

A TASK FOR YOUTH

Report of the Seminar, "Generation Gap—Task for Educated Youth"—held from June 22 to 24 at the Deolali Centre.

OUTWARDLY the Seminar followed the usual pattern. Papers were read followed by discussions. Dr. Michael Naumann, a lecturer and journalist who had participated in student agitations had come down from Germany, and spoke on the Problems and Prospects of Youth, with reference to Europe and America. His stand was that drastic change in the pattern of University Education was required. The present system created technocrats to fit as units in the consumer society. Present education did not aim at the 'discovery of oneself.'

Dilip Chitre who spoke on Youth Revolt Today, sparked off a heated discussion by his questioning the existence of a youth revolt in India. He placed the blame for lack of rebellion from youth, on the patriarchal, the *varnashrama*, system which caused the young to be dependent on elders for everything including their ideas and opinions.

Mr. Chitre's session started a discussion on the recent Gujarat uprising. Gujarat featured prominently and recurrently during most of the sessions: specially after Mr. A. N. Buch's talk. Mr. Buch, the leader of a Mill Workers' Union in Ahmedabad, explained how and why he kept the mills working during the three month agitation, although they did go on an one-day token strike to show sympathy with the popular revolt. Of course, he had to face a crossfire of questions for the stand he took and its justification.

Professor V. V. John's topic was, "Institutional Response and the Youth Movement." Prof. John denigrated the uprisings that occur on University Campuses. He felt that with the genuine reforms required in university education—in curriculum, quality of teachers, facilities—the students were wasting themselves on demands for either childish or unnecessary changes—canteens, free travel, easier examinations and other such things.

Mr. M. R. Masani and Col. Manohar Malgonkar, referring to personal experiences spoke on "Educated Youth a Generation Ago—Is there really a Change?" The conclusion was that there was no real change in
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THE GENERATION GAP An Abiding Phenomenon

by Manohar Malgonkar

IT is not easy to look back upon a time when one was young and to draw comparisons with today's youth. One tends to take a somewhat bifocal view, trying to blur out the outlines of one's own excesses while, at the same time, taking a sharp and possibly even distorted view of today's youth.

The generation gap is an abiding phenomenon; it is there with each generation. It is the proper function of youth to protest, to feel angry about the state of the society they find themselves in and to trace all the roots of evil to the sins of the preceding generation; equally so, it is the proper role of the older generation to profess a middle-of-the road conservatism, to enjoin tolerance, and at times to appear shocked by the excesses of youth.

Given these basic premises, my feeling is that, in our days, there was more conventionalism. The proportion of Squares to Rebels could not be less than ten to one. The Squares, as ever, were content to attend classes regularly and study diligently, to pass their exams with credit and to imitate the life of the sahibs. They were the dull dogs whose aim in life was to find jobs, to live well, and make careers for themselves in the services, in the professions, or in business. The Rebels were the restless and dynamic ones, dissatisfied with the way their world went round. Our Squares were lucky in that their education prepared them for the jobs that were going round and, generally speaking, for the educated youth, there was no lack of employment opportunities. But the Rebels of our times were lucky too in that they had a clear aiming mark to serve as a focus for their discontent: the British Empire. The large majority of our Rebels were absorbed by the national struggle for independence.

Today the proportion of Squares to Rebels has reversed, so that there must be ten Rebels to each Square. If there is no suitable job waiting for one after ten years of hard labour at school and college, there is little point in attending classes or studying to acquire degrees. This inescapable fact of
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A TASK FOR YOUTH (Contd.)

youth—but the energies of the youth of the last generation were better directed in the common cause of the Independence Struggle.

During the last session two groups were formed; the first discussing "Problems and Prospects of Youth Revolt" and the second "Institutional Reforms." The reports of conclusions of the two groups are printed on page 3.

