal matters
 - (d) _____ add another

7. It is mandatory in Ashram to live collectively, the infrastructure in respect of accommodation, cooking, dinning and other aspects are made available under the guidance of respective administrative authorities.
 - a for the benefit of students.
 - b. for their proper upbringing
 - c to make them better citizens of tomorrow.
 - d for their contribution to the society

8. For a successful personal and social life-
- Outer and inner atmosphere must be clean and be free from hatred, malice and enmity.
9. If you were a wrestler. Would you exercise to-
- win prizes
 - to rob people
 - to be a bully
 - protect poor people.
 - wear fine and attractive clothes.
10. During a feast or village function. Would you-
- Offer leadership
 - Issue orders to villagers
 - Sweat by hard work
 - not allow dust on clothes be seated on a shune
 - serve people

2. HONESTY/INTEGRITY

It is important to practice honesty in every walk of life. Honesty gives the person moral courage and strength.

- Do you show honesty in _____. Write 'yes' or 'no' in the boxes.
 - Classroom tests
 - Examinations
 - Home-work
 - Honest with teachers
 - Parents
- Honesty is
 - To be truthful
 - Often rewarded
 - Returning what belongs to others
 - All the above
- If there is no fear of punishment, under which circumstances you would lie-
 - for the welfare of friend
 - for the prestige of the family
 - for the prestige of your position/status in the society.
- We should always speak the _____ and avoid _____.
 - truth, lies
 - lie, truth
 - lie, lies
- What should we pray God for-

*mat maang Ishwar se kabhi. Jhutha psara moh ka
Yeh saath nahin are sabhi, jo khel hai samuh he
Re! Bheekh usi maang le, seva karoon jagdeesh ki
"Jagroop hi Bhagwaan hai" Yeh baat Nihsandeh ki||*

- (a) Our own interest
- (b) Materialistic things
- (c) Long life

3. CLEANLINESS

1. Write 'Yes' or 'No'

God likes cleanliness and that is why he loves children who are clean and neat. Angels also like to be in clean places.

- (a) Being clean gives us fresh feeling and bright mind (Yes/ No)
- (b) Healthy mind rests in healthy body (Yes/ No)
- (c) Cleanliness is next to Godliness (Yes / No)
- (d) We should change clean clothes every alternate day. (Yes / No)
- (e) Cleanliness is a good habit (Yes /No)

2. Tick (Y) the most suitable options from answer (a) (b) (c) (d)

Ramesh and Suresh are brothers. Ramesh gets up early in the morning, he brushes his teeth and takes regular bath. On the other hand, Suresh has a habit of getting up late and seldom takes bath. Suresh gets cold and fever easily because -

- (a) He remains always clean
- (b) He has good resistance power
- (c) He remains dirty and thus escapes from cleanliness
- (d) He gets up early and cleanses himself like Ramesh.

3. Tick (Y) the most suitable options from answer (a) (b) (c) (d)

Stale food is lying on the table and that too uncovered. If anyone eats that food he/she may have

- (a) stomach pain
- (b) vomiting
- (c) delicious taste
- (d) fever

4. Tick (Y) the most suitable options from answer (a) (b) (c) (d)

Cleanliness means -

- (a) being neat and tidy
- (b) dusting all the furniture, windows and doors
- (c) removing cobwebs and emptying the dustbins
- (d) healthy mind and body

5. Tick (Y) the most suitable options from answer (a) (b) (c) (d)

What do you understand by cleanliness of mind.

- (a) Thinking on suitable theme
- (b) Speaking truth
- (c) Removing hatred
- (d) Ability of mind to think clearly

6. Tick (Y) the most suitable options from answer (a) (b) (c) (d)

How will you cultivate the habit of cleanliness?

