# JINDAL JOURNAL OF PUBLIC POLICY

**JANUARY 2016   VOLUME 3   ISSUE 1**

## Contents

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Search For Public Policy</td>
<td>5</td>
</tr>
<tr>
<td><strong>Editorial</strong></td>
<td></td>
</tr>
<tr>
<td>The ID Card: Presuppositions Of Identity, Personhood And Identification</td>
<td>20</td>
</tr>
<tr>
<td><em>Anuradha Veeravalli</em></td>
<td></td>
</tr>
<tr>
<td>Healthcare Accreditation Policy: Innovations To Improve Quality And Equity</td>
<td>34</td>
</tr>
<tr>
<td><em>Rani S. Ladha and Rajeev Dwivedi</em></td>
<td></td>
</tr>
<tr>
<td>Indigenous Knowledge As Emergent Science: Insights From Rice</td>
<td>51</td>
</tr>
<tr>
<td><em>Shambu Prasad</em></td>
<td></td>
</tr>
<tr>
<td>Report on the 100 Mile Hypothesis: An Essay in Field Testing</td>
<td>72</td>
</tr>
<tr>
<td><em>Ela Ramesh Bhatt</em></td>
<td></td>
</tr>
<tr>
<td>The Making Of The Development Man: An Experiment In Recovery</td>
<td>153</td>
</tr>
<tr>
<td><em>Chandan Gowda</em></td>
<td></td>
</tr>
<tr>
<td>Weaving Trajectories Of Hope: From Vulnerability To Sustainability</td>
<td>172</td>
</tr>
<tr>
<td><em>Annapurna Mamidipuri</em></td>
<td></td>
</tr>
<tr>
<td>The Necessity Of Corruption</td>
<td>237</td>
</tr>
<tr>
<td><em>Shiv Visvanathan</em></td>
<td></td>
</tr>
<tr>
<td>Of Shoes And Ships And Sealing Wax: What We Talk About When We Talk About IPL</td>
<td>251</td>
</tr>
<tr>
<td><em>Vidya Subramanian</em></td>
<td></td>
</tr>
<tr>
<td>Storytelling And The IAS</td>
<td>265</td>
</tr>
<tr>
<td><em>Kaustav Bhattacharya</em></td>
<td></td>
</tr>
<tr>
<td>Childhood Days At ISI, A Fragment</td>
<td>312</td>
</tr>
<tr>
<td><em>Ashok Sen</em></td>
<td></td>
</tr>
</tbody>
</table>
The Making of the Development Man: An Experiment in Recovery

Chandan Gowda

Sir M Visvesvaraya's writings constitute a valuable repertoire of early ideas on economic development. The large body of his writings and speeches, including the pioneering texts of economic planning, Reconstructing India (1920) and Planned Economy for India (1936), elaborate the conceptual schemas underlying the early paradigm of development in the country. Not only do they disclose the emergence of a global conversational community on matters of the economy, they also show the diversity of participants in it. Development thought was a creative amalgam of ideas derived from engineers, businessmen, technocrats, scientists, economists and utilitarian philosophers in a time of colonial rule.

A section of Indian intellectuals embraced development thought during the last three decades of the nineteenth century. By this time, the British had choreographed their accusation of the backwardness of Indians. Several essentialisms made up this condition of deficiency: oriental despotism, religious fatalism, lack of time discipline, low technology, inefficient work habits, to name a few. In this game of civilizational othering, the West had projected itself as the home of progress. Pushing for economic development in India promised to create both a modern economy and a modern society freed of the factors causing backwardness i.e. attain progress. While western knowledges played a powerful part in how the enterprise of economic development came to be envisioned by Indian thinkers, the latter did not remain pure borrowers. Finding coherence for economic planning in India meant an active effort at rendering those knowledges commensurate with local realities, which necessitated creative intellectual work. An instance of the latter was the economistic reading of caste inequality as undesirable since that caused a decline in economic productivity for the nation. Inadequate as its understanding of the metaphysics of caste might be, its normative orientation is undeniably novel.

Sir MV's work is rich testimony to this early episode in modern Indian economic thought. Born to a poor, orthodox Brahmin family in Muddenahalli in 1860, Sir MV completed school in Chikballapura

---

1 Author's Note: This essay is part of my forthcoming book on Sir M Visvesvaraya. All the translations from the Kannada that appear in this essay are mine. I have italicized the words and sentences which were in English. I am grateful to Shiv Visvanathan for inviting me to contribute this essay. I am also thankful to Vikas Kumar for his comments on the introduction.

