

Notes from the Archive

LEARNING HOW THE PEOPLE OF NEPAL FEEL ABOUT EDUCATION: THE SURVEY DONE BY THE NEPAL NATIONAL EDUCATION PLANNING COMMISSION, 1954

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Introduction

After the Rana regime came to an end in early 1951, the then rulers of Nepal recognized “education as the keystone of democracy” (Pandey, K.C. and Wood 1956a: 1) and one of the priority sectors for development in the then new Nepal. A Board of Education was established in 1952. In November 1953, the Board in turn recommended the appointment of a Nepal National Education Planning Commission (NNEPC) “to survey existing educational facilities and to prepare a scheme for national universal education in Nepal” (Pandey, K.C. and Wood 1956a: 1).¹ The NNEPC was chaired by the writer-educator Rudra Raj Pandey (1901–1987). The education-bureaucrat Trailokya Nath Upraity (1923–2004) was its secretary-treasurer. There were more than three dozen members, many of whom were leading figures in the field of education and other public sectors of Nepali society.² The NNEPC

¹ Initially the NNEPC was referred to as Nepal Shiksha Samiti (Gorkhapatra 2010 v.s.a). Later it was referred to as Nepal Shiksha Ayog (Gorkhapatra 2011 v.s.j). In the Nepali version of the final report it is referred to as Nepal Rashtriya Shiksha Ayog (Pandey, K.C. and Wood 1956b). We have used the designation mentioned in the title of the English version of the Commission’s report (Pandey, K.C. and Wood 1956a).

² There is some confusion regarding the exact number of members who served in the NNEPC. Thirty-five names are mentioned in *Gorkhāpatra* (2010 v.s.a: 4). Wood (1987: 23) states, “In all, forty-three men and women became official members of the NEPC; another seventeen were co-opted from time to time during the life of the Commission.” He adds, “As intended, there was geographical and occupational representation, and a wide range of viewpoints. The scarcity of qualified women

began its work in March 1954 with American advisory and financial aid. In particular, the American professor of education, Hugh B. Wood (1909–1995) played a key role in the working of the NNEPC and the subsequent production of its report (Rappleye 2019).

The inaugural deliberations of the NNEPC were held on March 22–25, 1954. Three working sub-committees focused on educational administration, curriculum and teacher training were organized.³ Reportedly they “outlined the problems relating to their respective assignments, listed sources of data to be used in meeting these problems, and determined their working procedures” (Pandey, K.C. and Wood 1956a: 4). The obstacles they encountered are described in the following manner in the NNEPC report:

[T]he absence of systematic reporting, the lack of communication, and the recency of central government supervision of education, created a dearth of information about the present status of education, particularly how the people of the nation feel about it. Therefore the Commission decided at once to prepare a comprehensive questionnaire to be sent to all parts of the country, and in addition, to send a number of interviewers to certain areas to determine educational conditions and aspirations. (Pandey, K.C. and Wood 1956a: 4–5)

accounted for the small number [six] finally included on the Commission” (Wood 1987: 23).

³ The sub-committee on educational administration was headed by Sardar Gunjaman Singh (a veteran administrator) and its secretary was Amrit Prasad Pradhan (a professor of chemistry at Tri-Chandra College). The sub-committee on curriculum was headed by Sardar Rudra Raj Pandey and its secretary was Trailokya Nath Upraity. The sub-committee on teacher training was headed by Braj Kant Thakur (who was assistant secretary at the Ministry of Education) and its secretary was Shyam Raj Dhoj Joshi (who was identified in 1956 as the headmaster of the National Teacher Training Centre) [Gorkhapatra 2010 v.s.b; Pandey, K.C. and Wood 1956a]. Curiously, Gunjaman Singh’s name is included in the list of NNEPC members published in *Gorkhāpatra* (2010 v.s.a: 4) but is missing from the list published in Pandey, K.C. and Wood (1956a: 257–259). We are not sure why this is the case.

A fourth sub-committee was responsible for doing this survey (Wood 1987).⁴ Another sub-committee was also formed to publicize the work of the NNEPC and to seek the public's cooperation (Gorkhapatra 2010 v.s.c).⁵

Given the spirit of the early post-Rana Nepal, this education survey effort was further rationalized in these terms by the NNEPC:

[N]o survey of education would be complete without some contact with representative people throughout the nation to learn of their attitudes and beliefs, to gain their ideas, and to become aware of their educational problems as they envisioned them. The Commission considered that in a *democratic age no scheme could be worked out unless it has the support of people*, and as education is a matter of very great public concern an approach had to be made to the people in order to find out what they think about education and what are their needs and aspirations. (Pandey, K.C. and Wood 1956a: 47; italics added)

By the end of the three-day session, the questionnaire was ready.⁶ Reportedly the questions were initially formed by the three separate sub-committees and later deliberated by the full Commission before they were finalized. In actuality, there were three different sets of questionnaires: one for members of the general public with three basic questions and a request for any additional suggestions (Document 3 below); a second one with seventeen questions targeted to educated laymen and intellectuals (Document 4A); and the third one which included those seventeen questions and a supplementary set of twenty-eight questions targeted to teachers, school inspectors, and educationists (Document 5). While the questionnaires were not distributed in a systematic manner, people “who could conveniently be reached” were “invited to respond” (Pandey, K.C. and Wood 1956a: 48). They were also

⁴ Wood (1987) does not identify the individuals who were associated with the survey sub-committee. Their names are also not mentioned in the various news published in the *Gorkhāpatra*.

⁵ The members of this committee included Trailokya Nath Upraity, Murari Krishna Sharma (who was a news editor at Radio Nepal), Amrit Prasad Pradhan and Shyam Raj Dhoj Joshi (Gorkhapatra 2010 v.s.c: 1).

⁶ This is what Wood wrote regarding the three days of deliberations: “I was dumbfounded, and elated, with the progress that had been made by Wednesday [last day] evening” (1987: 27).

sent to colleges, schools, *pāṭhśālās* and other educational institutions. Headmasters of schools in the Kathmandu Valley were assembled in a conference (Gorkhapatra 2011 v.s.a) where the questionnaire was distributed (Pandey, K.C. and Wood 1956a: 48).

The NNEPC chair Pandey met with *baḍāhākims* (chief administrators of then existing thirty-two districts) visiting Kathmandu (Gorkhapatra 2010 v.s.e).⁷ The questionnaires were also sent to other *baḍāhākims*, school inspectors, forest officers, zamindars, merchants, hospitals and the post offices (Pandey, K.C. and Wood 1956a: 48). Some prominent people “having an interest in education were individually requested to send their suggestions on national education by not only replying to the questionnaire but also separately if possible” (Pandey, K.C. and Wood 1956a: 48; Gorkhapatra 2011 v.s.f). The questionnaires were also published in the *Gorkhāpatra* which was then published three times a week and in our estimate had a print run of about 8,000 copies.⁸ Appeal to the general public regarding this exercise was done through pamphlets (Document 1), repeated notices in *Gorkhāpatra* (Nepal Shiksha Ayog 2011 v.s.a, 2011 v.s.b; Document 2) and radio broadcast. News about the work of the NNEPC was also published in *Gorkhāpatra* (e.g., 2010 v.s.a, 2010 v.s.b, 2011 v.s.b).⁹ Commission members toured the “hinterlands to observe conditions, talk with the people, and get their responses to the questionnaire” (Pandey, K.C. and Wood 1956a: 47; Gorkhapatra 2011 v.s.b).

⁷ The then administrative division of Nepal into thirty-two districts was a legacy inherited from the Rana era administration. A list of those thirty-two districts can be found in Bhattarai (2059 v.s.: 200) who also discusses the role of *baḍāhākims* in the administration of the districts during the late Rana period.

⁸ The questionnaire for the general public was published in *Gorkhāpatra* (2011 v.s.c). The questionnaire for the educated laymen and intellectuals was published in two parts: first in *Gorkhāpatra* (2011 v.s.d); second in *Gorkhāpatra* (2011 v.s.e). The questionnaire for the teachers, school inspectors and educationists was published in *Gorkhāpatra* (2011 v.s.g).

⁹ Translation of several news items (or their extracts) related to the work of the NNEPC published in *Gorkhāpatra* can be found in Wood (1987: 25, 26, 28). *Gorkhāpatra* also published editorials related to the work of the NNEPC (e.g., Gorkhapatra 2010 v.s.d).

Table 1: Questionnaires Distributed and Returned

Type	No. Distributed	No. Returned	No. of People Represented
Simple form for illiterates	5,000	551	551
Form for educated laymen	4,000	960	1,270
Form for educationists	3,000	136	136
	12,000	1,647	1,957

Source: Pandey, K.C. and Wood (1956a: 49)

According to the NNEPC report, 12,000 questionnaires were distributed in total and 1,647 filled replies were returned by September 1954 (see Table 1). On this the NNEPC report says:

On many of those that were returned, only brief answers were given. Some 300 to 400 gave detailed answers, and a few included lengthy statements and suggestions, from 1000 to 7500 words. Quite a few were returned from village headmen who had called their respective villagers together, read the questionnaire to them, gathered their reactions, written down their answers, and had the replies thumb-printed by all those present. (Pandey, K.C. and Wood 1956a: 49)

The heavy rainfall during the monsoon season of 1954 and the resulting floods and landslides (Gorkhapatra 2011 v.s.h, 2011 v.s.i) caused various delays and impacted this exercise.¹⁰ Although the exercise could not reach “every nook and corner of the country,” it was claimed “that almost every part has been reached and new educational consciousness has been created” (Pandey, K.C. and Wood 1956a: 50). In its own report, NNEPC claimed that the survey “proved beyond doubt that the nation is literally hungry for education, for which there is a very great demand from all quarters” (Pandey, K.C. and Wood 1956a: 50).