- (a) by keeping your body and belongings regularly clean
- (b) by taking bath regularly
- (c) by cleaning and dusting the house regularly
- (d) by visiting very clean
 - (i) cottages
 - (j) ashrams
 - (k) schools

7. If the village roads are full of dirt. Will the minds be clean? How will you make your village a paradise?

- (a) Village be neat and clean
- (b) Arranging lectures of men

8. Ghar ki Tumhari gandagi, man main asar kar jayegi, _____ Sachche raho, achche raho, tab to sada mihsank ho.

These lines meant that –

- (a) Bad words, lies affects one's mental being and looses respect
 - (b) Body cleanliness is very important as home cleanliness.
 - (c) Cleaning of clothes is important rather than body cleanliness.
 - (d) Both body and mind should be clean
- (i) a, b, d
 - (ii) a & b
 - (iii) a, c, b

9. If you see a child/man spitting in a public place. What will you do?

- (a) Will you request him not to do it again?
- (b) Will you report this matter to the police?
- (c) Will you tell him it spread contagious diseases.

10. Sanitation is the basic need of the village. The kinds of diseases and environment disorders are due to

- (a) the lack of sanitation and cleanliness
- (b) lack of public interest towards cleanliness
- (c) lack of proper knowledge

4. RESPECT FOR DIFFERENT FAITHS/RELIGIONS

Please mark (✓) the appropriate option.

1. How many religious places of different religions you have so far visited?

- i Hindu temples
- ii Muslim mosques
- iii Boudh vihars
- iv. Christian churches
- v Parsi Dhuni
- vi Sikh Gurudwaras
- vii Mahanubhava Muths
- viii Any other religious place

2. Have you learnt any religious song/prayer?

- i Aarti
- ii. Namaz
- iii. Vandana
- iv Hari path
- v Congregational prayer
- vi Any other religious song/prayer

Three Aspects (For Respect)

- i Positive feelings
- ii Behaviour
- iii Action

3. In which of the following days of festivals do you exchange good wishes?

- i. Dushera festival
- ii Diwali festival
- iii Christmas festival
- iv Budha Purnima day
- v Parsi day

vi Ramzan

4. Do you take meals with

i. Hindus

ii Muslims

iii Buddhists

iv Sikhs

v Parsis

vi. Christians

vii Fellow brothers

5. Do you participate in -

i Wedding

ii Thread ceremony

iii. Sunata

iv Birthday celebrations

6. In your village there are people, students from different faith/religions. How will you unite them?

a By making our own groups

b By mixing with them during festivals/fairs

c By mixing with our families during occasions

d. By mixing only in our own communities.

7. For bringing together or unification of different castes and creeds-

a Spirit of cooperation and spirit of equality be practised

b Person of one caste should not talk to person of another caste

c Different creeds should sit separate and maintain distance

d People of one caste should make friends only within their caste

8. Before portraits of Great men, what do you do?

a. Pay respect with folded hands.

b Leave the place in silence

c Sing songs of devotion

- d Cry
9. **On Diwali day, how will you light the lamp of love?**
- Will we clean the village together?
 - Will we feed the thirsty and hungry?
 - Clean our body and wear new clothes
 - Spend money and buy crackers

5. DIGNITY OF LABOUR / HARD WORK

1. **You have learnt dignity of labour. This indicates when you**
- Carry your own suitcase or baggage at the railway station while traveling
 - Washing your clothes
 - Cleaning your own room or house
 - Polishing your own shoes
 - All the above
2. **Hard work means**
- Doing one's work industriously
 - Realization of dignity of labour
 - Not to be diverted
 - All the above
3. **If you are a son/daughter of a landlord would you like to work with your servant? If yes, why?**
4. **Why are some jobs looked down upon by the society (like sweeping, cleaning, carrying weight etc.).**
5. **For developing your farm house, will you**
- Play games?
 - Fetch water from a well?
 - Design and collect information of different trees/plants?
 - Plant a variety of trees?

6. NATIONAL UNITY/ NATIONAL INTEGRATION

1. **In what ways you can show your patriotism or love for your country?**
- By not saying any thing against your own country
 - By not harming our nation for any biased motive
 - By remaining united in diversity.
 - All of the above.
2. **Think of different ways by which you can work for National Unity?**
- -
 -
 -
3. **True National Unity or Patriotism means -**
- Loyalty to one's own country.