Informal Discussions

Out-of-session discussions were perhaps as interesting and more intense. Few of the participants were habitual seminarists. It was for them a new experience to air and try out their ideas and opinions, to gather information and hear of the experiences of the few activists working for change in some form. If you saw Kirtee Shah of the Ahmedabad Study Action Group, in earnest, usually one-sided conversation with a sympathetic listener, you could guess ASAG's aims, achievements and problems were being detailed! Or an interested group around Dr. Kumar Saptarshi, sitting up as late as two in the morning, you knew was being regaled with the stories of the mass agitations of the Yuvak Kranti Dal. Raised feminine voices and smiling masculine faces at the dinner table meant the topic was Women's Liberation. The following youth groups were represented at the seminar—

ASAG

LSP Alumni are by now partly familiar with Kirtee Shah's Ahmedabad Study Action Group. ASAG is made up of diverse professionals (Kirtee is himself an Architect) interested in problems confronting society. They have over the past five years undertaken massive projects in flood rehabilitation, rural housing, slum clearance in Ahmedabad and similar schemes. In dealing with each problem they combine the stages of problem statement, research and action followed by

evaluation. Their philosophy is the changed concept of social work—from the do-gooder's short term, emotional approach to a professional approach to problems which is an involvement in the process of social change.

FREA

Mira Savara was from FREA which stands for Front for Rapid Economic Advancement of India. They have two fully established projects. In Patoda (Marathwada) FREA primarily went on drought relief work. Then they got involved deeper—obtained tractors on loan, an Oxfam grant got pumps, they had a seed drill fabricated locally and persuaded villagers to start a Consumers Shop. All of which were significant in the economic aspect but also had other effects—for instance, the consumer shop played a part in the election of a new Gram Panchayat. In the district of Sulia near Mangalore, FREA volunteers persuaded officials to demarcate wasteland and distribute it among nearly 400 landless families. They feel that the response from the people has been heartening, it has broken their apathy.

Among their other projects is a marketing scheme to help communities of artisans. A group in Bombay is experimenting with alternative sources of energy and utilization of forest, agricultural and waste material. One of FREA's aims is to involve increasing numbers of young people and professionals in the process of change.

Yukrand

Dr. Kumar Saptarshi is one of the leaders of the Yuvak Kranti Dal, which has over the past six years led nearly 40 agitations mainly on University issues in Poona, Sholapur, Marathwada and other parts of Maharashtra. All were successful according to Dr. Saptarshi. Yukrand had its beginnings when Kumar Saptarshi and a small group of senior medical students got together to discuss

matters during the period of disillusionment after the 1962 war. They worked and familiarized themselves in a village near Poona, ran a relief centre in Bihar during the famine, took part and led student agitations. They continued discussions referring to their experiences and formed the premises for and the method of their revolt. "It was a process of self politicization," says Dr. Saptarshi. At their 1973 yearly meeting they gave concrete shape to the philosophy and role of the Yuvak Kranti Dal. To quote parts of their manifesto formed at that meeting—

"To create in the existing conditions a casteless, classless, progressive, fearless society, India will have to take the support of a socialist revolution. No person in India can reject this historical need and responsibility.

The Yuvak Kranti Dal binds itself to this task."

"Every adult or group has the right to give its opinion on any important social issue. . . From this viewpoint Yuvak Kranti Dal will in any community decision always propagate a democratic decision and always oppose open or hidden dictatorial tendencies.

"To bring about a socialist revolution and to maintain it, Yukrand will concentrate on creating a fighting force of oppressed castes, tribals, workers, landless labourers, poor farmers, middle class, rebelling youth and students and women."

AIYEF

Jagmohan Singh Raina, Chief Organiser of the All-India Youth Educational Forum of Srinagar, had come down from Kashmir to attend the seminar. Quiet during the sessions, Raina yet had a effect during the free-time discussions specially on the Bombay participants, with his descriptions of the student agitations in Kashmir and their inevitable involvement in politics. The AIYEF has been functioning for over three years. Some of their objectives listed are, to promote the cause of peace and progress,

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democracy and nationalism ; to inculcate a spirit of dedication and encourage creative activities among youth ; to look after the welfare of educated unemployed. They have arranged lectures and seminars—Role of Press, Examination System, Youth Problems, Unrest and Students ; organised training camps and also cultural programmes, sports' meetings, swimming competitions, scooter races, and other such activities.