¹⁰ The issues of the *Gorkhāpatra* during the months of August-October 1954 are full of news of the havoc created by these floods and landslides. See also Ghimire (2013) for one interpretation of the government’s response to the flooding and associated disasters.

The work of the NNEPC was completed within a year. Its report was submitted to the government on February 28, 1955 (Gorkhapatra 2011 v.s.j). However, the report was only published in 1956 in both English and Nepali (Pandey, K.C. and Wood 1956a, 1956b). The making of the NNEPC report, its contents and implications have been discussed and analyzed by various scholars in the past (Stiller and Yadav 1979; Wood 1987; Onta 1996; Rappleye 2019; Parajuli 2076 v.s.; Pradhan 2022). Here our objective is much simpler. We focus just on reproducing the various appeals made to the general public as pamphlets and notices in the *Gorkhāpatra*, the three sets of questionnaires circulated by the NNEPC and one long response it received from a prominent writer and educator, Chuda Nath Bhattarai (1975–2053 v.s.).¹¹ As far as we know, these public appeals have not been reproduced in any work of scholarship on the NNEPC. The three sets of questionnaires used by the NNEPC for its education survey were most likely included in its final report but were not included in its published versions. They were, as mentioned above, published in the *Gorkhāpatra* to solicit suggestions from members of the various publics. In the Nepali version of the published report (Pandey, K.C. and Wood 1956b: 55), there is a footnote saying that copies of the questionnaires can be found in Appendix Five but both versions of the published report do not contain that appendix.

As the NNEPC report acknowledged, as part of the response from members of the public, it received a few lengthy statements and suggestions regarding what needed to be done for educational development and planning in Nepal. Some submissions were from specific individuals writing in their personal capacity. Other submissions were written by individuals on behalf of larger groups whose members had engaged in deliberations around the queries listed in the relevant questionnaires. While the total number of these types of submissions received is not known, they were clearly of various length. When one of us (Onta) met Trailokya Nath Upraity (former secretary-treasurer of the NNEPC) in the early 1990s, the latter mentioned that the NNEPC had received many such suggestions.¹² However, he did not specify a number and he was not sure where these original documents

¹¹ The references to items from the *Gorkhāpatra* in this note come from our reading of its microfilm held at the Madan Puraskar Library in Patan.

¹² That meeting took place in Upraity's house in Kathmandu and was facilitated by Saurav Dev Bhatta. Onta and Bhatta are not sure about the exact date of this meeting. It most likely took place in early 1992.

had been archived since they were first created some forty years prior to that meeting. Extracts from four of these statements and suggestions have been published in Chapter FIVE of the final report of the NNEPC under the heading “The People Speak” (N. “*Janatāko Rāya*”) [Pandey, K.C. Wood 1956a: 55–65, 1956b: 62–73].

Since the publication of the NNEPC report in 1956, no researcher has referred to these original submissions written in Nepali. While we also do not know where they were stored after the tenure of the NNEPC was over in 1955, it is possible that they were held in Singha Darbar, the central secretariat of the Government of Nepal. If so, it is very likely that they were destroyed during the massive fire that engulfed Singha Darbar in 1973. Apart from the extracts published in the NNEPC report, available copies of the English translation of a few such submissions are therefore important for historical research. At least seven such documents were found in the Hugh B. Wood Papers held at the Hoover Institution Library and Archives located in the campus of Stanford University in California when one of us (Parajuli) had an opportunity to do research there in 2017.¹³

Among the various statements and suggestions submitted to the NNEPC located in the Hugh B. Wood Papers, we have chosen to publish the one written by Chuda Nath Bhattarai in his personal capacity. Bhattarai was a writer and a scholar of Sanskrit and Eastern Philosophy and he taught at the Sanskrit College in Kathmandu at the time when he made his submission to the NNEPC.¹⁴ His text is the longest among the seven suggestions located in the Hugh B. Wood Papers. Apart from its length, the text by Bhattarai is very interesting and useful to understand some dominant thoughts about education prevailing in Nepal during the mid-1950s (cf. Parajuli 2012, 2019, 2022; Rappleye 2019). As mentioned earlier, the original Nepali text written by Bhattarai is not available to us. Long extracts from it are given in both versions of the NNEPC report. However, in our estimate some 35–40

¹³ Further details on the Hugh B. Wood Papers can be found at https://oac.cdlib.org/findaid/ark:/13030/kt6q2nf3mp/entire_text/. Apart from this archival note resulting from his research, Parajuli hopes to publish a full-length article on the founding of Nepal’s oldest university, Tribhuvan University, based on his reading of the documents held in the Hugh B. Wood Papers.

¹⁴ More details about Chuda Nath Bhattarai and his work can be found in the essays collected in Upadhyay Pokharel (2054 v.s.). We thank Deepak Aryal of Madan Puraskar Library for drawing our attention to this text.

percent of his original text is not included in the published extracts. We do not know for sure who translated Bhattarai's original Nepali submission into English but we suspect it was done by Sagar Mani Acharya Dixit who is listed as one of the four translators in the published English version of the NNEPC report (Pandey, K.C. and Wood 1956a: 259).¹⁵ In comparing the full English translation of Bhattarai's submission with the extracts given in the Nepali version of the NNEPC report (Pandey, K.C. and Wood 1956b: 68–73), we noted some textual discrepancies between the two renditions.¹⁶ However, we have chosen not to comment on them or the contents of the entire text here. Such an exercise can be executed at a later date when we hope to closely examine the various facets of the education survey done by the NNEPC in 1954.

For now, we feel that it makes sense to publish these documents—appeals to the public, the three sets of questionnaires and Bhattarai's submission—*together as a set* and make them available to other researchers. They should be of interest not only to those researching the history of education in Nepal but also to those who are interested in the broader social history of mid-twentieth century state-society relations and then feasible techniques of information gathering and processing.


The Six Documents

Except for Document 2, all the other documents reproduced here were retrieved from the Hugh B. Wood Papers held at the Hoover Institution Library and Archives. These Papers had not been indexed at the time when Parajuli accessed them in 2017. The documents reproduced below were located in a file with the title “NEPC Report (original drafts and questionnaires)” in Box number 28 of the Hugh B. Wood Papers.

¹⁵ In the typed copy of the English translation of Bhattarai's submission contained in the Hugh B. Wood Papers, someone (Mr Wood?) has written by hand “Ask Mr Dixit” in two places. In the first instance, the name is spelt as “Dikshit.”

¹⁶ On the matter of how these submissions were translated into English, there is a footnote in the NNEPC report which states: “In translating these from the vernacular, every effort has been made to retain the style, flavor, feeling, and meaning of the writers, which has resulted in some interesting constructions and word usages” (Pandey, K.C. and Wood 1956a: 55).

Document 1
A pamphlet with an appeal to the general public



**नेपाल-शिक्षा-आयोगलाई
सहयोग दिनुहोस्**

शिक्षा भए सधैं सज्जमत्तल ।
शिक्षा नभए सधैं अक्षमत्तल ।

कस्तो शिक्षा भए सधैं जनतालाई सुख सुखिस्ता होला ? शिक्षा कसरी
चलाए देशभरी फैलिएला ? यसको निती तपाईंहरूको, राय बुझ्न नेपाल
शिक्षा आयोगले तपाईंहरूकहाँ प्रश्न पठाएको छ । यसमा स्वैले होस्तेमा
हैसै मिलाई आफ्नो मनमा लागेको कुरा कति संकोच नमान्ने लेख्नुहोला ।
अनि त्यसैको आधारमा समयसुझाउँदो शिक्षाको बन्दोबस्त गर्न सहायता
हुनेछ ।

प्रश्नको उत्तर पठाउने ठेगाना-
नेपाल-शिक्षा-आयोग
से० पुस्तकालय, सिंहदरवार,
नेपाल ।

सफल-उत्तर १५ दिन भित्र आइसकोस् ।

जोसयोज्य छापखाना, नेपाल ।

English Translation

Please co-operate with the Nepal Education Planning Commission.

Education diffuses light everywhere while ignorance causes darkness and obscures all round.

The Nepal Education Planning Commission has sent the questionnaire to you in order to get your opinion about the kind of education which will benefit the people and make them happy. It is hoped that every one would, in the spirit of co-operation, freely express his or her opinion. It is only on this basis help can be rendered to build up an education planning to meet the demands of time.

The address to which the answers to the questionnaire are to be sent:

The Nepal Education Planning Commission
The Library of the Secretariat,
Singha Durbar
Kathmandu-Nepal.

Note: The answers must reach the library within a fortnight.

Document 2

The appeal to the general public published several times in the *Gorkhāpatra*

सहयोग दिनुहोस् !