- (c) Lack of seriousness
 - (d) Lack of patience and self-control.
- 4. Path of congregational prayer is for-**
- (a) Welfare of all human beings
 - (b) Equal treatment to all caste/creeds
 - (c) Firm concentration of mind
 - (i) a and b
 - (ii) c and a
 - (iii) all the above.
- 5. How will you organize and maintain discipline during Ramdhun in your village?**
- (a) Singing Bhajans of God
 - (b) Sprinkling water
 - (c) Decorating photos of great men
 - (d) Arranging children in rows
 - (e) Maintain queues for different age groups

- b Commonwealth Games
c National Championship in Athletics
17. With what game or sport are the following associated?
Name of the Sport
- a Milka Singh _____
b. Nawab of Pataudi _____
c Dara Singh _____
d Dhyan Chand _____
18. Who among the following is the youngest – ever wicket keeper to make a test match debut?
a Sachin Tendulkar c Virendra Sehwag
b. Parthiv Patel
19. “Off-side” cannot be related with which game?
a Football c Volley Ball
b Hockey
20. Diana Eduljee was formerly caption of which sport?
a. Hockey c Football
b Cricket
21. How many balls are there in 1 over?
a 7 balls c 8 balls
b 6 balls
22. How much is the length of the pitch in cricket?
a 22 yards c 26 yards
b 24 yards
23. National renowned player Geeth Sethi is associated?
a Billiards c Snooker
b Table-Tennis
24. Name any five indoor games?
1 _____ 2 _____
25. Name any five indoor games?
1 _____ 2 _____

GEOGRAPHY

Tick mark (✓) the correct answer.

1. Starting from least write 1,2,3,4 in the boxes, for the following items in increasing number of seeds.
I Mushroom
II Watermelon
III. Cheeku
IV. Mango
2. Where do you find Hawa Mahal?
(a) Hyderabad
(b) Jaipur
(c) Lucknow
- 3 In which city you will find Charminar? If know, mentions the state as well.
(a) Jaipur
(b) Rajasthan
(c) Hyderabad
4. Which of the following is in India?
(a) Cape Good Hope

- (b) Cape Bengal
(c) Cape Comarin
5. Which is the tallest grass?
(a) Palm
(b) Wheat
(c) Bamboo
6. Which is the biggest state in terms of area in India?
a Madhya Pradesh
b Rajasthan
c Himachal Pradesh
7. Which is the southern most tip of India?
a Kanyakumari
b Vivekananda Rock
c. Indira Point
8. Which is the longest river of India?
a Brahmaputra
b The Ganges
c Godavari
9. The tallest animal in the world is:-
a Gorilla
b Giraffe
c Zebra
- Fill in the blanks-
10. Write the name of one Indian State which is a major producer of:-
(i) Tea _____
(ii) Sugarcane _____
(iii) Coffee _____
(iv) Rice _____
11. Name the places in India where the following are located:-
(a) Golden Temple _____
(b) Taj Mahal _____
(c) Birla Planetarium _____
(d) Indian Military Academy _____
12. Where are the following situated:-
(a) Victoria Memorial _____
(b) Shanti Van _____
(c) Gateway of India _____
(d) Bokaro Steel Plant _____
13. Name two insects, which are useful to mankind.
1 _____
2 _____
14. _____ tree has aerial root (develop from branches grew downwards).
15. Name three birds, which cannot fly.
(a) _____
(b) _____
(c) _____
16. Eden Garden is in state of _____.
17. Himalayan mountains are situated in _____ region of our country.
18. The (10) major rivers of our country are:-
(i) _____ (ii) _____

19. Thar desert is in _____ State of India.
20. The place famous for gold mines in India is in the state of _____.
21. Where will you find 75% of Sandalwood in the world? Ans. _____
22. Which instrument is used to measure the density of milk? Ans. _____
23. Kargil is situated in _____ State and is famous for _____.
24. Write the capitals of the following states:-
- a Himachal Pradesh _____
- b Punjab _____
- c Haryana _____
- d Gujarat _____
25. Name any three beautiful birds of your country.
1. _____ 2. _____
26. Name any four domestic animals-
- 1 _____ 2. _____

