

Students **ON THE MARCH**



by **DAYO NATHANEY**

KARACHI STUDENTS ON THE MARCH

HINDUSTANI SAHITYA ASTAN,
K A R A C H I .

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KARACHI STUDENTS ON THE MARCH

(A Chronicle of Students' Movement in Karachi
from 1905 up to the Present Day)

BY

DAYO NATHANEY,
General Secretary,

KARACHI STUDENTS' CONGRESS.

With a Foreward by

SRI HASHOO KEWALRAMANI.

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WITH LOVES

TO



HEMU KALANI,

THE BRAVEST OF BRAVE STUDENTS
WHO PAID THE HIGHEST PENALTY FOR HIS
PATRIOTISM.....

GALLOWS !

I send my good wishes to the students of Sind. In the days ahead, we want all our courage and energy, and at the same time balance and sabriety so that we can rise above all narrow considerations Communal, Provincial and Local and sanctions and concentrate on the main issue of the Independence of India and the riddance of the poverty of our people.

Jawaharlal Nehru.

The youth of every country has in its time always played a great part in national regeneration. Its enthusiasm, its vigour, its capacity for sacrifice have been at the service of the nation for every inspiring cause. As elsewhere so in India, the youth has endeavoured to play the part well, throughout the various stages of a national movement since the birth of the Congress. It has to play still greater part in the coming times, whether they be constructive efforts or fresh struggle for Independence, if the latter becomes necessary. The virtues of steadiness, tireless activities, clear thinking, humanity will enable the youth to play that part nobly and will in a time, that has to come. My best wishes will be with the students of Karachi for the success of their programme of work for that purpose.

Jairamdas Doulatram.

MESSAGES.

To keep themselves above communal totomindedness is the chief work of all the students. They should become the members of the Hindu-Muslim Unity.

Moulana Abul Kalam Azad.

Gandhiji's message for students is enough. Not only the students, but the whole country should follow his instructions. Trust, Sind students will act upto his message and thereby tone up not only there own personnel character but country's moral standard as well.

Acharya J. B. Kripalani.

It is natural for students to wish to play their part in a national struggle, but so long as they are confined to their activities to the shouting of the popular slogans they can neither help themselves nor the nation.

Youth is disciplining itself all over the world to watch ahead. Let not the youth of India be aside, hatched from the real issue. The struggle ahead is grim and requires courage, based on understanding and strict discipline.

Vijya Laxmi Pandit.

FOREWORD.

I have great pleasure in congratulating Shri Dayo Nathaney for producing a book that besides offering inspiration to the students of today should supply in a valuable data to the historian of to-morrow. There must be, no doubt, many gaps and inaccuracies in this rather sketchy chronicle of the student movement in Karachi; but it is equally obvious that the young author has spared no pains in bringing out of the limbs of an unrecorded past, a glorious pageant of the Karachi youth, their earlier struggles and aspirations that have made the student movement what it is today.

As the tree is judged by its fruit, so is the character of a nation measured by the quality of its youth and specially the students who form a distinct class by themselves. They are young and are growing with their roots in life and not in death. They are impetuous and daring, with their eyes focussed on the promise of a glorious future and not lingering on the carcass of a dead past. Their instincts are generous and their outlook is broad. They have ample leisure, every opportunity for studying things in their objective perspective and enough incentive for acting independently of all the coercive and corrupt influences in the present day society.

In India students are the hope of nation that has known only slavery and suffering, ignorance and darkness. They are the mighty atoms who at the time of national crisis can be more effective than an atomic bomb.

The Indian students did prove that in 1942 and I am proud that the students of Karachi did not lag behind. Indeed, more than any other section of the population ; it is the students who realized in all its grim reality the shame and degradation of their people. They rose as they had never risen before and they bore their share of the general suffering with their remarkable fortitude. Thereby they established once and for all, their distinct identity as a mighty force for the emancipation of our Motherland.

But the student movement did not come suddenly into existence in 1942. It existed long before that. It is indeed as old as the history of Indian Nationalism itself. In each successive of national awakening and resistance against the alien imperialism, the students have also grown in their consciousness, made their due contribution to the general struggle and *thrown* patriotic individuals who have later on played such a significant role in organising and leading our people. The student movement has indeed been an incubator for breeding the future political workers.

But it was only during the seven grim years of the great war that the student movement in Sind took the proportion of a mass movement. It

had its own *raison d'être*, arising out of the corrupt, slave conditions of a rotten educational system. It had its own motive power generated by numerous frustrations that a middle class student has to face in his tender years. And in its rapid strides, it set thousands of the students into action.

This no doubt caused many a soft toe to be trodden upon. There were angry, frown and impotent cries of protest. There were people and politicians, smug and lifeless, who took the whole thing as a big scandal. Some swore by their distorted Mantra of Non-Violence and others flaunted recklessly their big stick of "Discipline". Some condemned the students for taking part in the politics and others whined and whimpered that the students should be just plain Khaddar Wearers doing nothing that interferes with the educational administration as every thing is bound to be lovely in the Garden when India is free. The older generation seemed to be jitters unable to assess the new force in its realist perspective and it looked aghast as if the whole province would be set on fire.

A scape-goat had to be traced and he was found in my person. I was vested with the mystery of a pied-piper, who had enchanted the innocent, un-sophisticated students of Sind, leading them unto perdition. The White Sahibs, already sniffing and snorting at this new spark in a desert province, were only willing to oblige. I was removed behind the iron-bars on a frame-up

that could have put Hitler to shame. But my imprisonment did not daunt the young students. They only grew stronger and bolder and their movement was spurred upto the heights it had never known before. Every town in Sind and even small villages saw a Students' Union, demonstrating the solidarity of the young generation. And it was essentially this activity of 1940 that built up the stamina of our youth and made them play such a heroic role in the fateful days of 1942. Today all over the province there is large number of young men graduated from the Student Movement who keep themselves actively engaged in various literary and cultural activities as well as in building up the Congress and strengthening the Workers' and the Peasants' Organisations. They are the architects of a new Sind that must arise over the shambles of a dying and diseased Sind.

And a people who have set the whole province on fire are not far to seek. They can be traced in persons of corrupt politicians and professional Communalists whose combined evil genius for the last decade has besmirched the fair name of Sind and left our people confused and lost.

This is the century of the masses and it is the masses alone who will mould their own destiny. The students and youth must form an un-breakable link between the masses and the progressive leadership striving to lead the country into the broad avenues of Freedom and Peace.

It is an upstream job and there can be no resting over one's oars. Self-congratulations should not be the vice of the youth. They have yet to give better account of themselves and achieve some tangible results to win the respects and the confidence of the people. The era of the slogans and hysterical speech-making is long past. Now is the time for the students to educate themselves and others in all that affects so intimately their lives and the destiny of our people. Where there present day colleges and schools fail to give them the right type of education to make them better citizens, it is through their organisations that they should acquire that extra-curriculum education. It is only honest study and understanding that can cross all these tribal and ideological barriers that threaten to divide our students. It is their task today to repair those breaches and build up a United front of the rising youth, based on the concrete realities of their own day-to-day existence. Petty ideological differences and the party differences must melt in a broad upsurge of their youthful hearts and searching minds, striving towards a common goal. The country expects them to present that glorious spectacle of Unity that the older generation has failed to achieve so far. And it is my positive belief that on the virgin soil of Sind, this can be done far more easily than any where else.

It is with this hope that I recommend heartily the present book. Students have made history in the past, but many more chapters are yet to

be written in the time to come. I have not the least doubt that the students of Karachi will live up to their past and keep their torch burning.