शिक्षा जस्तो दियो, मानिस उत्तमै बन्छ । मानिस जस्तो बन्यो देश उत्तमै बन्छ । देश बनाउन मानिस चाहिन्छ । मानिस बनाउन शिक्षा चाहिन्छ ।

छुनसुकै काशको निम्ति पनि सिबसिबा चाहिन्छ । बिना सिबसिबा कुनै काम पनि पार लाग्दैन । शिक्षा चलाउनको निम्ति पनि आज हामीलाई एक सिबसिबा, एक योजना चाहिएको छ ।

यसको निम्ति शिक्षा आयोग सवै शिक्षाप्रेमीहरूसंग प्रायःना गर्दछ- शिक्षा सबैको निम्ति हो । शिक्षाको काममा मद्दत दिनु सबैको पहिलो कर्तव्य हो । सबैछे आफ्नो मन्तव्य पकट गर्नुहोस् । सबैको विचारलाई हामी श्रद्धासाथ स्वागत गर्नेछौं ।

— नेपाल-शिक्षा-स्वायोग

Document 3

Questionnaire for the general public containing just three questions and a request for additional suggestions

नेपाल शिक्षा आयोग

(सर्वसाधारणलाई सोध्ने प्रश्नावली)

★ आफ्नो भेकमा स्कूलपाठशाला खोल्न

★ आफ्ना छोरा छोरीलाई जान्ने मुन्ने बनाउन

★ आफ्नो देशलाई उज्यालो पार्न

नेपाल-शिक्षा-आयोगलाई सहयोग दिनुहोस्
कृपया तलका प्रश्नको उत्तर दिनुहोस्

★ नेपाली, संस्कृत, आचार र अंग्रेजी शिक्षामा तपाईं कुन चाहिं शिक्षा चाहनुहुन्छ ?

★ छोराछोरीलाई जस्तै छोरीछोरीलाई पनि पढाउनुहुन्छ कि, स्वयं तपाईं पनि पढ्नुहुन्छ कि ?

★ आफ्नो पाइक पर्ने ठाउँमा स्कूल पाठशाला चलाउन जग्गा-जमीन र पैसा दिएर या आफूले सकेको काम गरिदिएर वा के गरेर मदत दिनुहुन्छ ?

१ -- -- -- -- --

२ -- -- -- -- --

३ -- -- -- -- --

४ (शिक्षासम्बन्धी अरु केही सुझाव भए)

प्राप्यिता—
नेपाल शिक्षा आयोग

English Translation

The Nepal Education Planning Commission.

(Questionnaire to the public) *5000 distributed*

In order to open schools and pathashalas in the areas inhabited by your community, give education to your sons and daughters, and bring enlightenment to your country, please co-operate with the Nepal Education Planning Commission, and reply to the following questions:-

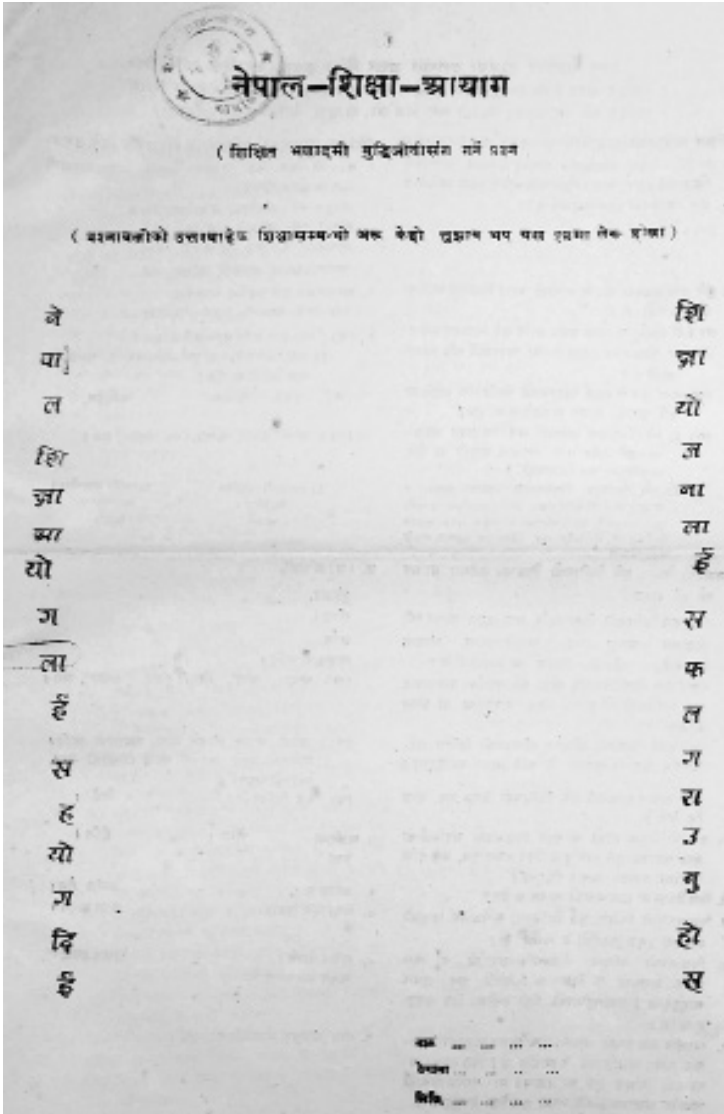
- * What education do you prefer — Nepali, Sanskrit, Basic and English?
 - * Do you prefer to educate your daughters as your sons? Do you like to educate yourselves?
 - * What kind of aid do you like to render — a grant of land in a place convenient to you for starting schools or pathashalas, a donation in money, or an aid or any service which you can render?
- 1 --- --- --- --- ---
2 --- --- --- --- ---
3 --- --- --- --- ---
- 4 (Further suggestions regarding education, if any).

With requests,

The Nepalese Education Planning Commission.

Document 4A
Questionnaire for the educated laymen and intellectuals
(Questions 1-17)

This document is available in two variations, one of which contains additional notes.



English Translation

THE NEPAL EDUCATION PLANNING COMMISSION *3000 distributed*

(Questionnaire to the educated gentry and the intellectuals)

(Please write down on this page any new suggestions regarding education except the answers to the questionnaire sent to you)

T L E A S E O F F E R C O O P E R A T I O N T O T H E N E P A L E D U C A T I O N P L A N N I N G	<p>1. How do you feel about the present state of education in Nepal? Do you think it is sufficient? If not, what kind of changes do you think should be made? (Please mention the kind of schools or institutions you think should be established, the kind of subjects to be taught, the kind of staff to be employed, etc.)</p> <p>2. Do you think the present system of education is sufficient? If not, what kind of changes do you think should be made? (Please mention the kind of schools or institutions you think should be established, the kind of subjects to be taught, the kind of staff to be employed, etc.)</p> <p>3. Do you think the present system of education is sufficient? If not, what kind of changes do you think should be made? (Please mention the kind of schools or institutions you think should be established, the kind of subjects to be taught, the kind of staff to be employed, etc.)</p> <p>4. Do you think the present system of education is sufficient? If not, what kind of changes do you think should be made? (Please mention the kind of schools or institutions you think should be established, the kind of subjects to be taught, the kind of staff to be employed, etc.)</p> <p>5. Do you think the present system of education is sufficient? If not, what kind of changes do you think should be made? (Please mention the kind of schools or institutions you think should be established, the kind of subjects to be taught, the kind of staff to be employed, etc.)</p> <p>6. Do you think the present system of education is sufficient? If not, what kind of changes do you think should be made? (Please mention the kind of schools or institutions you think should be established, the kind of subjects to be taught, the kind of staff to be employed, etc.)</p> <p>7. Do you think the present system of education is sufficient? If not, what kind of changes do you think should be made? (Please mention the kind of schools or institutions you think should be established, the kind of subjects to be taught, the kind of staff to be employed, etc.)</p> <p>8. Do you think the present system of education is sufficient? If not, what kind of changes do you think should be made? (Please mention the kind of schools or institutions you think should be established, the kind of subjects to be taught, the kind of staff to be employed, etc.)</p> <p>9. Do you think the present system of education is sufficient? If not, what kind of changes do you think should be made? (Please mention the kind of schools or institutions you think should be established, the kind of subjects to be taught, the kind of staff to be employed, etc.)</p> <p>10. Do you think the present system of education is sufficient? If not, what kind of changes do you think should be made? (Please mention the kind of schools or institutions you think should be established, the kind of subjects to be taught, the kind of staff to be employed, etc.)</p>	C E M N I S S I O N A N D M A I N T E N A N C E E D U C A T I O N P R O G R A M A S U C C E S S
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Name.....
Address.....
Date.....

- 2 -

While answering the following questions, please delete the words that are not wanted, as for instance in the case of answer to question 4 (a), if basic education is wanted, please do not delete the "basic" but delete "English, Sanskrit, etc".

Questions are to the educated gentry, the intellectuals and the guardians

1. What kind of schools or educational institutions have you in your block or Panchayat - primary or middle schools, higher or basic schools or civil service schools?

2. If there are not any such institutions why?

3. If you have any such institutions,
(a) how the people of the block area have been benefited by them?
(b) whether does the educational system or method now adopted require any reform?
(c) If it is a government institution, what aid or cooperation from the public of your block area has it received? If aids are received what kind of aid?
II. If the institution is a non-governmental one, what kind of aid or cooperation from the government or the public has it received? If there is no government aid or if it is inadequate, what kind of aid and how much aid will enable you to conduct the institution in a proper manner?

4. If you have any educational institution in your block area and if more of it is required
(a) what system of education do you propose to introduce in it and what kind of institution viz: Vernacular, Sanskrit, civil services, English, basic or technical school is it to be?
(b) what kind of and how much help can you render or get to set up such an institution?
(c) what kind of and how much aid do you require to start or manage such an institution?
(d) do you advocate the same type of education for boys and girls in your institution

Answers to be given by the educated gentry, the intellectuals and the guardians.

1. What kind of schools or educational institutions noted below have you in your block area?
Sanskrit primary -middle-high
English " " " "
Basic " " " "

2. Because of no govt. aid
because of no public aid

3. (a) I. boys & girls being educated
II. has any constructive and social work been done by that school? No.
(b) reform wanted - not wanted
(c) subscription - cash, kind (movable & immovable) labor
III.