2 For a discussion of this point, see my essay, "Empire and Developmentalism in Colonial India," Sociology and Empire: The Imperial Entanglements of a Discipline (Ed) George Steinmetz, 2014, Durham: Duke University Press.
and Bangalore. (Folklore recalls he studied under a street lamp at night). After completing his BA at Central College, Bangalore, in 1881, he studied engineering at the College of Science, Pune. Upon graduation in 1883, he worked as an Assistant Engineer in the Public Works Department, Government of Bombay, where he put in twenty five years of noteworthy service. After a short stint of work for the Nizam of Hyderabad, during which he helped control the Musi river floods, he became the Chief Engineer of Mysore in 1909. He helped plan and supervise the work on the Krishnaraja Sagar Dam, which enabled irrigation and the generation of electricity upon completion nearly two decades later.

Between 1912 and 1918, Sir MV worked as Dewan of Mysore. During Dewanship, he pushed for the building of several factories and institutions like the Mysore Bank (now State Bank of Mysore), Mysore Chamber of Commerce and the University of Mysore. In 1915, the British Government awarded him the title of Knight Commander of the Order of the Indian Empire. Hence, the prefix "Sir" before his name.

In the post-Dewan period, Sir MV continued to be associated with various economic schemes of the Mysore state. He took up various engineering assignments in Karachi, Baroda, Bhopal, Nagpur, Goa and other parts of the country. At Gandhi's invitation, he advised on the flood control measures in Orissa in 1939. He wrote numerous reports and tracts on economic matters, many of which were based on his observations during his travels to Europe, the USA and Canada. Sir MV was invited to be the Chairman of the National Planning Committee of the Congress Party in 1938. On the first day of the meeting, on account of his age, perhaps, Nehru suggested that Subhash Bose take his place. In 1941, he founded the All India Manufacturer's Association, a group of private Indian industrialists whose motto was "Prosperity through Industry." He became the first recipient of the Bharat Ratna in 1955. He died in Bangalore in 1962 at the age of 102.

The Sir MV archive is vast: it has settled down in various places, in a variety of forms. The quotations gathered in Section A, "Regarding the Planner," illustrate this variegated settlement. If we allow them to speak to us, to sing to us, to joke with us, that will have meant an encounter with diverse moral horizons and human passions and motivations. Arranged in a non-linear sequence, they seek to conjure social thought - to use a rough analogy - more in the nature of a painting than a photograph. What dimensions of reality might they open up now? Can other destinies be found for them?
Public policy works with a greatly reduced conception of the human and his or her motivation and needs. It is grounded in the idea of an economic man whose needs and welfare can be made subject to a narrow policy calculus. The quotations gathered here, which disclose the diversity of human aspirations and community metaphysics, suggest that the model of the economic man make way for a richer, a more plural conception of the human. They also show the complexity of the rearrangement of a society's priorities.

Using Weber's metaphor, if Sir MV's work is viewed as an arduous attempt at disenchanting the world, his admirers have often enchanted their worlds with his ideas. The latter, on many an occasion, approve of Sir MV's thoughts because they believe his motives to be pure, or because they admire his honesty, austerity, and simplicity, and not out of any considered engagement with his works. His policy thought often found anchor and met with approval, or disapproval, through means of metaphor. Indeed he became a metaphor standing in for things that he would not have wished to identify himself with. Such appropriations serve to complicate notions of assent and dissent, and also enable the elaboration of policy critique. They unsettle the coherence of the policy imagination of society. And even restore, perhaps, opacity and mystery to the social world. The slivers of recall in the section, "Regarding the Planner," show layers in mythic density. (They invite us, too, to imagine scenarios that have not found their way into a readymade archive). They open up a line of memory for us to work with.