Hashu Kewalramani.

Karachi, 9th August, 1946.

INTRODUCTION.

I need not offer any words of apology for producing this book. For the last seven years since its initial start from its first nucleus, Karachi Students' Union, the Student Movement in this province has made rapid strides in its onward march towards Freedom, Peace and Progress. Now that we are entering a new phase of our consciousness, it is only appropriate that the general mass of the students as well as Public should know the past that has inspired and led us to the present stage.

I am myself a product of the Student Movement and I know scores of other young comrades whose consciousness also grew out of the same source. We all learnt our first lessons in Freedom and Justice out of the struggles that we had to face in our schools and colleges for winning our academic rights. And it was our unity and solidarity that gave us a sense of our collective strength and the contribution that we could make to our country's fight for Freedom.

Although individuals have played their role in inspiring and leading us, it is essentially the general consciousness of the student masses and their will which have given the present stature to our Movement. Many are the young comrades, whose names are obscure and who have worked silently and have fought heroically in promoting the general cause of the Student Community. Ours

is a mass Movement run on truly democratic lines and its goal is the goal of common humanity.

It has not been an easy task to collect all the facts about our past history. Our movement is unique in the sense that its human material has always changed in the brief span of a few years. Individuals and masses have played their part and departed into the adult life of citizenship giving place to new people to fill in their places. However, I have made every effort in contacting the Student Leaders of the past and obtaining from them the data on the basis of which the present chronicle has been written. I am fully conscious of its short-comings and I only hope that it will be preliminary to a bigger and better book that may be written at some future date.

I am thankful to Sri Hashu Kewalramani, the Hero of the Student Movement for offering his suggestions and writing the Foreward. I must also not forget to thank Comrade Kishin Dalwani and Bhagu Gianani who typed out the whole manuscript. I am grateful to Mohan Panjabi, Honorary Secretary of Hindustani Sahitya Astan also, for, without his sincere and timely help, this book would never have seen the light of the day.

Corrections and suggestions are cordially invited from all those who are better informed about the past so that they be incorporated in the next edition.

Dayo Nathaney.

Karachi, 9th August, 1946.

MARCHING SONG OF STUDENTS.

Forward we march, holding aloft
The banner of our youth, red and tall ;
Forward we hasten, no time's to be lost,
While the Siren of Future call us all !
Youth is our armour, reason our shining award
The Old rotting Order leaves us weary and bored.
Across centuries we leap to mould
A Tomorrow, truly strong and bold,
When Man shall live in his glory
And walk the earth, proud and free !
Onward we go, bearing ahead
The torch of our common comrade ;
Forward we march, let it never be said
We slept while real History was made !
Progress is our clarion call, Freedom our blazing torch
The frenzy of our youth rages in our tortured hearts.
We hearken to the cries of generations unborn,
The mourning of millions lashes us on ;
The Yesternight is dead and gone,
Ahoy ! There we see the blood-red dawn !
Forward, forward ever forward we advance
Unto Life Victorious, this our only chance ;
Onward, onward we forego our path,
Let tyrants quake before our holy wrath !
Life we live to labour, Death we stare straight,
It must be now or never, we shall no longer wait.
Across all barriers we fly to shake
Our hands that clenched must break
These chains of sin and bondage ;
Into that battle, let us engage !

Inamar Lawer.

CHAPTER I.

BEGINNING

The Student Movement is truly a part of the National Movement for Indian liberation. It is the only movement which can trace back its origin right from the very source of the national movement, even from the forgotten pre-mutiny days.

JUST LIKE CONGRESS

Its modest beginning has a very striking resemblance with the origin of the Indian National Congress, which was sponsored in a very unassuming manner. Among its sponsors were many who used to regard association with the British Empire as heaven-sent blessing to India. They believed in co-operation with the British administration with whose good-will and under whose patronage India was bound to progress gradually.

Those who sponsored the Congress, hoped to make it a link between the Government and the Indian people. Now that link itself has become a negation of its origin, a force determined to break that link.

The sponsors of Students' agitation, too, never dreamt at that time when they bargained, that the liberal, and modest agitation would develop into a gigantic movement which would hold by and adaciously demand of the British Government to "Quit India."

Those people would never have suspected that the future British administrator would be obliged to write a special book on the "Misdeeds" of these very students and that too in the name of that very same Indian National Congress.

RAPE OF BENGAL

Student Movement is so closely interlinked with our National struggle and yet it remains a distinct identity by itself and a force to be reckoned with. Student Movement, born out of the turmoil of Nation's fight for Freedom, has every time enriched and intensified that struggle and has emerged more powerful than before.

The national struggle has been its primary source on which it has freely drawn. This has been the tradition of the Student Movement since 1905.

The 1st National fervour in which we find the students in action en-masse is the fight against the Bengal partition. Hindus and Muslims, Bengalis and Non-Bengalis, in fact, the whole India had united to prevent "Rape of Bengal".

THE GLORIOUS LEAD

The first Students' strikes took place during this period. The first circulars, restricting the movements of the students were issued by the educational departments and threats of rustication, expulsions, fines, and other penalties, now

quite familiar weapons in the armoury of the authorities, were forged and used against the students in those days.

We have in Karachi the example of Acharya Kripalani and others which is described in the forth coming pages.

Even in those preliminary days when the student movement had not matured and the student—workers were not seasoned by the repression caused through these newly drawn weapons which of course failed to terrorise them, in the end it was the government which yielded to the popular will and cancelled the partition of Bengal.

The historians of the national struggle have to acknowledge, that in the grim struggle, which the country waged for maintaining the integrity of this country, the students were in the thick of the battle.

In the beginning there was only one kind of Student Movement, the movement to seek English education so as to serve the British Government in running its administration. Students came from well-to-do classes, mostly from the Hindu Amil class. They were timid and obedient, studious and wedded to only one idea of securing a good job and improving their social status.

With the turn of the century, the growing awakening throughout the country did not leave

the student community unaffected. As the privileged vanguard of the nation, their very contact with the western ideas made them think in terms of improving the social conditions of their people. Their activity, in the initial stages, expressed itself in purely social and literary work.

* * * *

Prior to 1905 there were some scholars' unions in various institutions, particularly in D. J. Sind College, Karachi. Membership of such unions was never over 100. They used to meet weekly or fortnightly to discuss the various social and economic problems arising at that time. That was their main activity. They did not move outside that orbit. Neither they thought about redressing the grievances of the Student Community, nor dared to dream about freeing their Motherland from alien control. The Bengal partition in 1905 was the first bombshell, which led to the Student Movement in India in general and Bengal in particular.

It had a tremendous effect on the students of Karachi. Students from various colleges came out in protest against the step taken by the Government of India. They did not worry about any Flag or Symbol. Their spirit and enthusiasm did not allow them to remain within the four walls of their classes. They proceeded on with the slogan 'Lokmanya Tilak Ki Jai' and 'Swedeshi Pahano' (Buy Indian).

This period of simmering emotions lasted till 1910 when the British Government was forced to

restore the unity of Bengal. During that period occurred an event of historic importance which stirred the Students into visible activity, almost leading to open defiance. In 1907, Bal Gangadhar Tilak, the idol of the extremist Nationalists, was sentenced to 6 years' rigorous imprisonment. The Students of Karachi felt greatly agitated over the outrage and decided to celebrate that day as a day of protest and pay their homage to the great Lokmanya.