Baroda Citizens Council

The Baroda Citizens Council was formed to improve the quality of life in the city and for urban development. Its membership includes nominees from Municipal corporation, University Board, Government of Gujarat, and also leaders from business, industry, trade unions, voluntary organisations. Mr. Pulin Zaveri, active organiser of the Council was present at the seminar and told us of their many activities. The Council has a number of projects in the fields of economic development, housing, health, education, and youth activities. They have organised among other things, co-operative stores, surveys of unemployed, built community centres, undertaken training in special trade skills, environmental studies, leadership training for youth, self-employment schemes, health education, a volunteer service to motivate people to use spare time constructively. In all their activities they aim at maximum citizen's participation and developing local initiative and voluntary efforts.

Also present at the seminar was Mr. Datta Saraph, Editor of "Manohar Weekly," a widely read Marathi magazine, which covers mainly youth events and problems. Mr. Saraph had, after personal visits, given wide coverage to the Gujarat and Bihar agitations.

WORKING GROUPS

Report of conclusions of the working groups formed at the Seminar on The Generation Gap—A Task For Educated Youth.

Group I—YOUTH REVOLT—GUIDELINES AND PROSPECTS

IS there a youth revolt in India today? Perhaps not, if revolt is interpreted as a violent rebellion but certainly yes, if revolt is interpreted as a 'change' in attitude and mind. The Indian scene today depicts a variety of 'change' in political, social and economic spheres and the individuals who are working towards this change have or still are, facing a revolt within themselves which makes them work for this change.

A gestation period is involved in the germination of an idea and its eventual fruition. Similarly what we see of the youth revolt today may best be described as the period of intellectual absorption of the idea of youth revolt—the organised rebellion will follow later.

There are certain obstacles in achieving this goal from within the system which are worth mentioning :

(1) Resistance to change from the people for whom the 'change' is being sought. For instance, in the effort to raise the economic, political and social consciousness of the teeming millions of this country the greatest deterrent is the apathy and lack of awareness of the people themselves.

(2) The inability of the majority of the older generation to understand and contribute to the struggle for reform.

(3) The failure of political parties to provide a framework within which the youth can function, with the exceptions of certain individuals such as Jayaprakash Narayan.

(4) The value system which we have inherited — its conventions with respect to dignity of labour, distribution of economic and social rewards, its authoritarian structure, etc. — creates obstacles.

Some general observations may be made about the youth revolt we

are seeing at present :

(1) It is a phenomenon related to a small minority. The rest are not able to put social injustice in the right perspective—they are either overawed by it or remain unconscious of it.

(2) Education must take more responsibility for the 'change' occurring and come closer to reality in terms of problems we are facing today.

What are the prospects for the youth revolt ? This can be judged by evaluating the requirements for a youth revolt. These are :

(1) Youth must be able to throw up its own leaders—it cannot rely on leaders of the previous generation.

(2) Small dispersed events have to be converted into a movement.

(3) A youth revolt will not require a Federation among various groups to organize itself, but it will require solidarity.

Some recent incidents also throw light on the prospects of a youth revolt. For instance, the recent upsurge in Gujarat indicates three positive factors :

(1) The leadership came from the youth themselves.

(2) Wide issues like corruption instead of parochial issues like communalism, regionalism provided the impetus.

(3) No political parties were involved.

What is imperative is that this event now convert itself into a movement. Certain conclusions may now be drawn :

(1) Small groups may successfully create small pockets of rebellion instead of an attempt towards total overthrow of the system.

(2) Certain specific areas of disharmony like the patriarchal system, the electoral system, etc. may prove to be more successful objectives of revolt rather than the vague objective of overthrowing the system.