Section B, "The Planner Elaborates," brings together quotations from Sir MV's writings and speeches which are concise elaborations of his development thought. This exercise is of course not a positivist recovery of the evolution of his thought. Instead, it affords glimpses of a few preoccupations of his economic thought - for instance, the value of a "basic industry" like modern iron manufacture and of science for increasing agricultural production. It also clarifies that Sir MV could not envision the economy in isolation from society. For instance, he felt that caste inequality, which decreased productivity, would be undone with economic development. We also notice his thought becoming incoherent on occasion. Consider, for example, his advice to the members of a women's association, where his prescribed modern and traditional duties for women cannot find synchrony, notwithstanding his ambition to achieve it. In other words, the social world exceeded the totalistic grasp of the legendary planner. An occurrence of this kind ought to reorient contemporary economic planning, which strives to be scientistic and purifies the domain of its intervention, i.e. the space of economy, from including "non-economic" elements.
Sections A and B afford glimpses of the development man, i.e. a man with a deficient self in a deficient society who had to be remodeled in the image of a modern economic man. (I use the male noun advisedly as the human actor presumed in the development discourse was a male figure. The discussion of women found in Section A is an exception). The foundational presumption of the human actor in early planning thought in India was that of the development man, and not the generic economic man (homo economicus). The development man was in need of thorough self-reform and could be put on a teleological path of becoming a modern economic man. But this reform itinerary was fraught with uncertainty and anxiety in the planning imagination. The sources of uncertainty and anxiety - which the planner identified, for instance, as traditional habits and religious mindedness - expose the limits of development discourse as well as offer possible sources of its critique and reconstruction. In other words, they extend possibilities for breaking free from the telos of development and open up alternate paths for social destiny.

A. REGARDING THE PLANNER

Seemingly Minor Changes (1960)

When I joined the Mysore government in 1916, after passing the Civil Services, Sir M. Visvesvaraya was the Dewan. His first aim was to rid Mysore of its old customs and make it a new state. Getting the people to increase their participation in the government was a second aim. The changes he initiated in keeping with these aims might seem minor to us today. But it was essential to introduce them in those days.

1. People did not have the habit of shaving their faces. It was common to go to office with a week old beard. Visvesvaraya introduced the habit of shaving one's face.

2. Attending office or functions on time was not common. Worse, big shots reveled in showing up late. Visvesvaraya put an end to this bad habit.

A Title for a News Weekly (1913)

Dewan Visvesvaraya: You must espouse new aims and plans and make the people understand them. What have you decided to name your paper?

Young Editor: I will need to choose one from among the three that my friends have suggested: The People, The Citizen, The Karnataka.
Dewan: How about Progress, or Forward, or Advance? A title that conveys the new aspirations and the new outlook that have emerged in the country?

*An Autograph without Metaphysics (1960)*

Sir Visvesvaraya: What would you like me to write? Can I say, "With the compliments of M.V."

Masti Venkatesha Iyengar (the great Kannada writer): I will be grateful if you said "With Blessings." Sir Visvesvaraya demurred: "With the Best Wishes of M. Visvesvaraya."

*The Place of Work: Two Vignettes (Dates unknown)*

a. In the course of his official tour as the Dewan, Visvesvaraya visited a village and the villagers introduced to him a popular figure saying that this person was capable of eating at a time the food of four persons. They expected that Visvesvaraya would pat him on the back and say a few nice words to him. But to their dismay back came the question from Visvesvaraya, "Does he turn out also (sic) the work of four persons?" This indicates his outlook on diet and work.

b. People, if they expect in Sir M instantaneous help or an excess of human sympathies and understanding, will be disappointed, because Sir M is immune to such sensitiveness. A man who owed his success to his own efforts expects others to do the same. From his staff also he expects nothing but hard work. He thinks that without work life is worthless; it becomes a mere state of moral coma. Once his secretary had a fall from his cycle while returning home. Next morning he came to work with his head in bandages and began narrating the incident to Sir M., hoping to arouse his sympathy, but Sir M cut him short by saying, "You ought to be more careful on the road," and added, "Don't keep any office papers pending."

*For Women (1960)*

On January 27, 1916, he visited the (Mahila Seva) Samaja and wrote a letter praising the gains it had made under the leadership of Smt. Parvathamma and Smt Rangamma:

"There was a great need for an institution like this to act as a means for illuminating people's homes." He began to donate twenty rupees a month for helping spread the lessons of family planning.

Twenty six years later, on December 8, 1942, he visited the Samaja again. After refreshments, he gave a small speech to the members in the assembly. He shared "Twelve sutras for a woman's life," which focused on issues of importance for women. I have summarized them below:
a. Keep your clothes tidy. It is good to be seen smiling in everyday life.

b. Occupy yourself with studies till the age of fourteen. If circumstances allow for it, study until the age of eighteen or twenty one.

c. Always keep your room and its surroundings clean and tidy. Make sure that every object in the room is in its place.

d. In matters of dharma, morality (niti) and marital relations, seek advice from your enlightened mother or a socially respected elderly woman. Let your mind be firm and constant.