The Englishman of those days was much more arrogant and intolerant being and he could never take kindly to the slightest manifestation of the National feeling. Principal Jackson of D. J. Sind College hurled some abusive epithets at the Indian nation. This challenge of racial superiority was taken up by the students, led by Acharya Kripalani and Swami Govindanand who were then the students of this college. They went on strike. Despite all points of threats etc., they succeeded in bringing down the Principal to his knees and making him withdraw his insulting remarks.

From 1910 to 1914 there was a period of comparative calm ; students went about silently with their Swedeshi Propaganda.

1916 saw the development of the "Home Rule" movement under the leadership of Mrs. Annie Besant and Lokmanya Tilak. This movement had a marked effect on the Indian Political life and the students were in the foremost in catching

the slogan of "Swaraj is our Birth right" and bringing about India free from the British bondage. The students of Andhra gave a lead by calling their provincial Conference and supporting the demand of Home Rule.

In our province the first Sind Students' convention was organised at Sukkur, under the presidentship of Sjt. Jairamdas Doulatram. It was followed by the second convention in 1919 at Karachi where the President elect Acharya Gidwani gave a call to the students to be prepared for any National Service that may be demanded from them at any time.

In 1919 a meeting of the Sind Council was called in Ram B. Motwani's room in Metharam Hostel, where Sjt. Jairamdas Doulatram presided.

Principal Shahani took objection to this and forbade them to proceed with their programme. Students went on strike. A dozen students were rusticated in order to throw cold water on their strike.

A protest meeting was called in the Burns Gardens, where the step taken by the Principal in suppressing the spirit of the students was condemned and the cancellation of the rustication order was demanded.

The Principal withdrew his orders after a continued strike of over a week.

The *third Convention* was held at Hyderabad (Sind).

During this period a great change in the political, social and the economic life of the country took place.

A special session of the All India Congress Committee was called. Here an important question was discussed, whether the students should be called out or not to further the national movement.

There were two opinions. But it was decided at the annual session held at Nagpur in 1920, to call out the students. This session was also as important and significant as the session of 1929 at Lahore where "Complete Independence" was made the goal of the Congress and the session of 1942 at Bombay where the 'Quit India' resolution was passed.

By this time the Congress was contemplating a Non-Violent struggle with the Government, the Muslims of India were also agitated over the Peace terms of Britain forced on Turkey after the World War No. 1. Pledges made by the British Premier during the war time were not fulfilled. Muslims of India felt strongly over the question of Khilafat and wanted to bring pressure on the British Government to accede to the demands. Fortunately for the national life of the country the Muslims also chose to follow the leadership of Gandhiji who

had an opportunity to lead both Hindus and Muslims together for the Common Struggle.

At this moment when the nation was going to decide its fate, students of Sind in general and of Karachi in particular felt the necessity of a joint action from students to respond to the call.

A special session of the Sind Students' Convention was called in February at Karachi to decide the question.

Late Vithal Bhai Patel, the president of the Central Assembly presided. He called upon the students to boycott their colleges and schools and participate in the movement. In the course of his speech he read some passages from the book entitled "SPEECHES FROM THE DOCKS" containing the stories of Irish patriots.

At this time 150 students out of 250 in the D. J. Sind College left college without appearing for their annual examination which was to take place a month later. They proceeded in a procession with slogans of "Hindustan Azad", "Swadeshi Pahino" and "Dont help Government"

This could not last long. Many students joined the National College (D. G. National College) at Hyderabad.

It is remarkable that there were certain students who did not re-joined the college. They included Shri Alim T. Gidwani, Nevandram Vishindas, Mayaram Chellaram, Mansharam of

Rohri, Ram B. Motwani of Larkana, Hiranand Karamchand, Shewakram Karamchand, Kesumal Jhangiani and Himatsingani.

This united agitation constitutes a memorable chapter in the history of India's fight for freedom. Several Government title holders discarded their titles and honorary offices. Schools, colleges, law-courts and legislatures were boycotted.

In Sind this spirit of students had a special significance. This was the first wave of young, politically conscious students who later on in their adult years, took to Congress work as their life mission and helped so much in developing the national awakening in Sind.

Unfortunately in February 1922, Mahatma Gandhi decided to suspend the Satyagrah movement as he was alarmed by the mass-violence exhibited at Chauri-Chaura. This brought about a great demoralisation in the country and soon it was followed by an ugly drift to communalism. Sind was comparatively free from this poison. But the students' activities had come to a stand still and barring a few individual students the mass took feverishly to qualifying to Government jobs.

In Karachi there existed an organisation called "STUDENTS' NATIONAL SERVICE" consisting of about 50 students including Alim Gidwani, Ram B. Motwani and Jatoi. It worked with considerable vigour and spirit. Students went to villages to spread the message of Congress and Mahatma Gandhi and did some social work.

CHAPTER II.

DEVELOPMENT

The years immediately following the withdrawal of the Non-Co-operation Movement were the years of frustration and communal re-action. Stalwarts of many a battle, who had fought shoulder to shoulder in the common cause of Khilafat and Swaraj and suffered many hardships at the hands of common enemy, began now to drift apart, growling at each other. The communal tension was ever on the increase, culminating into riots in many places; the programme of council entry was in full sway. There was political apathy everywhere and the younger generation had very little inspiration left to continue its movement with the same zeal.

* * * *

Under such conditions a Conference of the Sind Students was held at Larkana in May 1928. A batch of the Karachi Students too participated in that Conference and returned with a firm resolve to restart their movement in Karachi. Acharya Gidwani was the founder and the first President of the new organisation known as "Karachi Vidyarthi Samagam" and its secretaries were Messrs. H. L. Motwani and B. T. Bhatia. Many of the prominent educationalists and Congress leaders also helped the Samagam and actually participated in its activities. Swadeshi Stores were started for supplying stationery etc., and on Sundays, under the leadership of Acharya

Gidwani the students used to hawk Khaddar and preach the message of Swadeshi.

The first Public function of the Samagam was organized on the 4th July 1928 to celebrate Sadhu Hiranand's anniversary, the Great and Noble son of Sind, whose entire life was dedicated to the service of the people and has always been a source of positive inspiration and stimulation to Sindhi youths. At the meeting glowing tributes were paid to his memory by Messrs. Jamshed Mehta, M. U. Abasi and Bherumal Maherchand and an enlarged photo of the Great Sadhu was presented to the D. J. Sind College.

Agitation for reduction in College fees is not a recent stunt as many people seem to believe. In those days also, the students launched an agitation against the enhancement of fees and there is on record, that the Students Meeting was held on 21st July, 1928 when a resolution was passed against a proposed increase in the College and School fees. It is not known how far the authorities responded to this, but it is certain that the students had not yet mustered a sufficient strength and imagination in those days to launch a "NO REDUCTION NO FEES" campaign.

At about the same time the students of the D. J. Sind College stood up the defence of their principal who was in danger of being superseded by European one. The following resolution reflects the spirit of the students in those days.

“That this meeting has learnt with regret the decision of the D. J. Sind College Board to approach the Government for the financial help to re-advertise the post of the Principal on higher salary evidently to attract a European to supersede on racial grounds, only the Indian acting Principal whose academic distinction and the administrative ability are universally acknowledged and who commands the love and the respect of his students.

This meeting is emphatically of the opinion that it is the bounden duty of Indian students to declare against this racial discrimination which is galling to their self respect and request the Public Bodies, which have the voice in the institution and the Government not to allow this injustice to be perpetrated.”