Deepa Awal

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STUDENT DISCONTENT

AJIT KUMAR DAS read this paper at the second Convention of National Consensus held in March at Poona. The Convention was attended by nearly 150 young participants from all over India and the topics discussed were—Student Unrest, Corruption and Atrocities on Harijans. Ajit Kumar Das is an LSP Alumnus who attended LSP's Youth Leaders Camp at Bhubaneswar last year.

THERE is a general tendency among those who express themselves on youth problems in this country to pass very quickly from a discussion of what young people do and like, to pronouncements on moral issues. Young people are discussed in something of a vacuum outside the general context of the social structure in which they live. Those who discuss young people fall into two distinct groups: One group of men suggest that young people have never been as immoral as they are now; that this is a situation to be deplored and young people themselves to be condemned for this. And there is another group of thinkers who take an opposite point of view and who assert vigorously that today's young people are splendid, had never been more public spirited, more socially conscious and that those who condemn them are simply denouncers of the age.

Young people display certain behavioural dispositions in any society; animal high spirits, abundance of energy; lack of formulated standards, lack of taste; incomplete socialisation. In a rapidly changing society like our own, these phenomena become more noticeable and more evident; in an industrial society young people experience uncertainty of status; the boundary between childhood and adulthood is ill defined and confused. The differing ages at which society expects social responsibility from a youth illustrates this—the age upto which young people need parental consent for marriage is still 16, at seventeen they may start learning to drive, at eighteen they may vote and see adult films. We can no longer solemnize the meaning of growing up by appropriate community recognition. Instead the society exposes the young people to a series of hurdles which leaves them in

continuing uncertainty about the stage of adult responsibility which they are supposed to have attained at any particular age.

Students and the University

Universities are regarded as distinctive missions for the transmission of the best qualities of knowledge to youth. Students often arrive at Universities with two distinct pictures which are quite unrelated. In the first place they expect an elevated intellectual atmosphere and look forward to a mysterious experience which will result in intellectual transformation. But the problem is that they have little or vague idea about what might entail in the process. The assumptions are such that disillusionment is an almost inevitable consequence; unless, from the outset, someone with time and sympathy is prepared to give this aspiration some realistic dimensions. Most of the unrest in Universities arises due to the lack of such energetic and time-sparing intellectual persons. As a result the mere routine of the Universities destroys the humble aspirations of a young student. The other assumption is that the University is a confrontation with an alien and suspect world, that threatens individual tastes, attitudes and life habits and that this threat to their individuality should be resisted.

Decay of Universities

The distinctive values of the Universities were, in the past, the basis for social control, and self-control of students. These values have been rapidly eroded since the war. The adoption of new disciplines—from technology and business management to subjects such as "how to teach English to foreigners" has brought uncertainty to the values and amorphousness to the structure of the

Universities. University tradition has itself been further diluted by giving the name 'University' to many educational institutions with quite different purposes and functions.

Most central cause of all for the decay of the universities has been expansion. More and more has meant worse. This has not been so much a matter of admitting people with less intellectual capacity, but of admitting people who were less committed, had less self control and who were less adequately socialised for the university experience. The increased influx of such people has come just at the moment when universities themselves, troubled by amorphousness, uncertainty and loss of specific character, were less capable of communicating the real spirit and value of academic study.

Again rapid growth of some disciplines has led to the recruitment of junior staff who have themselves suffered all the inadequacies of the university values and as such unable to communicate education to the young in its true sense. So the deficiencies in communications and socialisation have grown.

Problems of modern universities are not caused by either the students or the ideologies. They arise principally from the errors of governments and university authorities themselves. Expansion, amorphous subjects and bureaucracy have occasioned the dilution of and deflection from, the universities' traditional mission. Student unrest is less a cause, so much as a symptom of a latent malaise.

Falsified Educational Curriculum

Again, problems arise through some practical insufficiencies in our educational curriculum. The present system of education is overwhelmingly literary and academic. While it will be unfair to say that the aim of present education is to create only clerks, it has

to be admitted that it tends to create a bias for white-collar professions and many of its products are of little use in the present changing circumstances. A student after graduating from an Indian university is not fit for starting any project himself and as such he goes on applying for clerical jobs which are quite limited in number.