HISTORY

1. Who was the Governor General when first railway line was built?
- a Lord Dalhousie
b Lord Rippon
c Lord Warren Hastings
2. India was partitioned on _____ in the year _____.
3. The first President of Independent India was _____.
4. The first Prime Minister after India attained Independence was _____.
5. Who was the first foreign invader to India?
- a Mohd. Qasim
b Mohd. Gauri
c. Mohd. Bin-Qasim
d Mohd Bin-Tughlaq
6. Mahatma Gandhi was born on _____ in _____.
7. Name the first and only Muslim lady, who sat on the throne of Delhi.
- (a) Razia Begum (c) Razia Sultan
(b) Rani Laxmi Bai (d) Mumtaz Mahal
8. Who patronised Kalidas?
- (a) Chandra Gupt (c) Krishna Devaraya
(b) Vikramaditya (d) Akbar
9. The Chinese visitor Fahiyen had visited India during the reign of king?
- a Vikramaditya
b Chandragupta Maurya
c Ashoka
d. Bimbisara
10. Which of the following is generally referred to as "the Indian Napoleon"?
- a Chandragupta Maurya
b Vikramaditya
c. Samudragupta
d. Bindusara
11. Which important event took place in the history of India in the year 1526?
- a The first battle of Panipat
b The second battle of Panipat
c. Defeat of Humayun at the hands of Sher Shah Suri
d. None of these
12. The reign of which Mugal Emperor is generally regarded as the "Golden Age" of the Mugal Empire?
- a. Akbar

- b Shahjahan
c Jahangir
d. Humayun
13. **The first Governor- General of Free India was -**
a Lord Mountbatten
b. C. Rajagopalachari
c Dr. Ambedkar
d Dr Radha Krishnan
14. **English was made the medium of higher education in India during the time of -**
a Lord Wellesley
b Lord William Bentick
c Lord Canning
d Lord Rippon
15. **The first railway line in India was opened in the year-**
a 1833
b 1857
c 1853
d 1859
16. **Sati was abolished by -**
a Lord Wilham Bentick
b Lord Cornwallis
c. Lord Curzon
d Lord Wellesley
17. **Gautam Buddha was born in a place called -**
a Bodh Gaya
b. Lumbini
c Sarnath
d Kushinagar
18. **The capital of India was shifted from Calcutta to Delhi during the viceroyalty of -**
a Lord Hardinge
b. Lord Curzon
c Lord Minto
d Lord Canning
19. **The Adi Granth was compiled by -**
a Guru Arjun Dev
b Guru Amar Das
c. Guru Ram Das
d. Guru
20. **Kapilavastu is associated with -**
(a) Lord Mahavir (c) Emperor Ashoka
(b) Gautam Buddha (d) Chandragupta maurya
21. **When did Jallianwala Bagh Massacre take place?**
(a) 1917 (c) 1923
(b) 1919 (d) 1927
22. **Which among the following is India's oldest dynasty?**
a Maurya
b Khilji
c Kushan
d. Slave dynasty

23. **Who completed the Qutab Minar?**
 a. Qutab-ud-din Aibak
 b. Altamash
 c. Balban
 d. Humayun
24. **Who built the Grand Trunk Road?**
 a. Shahjahan
 b. Sher Shah Suri
 c. Lord Dalhousie
 d. Lord Bentick
25. **The Simon Commission first visited in the year:**
 a. 1926
 b. 1919
 c. 1930

POLITICAL SCIENCE

Tick mark (✓) the correct answer.

1. **Put Electoral Stages by writing 1 2 3 4 in the boxes in the correct order-**
 (a) Counting
 (b) Oath of office
 (c) Nomination
 (d) Voting
2. **Parliament of our Country is situated at-**
 (a) Mumbai
 (b) New Delhi
 (c) Chennai
3. **The State of Nagaland is not a State in the political science, since it has no-**
 (a) High Court of its own
 (b) Nationalistic feelings of the people
 (c) Sovereignty
4. **Which of the following States has no Panchayat Raj institution at all?**
 (a) Assam
 (b) Tripura
 (c) Nagaland
5. **Which language was last added under 71st Amendment (Eighth Schedule) of the Constitution, 1992?**
 (a) Sanskrit
 (b) Urdu
 (c) Konkani
6. **The Vice-President is elected by-**
 (a) the elected members of Houses of Parliament
 (b) the members in both Houses of Parliament
 (c) All the M L As and M.Ps in the country
7. **Which are the States next to Uttar Pradesh having maximum representation in the Lok Sabha?**
 (a) Bihar and Maharashtra
 (b) Bihar and Madhya Pradesh
 (c) Madhya Pradesh and Maharashtra
8. **The case of dispute relating to the presidential election is referred to-**
 (a) The Parliament