On 1st and 2nd October 1928, the Samagam celebrated Dr. Annie Besant's and Mahatma Gandhi's birthdays respectively. No further activity is recorded till February 1929, when the whole province was electrified by Mahatma Gandhi's Whirl Wind tour. Karachi Students presented to him an address on the 5th February.

Following *address was accorded* to revered Bapuji:—

KARACHI STUDENTS ADDRESS
TO
MAHATMA MOHANDAS KARAMCHAND
GANDHI.

Revered Mahatmaji,

It is with great reverence and joy that we the

students of Karachi greet you in our midst. Indeed it is a unique privilege to sit at your feet and listen to your message.

Your name flared up in the golden glory of a NEW DAWN of the civilized world when you started your Satyagrah Campaign in South Africa to redress grievances of our brethren over there. And the light of your teachings, which rest on the red rock of truth and on Non-Violence, steadily grew, till it blazed up in an unmatched conflagration of the campaign known in the history as the Non-Co-operative Movement. It was a purifying and expiating Yagna of life, and the mass awakening and the political consciousness that came in its trial are the ever enduring monuments of your name.

“Your emphasis on discipline in life, your insistence on Truth and Ahimsa, and above all the new interpretation you have given to the Doctrine of Non-Violence coupled with your potent personality have brought you a world wide reputation, which in itself is force capable of effecting transformation of a far-reaching character. Your teachings touch the very tap-roots of a modern civilization which is as yet in a transitory period of its evolution, and therefore all the more in need of sage counsel and correct direction. Student Life in Sind we must confess, is still un-organised and we are putting forth our humble efforts to organise it.” The Karachi Vidyarthi Samagam was started only seven months back, and it has

been slowly gathering strength and winning recognition. We prayerfully hope to better, year after year, our records of aspirations and achievements by overcoming the general apathy towards life, that unfortunately prevails among the students here. And we have no doubt that your magnetic presence amongst us today will inspire the students of this Metropolis of the land of Sindhu, our beloved Karachi, to come together, organise and serve.

We beg to subscribe ourselves,
Mahatmaji;

Yours in the services of Mother,

A. J. MAMOTRA, Chairman.

H. E. MOTWANI, }
P. T. BHATIA, } Joint Secretaries.

H. J. NARSIN, Treasurer.

AND

THE STUDENTS OF KARACHI.

Students also used to have a separate National Flag Hoisting ceremony on the last Sundays of the month. This was in accordance with the instructions of Pandit Nehru who was the President of Hindustani Sewa Dal.

In April 1929 the Samagam organised a Swadeshi Bazar at Theosophical Society Hall. It was opened by Pandit Madan Mohan Malaviya. In an impressive speech Panditji exhorted the

audience to take up to Khaddar as the best weapon for improving the economic and the political conditions of the Motherland.

On 30th June, 1929 Karachi Vidyarathi Samagam celebrated the death anniversary of Dada Bhai Naorozji. A memorial meeting was held in D. J. Sind College, under the presidency of Principal Butani. Amongst those who paid their tribute to the great patriot were Principal Gokhale, M. U. Abasi, Acharya Gidwani, Mr. Hatim Alvi and Naraindas Becher. In those speeches a controversial point regarding students taking part in politics arose. While Acharya Gidwani called upon the students to become more active politically, Mr. Alvi disagreed and quoted the case of students in England who struck to the academic work while they were students. Thereupon Mr. Becher argued back that the Indian students should emulate, the example of the Chinese students rather than the English students, who lived in the free countries, with few urgent political problems. Moreover when the English students left their studies to fight on the war front at the time of their countries' great need. Was it not Politics ?

The students also thought about their province while they dreamt about the Indian freedom. They celebrated Shah Abdul Latif's anniversary on 22nd July 1929. Mr. Jethmal Parsram spoke on "The desert university", Mr. Lalchand Navalrai on "Shah the lover" and Mr. A. J. Mamotra on "Shah the patriot".

On 1st August 1929, Lokmanya Tilak anniversary was celebrated by the students. Amongst the speakers on that day were Mubarakali Sagar, Leader of "Nau Jawan Bharat Sabha", Ram Punjwani, Jamshed Mehta, Prof. Ajwani and Principal Butani.

In that month Samagam organised a Khadi Bazar in Daya Ashram. It was inaugurated by Acharya Gidwani. There were five stalls of Khadi containing the very best stuff for the fashionable college students. Khadi hats, Mufflers and Ties were the speciality.

About that time students throughout Sind were greatly agitated by the dismissal of a National minded Professor from the Hyderabad College. Professor Vaswani's name is well known today for his pioneering work in the Congress, but he had to put up with great opposition, later a dismissal from a college for insisting on his right as a Professor to take part in politics and fight for the country's Freedom. The following resolution proposed by Ram Punjwani and supported by R. R. Kripalani and Dingo Thadani was passed by the Karachi Vidyarathi Samagam.

"This meeting of the students of Karachi held under the Joint auspices of the Karachi Vidyarathi Samagam and Vidyarathi Mandal warmly congratulates Professor S. P. Vaswani on his spirit of sacrifice in responding to the country's Call and strongly advocates the invincible right to every student and professor to take part in politics.

This meeting further urges upon the Board of the S. N. College to recognize this principle in case of Prof. S. P. Vaswani and not to put any obstacles in the discharge of his duty towards the motherland and warns the college Board that if they fail to heed to this caution, students will take such steps as they deem fit to assert this right."

It will be seen from the above mentioned activities of the Vidyarathi Samagam that the students in those days directed their attention mostly on celebrating the anniversaries of National and religious leaders and in promoting the Swadeshi Movement. The organisation was run by a few individuals and it never penetrated the mass of the Karachi Students. Little attention was paid to the students' specific rights and the grievances and the organisation existed mostly through the active support and the guidance of the elders. The students looked up the elders and the elders were contented in utilizing their energy for cultivating noble sentiments and praying for India's liberation. No effort was made to organise and prepare the students for the coming struggle against the Government. In fact the Congress leaders were themselves divided in their minds whether the students should be permitted to jump into the conflict and face imprisonment which would affect their education. Acharya Gidwani was One Great Congress Leader, always inspiring and guiding the students and reminding them that the country expected a lot from them.

Meanwhile the political situation in India was rising to a climax and the controversies between Dominion Status and Independence ended at the Lahore Session of the Indian National Congress. 31st December 1929 will be written in golden letters in the history of India's Fight for Freedom. Exactly on the stroke of 12 o'clock at midnight on the banks of river Ravi, the Congress under the presidentship of Pandit Nehru passed resolution declaring Complete Independence to be the goal of the country. This was the voice of nation at last working upto its true potentiality and final destiny. This declaration was later on affirmed in demonstrations held throughout the length and breadth of the country on 26th January 1930.

A struggle with the Government seemed to be inevitable and there lose preparations on both sides. Mahatma Gandhii raised the curtain on this conflict by starting from Ahmedabad on a march to Dandi in order to break the Salt law. There was hush throughout the country and each day Mahatma got nearer to Dandi. The British prestige was falling to the ground and the general mass of people became bolder and more defiant.

In Sind the students' consciousness had not raised itself to a political pitch, in order to anticipate the coming struggle and prepare for it. There was a "Nau Jawan Bharat Sabha" in Karachi organised by Mubarakali Sagar; but it had not yet influenced the student masses. The

Lahore conspiracy case, the hunger strike started by Sardar Bhagatsing and his comrades and the consequent martyrdom of Jiterderanathdas had however stirred the students and left them with a vague sense of revolutionary fervour. This was the year when the slogan "Inqlab Zindah Abad" was born and it became the battle cry of the youth.