So the educational system, accompanied by other social circumstances, has led the students to visualise their future as dark and gloomy. The resulting mental stress leads to the hooliganism and thwarting of authority which has become a normal feature in daily newspapers. It has led these students to acquire the vicarious pleasure of identification with the hippy and pop cultures (which are nothing but escapism). Frustration has been slower to mount

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WORKING GROUPS (Contd.)

Group II—INSTITUTIONAL REFORMS

THE group began by presuming that any institutional reform required firstly the political will to carry out the reform. How the political will was to occur, through or out of the system, was not discussed.

The first reform required was in the value system and attitude of the people. Values (especially of caste and class) were picked up basically in the family. But it was recognised that it was impossible to have each family change its values or to bring about a change of behaviour towards their children. Therefore attention was drawn to the educational system.

It was recognised that caste and class had a function—e.g. of creating security, group feeling. Therefore when we are seeking an institutional change in the values, we should recognise these needs and the alternative systems that we build up should fill these needs.

Attention was first drawn to the primary education system. It was felt that primary education should be free, compulsory and residential.

This would ensure a shared learning experience, develop a feeling of equality, make people forget old barriers. Education should also be mixed (co-ed). The education system should be related to the needs of the rural community (timings should be related to seasons, etc.) Such schools could be built cheaply—with little emphasis on buildings, but more on resources such as libraries, tools, community halls. Schools should draw also on the resources of the community around them, and be production oriented (i.e. attached to a farm or factory). This would mean that children grow up with a regard for labour and the production would help make the school self-sufficient.

Although rural schools were mainly discussed, it was felt that the gap between rural and urban schools should be reduced with industries being decentralised into rural areas, etc.

It was also important for children at secondary levels to have social mobility—it was suggested that children move for a month each year along the lines of a *yatra*, to gain experience of other areas and to break down regional feelings. Schools could be used as residential places during these *yatras*.

Professional education should also be made more relevant to the needs of the rural areas. Short courses for mechanics, medical training, etc. should be available to people from rural areas.

In order to prevent the traditional classical education it was necessary to reduce college seats and delink jobs with degrees.

It was equally important to have, at the same time, a strong emphasis on adult education and adequate training of teachers.

It is necessary to point out that various other factors (like secondary and tertiary education, nature of curriculum, methodology) were not discussed because of the shortage of time.

Mira Savara

GENERATION GAP (Contd.)

life swells the ranks of the Rebels. But while their number is vast and rising daily, unfortunately they

do not possess a clearly identifiable aiming mark. There is thus protest without a clear target for protest. Youth has discovered power but does not yet know what to do with that power. The confusion caused by not having clearly definable objectives to attack, often results in acts of sheer vandalism. This is unfortunate because a new force that can be (and has been, in countries like Thailand) used for rectifying social and political evils, stands in danger of being discredited.

The consensus seemed to be that the main reason for youth dissent was an antiquated educational system which is geared to manufacture, mainly aspirants for white-collar jobs, and that our young are not willing to work either on farms or in factories. While granting that today's world belongs to the industrial worker and the farmer, I personally see nothing wrong in anyone hankering for a white-collar job. To have every citizen, man and woman, working in a factory or on the land, will produce an assembly-line society like that of a beehive, and, for someone like myself who makes a living by writing, this is a terrifying prospect. I believe that no society can survive without its leavening of artists, playwrights, novelists, musicians and philosophers, and indeed that such a society will ultimately even lose its power or will to protest.

What I would like to add is that our generation had stronger loyalties: to religion, to parents, to institution, to elders, to families, and to symbols. The young men of my time would not have beaten up an old man lying in a hospital ward or ceremoniously de-bagged professors or ministers—at least they would have been ashamed for those among them who indulged in such savage acts in the name of youth revolt. Once you have humiliated your teacher, you have killed something that many others had come to venerate and, at the same time, you have degraded the revolt too; for even revolt must abide by some 'OUT OF BOUNDS' signs, if it is not to degenerate into mob rule.