- (b) The Supreme Court
(c) The Chief Election Commissioner (CEC)
9. **Our Indian Constitution has _____ articles and _____ schedules.**
 (a) 300 articles 10 schedules
 (b) 395 articles 11 schedules
 (c) 395 articles 10 schedules
10. **The main feature of the Panchayati Raj in India is-**
 (a) Rolling plan
 (b) Money plan
 (c) Decentralisation of power
11. **One of the advantage of the Panchayati Raj is that-**
 (a) It gives a sense of political awareness to the rural masses
 (b) It serves the rural people well
 (c) It increases the employment opportunities in rural areas
12. **Community Development Programme was inaugurated on Mahatma Gandhi's birthday in the year-**
 (a) 1950
 (b) 1947
 (c) 1952
13. **The Constitution has given us _____ Fundamental Rights and duties.**
 (a) 7 (b) 6 (c) 5
14. **The Chakra is a symbol of -**
 (a) Prosperity
 (b) Progress
 (c) Dharma
15. **Satyameva Jayathe was taken from-**
 (a) Vedas
 (b) Mundaka Upanishad
 (c) Bhagavad Gita
16. **The National Flag was adopted by the Constituent Assembly of India on-**
 (a) 22nd July, 1950
 (b) 22nd July 1945
 (c) 22nd July, 1947
17. **During flag hoisting, all the persons present should stand _____.**
 (a) at attention
 (b) looking here and there
 (c) with tilted heads
18. **The three stripes in the flag are of the following colours: Choose any three.**
 (a) White
 (b) Blue
 (c) Saffron
 (d) Green
19. **Our National Flag is called-**
 (a) One-colour
 (b) Tri-colour
 (c) Two-colour
20. **The President of India may send his resignation to-**
 (a) the Prime Minister
 (b) the Vice-President
 (c) the Parliament

21. **The Parliament of India is elected by-**
 (a) the people of India
 (b) all the elected Members of Parliament
 (c) all the elected Member of the Parliament and the State Legislative
22. **Which Prime Minister was assassinated during an election campaign in 1991?**
 Fill in the blanks-
23. **Every citizen above the age of _____ enjoys the right to vote.**
24. **Our National Anthem was composed by the great national poet _____.**
25. **In the flag-**
 (a) The saffron colour stands for _____
 (b) The white colour stands for _____
 (c) The green colour stands for _____

RELIGION/MYTHOLOGICAL

Tick mark (✓) the correct answer.