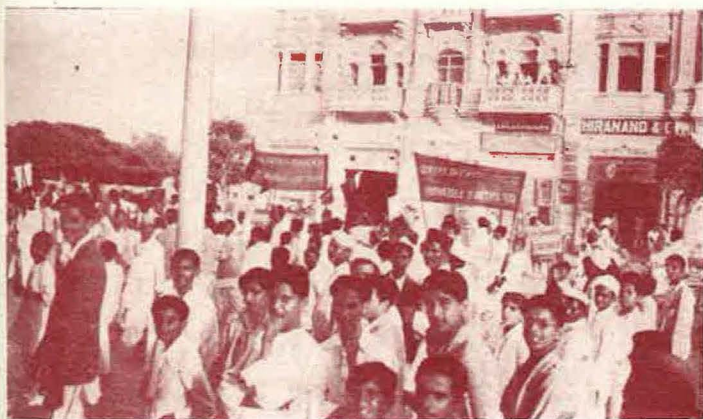
The events following Gandhiji's Dandi march galvanized the students and faintly made them conscious of the grim struggle that the nation had to wage. With the arrest of first batch of Congress Leaders in Karachi on 16th April 1930, there was a spontaneous strike in all schools and colleges of Karachi. That day's firing from off the City Magistrate's Court cost the students' one Martyr Shri Menghraj Lulla whose name will remain immortal in the history of Sindhi Patriotism.

Students of D. J. Sind College, N. J. V. High School, and Model High School were in the foremost of all the strikes and demonstrations of that year. The Congress Leaders were rather vague in defining the extent to which the students could participate in the National struggle; but the students were spontaneous in all that they did, both inside and outside their educational institutions.

The Karachi Vidyarathi Samagam had been declared unlawful at the very outset of the movement, but under a daring leadership the students



Students in action in the days of Civil Disobedience in 1931.



soon developed a volunteer Corps that organised strikes and picketting whenever the occasion arose. The fashionable rather snobbish students of the D. J. Sind College got rid of their slavish mentality, burnt their foreign clothes, and hats in a demonstration outside Metharam Hostel and participated in most of the Congress processions and meetings. They were led by stalwarts like Shri Shewak Bhojraj Motwani, Tirth Sabhani, B. T. Shahani and Balram Motwani. During the earlier phase of the movement Shri Shewak Motwani was selected by the Congress leadership to break the Salt law publicly. He was arrested and sentenced to six months' rigorous imprisonment. The Students of the Model High School belonging as they did to a private institutions caught the national fever en-masse, and spread their fervour to the students of other schools.

The Students of N. J. High School put up a heroical struggle throughout the year although they belonged to a Government High School, and were therefore a special target of the bureaucratic fury. At first they were rather timid but soon under the leadership of Hashu Kewalramani and Preetam Tahirramani they cast aside their fear and joined in strikes whenever a national leader was arrested. Many of them were rusticated leading to a prolonged strike for over a fortnight. They demanded the right to form a union and actually formed one. The members of each successive Executive Committee were expelled from the school and when the number swelled to

over 50 and the school work came to a complete stand still. Mr. Jamshed Mehta's intervention brought victory to the students. Owing to his political activities, Shri Hashu Kewalramani lost his scholarship that he had won in a middle school competitive examination and there were many students of the junior classes who underwent corporal punishments without budging an inch from their patriotic stand.

The year 1931 brought a temporary armistice in the country and the Gandhi-Irwin pact was followed by the historic session of the Indian National Congress at Karachi. On that occasion the Karachi students led by A. J. Mamotra, Shewak Bhojraj, Tirth Sabhani and Ram Panjwani organised an All India Students' Convention to be presided over by Pandit Jawaharlal. Delegates attended the Convention from all parts of the country and there were even some representatives from abroad.

The Convention was called to discuss existing political situation in the country and to define the Students' role in future. It was held in Khalikdina Hall on 26th March 1931 and as Pandit Nehru could not stay till the end of proceedings ; poet Haridra Nath Chhatopadya occupied the presidential chair after Jawaharlal's departure. His poetic oration stirred the students who already felt angry and breathless over the Government's brutal acts in executing Sardar Bhagatsing even as talks were going on with Gandhiji for a truce.

The Second Round Table Conference held in December 1931 at London proved to be a dismal failure and with the return of Mahatma Gandhi in January 1932, the Government let loose a regime of indiscriminate repression. Before any preparation could be made, there was a swift round up of all the renowned leaders in Karachi, on the very first day, many student leaders were arrested and detained in prison. An irregular kind of Gourellia war went on for many months, but soon the national stalemate and Gandhiji's withdrawal of C. D. O. brought about a collapse. For a few years there was complete lull in the Student Movement.

common organisation which fought for their rights. This resulted in the formation of the Girls' Section in Karachi Students' Union and was an eloquent evidence of the enthusiasm evoked in the lady Students by the activities of the Karachi Students' Union.

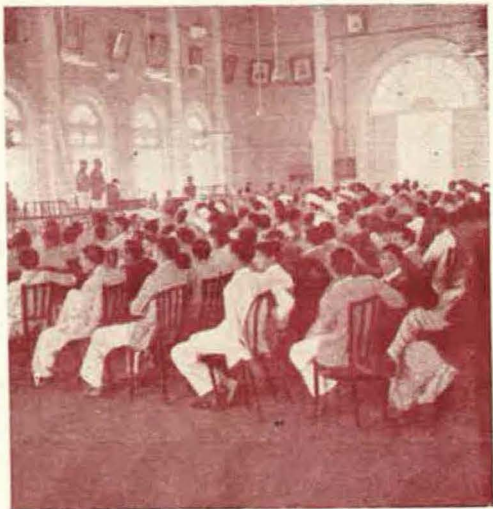
Reception to Moulana Azad

On the occasion of the arrival of Congress President, the members of the Union gave a rousing receptions.

Anti-Repression Day

Responding to the call of the A. I. S. F., 16th November was observed as Anti-Repression Day. Great enthusiasm, was evinced by the rank and file students, which showed in the intense feeling of the Student Community Vis-a-Vis the political repression in the Country. More than two thousand students from different Colleges and Schools participated in the grand procession, headed by more than 100 girls."

Soon after Sri Hashu Kewal Ramani's incarceration and the consequent demonstrations, a unity was brought about between the two organisations largely through the efforts of Sri Alim Gidwani and Sri Kant & Mrs. Sudha. But this unity proved to be short-lived as there was a split in the A. I. S. F. itself at its Nagpur Conference in November 1940. Sri Tulsi Tahlyani used to edit "STUDENTS CALL," and was Jt. Secretary of A. S. S. A. and incharge of the K. S. A.



Students gathered in Khalikdina Hall to celebrate 26th January—the Independence Day.



Students' Procession to observe "Anti-Repression Day".

issued by the General Secretary exhorting the need and necessity of a Provincial organisation.

Following Students were elected to represent Karachi Students :—

1. Kishin Dalwani. 2. Sobho Gianchandani,
3. Tulsi Tahiliani. 4. Lachhman Rajpal.
5. Udho Raisinghani. 6. Chuhar Sabhnani.
7. Lachhman Tejwani. 8. Kishin Khatwani. 9. Dayo Nathani.