STUDENT DISCONTENT

(Contd.)

among those who have been used to seeing themselves as relatively poor.

Politicians have unwillingly furthered falsified educational curriculum by justifying expanded educational curriculum as a contribution to national productivity. If the universities are to continue their noble mission this expansion should be resisted.

Loss of Leadership by Teachers

In the easy association of undergraduates with older members lies the means of sustaining the university values. With breakdown of relationship between the two this means of communicating one's ideal to another has now collapsed. Proper cultivation of the young rarely takes place. Universities should be reluctant to call in the police to restore discipline. When they do their presence would scarcely re-establish an atmosphere in which student self-discipline could be re-elicited.

In the past, academies were fully conscious of the two types of role that they performed in relation to youth—(1) as mentors and teachers; and (2) as judges and examiners. Today both roles are challenged. The situation leads to the heightening of the US—THEM feeling leading to the tragic separation of staff and students.

Students' Role in the Indiscipline

(1) Many students learn very little about the University to which they belong; there is complete absence of information about the university's mission, its wider concerns and its traditional values. Except in the context of the games, a student's loyalty to his university is very low.

(2) Students now-a-days have become power-crazy. That power is the central issue of their protest. Surely, behind the demands for power is the discontent of the youth in a world where stability of prospects and the security of traditional horizons have been lost.

(3) Students have increasingly abandoned older, substantive values for new operational values. Those

who still retain the model values are regarded as wishy-washy, impractical idealists.

(4) A student studying in an university has got the primary aim of getting a degree at any cost whether it is a threat to authorities or a breakdown of moral values. The quality of their experience and quantity of their learning has become irrelevant considerations. So the students now look upon a university with hostility which only a few years ago was seen as the "Alma Mater".

Measures to Solve the Problem

Not all the problems can be removed at once. The disease has grown over the years and the remedy will have to be long drawn out.

(1) The loss of leadership by teachers should be restored. This would ultimately mean training the young in a more effective and scientific manner, so that they themselves in time would grow up to be potential teachers. A respected and competent teacher can help to check the demoralisation and cynicism which prevails among students today.

(2) Expansion of the universities should be boldly opposed to reduce influx of unwanted material, concentrating on some definite discipline would be quite effective in the long run.

(3) The present insistence on the possession of a degree for employment, except at the lowest levels must go. The example of Britain has shown that a sufficient number of adult persons can be recruited to the public services without insisting on a degree. In fact dissociation of a degree from employment has had a beneficial effect in the U.K. on standards of both education and services.

(4) The university curriculum should be so prepared that a student should have sufficient practical training so that after graduating or even before attaining a degree, he may be able to do something by himself rather than by running for a job.

(5) One of the ways of inducing in students a sense of obligation

to society is to encourage them to associate with various projects for the upliftment of the community. With the advent of adolescence, they should realise that education is a great privilege that society offers to them and they must, consistent with their primary duty of preparing for future citizenship, try to pay back some of their debts to the community. Various types of community services can be developed with the active participation of youth. In this way students can contribute towards the development of roads, sanitation projects and health facilities and so on which could play a dominant part in national development.

(6) It is necessary that students are not denied the liberating influence of religion in its wider sense. Unless students are acquainted with the inner sources of religion and its ideals, their lives will remain impoverished and meaningless.

(7) Mutual contact between teachers, students and parents will go a long way to develop community sense in the young. If the youth of today can feel that the tradition of forefathers is something which is living, their sense of not belonging will vanish.

(8) And lastly, an essential condition for reviving traditions is to recognise the inevitability of change. One of the major reasons for youth's loss of social direction is the mental distance between different generations (generation-gap). Each generation clings to its own ideas and refuses to accept any modification of those ideas. The younger generation with a different background and environment, is out of tune with the ideals of the old. If, therefore, the older generation recognises that their ideals must be ADAPTED before they can be adopted by the coming generation, then one of the major reasons for the clash between old and new will disappear. Along with this will disappear much of the restlessness and loss of values which characterises the younger generation of today.