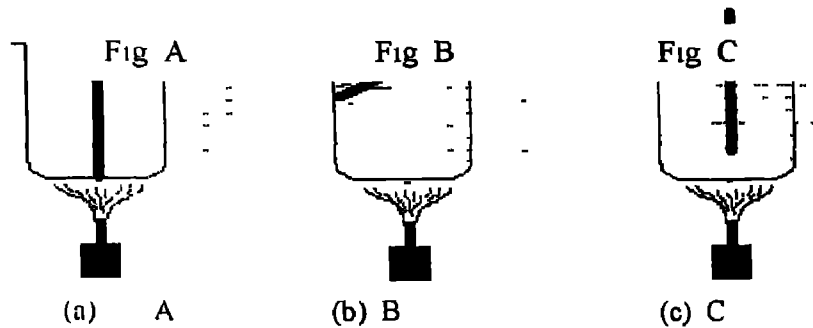
1. **The name of Ravana's sister whose nose was cut by Laxman was**
 (a) Shoorpanakha (c) Manthara
 (b) Suisa
2. **Who killed Karna in Mahabharata?**
 (a) Krishna (c) Bheema
 (b) Arjuna
3. **Who among the following was not the brother of Rama?**
 (a) Bharath (c) Dashrath
 (b) Shatrughan
4. **Who was called "Pitambh" in Mahabharata?**
 (a) Dhritrashtra (c) Bhishma
 (b) Yudhishtir
5. **Who was Lord Krishna's mother?**
 (a) Devaki (c) Kunti
 (b) Yashodhara
6. **Who was giving the blind Dhritrashtra a live Commentary on the happenings of the war?**
 (a) Sanjay (c) Shakuni
 (b) Dhananjay
7. **Who was the mother of Nakul and Sahadev?**
 a Kunti c Madri
 b Draupadi
8. **In Mahabharat, What disguise did Bheem, adopt during the 'Agyaat Vass'?**
 a Dance Teacher c Helper
 b Cook
9. **Who is the lady who won her husband's life from yama, by trapping him into granting her a boon?**
 (a) Savitri (c) Anjana
 (b) Ahilya
10. **Who wrote 'Gyaneshwari'?**
 (a) Sant Tulsidas (c) Sant Gyaneshwar
 (b) Sant Kabir
11. **What is Ramayana Kaleen Saryu river today called?**
 (a) Yamuna (c) Gomati
 (b) Ghaghra

12. With which yug is Ramayana associated ()?
 (a) Dwaparyug (c) Satyug
 (b) Tretayug
13. What is the name of that mountain (*parvat*) who is the king of all the mountains?
 (a) Himalaya (c) Mainak
 (b) Girnar
14. Whose puri was Amravati?
 (a) Shiva (c) Ravana
 (b) Indra
15. I. What is the name of Ramayana's 'Bada Kaand'?
 (a) Sunder Kaand (c) Uttar Kaand
 (b) Yudh Kaand
- II. What is the name of the Ramayana's 'Chota Kaand'?
 (a) Baal Kaand (c) Sunder Kaand
 (b) Aranya Kaand
16. Why is Sitaji called Janaki?
 (a) because of the evolvement from the earth.
 (b) because of the daughter of king Janak
 (c) because of the evolvement from Hal's (plough) fruit
17. What is the name of Mahabharata's Granth Pratham (first) Parva?
 (a) Adi Parva (c) Mausali Parva
 (b) Saptik Parva
18. Name of the river that used to flow in Kurukshetra and was always filled with clean and pure water?
 (a) Hiranyavati (c) Saraswati
 (b) Shailoda
19. Whose name was 'Kleeh Priya'?
 (a) Narad (c) Lord Ganesha
 (b) Sri Krishna
20. Give the name of the deadly poison that came out of the churning sea?
 (a) Tandav (c) Anai
 (b) Halahal
21. How many 'Parvas' are there in Mahabharat Granth?
 (a) 18 (c) 10
 (b) 12
22. For how long was the war of Mahabharata?
 (a) 10 days (c) 18 days
 (b) 20 days
23. Bhimsen was considered equivalent to how many 'Rathis'?
 (a) 7 (c) 8
 (b) 9
24. What was the name of that Pandav who was well versed in both 'Gada' and 'Dhanush Baan' (bow and arrow)?
 (a) Arjun (c) Yudhishtir
 (b) Bhim
25. What was Indrajeet's (Ravana's son) real name?
 (a) Ravan Nandan (c) Meghnad
 (b) Kumbhakaran

SCIENCE AND TECHNOLOGY

Tick mark (✓) the correct answer.