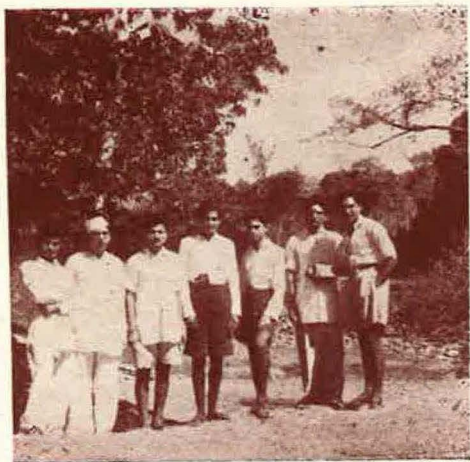
Comrade Sakhawat Chotwani, Udho Raisinghani and Dayo Nathani were elected as General Secretary, Joint Secretary and Finance Secretary, respectively of the Sind Students' Federation.

Membership of the Karachi Students' Association rose to 300 by December 1944.

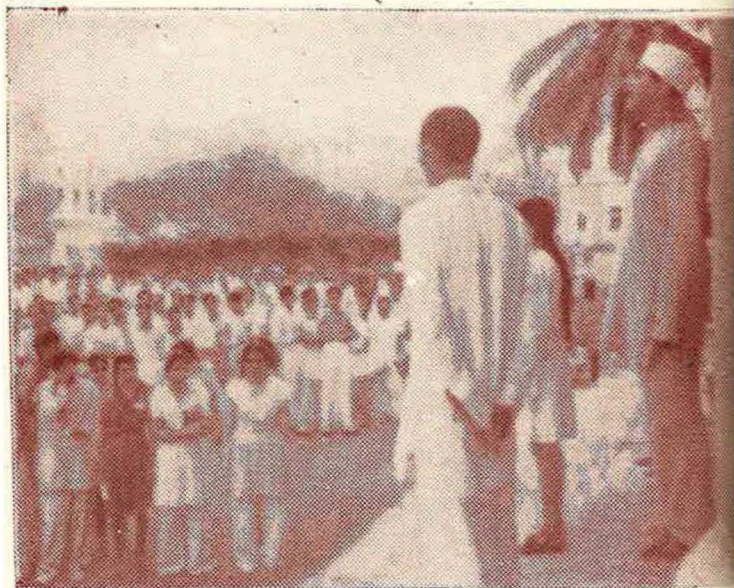
On 19th January 1945 fresh elections took place where Mr. Kishin Dalwani, Chuhar Sabhnani, Kishin Khatwani and Tulsi Tahiliani were elected office bearers of the Association.

From February 1st, the free coaching classes in English and Mathematics for the Matric students were started.

Comrade Sakhawat Chotwani, Udho Raisinghani, Dayo Nathani, Nand Gidwani, Miss Primala Mukhi were sent from Karachi to Bombay for training in Citizenship College organised by All India Students' Congress.



Udho, Harchand, Nand, Dayo, Nanik, Tulsi & Udho in
Citizenship College at Bombay under the auspices
of A. I. S. C. They are on Excursion at Surat.



Students saluting National Flag on 9th August 1946 in
D. I. Sind College. Dhukhayal unfurled the flag.

CHAPTER VI.

ANNUAL REPORT (1945-46)

After Simla Conference failure, the British Government announced the Central and Provincial elections to measure the strength of the different parties in India. The Indian National Congress accepted this challenge and took the heavy task of organising and preparing the country for this battle of polling booths.

Students could not remain aloof in this trial of national strength and they took an active part in mobilising the masses. Students of Karachi did not lag behind and went to various places in Sind to implement the resolution passed at the Sind Students' Conference which pledged whole-hearted support to the Congress and National Muslim nominees. Their work amongst the people evoked the appreciation from every corner.

CELEBRATIONS

Moulana Azad Day, Mahatma Gandhi Day, Jawaharlal Day, Indian National Army Day, Subash Chandra Day, Independence Day, Rashid Day, National Week, 9th August were celebrated in a befitting manner. While celebrating I. N. A. day, three comrades were arrested and duly fined 10/ rupees each in default of not sitting upto the rising of court.

Protest Day: Calcutta students were fired upon while celebrating the I. N. A. day. Karachi



During "No Reduction No Fees" Campaign, Male and Female Students at the gates.



were so perfect that they at once attracted the attention. Any noise or disorder would have been an unpardonable breach of etiquette on the part of the students. Much depends upon the persons who address the meeting.

Change of Name:

In pursuance of the instructions received from the Provincial body, on 9th February, the name of the Karachi Students' Association was changed into the Karachi Students' Congress. At the annual Sind Students' Conference held in November 1945 at Shikarpur it had been decided to change the name of the Provincial Federation into Congress.

Campaign for Accommodation:

K. S. C. knew that the students coming from various places for college education in Karachi will have to face hardship in finding proper accommodation. Therefore K. S. C. took up this problem very early and met the minister for education as well as college authorities but all in vain. Meanwhile the rent of the Metharam Hostel was increased by Rs. 12/- per term. The K. S. C. intervened and an amicable settlement was reached whereby two birds were killed with one stone. More accommodation was made available and also financial relief was given to the Claimants.

No Reduction, No Fees:

The authorities of the local D. J. Sind College

APPENDIX I.

STUDENTS AND POLITICS

INDIA at present is a peculiar country and the questions that are raised surprise one. Some even argue that the independence of India is bad for India ; that something less than independence is really more than it. We find some difficulty in understanding these abstruse problems. Yet another peculiar question relates to students and politics. 'Students in India must not take part in politics,' some say. What is politics? According to the usual interpretation in India (official India), to assist or support the Government in any way is not politics ; but to criticise or work against the existing order in India is politics.

Quite senior students in India possess a vote for provincial legislatures. To vote is to take part in politics ; to vote intelligently necessitates the understanding of political issues ; to understand political issues, results usually in accepting a certain political policy ; and if a student accepts that policy, as a citizen it is his duty to push forward that policy, to try to convert others to it. Thus inevitably, a voter must be a politician ; and he should be an ardent politician if he is a keen citizen. Only those who lack political or social sense can remain passive and neutral or indifferent.

Even apart from his duty as a voter, every student must, if he is properly trained, prepare

himself for life and its problems. Otherwise, his education has been a wasted effort. Politics and economics deal with these problems and no person is properly educated unless he understands them. Perhaps it is difficult for most people to see a clear path through life's jungle. But whether we know the solution of the problem or not, we must at least know the nature of it. What are the questions that life puts to us? The answer may be difficult; but the curious thing is that people seek to answer without knowing the real question. No serious or thoughtful student can take up this futile attitude.

The various 'isms' that play such an important part in world to-day—nationalism, liberalism, socialism, communism, imperialism, fascism, etc., are efforts on the part of various groups to answer these questions. Which answer is correct? Or are they all steeped in error? In any event we have to choose. We must know and have capacity to choose correctly. This cannot be done if there are repressions and suppressions of thought and action. It cannot be done properly if High Authority sits on us and prevents the free play of the mind.

Thus it becomes necessary for all thinking individuals, and more so for the students than for others, to take the fullest theoretical part in politics. Naturally this will apply to the senior students at life's threshold rather than the junior students who are still far from these problems. But a theoretical consideration is not enough

for a proper understanding ; even theory requires practice. From the point of view of study alone, students must leave their lecture-halls and investigate reality in village and town, in field and factory, to take part to some extent in the various activities of the people, including political activities.

One has ordinarily to draw the line somewhere. A student's first business is to train his mind and body and make them instruments of thought, understanding and action. Before he is trained, he cannot think or act effectively. Yet the training comes not from listening to pious advice, but by indulging in action to some extent. That action under normal conditions, must be subordinated to theoretical training. But it cannot be eliminated or else the training itself is deficient.