LETTERS

HOW LSP INFLUENCED ME

by LSP Alumnus Padmanath R. Merchant who attended the Executives and Professionals Camp at Deolali in November 1972

"Eternal vigilance is the price of democracy" is deeply engraved on the minds of the participants of LSP camps.

I would like to state some instances in which I tried to put in practise, what we imbibed during the camp. Though I did not always succeed in bringing home wrong practices to the concerned authorities, I had the satisfaction of having expressed my views.

(1) Indo-Pakistan conflict of 1970-71 lasted hardly for about a fortnight, but the state of emergency continues almost indefinitely, and the Government still continues to collect every quarter Emergency Risk Insurance premium without proper justification on estimated addition to the "undertaking". The matter was taken up through a trade association. However, the impervious authorities are not inclined to dispense with this dubious mode of garnering revenue.

(2) Bombay Milk Scheme has been 'credited' with many malpractices including failure to meet the card-quotas, charging higher price for lower quality milk, insistence on supplying only higher-cost-green-striped-cap bottles, etc. Several letters were sent and the Municipal Corporator was approached, who in turn approached the Dairy Commissioner. The situation is bad, but is adversely accentuated by corrupt practices.

(3) In Sachivalaya area, a garbage-receptacle, with garbage always spilling out awfully, is located just adjacent to the bus depot, where there are long queues of commuters throughout the day. The attention of the Municipal Ward Officer was drawn to the nauseating odours from the garbage heap. Unfortunately, the ward Officer in a written reply expressed his helplessness at finding an alternative location for

the garbage-receptacle.

(4) An agent for the supply of cooking gas insisted that the new gas connection could be provided only if the party agreed to purchase a television-set from him. This 'restrictive trade practice' was conveyed to MRTP Commission, whose reaction/action is not yet known.

(5) The Management of a company proposed a resolution for adoption at a shareholders' meeting, by which perquisites paid to a Director in excess of sanctioned stipulated limits was sought to be rectified. This common practice, in fact, infringed the sanctity of original-sanctioned stipulated limits. An appeal was made to fellow shareholders to consider this misfeasance in proper perspective. The company-management tried to justify this payment, on the ground that but for this excess perquisite, the director would have left the organisation.

From the correspondence between
SATISH KUMAR DHAR of
Srinagar and Mr. Arvind Deshpande
(Exe. Sec., LSP)

My Dear Satish,

I am glad to know that you have decided to make good as a Chartered Accountant and introduce an element of radicalism in that profession. The experience in Gujarat and Bihar shows that while the educated youth is getting very restless and active, they have no well-thought out plan or programme. It is tragic but true that a majority of educated young men and women will have to give up their fascination for conventional jobs like clerical, accountancy and even professional jobs and find their way to self employment through small scale industry, trade and apprenticeship to special skills.

Yours sincerely,
A. A. Deshpande

My dear Arvind,

I have received your letter and here I am answering some of the questions you have raised.

Self Employment

As you know already, I belong to a family of small scale industrialists, and am studying to become a Chartered Accountant which give me perhaps a right of analysing why only a small number of new people try for self employment. Our State claims the privilege of giving the highest incentives for self employment schemes by uneducated youth. Still there is a lot of apathy towards it. Very few approach the concerned department and whoever takes up the challenge loses courage out of sheer frustration.

Last year, I submitted a project—a 'Servicing and Garage' scheme. At the interview, the first question they asked, because I had got the 1st rank in Economics why did I not go in for 'service' instead of becoming self employed? Other questions were—will my father or friends help? When I told them I am a business man and want to stand on my own in a competitive market, a gentleman from the State Bank of India said "It is Public Money", I passed that Board, and was asked to undergo training in an institute which has no facilities. Land was to be procured from another department and after six months the total maximum loan to be sanctioned was 10,000 while I estimated minimum 20,000 besides the money I was to spend to speed up formalities!