II. Government cooperation:
financial
other kind
Public cooperation:
financial
other kind.

4 (a) English
basic
sanskrit
vernacular
technical etc.

(b) subscription - cash, kind (movable & immovable) labor

(c) English, basic, Sanskrit, vernacular, technical etc.
II. teacher's help, financial aid, aid in kind & permit aid
(d) yes, I do No I do not.
A different

type of education is wanted

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5. Do you object to the system of co-education in your institution? If you do not, from what ~~age~~ do you think it proper to begin it?
6. Are hostels required for your educational institutions?
7. What are your views regarding to the raising of public funds for spreading education?
8. What are your views and those of the people of your block area with regard to the modern system of education? Do you want any reform, if so, of what kind? Can you outline the reforms?
9. Have you any objection if the local educational body or the village Panchayat or the Municipality raise the funds? which do you prefer - a separate body or a managing committee under the Panchayat or the Municipality?
10. How many people of your block area have sent their boys and girls to receive (a) primary education (b) higher education and (c) technical education in your country and abroad?
11. For imparting primary education throughout the country it is to be:
(a) Free or with fees
(b) compulsory or optional?
12. What are your views, if besides some government contributions, the Panchayat or the Municipality of your block area is adequately empowered to raise the funds required for the purpose?
13. Are there students in your block area, who after completing their primary education, are willing to continue the secondary and higher education?
(a) if there are, what is their average number?
(b) what kind of education are they ready to acquire? viz: English, basic, technical, civil service, Sanskrit etc?
4. I am for co-education from class.....
Yes, I object co-education
5. Yes, they are no they are not
7. Of raising funds not raising funds
8. No want some No we do not reforms
The reforms are.....
9. The village Panchayat, municipality, a separate body.
10. Education The prefer -the num-
inside the ber abrd
country
primary
higher
technical
11. (a) free with fees
(b) compulsory optional
12. Powers to be Powers not to
delegated be delegated
13. Yes, there are No there are not
(a) their number is.....
(b) English, basic, technical,
vernacular or Sanskrit etc.

- * -	
<p>(c) What following subjects do you wish your boys and girls to learn?</p> <p>1. the three rs 5. Geography 6. Nepali 7. English 8. Any foreign language, one's own vernacular or national language (please specify)</p> <p>11. general science</p> <p>12. Fine arts (painting etc)</p> <p>13. Religion</p> <p>14. Domestic science</p> <p>15. Music</p> <p>16. Arts and handicrafts (spinning, weaving, wool work, iron work etc.)</p> <p>17. Physical exercise (sports and games)</p> <p>18. Law and book-keeping</p> <p>19. Commerce and trade</p> <p>20. Civics</p> <p>21. Rural economy</p> <p>22. Rudiments of biology</p> <p>23. Rudiments of medicine</p> <p>24. Forestry</p> <p>25. General knowledge</p>	<p>(c) 1. the three rs 2. history 3. geography 4. gardening, agriculture and animal husbandry 5. Nepali 6. Sanskrit 7. English 8. Hindi 9. Any foreign language, one's own vernacular or national language 10. cleanliness or health</p> <p>11. general science</p> <p>12. fine arts (painting etc)</p> <p>13. religion</p> <p>14. domestic science</p> <p>15. music</p> <p>16. arts and handicrafts (spinning, weaving, wood-work iron work, needle work, making baskets, board board metal work, pottery, industrial chemistry, commerce & economics, banking typing, and short-hand commercial geography, dyeing and sculpture</p> <p>17. physical exercise - typical training sports and games</p> <p>18. law and book-keeping</p> <p>19. commerce and trade</p> <p>20 civics</p> <p>21. rural economy</p> <p>22. rudiments of biology</p> <p>23. rudiments of medicine</p> <p>24. forestry</p> <p>25. general knowledge.</p>

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- (d) Is there any facility in the neighbourhood of your block area for acquiring higher education? How far is the capital or India for this purpose from there? Is it feasible to proceed there? What site is of advantage for locating educational institutions in your district?
- (d) Yes, there is. No, there is not. capital is ... miles distant. India is ... miles distant. Yes, it is feasible. No, it is not. The most advantageous site is.....
- (e) What arrangement for hostels can be made for the convenience of student in the block area?
- (e) Arrangement by Government. Arrangement by students themselves.
- (f) What kind of the following news do you propose for boys and girls should know (a) The world news, (b) The Nepali news and (c) the news about other things?
- (f) I The World news. II The Nepali news. III The news about other things.
14. What facilities are there in your block area for the expansion of education (a) Teachers, (b) books and manuals and (c) materials required for building schools etc.
14. Teachers Books and materials. Materials required for building schools etc.
15. What are your views regarding the medium of instruction in (a) primary school, (b) a middle school, and (c) a higher educational institution?
- | | | |
|-------------------|-------------------|--------------------------------|
| Primary school | Middle school | Higher educational institution |
| Local languages | Local languages | Local languages |
| National language | National language | National language |
| English | English | English |
16. What are your views (a) regarding the present system of education in the middle schools and in the higher educational institutions for the progress of the country, the improvement in the economical conditions of the people and in raising their moral character? (b) If the present education has failed in bringing about the desired ends, what are your recommendations for a change?
16. (a) Yes there is an improvement all round. No, there is not. (b) Yes, a change is needed. No, there should be no change.

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- (c) The changes that will affect improvement in the present system of education if opportunities are or can be given to improve the general economic condition of the people simultaneously with the continuance of higher studies in the university?
- (d) The change that will shorten the long period of education by including technical subjects that should be either made optional or compulsory, in view of the economic consideration of the majority of the people; and if you prefer such a change what technical subjects may be useful to the community in your block area?
- (e) Your views with regard to changes...
- (f) Technical subjects as cotton spinning and weaving, wool spinning and weaving, wood-work, iron work, needle work, making baskets, card board making, metal-work pottery, industrial chemistry, commerce, economics, banking, typing, short hand, commercial geography, typing, and sculpture.
- II Optional Compulsory
- III The period of education..... Shortening not shortening
- IV Useful technical subjects are cotton spinning and weaving, wool spinning and weaving, wood work, iron work, needle work, making baskets, card board making, metal work, pottery, industrial chemistry commerce, economics, banking, typing, short hand, commercial geography, dyeing, sculpture etc.
- (g) What number of years should be fixed for the middle and higher education, so that the economic means of the people may enable them to attend the middle schools and the higher educational institutions respectively? Give your views.
- (h) Primary Middle Higher
2,3,4,5 2,3,5 2,3,4
- (i) What do you think your boys and girls should do after the completion of their studies at schools.
- (j) What will be the approximate number of boys and girls who are keen on college education and can have the means to do so.
17. Yes, there are and No, there are their number is not.

Note - The answers must reach the library within a fortnight.

Document 4B
Additional notes¹⁷

१. प्रश्नावलीको उत्तर दिने मानिस हाल जहाँ भएतापनि आफ्नो मुख्य घर भएको भेकको हैसियतले उत्तर दिनुहोला। भेक भन्नाले शहरमा भए एक (?) को क्षेत्र र गाउँदेहातमा भए एक पञ्चायतको क्षेत्र सम्झनुहोला। सम्भव भए, आफूले उत्तर दिन लागेको भेकको सीमाना क्षेत्रफल र जनसंख्या पनि दिनुहोला।
२. प्रश्नावलीमा सोधिएका प्रश्नहरूमध्ये कुनै प्रश्न त्यस भेकको निमित्त आवश्यक नभए छोडिदिनुभए पनि हुन्छ। त्यस्ता छोडिएका प्रश्नको नम्बरलाई एउटा घेरा दिनुहोला।
३. त्यस भेकको कुनै कुरा प्रश्नावलीमा सोधिएको छैन, शिक्षाको निमित्त भने काम लाग्ने छ भने सो पनि लेख्नुहोला। यस्तामा थप उत्तर भन्ने जनाउनुहोला।
४. प्रश्नावली गौँडागोश्वारा, माल, इन्स्पेक्टर अफिस, स्कूल, ग्रामपञ्चायत, नगर पालिका, शिक्षा समिति, प्रमुख शिक्षा (प्रे?)मीहरूकहाँ पठा[इ]एका छन्। गोरखापत्रमा पनि छापिएका छन्। प्रश्नावली नपाएका मानिसले पनि अरु पाउने मानिसको प्रश्नावली नमूना उतारेर जवाफ दिनुभए पनि, खालि नम्बर मात्र लिएर जवाफ दिनुभए पनि हुन्छ। त्यस भेकका धेरै मानिस मिलेर एउटै काग-तमा जवाफ दिए पनि हुन्छ, भिन्नाभिन्नै कागतमा जवाफ दिए पनि हुन्छ।
५. गौँडा गोश्वाराका बडाहाकिम, मालका हाकिम, जङ्गी परेडका अफिसर, स्कूलका इन्स्पेक्टर ग्रामपञ्चायतका प्रधान पञ्च, स्कूल सञ्चालक समितिका सभापति, शिक्षा समितिका सभापति, स्कूलका हेड माष्टरहरूले आफ्नो कार्यालयमा एक बैठक गरी आफ्ना सहयोगीहरूको पनि सहयोग र सुझाव लिनुहोला। त्यहाँ पठाएका “शिक्षितलाई सोध्ने प्रश्नावली शिक्षितहरूकहाँ र सर्वसाधारणलाई सोध्ने प्रश्नावली सर्वसाधारणकहाँ प्रचार गराइदिनुहोला। सर्वसाधारण जनतालाई शिक्षा आयोगले के काम गर्न लाएको छ सो सम्झाई बुझाई दिनुहोला र त्यस भेकमा यस्तो वातावरणको सूचना गरिदिनुहोला, जसबाट शिक्षाप्रेमी जनताले आफ्ना आफूमाथि आइपरेको जिम्मेदारी सम्झेर उत्साहसाथ प्रश्नावलीको जवाफ दिउन् र शिक्षा विषयमा हरहमेशा जागृत रहून्।

- नेपाल शिक्षा आयोग

¹⁷ The scan of the original document was not very legible. Hence, the text has been re-typed.