13. What will be the position of the thermometer among the following figures, if the water is boiling at 100°C ?



14. On the lines at the left, mark (✓) before the correct choice for each statement.
- (I) In India, all nearly fall off trees and other plants
 a in the autumn
 b in the winter
 c in the summer
- (II) In the winter the branches of trees always have
 a Leaves
 b Flowers
 c Buds
- (III) Many plants are able to live through the winter because they have grown-
 a Leaves and Flowers
 b Smaller plants
 c Seeds and roots
15. Red ball appears red because
 (a) it reflects red colour
 (b) it absorbs red
 (c) it scatters red
16. Which important Vitamin we get from sunlight?
 (a) Vitamin A
 (b) Vitamin B
 (c) Vitamin D
17. Which of the following is called the Kind of Chemical?
 (a) Oxygen
 (b) Sulphuric acid
 (c) Hydrochloric acid
18. Blood is purified in which of the following organs of the body.
 (a) Kidney
 (b) Lungs
 (c) Heart
19. Anaemia is caused due to the deficiency of _____
 (a) Iron
 (b) Sodium
 (c) Iodine
- Fill in the blanks:
20. The first Indian to go to space was _____.
21. There are _____ planets in the solar systems.

- 22. Name any five to ten organs of the human body.**
- | | |
|----------|-----------|
| 1. _____ | 6. _____ |
| 2. _____ | 7. _____ |
| 3. _____ | 8. _____ |
| 4. _____ | 9. _____ |
| 5. _____ | 10. _____ |
- 23. Mention the part or organ of the human body that is affected when a person is suffering from the diseases or ailments mentioned below:**
- a. Tuberculosis _____
- b. Typhoid _____
- c. Paralysis _____
- d. Jaundice _____
- 24. Mark a 'T' before each True statement and mark a 'F' before each False statement.**
- i. The earth is the largest planet in the solar system _____
- ii. The star nearest to the earth is the sun _____
- iii. The moon is a satellite of the earth _____
- iv. Scientists believe that mankind animals live on the planet, Mars _____
- v. The sun is the main source of energy required to support life on the earth _____
- 25. Write the names starting from nearest planet to the farthest planet from the sun.**
1. _____ 2. _____

SOCIAL – DEMOCRACY/ CONSTITUTION

Tick mark (✓) the correct answer.

- 1. Who was the last Governor General of Independent India?**
 (a) Lord Mountbatten (c) Warren Astrigs
 (b) C Rajagopalacharya
- 2. Second President of India was -**
 (a) Rajendra Prasad (c) Dr. Zakir Hussain
 (b) S Radhakrishnan
- 3. India is a Republic because -**
 (a) It has an elected Parliament
 (b) It has a sovereign Parliament
 (c) It has an elected head of the country
- 4. When was INC (Indian National Congress) in Bombay established?**
 (a) 1880 (c) 1887
 (b) 1885
- 5. How many members are nominated by the President in the Lok Sabha?**
 (a) 1 (c) 5
 (b) 2
- 6. Who holds the office in the absence of President?**
 (a) Prime Minister (c) Vice President
 (b) Chief Justice of Supreme Court
- 7. Who is the chairman of Planning Commission?**
 (a) The Prime Minister (c) The President
 (b) The Vice-President
- 8. Who was the First Lady Prime Minister of India?**
 (a) Sarojini Naidu (c) Indira Gandhi

(b) Sonia Gandhi

Fill in the blanks-

9. Our govt. is formed through election by the citizen of the country, therefore it is _____
10. All citizens of the country according to our Constitution are differentiated into Caste Categories. These are-
- a _____
 - b _____
 - c _____
11. The National flag has _____ Colours.
12. The colours of the flag starting from the top are-
- a _____
 - b. _____
 - a _____
13. The first two lines of our National song are:-
- a _____
 - b _____
14. Our National Emblem is _____.
15. The first two lines of our National Anthem are:-
- _____
- _____
16. Who is the Prime Minister of our country?
17. Our National animal is _____.
18. National instrument of India is _____.
19. _____ is the National Flower.
20. The National bird of India is _____.
21. Our National sport is _____.
22. At present A.P.J. Abdul Kalaam is the _____ of India.
23. L.K. Advani besides being Home Minister of the country is also _____ of India.
24. There are total _____ languages according to our Constitution.
25. The languages spoken, written and understood in the state of-
- i Uttar Pradesh _____
 - ii Karnataka _____
 - iii West Bengal _____
 - iv Tamil Nadu _____
 - v. Andhra Pradesh _____
 - vi Maharashtra _____
 - vii Orissa _____
 - viii Gujarat _____
 - ix Assam _____
 - x Punjab _____