It is our misfortune that in India our educational system is thoroughly lop-sided. But an even greater misfortune is the highly authoritarian atmosphere that surrounds it. Not in education alone, but everywhere in India, red-liveried, pompous and often empty-headed authority seeks to mould people after its own pattern and prevent the growth of the mind and the spread of ideas. Recently we saw how this authority made a mess of things even in the realm of sports. In our Universities, this spirit of authority reigns supreme and in the name of discipline, comes down heavily on any one who does not meekly obey. They do not like the qualities that are

encouraged in free countries, the spirit of daring, the adventures of the soul in uncharted regions. It is not surprising then that we do not produce many men and women who seek to conquer the Poles or Everest, to control the elements and bring them to man's use, to hurl defiance at man's ignorance and timidity and inertia and littleness and try to raise him upto the stars.

Must students take part in politics? Must they take part in life, a full wholesome part in life's varied activities, or be of the clerkly breed, carrying out orders from above? As students, they cannot keep out of politics, as Indian students even more so they must keep touch with them. Yet it is true that normally the training of their minds and bodies must be their principal consideration during this period of their growth. They must observe a certain discipline but that discipline should not be such as crushes the mind and kills the spirit.

So, normally. But abnormal conditions come when normal rules are swept away. During the Great War, where were the students of England, France and Germany? Not in their Colleges but in the trenches, facing and meeting death. Where were the students of Spain and China?

A subject country is always to some extent in an abnormal condition. So is India to-day. And in considering these problems, we must also consider our environments and the growing abnormality in the world. And as we seek to understand it, we are driven to take part, however little it might be, in the chapter of events,

APPENDIX II.

CHARTER OF STUDENT-RIGHTS

(This charter contains governing principles according to which special rights and demands in each particular part of the country may be formulated.)

WHEREAS the student of to-day is the citizen of tomorrow.

Whereas under the peculiar condition of the country, the student is sought to be suppressed, his desire to know and learn confined to the four corners of text-books, his ability to develop his individual talent consistent with the advancement of his country materially checked, his potentiality in the cause of freedom consciously marred ;

Whereas the State or the Community, the Educational Authorities, the Parents and Guardians, the tripe authorities with which the student has to deal, have mainly neglected, or been indifferent to the rights of students ;

We declare that it is the fundamental and inalienable rights of the Indian students to claim:

I. The right to serve the country in all forms and directions consistent with its interests ;

II. The right to receive education free from cold-blooded utilitarianism or orthodoxy, so as to

be equipped with adequate knowledge of general scientific principles underlying the chief productive activities of the modern age, as well as to develop the qualities of intellectual alertness, initiative, inventiveness, habit of rational thought, and a firm and disciplined character ;

III. The right to secure abolition of education which is anti-national in tone or substance, which is sectarian or perpetuates class distinction or intensifies class divergence ;

IV. The right to cultivate the living sense of national solidarity and social progress and to that end not being considered private property or exclusive concern of Parents or Guardians or teachers of a particular educational institution ;

V. The right to secure development of the inherent facilities of each student, with a view to unfold his natural bent or aptitude, consistent with the needs of the country ;

VI. The right to obtain untainted education and training free or at minimum cost and without legal or social impediment, so that illiteracy be wiped out from the country ;

VII. The right to a greater proportion of public revenue for making education cheap and preferably free ;

VIII. The right to be provided with educational institutions which are not run on profit-making principles of commercialism ;

IX. The right to be provided with qualified teachers who have an aptitude for teaching ; the teaching profession being provided with a living wage, insurance against accident, sickness or death, facilities for being up-to-date in their subject and pedagogic theory and experiments as course of studies combining theory with practice, connecting abstract science with applied science, linking class-room studies with active life around, fostering national culture, national history and national language ;

X. The right to receive education imparted with the aid of well-balanced curricula, and necessary discipline, for efficient studies and banning all punishments (*e.g.*, whipping, beating, fining, expelling etc.), inconsistent with human dignity and self-respect of the student ;

XI. The right to freedom of thought, speech and association, in and outside the educational institutions, as an indispensable essential of civilised life.

XII. The right of recognition of Student Unions in all matters affecting the education and well-being of the Student Community ;

XIII. The right to be associated with the internal administration of educational institutions, and to a measure of Self-Government so far as the regulation of the conduct and moral of the students are concerned ;

XIV. The right to get books, instruments and apparatus necessary for the spread of knowledge

free of Government tax or private profit ;

XV. The right to be provided with adequate reading rooms, libraries, play-grounds, recreation facilities, cultural and health centres, the radio, cinema and press in and around schools and colleges ;

XVI. The right to be freed from the bogey of examinations, and till such time as they are abolished, to receive fair treatment in examinations securing facility to display all the knowledge the student may have acquired, as also any special talent or inherent excellence he may possess, with the provision for appeal to a competent authority in case of unjust treatment or unduly severe test ;

XVII. The right to be governed by a scientific code of permissible punishments, providing for well as complete freedom of thought and action in educational matters ;

XVIII. The right to be safe-guarded against the stigma of inferiority cast by foreign Universities and to be provided with facilities to join institutions of different regions, Indian or foreign, on a footing of equivalence, without the stand of inferiority or partial treatment ;

XIX. The right of employment, once the necessary minimum of prescribed knowledge and training is received by the student, thus guaranteeing opportunity for using this know-

ledge and training in order to contribute to the aggregate wealth of the country ;

XX. The right to be helped in the achievement of the above rights by organizations of parents, teachers and educationists in general.

APPENDIX III.

Sri Ramakrishna Math,
Garden Quarter,
Karachi,
July 28, 1946.

Sri Tikamdas Wadhmal,
Chairman, Standing Committee,
Sind Collegiate Board, Karachi.

Dear Sri Tikamdas,

In response to the position taken up by the Karachi Students' Congress that the general strike and the hunger strike started by them as a protest against the recent enhancement in the tuition and laboratory fees by the College authorities would be called off only on the matter being referred to an impartial arbitration. Your Committee decided to refer the matter to me through the following resolution passed by it at its meeting held on 29-6-1946 :

“In view of suggestions of the students that Swami Ranganathananda should decide all the questions arising out of the strike, it is resolved that the Chairman be and is hereby authorised to contact Swami Ranganathananda today, the 29th instant, and arrive at a decision with him.”

When the contents of this resolution were communicated to me I naturally expressed my reluctance to assume this responsibility ; and it was only the persuasion of friends like Miss Jethi

Sipahimalani, Mr. Bhagwansing B. Advani, Mr. Gordhan Vazirani and Principal Junnarkar, and, above all, the tension created by the hunger-strike of the seven students which was then already on its third day and which everyone was eager to see ended, that compelled me to assume the role of a mediator between the authorities and the students.

Accordingly, you were kind enough to call on me at the Math the same evening and acquaint me with the whole position. I accompanied you to the College where the seven hunger-strikers were, and conferred with them, and, on the basis of the resolution and on my assurance that I shall do my best to give an impartial decision on the problems raised by the strike, the students called off the hunger-strike the same evening.

This was the first step in implementing the resolution. It helped to ease the prevailing tension and restored an atmosphere of peace and calm.

The next urgent step was the facilitating of the opening and normal working of the College which depended upon a preliminary decision as to the rate of fees to be charged at the time of admissions. We decided, when we met at the Math on 1-7-1946, that, pending final decisions, the tuition fees should be charged at the old rate and the laboratory fees at the new rate. We also decided that no action against strikers, in any shape or form, e.g. rustication etc., will be taken and that the last day for the receipt of half-free-

ship applications should be extended upto the 12th July. These preliminary decisions helped in the reopening and the normal functioning of the College from the 2nd July onwards.