English Translation

Attention is drawn to the following points while answering questions:-

1. The person sending answers is to give the address of his or her permanent residence according to his or her position in the block area in which he or she has a house, though he or she may happen to live anywhere at present. Block area means an area in the city and a panchayat in the country. If possible, please give the boundary, area and population of your block.
2. Please note that if any answer to any question in the questionnaire is not essential to serve any purpose for the block, leave it alone. Please mark with a cross the question so left out.
3. If any important question relating to your block is omitted, please write down the question and its answer, stating that they have been added.
4. The questionnaire is sent to all the Grama Sewakas (the Hill Road- quarters and District Headquarters), Revenue offices, Inspectors' offices, schools, village panchayats, municipalities, Educational boards and the prominent educationists. The questionnaire is also published in the Sarakam Patrika the only Government newspaper. Those receiving no questionnaire are requested either to take copies of it and answer them or note down only the numbers of the questions and answer them. All the people of the block may come together and either submit a joint answer or individually submit their own answers in their own paper.
5. It is also requested that the Sarakam (the chief district officers) Revenue officers, officers in charge of the military stationed in districts, Regional inspectors of schools, Chief Parish of Village Panchayats, Presidents of school Managing Committees, President of school Committees, Headmasters of schools should hold a sitting in their offices and offer their co-operation. Co-operation is also invited of those who are inclined to do so and make further suggestions. Both of the educated people and the public to whom the questionnaires are sent, may kindly be informed of their contents. The community inhabiting the area or blocks should also be informed of the activities of the Education Planning Commission and an atmosphere should be created, so that those interested in education may understand the responsibility falling on their shoulders and readily give answers to the questionnaires and be alive to the needs of education.

Nepal Education Planning Commission.

English Translation

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The Nepal Education Planning Commission-*1982 distributed*

→ Supplementary questionnaire to the teachers and inspectors of schools.

18. Are the educational institutions in your block area running satisfactorily and what kind of these are most popular? If they are not satisfactory, state the reasons and the reforms proposed.
19. Yes, they are No, they are not
If not, reasons.....
The most popular is/are.....
19. Are the buildings of your educational institutions properly located?
19. Yes, they are No, they are not
20. How have you solved the financial problem of your educational institutions?
- By subscription-
20. Fees, Government aid and public donation.
21. Are there any arrangements made for sports and games in your educational institutions?
21. Yes, there are No, there are not
22. What other activities besides those for text books studies are displayed by the students of your educational institutions and how are the teachers encouraging these activities?
22. Yes, there are No, there are not
If there are, state their kind.....
23. What method is adopted for imparting instruction in your educational institutions? What method do you think best?
23. English, Radio, Sanskrit
24. What spirit of co-operation animates teachers, guardians and students towards their educational institutions? If there is any, how are they demonstrated?
24. Yes, there is No, there is not
If there is state how it is demonstrated.
25. What is the relation between the teachers and the students and their respective treatment?
25. Yes, it is good No, it is not
If it is not good, why?
26. How far are your students and guardians satisfied with the progress of your educational institutions?
26. Yes, they are satisfied No, they are not.
If not satisfied, give reasons.....
27. How many local teachers and those from other areas (Rural or the capital) are there and are they a satisfied group, if not, why?
27. Local teachers Teachers from the capital, not local
Teachers from outside, not local
If there are, their total.....
Yes, they are satisfied
No, they are not.
If they are not, it is because of their scale of pay, climate, lack of necessities, communications, separation from their

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- facilities and
28. Where should centers of training for teachers of middle and primary schools be started? 28. The locality.....
29. Will it be convenient for all to start a college for the training of teachers? 29. Yes, it will be No, it will not be
30. Is it necessary to effect some improvement in the training center now in existence? 30. Yes, it is necessary No, it is not necessary
31. Is monthly pay of teachers commensurate with their qualifications. Please state the qualifications of teachers and their scale of pay? 31. Yes, it is No, it is not
The scale of pay according to qualifications is:-
1
2
3
4
5
6
7
8
9
10.
32. What are your views regarding the existing text-books and the method of teaching? (If they are too stiff or faulty, please state them). 32. Text-books Method of teaching Suitable ing suitable Faulty faulty.
33. What are your views regarding the co-ordination and setting up of standard of every class in every school throughout the country? 33. Yes, it should be effected No, it should not If should not, your reasons.....
34. What system of education will be the best one for the common people in your block area, and if any improvement in the present system is necessary, what steps of things it will be? 34. English Basic Sanskrit vernacular It should be improved No, it should not The steps of things.....
35. What is your relation with the managing committee of your educational institutions and what are your suggestions regarding the management? 35. I member of the managing committee Not a member of the managing committee Suggestions regarding management are.....
36. Is it difficult for your educational institutions to be recognized by and to ask for aid from the Government? If you have any difficulty, what kind of aid will you prefer to have? 36. Yes, it is difficult No, it is not. If there are difficulties what kind of help and how much help.....

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37. What are the obstacles in the way of spreading education in your block-area and what should be done to remove them? 37. Yes, there are No, there are not.
The solution is.....
38. What possibility of the spread of adult education do you see in your block-area and what help and co-operation can you offer for its propagation? 38. Yes, there is possibility No, there is not
Financial aid Labour.
39. What kind of co-operation can be expected from your block area, if a mass literacy drive were to be launched throughout the country? 39. Co-operations-
Financial aid or labour.
40. How many persons in your district and in your educational institutions will be qualified to act as teachers in such a mass literacy drive? 40. Their number is there are no-
one.
41. If the teachers are dissatisfied and depressed on account of their economic and social condition, what should be done to remove their doubts? 41. Yes, they are No, they are not.
The steps to remove their doubts.....
42. What are your views regarding the possibilities of expansion of higher education in your district? 42. The possibilities are.....
43. What facilities should be accorded to the teachers serving in schools and colleges, who have come to receive training? 43. Financial facilities
Other facilities
44. Should crafts and handicrafts form a part of education in the training center? 44. Yes, it should,
No, it should not
45. Has the local inspector, in his opinion, anything more to say on the subject besides the questions mentioned above? If he has, he is requested to mention it.

Secretary Nepal Education Planning Commission

Name.....
Address.....
Date.....Note: The answers must reach the library
within a fortnight.

Document 6
A statement containing suggestions and opinions submitted to the
NNEPC by Chuda Nath Bhattarai.

My suggestions to the Nepal Education Planning Commission.

I am grateful to you for inviting me to offer my humble suggestions. I start with the proposition that due to poverty and illiteracy our country has remained backward, and I am sure that this statement will meet with universal agreement. Democracy in itself is a symbol of people's representation. The foundation of a modern Government rests on a principle of representation partaking the character of the people of a country. We welcome the timely efforts of the Commission and appeal to the people to extend their co-operation in the matter so that it might bring about an unity of purpose to the fundamental principles of the intellectuals.

In a country which is in a fluid state with no stability of any kind and where the people have to shoulder their own responsibility, a fair criticism must be judged on its merit. The responsibility of maintaining the country's honour intact devolves on us. At such a time criticism for the sake of criticism will do no good. It is better to put our heads together and solve our problems by ourselves. In this very spirit, I openly express my views, little caring whether they are unpalatable, and I hope the commission will not overlook this aspect of thing when going through these suggestions.

We have neither universities for higher education nor an adequate number of primary schools for driving away illiteracy. It will be too late if we do not take any steps to do something either way. The country is suffering from a want of planning of education. At such a time it is utterly ridiculous for the Government to undertake five or six systems of primary education in a restricted area and misuse their money and men.

The face of the country will undergo a complete change in case the Commission is able to plan education for whole country. While thanking the personnel of the Commission for trying to collect the opinion of the people by sending out questionnaire I warn them not to determine their policy on

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the mere strength of votes only. The mental horizon of the mass of our people is very much limited and for this, if not for anything else, their opinion is practically of no value. I think the Commission should try to acquaint the experts of educationally advanced countries with the particular time, place and condition of the country, and on their advice carry on the task they are entrusted with.

It is curious to note that while in some places the benefit of having five or six kinds of primary education ^{is} being enjoyed, there are villages where even illiteracy drive campaigns have not been launched. The Commission should liquidate this anomaly as early as possible. Instead of multiplicity, one system education should prevail, which will be an efficient method of spreading literacy.

Opinions differ on principle with regard to the medium of instruction in primary schools. The advantages of local languages are:-

- (1) Boys can easily be made literate if they are taught in their mother tongue.
- (2) Love of their mother tongue instead of making them sharply to react against the national language, will make them amenable to it.
- (3) Hindi will have an influence on the frontier regions of India.
- (4) The less advanced tribal languages will be developed and this will go a long way in helping to bring about an all round progress in the country by mutual good will of all concerned.
- (5) The Government ^{is} will be credited for preserving the right of these people to publish books in their own mother tongue for the medium of instruction.