Two friends of mine submitted schemes for fruit canning (against secured Army orders) to State Finance Corporation, which orally, gives 100% loan towards fixed assets. Both the applications after nearly one year's registration have not been placed before the executive committee.

Few of the young entrepreneurs who have established themselves under incentive schemes have a capital contribution of around 15,000 and a bribe of 7% for Loan Procured (Pre-returns expenditure). Then no institution provides raw material loans. The most liberal loan is 60% of price.

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LETTERS—(Contd.)

The present market is such you have to purchase raw materials for larger periods. Where is the money to come from?

These are the incentives! In such circumstances who will dare to go for self-employment? So people fall back on traditional ways of seeking employment. All are to blame. We have a corrupt, dishonest and inefficient bureaucracy. The youth is selfish and lives parasitically at the cost of others.

The Inevitable Youth Revolt

Your second point on which I want to write is that youth are restless but they have no well thought out plans. I certainly agree. But, ours is a society deeply rooted in the past. We don't possess revolutionary blood to be up in action and above all we are selfish.

I have found that 'Educated Youth' can be divided into two — the 'hybrids' (who can't do any thing) and 'commoners' (who don't want to do anything,—they want to complete their studies and get employed as clerks). In between comes the class which wants to do things and will do it, but the number is too small, and they have little practical sense. They cool down as soon as realities are faced. I happened to be myself one of this class but now I know, life is something more than dreams. When we conceive the theories, we forget the limitations imposed by our own surroundings — the probable 'kicks' we'll receive!

Recently, unemployed post graduate students organised a strike. The same evening our C. M. said

none of them will be given employment in our Government offices. What was this except downright blackmail? Where are our rights and liberties and where were the other students?

When in Gujarat boys were fired at, because they demanded food, I did feel it was the start of a revolution. The tension is brewing. Youth has no guidance, no plans, but the time is ahead when every youth will be in open revolt not because he desires but because he will be forced by circumstances. Energy and incitement are there—everyone knows Congress has failed to give any returns—so I feel the day is near. It was the poet Iqbal who said several decades ago — when deprived people rise for rights, the government will find something to send them to sleep again, but when the whole of India will arise, where will the goods come from and how far will they go?

**Satish Kumar Dhar,
Srinagar**

I have just received a copy of your well got up "PULSE" - Number 19. I thank you for sending it to me.

I have seen in it an appeal from Mr. Masani, your Honorary Secretary of the programme, for donations to supplement your funds to meet the expenses of running your Programmes. I have with great pleasure enclosed a cheque for Rs. 200/- only, as my humble donation for this noble cause.

I expect your excellent camps continue to be run all over our country. I wonder if you have had a thorough overall 'survey' of the practical results achieved from the many many Camps you have been

running all these years? Have the 'dividends' been commensurate with the obviously large sums of money you have been spending on them? Has there been a continuous 'follow-up' of the results after each Camp?

Gen. K. M. Cariappa

Further response to the appeal made on 16th May—

Mr. and Mrs. N. E. Vakil Rs. 101/-; Mr. D.N. Maluste, Mr. Hanif Murad Rs. 100/- each; Miss K. P. Photographer, Mr. R. D. Bhatia Rs. 51/- each; Prof. S. R. Dastane, Mrs. M. P. Medhora Rs. 25/- each.

I really did enjoy the Seminar (Generation Gap—Task for Educated Youth). It was very refreshing and jolted me out of the system that is gradually overtaking me. It made me realise personally that I must do a little more with my life than I'm doing at present.

If you ever have anything where you think I could help, please let me know.

**Deepa Awal,
Bombay**

After the seminar (Generation Gap) I must admit that I came back burning with hope and enthusiasm. It was encouraging to see people so involved and absorbed. In a way it's good that those who are established in comfortable, cosy jobs were part of the seminar and were exposed to people like Kumar Saptarshi and Kirtee Shah.

**Abha Bhaiya,
Hyderabad**

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