The third and last but the most important step remained to be taken—arriving at a decision on the question of the enhancement of fees. I had before me the material supplied by you containing the budgetary and financial implications of the proposed enhancement. I had also before me a long and detailed memorandum containing reasons and arguments against the enhancement submitted by the Secretary of the Karachi Students' Congress. This memorandum demanded, among other things, the entire withdrawal of the enhancement as also a reduction by 50% in the Society fees. The reasons adduced fall into two parts : the first part referred to the injustice involved in putting heavier financial burdens on the student community while the second part referred, in strong terms, to certain aspects of jobbery and mismanagement of College finances by the authorities. The memorandum ascribed the cause for the present enhancement to the second of the above reasons.

As for the other side, you were kind enough to pass on to me a file containing relevant information on the financial position of the College and a reply from the Principal Dr. Gurbuxani to the points raised in the students' memorandum.

After a careful study of both the students' memorandum and the contents of your file which

helped me to view the problem in a clear perspective, I felt the need for personal discussions with the representatives of the management and the students. Accordingly you were kind enough to respond to my request to meet me here on 23-7-1946 and during our discussions, lasting for about two and half hours, you agreed with me in principle that the students should be provided some relief. I had an hours' discussion with the Secretary and one other representative of the Students' Congress on the 26th morning and a two hours' discussion the same evening with Principal Gurbuxani and Vice-Principal Mariwalla. Besides, I had also a long discussion on all the points raised in the students' memorandum with Dr. Gurbuxani on the 25th evening. I need not say how helpful these discussions, conducted in a cordial spirit and in a mood to serve the best interests of the College, have been to me in my efforts to arrive at a decision on the problems raised by the strike.

I am convinced that the students have a case against the proposed enhancement ; if higher education is not to remain the monopoly of the upper ten, but the right and privilege of all, its cost should bear a reasonable relation to the financial capacity of the average citizen. I believe, from a study of recent trends, this is going to be the policy with regard to all aspects of secondary and university education in the India of the future. Mere half-freeship provisions will not be enough. But this will involve a liberal receipt of grants and subsidise from the State. No College,

especially a Science College, can be run on the students' fees alone. But the D. J. Sind College, as a privately managed institution, receives only a small sum of Rs. 30,000/- a year as State grant. Therefore, taking facts as they are, the main source of income of the College is the fees. According to you, the management is faced with a deficit of about Rs. 92,000/- for the current year. These relate to the payment of Dearness Allowance to the staff, increased expenditure on the laboratories, normal increments to the staff, Provident Fund contributions and certain other items. The students' memorandum states that by effecting drastic cuts, the deficit budget can be changed into a surplus one. From a study of the budget I am convinced that there is room for effecting cuts but not to the extent demanded by the students. I shall now proceed to state my conclusions under the three heads, viz. (1) Laboratory Fees, (2) Tuition Fees and (3) Society Fees.

Regarding the first item, the laboratory fees, at the old rate of Rs. 25/- per term, would amount to Rs. 56,000/- this year. But the actual laboratory expenses, at last year's rate, setting aside the expenses on special equipments, will come to about Rs. 85,000/-, when we add to the expenses on chemicals etc., the expenses on the laboratory staff also, which should legitimately be a charge on the laboratory fees. The management has proposed a graduated increase in the scale of laboratory fees at the rate of Rs. 5/- per term for the First Year, Rs. 10/- per term for the I.Sc. and Rs. 15/ for the B.Sc. On this basis the

fees would be Rs. 30/- per term for the First Year, Rs. 35/- per term for I.Sc. and Rs. 40/- per term for the B.Sc. class, and the income from the fees would be about Rs. 74,000/-. I endorse the principle of the sliding rate for the laboratory fees. My decision in this case is that the enhanced rates are legitimate and should stand so far as the B.Sc. classes are concerned (Rs. 40/- per term) but that for the I.Sc. and the First Year classes the rates be fixed at Rs. 34/- and Rs. 28/- per term respectively in place of Rs. 35/- and Rs. 30/- per term proposed by the management.

I come now to the tuition fees. The management has proposed to raise this from Rs. 70/- to Rs. 80/- per term and this increase would yield about Rs. 42,000/- this year. I consider that this increase of Rs. 10/- per term is too high, involving too heavy a burden on the middle and poorer sections of the students. There is also substance in the students' demands for cuts in expenditure in various directions though I cannot endorse all the items of cuts which they have proposed. Having satisfied myself that for the present at least some increase is justified I have come to the conclusion that an enhancement of Rs. 5/- per term would be fair and reasonable.

The third item is the Society fees which stand at Rs. 8/- per term. The Secretary of the Students' Congress has demanded a 50% reduction in this item on the ground that it is a criminal waste of public money, being earmarked for sports, functions, debates, etc. I cannot endorse

this view. Sports and other extra-curricular activities are most important items in the programme of an educational institution. *Properly conducted* they help to transform a College or a School from a mere place of public *instruction* into an effective centre of public *education*. If, therefore, I consent to a reduction in this item, it is only as an offset to the increase in the other fees and to lighten the financial burden on the students. I propose therefore that this item be reduced by Rs. 2/- per term, the reduced rate of Rs. 6/- per term being suitably distributed in the various items falling under this head.

Dr. Gurbuxani, the Principal of the College and the Secretary of the Standing Committee of the Collegiate Board, have assured me during our discussions that this enhancement is only a temporary measure to be withdrawn as soon as the college tides over its present financial difficulties. I hope the management will take steps to implement this assurance at an early date.

The D. J. Sind College with its sister Colleges constitutes the intellectual nursery of Sind. Its origin and career are inextricably woven into much of the history and growth of modern Sind. Its past therefore has been glorious; but the future beckons it to a vast field of service and a greater career of glory. The public of this Province regard the D. J. Sind College with legitimate affection and pride. But it is sad to relate that a large section of the public has become deeply grieved over certain happenings in respect of the

College in recent years. In the larger interests of the College it grieves me to have to voice the public complaint that there has been a waning of the spirit of idealism and a growth of the mood of opportunism leading to intrigue and jobbery among a small section of the management and the staff, with a corresponding deterioration in the academic standards. The strike itself has been unfortunate; it was not inevitable. The Trade Union spirit and method provide the least congenial atmosphere for the imparting and gaining of knowledge and wisdom. But it is not enough to blame the students for there is also the need for a mood of self-criticism. The management and the staff should do everything in their power to regain the respect and confidence of the student world. This can be ensured only when the management of affairs is guided by principles and not personalities. This is necessary if the College is to recapture its idealism and academic spirit. The students have their faults; but they are yet unformed entities. The Colleges are meant to form them into integral personalities and decent citizens. It is their good fortune that they have many critics; but they are in greater need of examplers.

In discharging this duty imposed on me by the College authorities and the students I have received much kindness and help from you, Principal Gurbuxani, Prof. Mariwalla, Sri Sital Daryananey and Srimati Kamala Goklaney. I have also received a fund of trust both from the management and the students. This letter I have

sought to discharge in a dispassionate manner through the conclusions embodied in this letter. For the former, I express a simple thanks filled with gratitude.

I hope that under your leadership the College will grow and flourish into an ideal institution fostering the values of culture, character and service. Please accept my best wishes and convey the same to the members of the Standing Committee. My best wishes also to the entire body of staff and students.

I remain,
With love and namaskars,
Yours in service,
Swami Ranganathananda.