The advantages of the national language are:-

- (1) If national language is made the medium of instruction, the Government will tide over the immediate difficulties of preparing the literary

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text-books in many languages and implement their plan at once. Local languages generally lack grammars and dictionaries and it takes a longer time to prepare them.

(2) In a small country where many languages are spoken, it will not be practicable to give the same status to all the languages simultaneously. Therefore it will be imperative to adopt a general policy to give status to a language which is spoken by the majority of the people. Moreover, taking census and collection of statistics will ~~require~~ ^{take} much time before it will be possible to take the problem of many languages.

(3) The national language will be easier to learn than Hindi. No truly Hindi speaking people inhabit any part of the country.

(4) ~~is an official language already for a long time,~~ ^{has been} it ~~is~~ ^{has} current ~~every~~ ^{been} where and therefore is not difficult for the local people to understand.

(5) Newars, Magars, Lepchas, Gurung, Ghaspangs, Tharus, Chas, and Bajjats who constitute the different communities of Nepal, easily understand the language and express their thoughts to one another through its medium. It is thought that it will not be so unintelligible to boys and girls of every denomination in primary schools throughout the country.

(6) Nepali bears a closer affinity with Hindi than any other local language and except both of Nepali and Hindi unlike those of Maithali, Newari and Tibetan, being Deva Nagiri script, it will afford greater facilities if lovers of Hindi accept the national language as the medium of instruction.

(7) The most important ^{thing} that strikes the readers of our earlier history is that the bond of language has been the greatest factor in determining the frontiers of our country. Garhwal and the other conquered parts of Nepal broke away because of different languages prevailing there. To solve the problem of multiplicity of languages, ~~strategic~~ ^{strategic} importance will have to be laid on the

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in the United States of America, on one language, if the integrity and sovereignty of Nepal is to be maintained. Opportunities for the development of local languages, however, should also be given as in the U. S. E. S.

While reviewing the progress of the language which is declared as the official language for centuries, it has been found to have made very little satisfactory progress so far. This should be remedied and greater attention be paid to building a language capable of holding its own as a national language.

It has already been stressed that the national language should be the medium of instruction in primary schools. If this is to be so, a good many scientific books will have to be prepared. Likewise English as a medium of instruction in primary, middle and high schools as mentioned in No. 13 of the questionnaire of the Education Planning Commission, should be related and the national language be made the medium of instruction in its stead everywhere but before doing so, it should also be noted that implementation in the Terai regions will be a bit more difficult.

A literacy drive among the masses which will have to be launched will also make it necessary to prepare books for the people.

Middle or secondary education.

Giving due consideration to both sides of language question, more efforts to fix the due proportion of books are not likely to lead the Government anywhere. There is a keen competition between Sanskrit and English in this field and it will not do to ignore the vast number of subjects which are dealt with in books of both the languages. While Sanskrit is the soul of culture amongst us, English abounds in books of scientific knowledge. If English embodied the world thought, Sanskrit embodies the entire production of India bearing for tens of thousands of years. Not only should India give birth to men who can build aeroplanes but also men who can expound the Vedas. The acquisition of

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quickness of scientific knowledge from the west as well as the enlightenment from the East is essential. As such the secondary education should serve as the medium of instruction for the development of both kinds of knowledge.

As the national language will play a dominant role in this kind of education, an independent university capable of harmonising both systems of knowledge is what is most needed.

The text-books for the first Examination of the Sanskrit Pathshala are the same as those prescribed for the Government Sanskrit College of Benares, prepared in accordance with the syllabus of the U.P. Government (India). The successful candidates get the status of successful candidates in India, though the former have to study modern subjects in addition to the U.P. syllabus. This will be clear if their curriculum of studies is carefully gone through.

English education is gaining momentum at present in the country. But this tendency will have to be gradually discouraged in consideration that the country is wedged between two big countries, India and China, where English as a permanent future is doubtful. Our experience so far tells us that in spite of our efforts in spending the first part of our life in vainly trying to unravel the ^{मयि} ~~secret~~ ^{मयि} of the language we have not been able to acquire profound knowledge in anything. With the liquidation of the British Empire, the empire of the British language is also beating its retreat, or figuratively, as we should say, is settling the day is come when the Asians are to decide the fate of Asia. At this juncture ^{प्र-त} the English which helped to strengthen the British administration so long should be allowed to ~~strengthen~~ the country any longer. Sanskrit, the parent body of our mother country, has the largest vocabulary of words from which appropriate scientific terms can be coined. Moreover, it should not be lost sight of that, because of the inherent stability of Sanskrit, it is time that it should spread by itself. The ministerial policy adopted so far towards it should be ~~set~~ ^{set} aside and the development of

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the ancient language undertaken. Therefore it will be better if it is made a compulsory subject in the secondary schools together with the national language which exists as such, no matter if the local language is still the medium of instruction.

While in some states of India, English is made optional, retaining Sanskrit, a compulsory subject, discarded English is seeking refuge in Nepal. It is difficult to state with certainty what the Government policy is in this respect. The Government seem to have accorded the same status to the examinations held by the Nepal Education Committee as that held by the School Leaving Certificate Examinations. Then why do the people not adequately respond to the former? It is a matter of surprise when a clerk of twenty-five years standing is seen running after an English school for adults. If so, are the people to blame? No, ^{they are} not. If both the Government and the people are not at fault, it should be a mystery.

If both the Government and the people were to exonerate themselves from blame, would it not be a matter of ridicule to anybody who may try to pose this question? I think I can explain to him thus:-

More recognition by the Government does not mean that they have only discharged their duties. If students, after passing the First Entrance Examination in Nepali find no further scope for them, they cannot be charged for willfully neglecting their opportunities. In the Government advertisement for any post through any public service agency, S.L.C. candidates are invariably given greater preference. It is not surprising if the people do not accept the face value of verbal assurances by the Government as long as due recognition is not given to both the examinations and the qualifications of candidates. Greater stress is laid on merit than on examinations even in countries like England in services other than those in Engineering, medicine and professorship.

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But as long as there is no complete change in the curriculum of studies in India, the love of English cannot be said to be unreasonable in view of the fact that scholarships are exclusively awarded to students of English by the Golconda Plan and that the university education so far is entirely in English. Unless the syllabus is reformed, you cannot do away with English, even though earnestly desired. Moreover, the Americans in trying their best to push up English, have cast wide-spells all round to which the simple people succumb. Therefore it is no wonder if a clerk who has been working in an office for thirty years and is deterred from the prospect of ever going ahead, begins a three years course of Matriculation with his son who has just begun the English primer.

In fact, no cogency was ever shown and necessity felt by our Information Department to start a library of their own to the same degree as was evinced by the British and the Americans. The critic had the honour of drawing this fact to the notice of the said Department. If there is as much difference in the outlook of the people with regard to the prominence of English, it should be no wonder if the middle class people who have barely two square meals a day, send their boys to the American Mission School at Calcutta. It is the aspect which compelled Education Planning Commission to put the question # 15 asking what should be done with regard to the medium of instruction in primary schools. I regard it with a feeling of sorrow and in my humble opinion it was a question better not to have been raised at all. I would rather request that a campaign be issued to make the necessary correction. Moreover, I appeal to the people of Nepal never to forget the pregnant and memorable words of His Majesty Prithvi Narayan Shah Deva (the first Gorkha king of Nepal) regarding the European Missionaries. I entreat the Education Planning Commission, to draw the attention of the

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Government to the dire consequences of Missionary activities in the world for which the Government shall have to bear responsibility later on.

Secondary education should be compulsory for all. The people of the village and the lower classes of the towns and cities are generally denied the opportunity of education. They have to labour all day to eke out their living; the chief thing for keeping their body and soul together. Therefore night schools for driving illiteracy for adults, the preparation of suitable text books for them, and a shorter period of study are all that is required. In this connexion, I should like to urge the senior boys of schools and colleges to serve the society by planned constructive work.

The basic Education.

The purpose and principle which Mr. Gandhi stressed as his ideal -

"A house, food and clothing for every body" was not of practical value to a great extent which he wished it to be. More glaring was the impractical nature of its application here. It seemed as if the blind were leading the blind.

This basic education is deteriorating everyday even in India, because it is merely paying respect to a principle without any response from the people.

Moreover, it has been left to the free choice of the people who have been already dazed by the pattern of materialistic Western Education.

Truly, the ideal set forward is that a barrister's son who learns spinning, will establish a closer relation with a weaver's son, and a carpenter's son who learns the trade of a shoemaker, will benefit the world by doing away with class or caste distinctions between high and low and thus bring about the unity of all walks of life by providing opportunities for exchange of views.

The ideal did not hold in bringing about the immediate progress of the country though much money and labour were misused in practically implementing the ideal. The carpenter's son did not take to the collings of a shoe-maker

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through the farmer had already learnt the trade of shoe-making, but even if this were effected, the shoe-makers' guild will have to face the problem. If so, is it advisable to stop the basic education?

This again does not mean that we should encourage theoretical education at the cost of teaching some technical skill. The mere imparting of technical skill will be a handicap to a promising village-boy who aspires for a higher education. Therefore let everybody be initiated in the noble task of completing the five years secondary Education. Then those who are qualified and promising should have an opportunity for and right to higher education for enlightenment and leadership of the country. I think the country will be to blame if the promising boys and girls of the lower class are debarred from higher education.

But even when the Bill of Human Rights of a democratic Government abolishes all the social distinctions, it will not serve as a timely solution to wean away people from their traditional crafts and arts which should be fostered and better facilities accorded for their growth. This will be also necessary in view of the gradient of society under which we are destined to live at present.

The shoe-maker should benefit by being trained to be a better one and the blacksmith should make better-edged Khukuries for the Nepalese by improving the trade and ^{having a better} ~~reach~~ World-market for his wares. The basic education should turn a shoe-maker into a better one making Palanchuk shoes. The scheme of turning the shoe-maker into the maker of Khukuries and the blacksmith into the shoe-maker has not succeeded.

Specialised skills and crafts which are notable features in any region of Nepal should be provided with permanent and travelling schools for teaching. The good things which our ancestors produced are utilised in a befitting way; in agriculture, productions of crops should be under-

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taken in places suitable to them, giving full consideration to soil, season, irrigation, climate and altitude. All kinds of crops growing in tropics, in highland low altitudes, and in plains can be produced in Nepal. The Madhwa, Jangra Mangoes of North Bihar and oranges of Darjeeling can be grown here. Teach the scientific method of production of these things. Due to utter ignorance the people in their houses and villages all over the hills raise only the maize crop and live on it. If better education was provided and encouragement given, the peasants can raise their standard of living by growing pistachio-nuts, almonds, pomegranates, grapes, mangoes, oranges, bananas, sugar-canes, etc., spices, fruits----- medicinal herbs and plants. Nepal has not yet learnt to exploit the natural resources- trees, creepers, various minerals and wild life lying on the lap of the Himalayas. We grow pistachio-nuts where it is profitable to have sawa-beans, peaches where we should grow apples and that also, we think that our work is done by planting seeds. Millet will in a few days be a thing of the past as some creeper (of Vedic age) was. No production of medicinal plants and herbs are undertaken. You see carelessly wrought destruction everywhere. Now while imparting education to the people and training them to grow better seeds Governmental experimental farms set up at suitable places should distribute seeds. In order that their productions should have better markets, better facilities for exports and imports should be organized. Practical demonstrations should be held to show the cultivator that the production of walnut or almond will bring better returns to him. It is better to train the people in the preservation of the forest and wild life if Nepal is not to present a ghastly scene of hills and plains desuded of forest and waste-lands every where.

The good things which our ancestors produced are still valued and the

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World. The Nepalese blanket as well as the Nepali paper should not be allowed to go out of production. The fine arts which distinguish Lalitpur should hold a high place. The khukari of the East, the fine wool-work by Gurung women folk, the paperies of Thimi are famous. The objective of basic education should be to teach the scientific method of production of these things, giving impetus to traditional skills. The weaving work at Patan is already on the wane. On the death of a shoe maker at Bujhang, the tanning of skins of wild animals such as Deer, antelope etc. has died with him. Why should not a Jute Technical school be started for cultivators of jute at Biratnagar and Bhadrapur, who have special skills in this trade, at a time when there is so much possibility of an international Jute market for Nepal? The intensive cultivation practiced by the farmers of the three towns of the Kathmandu Valley though restricted in area is surely a challenge to the whole world. But when we are bent on destroying the glory of Nepal by merely copying others. No improvement has been effected in the production of self-sacrifice and service which characterize people. This (see next page) reminds us of some Deva's words which say "Ignorance is far

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of Nepalese crude paper. The ministers have banned it long ago. Is it not a shame to let our gross rot in the jungle and beg papers of others? This country can compete in the world market as Switzerland does in watches. It will be an utter folly in we persist in copying others and liquidate the manufacture of Gekkot paper in Kathmandu. The present system of education instead of being suitable to the country, has created more unemployment by diverting the people from their callings while professing to do just the contrary - a sore point in the present system of education.

The country will go to the bottom of the sea for all time to come, if the undesirable features of the present system of education are not eliminated and better ones grafted thereon in order to expand the scope of education. Character, patriotism, nationalism, reverence for culture, the spirit of self-sacrifice and service which characterise people. This reminds me of some Deva's words which say "Ignorance is far better than the knowledge gained by serving arrogant people. What benefit will accrue from vector which has already been mixed with poison". The Government should bring about educational reforms and should impart to the unpolluted people such an education that might bring their manhood in to play.

It does not matter how many cotton mills are there now in India nor does it matter how many machineries were imported into China from India, but the embroidered silk

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sari which was presented to Queen Elizabeth by India bore the significance of Chinese silk which is known in Sanskrit as "Chinamuka". The point is that the increase of industries in Nepal will not affect the people so much if they are able to present their blankets and be proud of them. My idea of basic education is that it should suit the country and be befitting to our times. Bee-hive-keeping, dehydration of fruits, cattle farming, plantation and preservation of trees, weaving, iron-work, pottery, scientific commercial researches, engraving sculpture etc., should form the curriculum of basic studies together with national music and dancing. Education teaching us merely to copy and imitate others will bring ruin upon the country and its people. I appeal to the Education Planning Commission to make basic education especially binding on all guilds before it is made compulsory for all. This will prevent us from misusing our money and labour.

At first no fatal distinction must be made between those who can afford to read and those who cannot. It should be an axiom that nobody should die of hunger. Opportunity for study should be extended to all. The educated should not adopt the motto of ministers that "Neither there is mud in hand nor gold dust in clothes". They are the national leaders and are, therefore, the molders of their country's destiny. The more basic, unselfish and of character are the educated, the greater the progress of their country. Therefore, I urge them to have a clear broader outlook and not be centered in Kathmandu only, regarding Nepal confined in the limited space of the threetowns of the Kathmandu Valley.

Government should provide hostels for students coming from outside, serving as centers for unity of all walks of life. Teachers going to the countryside should be provided with better facilities. Those proceeding to far off places like Doti and Imjung should receive double pay and be housed free of charge. Double pay and especial allowance will serve as inducements to doctors as well when going to far-off, backward parts of the country. Without such inducements no countrywide progress can be made.

Female Education Literacy training is made compulsory for men,

but no one can ever dream of any progress in a country as long as its motherhood remains uneducated. Men will remain only half-developed as long as women go without education. The country demands wider education for women than for men. Family quarrels, misunderstanding among brothers, and blind adherence to many of the social evils are the outcome of women having received no education. In a country where more females are born than men, it is a problem the importance of which need not be stressed. But the present system of education will surely corrupt the minds of women, and invite more disasters if timely reforms are not introduced. This must receive due consideration now as ~~the~~ we ^{are} laying the foundation of education.

Nature had endowed man and woman with different feelings and imaginations - facts which must not be lost sight of. According to Ma Yutang, the Chinese philosopher, talk of her ideal mere knowledge, philosophy and dry formula of social science does not interest womenfolk. He says further, "Rarely is there a young father who can volunteer himself to prepare food for his wife."

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children for one day only. What catastrophe should befall us all if all the mothers were to die to-day. The greater portion of their life is spent on providing necessaries of life to the nonfolk. So the life of a woman is always of a greater implication.

It lays stress on the importance of motherhood. Therefore, a system of education unfolding their inner self should be devised. Family life, nursing, arts and music in which we want them to excel, should be included in the course of their studies. If military training is made compulsory for men, music and dancing must be made compulsory for women. I do not say that the same kind of education does not suit them both, but what I mean is that excepting a few personalities, women should receive an education which makes her the presiding deity of the household. Woman is not a slave, but a partner in life. I do not mean that sciences should be under taboo for her. I know that learned Madan Mohan was born a woman. But still I regard the division of studies essential and would press for it. The opportunity for study should be equal for both sexes. With regard to co-education, two ideals are before us - the Eastern and Western. Our society will have to decide which of the two will do us good. But when the Rani of Jhansi, a Mahratha lady (not a Rajput lady as described here) with a high sense of woman's honor, humbled in the dust the arrogance of cruel English, she sets an example of an Indian ideal. The other ideal is set by Miss Florence Nightingale who, while dedicating her life in the cause of service, worked till her death in relieving the sufferings of others. Therefore, both the noble ideals are

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worth emulating. But when we go back to the Indian ideal, it warns us by saying that woman is just like a pot containing clarified butter and man a live coal. Code of Manu (the ancient law-giver) warns men not to be seated with either mother sister or daughter, as it points out that strong sex proximity does not even spare a wise man.

In face of this strong warning, there is no ground for supporting co-education of half-educated young boys and girls.

My personal contention is that the opposition by the mothers of this generation to co-education is depriving a large number of girls from receiving education. This state of things should be remedied by providing separate institutions for the grown-ups. As the system of marriages follow a different pattern of culture, those opposing co-education cannot be charged for not harboring liberal views. When these girls attain motherhood they shall have the choice of decision in the matter. Then only the real foundation of co-education will have to be laid.

The fact of female education drifting aimlessly is exercising a fatal influence on the society. Extravagance in fashions without any means of income is bringing total ruin upon many of the girl students. The sorry spectacle of young girls trying to ape the manners of film stars, gives an impression of prostitutes parading in streets- a rare thing to be witnessed among the well educated Indian women. Even girls reading in class VII or VIII here display their lack of self-control. It is suggested that these undesirable features be eliminated at once by introducing salutary measures.

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Higher education

In order to spread literacy it is necessary to open primary schools and pathshalas in every village and secondary high schools in larger numbers in every city and town. Then the high schools where both Sanskrit and English are taught at present should come in. It were better for the Government to consult the wishes of the people with regard to the kind of education they want and then, decide the starting of age teaching Sanskrit for thirty years. If the knowledge of English is more useful for scientific studies than for English literature. Even laying equal stress on both kinds of education, the syllabus approved by the U.P. Government should be studied and if the country is to make any real headway, English made an optional subject, thus laying a back ground for higher education. The syllabus of U.P. making English an optional subject with Sanskrit should now be principally the local syllabus for hill-sides and the Terai. The contempt for Sanskrit pathshalas displayed in spite of the people's demand for them is a thing which deeply hurts everybody. It is essential that an Ayurvedic pathshala should be started in every village and better health services offered to the people by utilizing medicinal plants and herbs. For this, if not for any thing else, the setting up of a Sanskrit pathshala in every village is imperative. Higher English and Sanskrit Education should be meant for those students of secondary schools, who are promising and have necessary aptitudes.

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First and foremost duty of a government to solve this problem. Students of secondary schools who are interested in higher studies must be promising and qualified. These will have to be sorted out before they are allowed to proceed for higher English and Sanskrit education. There is a lot of trouble in dealing with pupils whose disparity in age and caliber do not suit the same method of training. It will be wiser to start many sections in a class to effect an improvement. To handle together boys of twenty-five and fourteen years of age without caring whether they are sharp or dull is not only detrimental to students in general but also leads to much waste in public money and labour. It will be just like starting a motor car tied to a cart driven by bullocks. It is the teacher who experiences these difficulties. The proposal I suggest should come into being from the primary stage. I speak from my personal experience that this adjustment of sections in a class will bring greater benefit to all concerned, though it may entail the employment of a number of teachers. The principle of selection of the best qualified students without any discrimination will enable the country to reap the greatest advantages. The educated people form a microscopic minority in the country. To enlarge the scope of education the surplus school revenue should be diverted to provide hostels for students of backward classes, so that opportunity might be given them for reading in the higher classes. A large number of boys of the poorer classes drift about as peasants. Their economic resources kill their sparks of intellect. It is the

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first and foremost duty of a government to solve this problem in a spirit of democracy of the poor.

I understand that the Education Planning Commission is entirely composed of intellectuals. But many people say that it does not represent an independent and impartial body of intellectuals possessing all shades of opinion. Education should always be directed by a Committee supervised by an intellectual body. I am not in favour of handing over the direction of education to the panchayats or municipalities. A Managing Committee composed of Government officials, independent intellectuals and members of Panchayats and Municipalities may be set up separately in each place, but a Managing Committee with representatives of various regions must be organised at the center to supervise the whole structure.

In case of charging fees for higher studies, a free grant of books and scholarships for the students of backward classes is recommended. One of the causes why education is at its lowest level here is that even boys of tender age are made to earn their own living. Son, farmers (in the Kathmandu Valley) who are barely seven years old carry baskets swinging on both sides of their shoulders, Tibetan boys aged nine, Dokoos on their backs, and Tharu boys of eight, baskets on their heads. A compulsory Five Years Course followed by basic and higher education for selected number of boys should be planned. A better selection must be made of those who after finishing their higher education are going to the universities. Scholarships should not be confined to them only but be extended

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First. After the setting up of a university more subjects should be assigned to those who finish the Five Years Compulsory Course. For

want of an cohesive planning, there is so much unemployment If the Government takes over buildings belonging to in a country where there is so much scope for work.

University Education

Of late, the problem of want of accommodation can be easily It is a matter of shame that Nepal has no university of solved. If the present owners of these mansions are unable to her own. This is a fact which is deeply felt and deplored by keep them in order, they should be nationalized. But on no all. Indeed a few colleges do exist but they are not even account should these be described and the materials sold properly managed. The recently started Sanskrit College has a neither a building nor a library of its own, nor do its nobody can tolerate their condition. At present some of these professors receive the scale of pay on equitable basis app- roved, sanctioned, and announced by the Government. While on one hand there is a shortage of professors and other requisites, on the other, there are educational institutions which are acco- modated in some colleges and do not possess any library nor tal further, which is leaking with rain-water and the Jewel- any requisites of their own. The demand for a university and other are in a deplorable condition. These are country's will be beside the point when we see so much chaotic acci- dent, prevailing in the existing higher educational institutions. Should the need arise, we have plenty of buildings in Kathmandu

The demand of the age to the setting up of a university which can beget as universities, must be conceded by the Government. No doubt there is a great disparity between the expenditure on defence and on education for aid and can appoint foreigners as long as the Nepalase in the budget of every country in the world, the defence being are not sufficiently trained in the job. It is far better to considered to be a vital matter. But there is no compulsion request for aid of professors and try to stand on our own legs that we should ditte their policy. The matter must be thrashed out when the country's budget is presented. Lack of medical and Ayurvedi colleges resulting in the shortage of doctors setting up a university and hand over to it the task of for- and Kavirajas should be a matter of concern to every body. Colleges to teach three or four subjects should be started at translations of modern scientific books, in

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first. After the setting up of a university more subjects should be included, ~~to raise the standard of~~

If the Government takes over buildings belonging to the Ranas on five or ten years' lease on a reduced scale of rent, the problem of want of accommodation can be easily solved. If the present owners of these mansions are unable to keep them in order, they should be nationalised. But on no account should these be demolished and the materials sold away by the Ranas. They had been built at great cost and nobody can tolerate their demolition. At present some of the mansions are utilised as hotels and cinema houses for which licenses have been issued by the Government. Licenses have been issued for them on such a large scale in a poor country like ours that they are bringing utter ruin on the people. Lal Durbar, which is leaking with rain-water and the Jowla-Khal Durbar are in a deplorable condition. These are country's property which should not be allowed to go to rack and ruin. Should the need arise, we have plenty of buildings in Kathmandu which might serve as universities.

We can have the required number of professors on request for aid and can appoint foreigners as long as the Nepalese are not sufficiently trained in the job. It is far better to request for aid of professors and try to stand on our own legs than go abegging for economic aid. It is time now - we cannot brook delay any longer - to organise a Managing Committee for setting up a university and hand over to it the task of formulating an independent educational system.

Translations of modern scientific books into Nepali should

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 also be planned. The Nepali Bhaskar Pracharini Samiti should shed its lethargy and raise the standard of Nepalese literature.

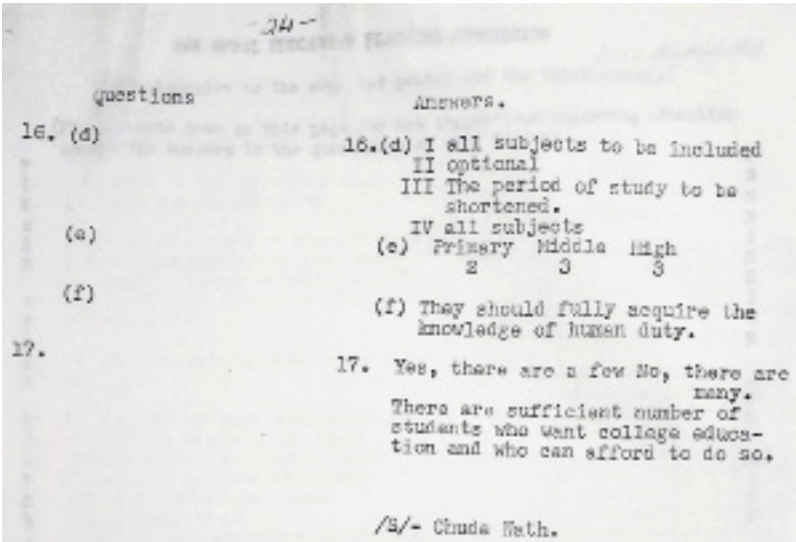
Hostels for the university should also be organised. There will be no harm if the Managing Committee for the university includes among its members foreign experts who can tender us advice. A plea of shortage of funds should not stand in our way. The country can well bear the burden of debt for setting up a university.

In expressing my views, I have not been sparing in sharp criticisms, but I have surely refrained from indulging in deliberate personal attacks. I ~~leave~~ pardon if my honest criticisms are taken amiss by the Government and the Education Planning Commission. In fine, in the spirit of co-operation whatever I have presented is nothing more than merely stating boldly my personal views regarding some of the points at issue and I hope that they will be taken at their worth.

(a) a large number.
 (b) all subjects concerned
 (c) /s/- Professor Chanda Nath
 Bhattarai.
 From my place.

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Questions	Answers.
1.	1.
2.	2. (a) I all subjects to be included 2. Off all kinds From both the causes to be ascertained.
3. (a) (b) (c) II	3. (a) II Yes there is. (b) Yes, reforms are needed (c) II Received both kinds of help in some measure (f) They should fully acquire the
4.	4. All kinds of educations required (Refer to the front page)
5.	5. Yes, there are a few No, there are many.
6.	6. No co-education
7.	7. There are sufficient number of
8.	8. Refer to the front page for my views and who can afford to do so.
9.	9. A mixed body containing all elements. C/- Choudh. Nath.
10.	10. Information can be had from the offices concerned.
11 (a) (b)	11 (a) Without fees (b) Compulsory
12.	12. Powers to be given.
13.	13. Yes, there are.
(a)	(a) a large number.
(b)	(b) all subjects enumerated
(c)	(c) Yes, there is Half a mile to a city in India from my place.
(d)	(d) both Government and public.
(e)	(e) Nepal news, news about other things and then world news.
(f)	(f) Nepal news, news about other things and then world news.
14.	14. (Please refer to the front page) There is shortage in everything.
15.	15. English as a medium of instruction in primary and middle school should not have been raised at all. In high schools English and Sanskrit also if possible.
16. (a)	16. (a) Economic condition as well as moral tone is deteriorating.
(b)	(b) change is needed.
(c)	(c) see on the front page.



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