e. Do not marry before the age of sixteen. Try to defer it until the age of eighteen or more if possible. You will live longer as a result and have healthy children.

f. Do not put the entire responsibility of running the family on the husband. Show concern and assist him in his work. In case his earnings do not suffice to keep the family in some comfort, seek his permission and think of convenient ways of increasing the earnings.

g. Learn to work methodically and to abide by rules. Apportioning eight hours for work, eight hours for sleep and eight hours for exercise, fun, personal hygiene, and domestic and social is a possible model.

h. Show respect for elders and love and concern for children. Lend a hand to neighbours and workers in their work. Give a little thought towards the service of the country if possible.

i. Rid yourself of extreme shyness. Give up arrogant thoughts. Learn the courageous and self-aware ways seen in Western women and the many cultured women from our own advanced communities.

*Rajkumar, the Kannada Superstar, sings these lines in Bangarada Manushya (Man of Gold), the longest running Kannada Film (1972)*

Had Visvesvaraya not toiled

And built Kannambadi

And let Cauvery flow free,

Would this precious land have harvested gold?

Prosperous Kannada land, our prosperous Kannada land?
The Opening Lines of a Sonnet, "For Visvesvaraya" (1933)

Patting awake a people

Dropping off to sleep in broad daylight,

You showed the path of life

"Live!" you cried, and showered affection, Visvesvaraya.

_Bhadrawati Iron Works, a key initiative of Sir MV, in The Hindu (1927)_

**CRITICISM**

But it means that 250 lakhs of taxes squeezed out of one of the poorest peasants in India and which ought to free badly needed food, drinking water, medicine and schooling for lakhs of the Maharaja's subjects have been wasted in the Benkipur furnace, like ghee in a Brahminical yagna.

**COUNTER-CRITICISM**

The simile used by Mr. Paramasivaiah defeats his own contention, "yagana" (sic) are undertaken by Purohitas for pleasing and attaining God, and as such the ghee used in their performance is not considered a waste by them. It is the same with the present undertaking.

_Another Defense in a Local Weekly (1929)_

To judge a proposition like Bhadravathi on the lines of a petty shop is absurd…To forecast exactly the prospects of a venture like Bhadravathi is a matter for experts, but Sir M Visvesvaraya is undoubtedly in such a position, and it will need a very influential body of expert opinion to rule adversely on his views; and we do not know that any such has come to light, beyond the waifs and strays in the press…Bhadraavathi is not just a commercial venture intended to bring in a certain amount of revenue; if we grew potatoes on a large enough scale, we might have precisely those results. Bhadravathi is more truly a national asset, designed to be the focus of future industrial activity, and to foster the industrial spirit of Mysore.

_Gandhi's Remarks in Bangalore (1927)_

---

1 For a discussion of the politics surrounding this iron plant, see my article, "'Advance Mysore!': The Cultural Logic of a Developmental State," Economic and Political Weekly, Volume 45, Number 29, July 17, 2010.
I saw with wonder and admiration Krishnarajasagar and Bhadravati Iron Works, the two great monuments of Sir M. Visveswaraya's zeal and skill. (Cheers)...But great though this progress is, it would be wrong to be satisfied with it. It seems to me to be confined to the middle class and not to take enough note of the peasantry, the backbone of Mysore as it is of the rest of India.

*Modern Ulysses (1927)*

Sir Visweswarayya loves Mysore but he is at the same time a man of uncommonly practical outlook and of uncommon commonsense. He is an Ex-Dewan of Mysore, he is a businessman of experience and like a modern Ulysses he has been recently seeing much of "men, cities and governments... Sir Visweswarayya asked his countrymen to adopt a policy of hustle and action. It is difficult to change the psychology and mental equipment of a people by a few years of training; but the traditional apathy of the East has been replaced in Japan and China by the Western character of 'hustle' and action. And what those countries have done, countries like India including Mysore, can also do.

*An Anonymous Letter of Disbelief (1926)*

He makes the astounding assertion: "If anything, the exploitation is expected to improve the yield of timber in future years"...Sir Visvesvaraya uses the word 'expected' and he is slippery as an eel. Who expects it? Does the Conservator of Forests expect it? Or is it the man who is so specious in holding out expectations?...

It seems to me that on principle the handing over of the Forests to the master of the furnace is like putting a cat in sole charge of the milk pail... I have no doubt Sir Visvesvaraya will impose his own notions of Forest conservancy on the Forest Department...

*A Snatch of Dialogue, Ganeshana Madhbeve ("The Marriage of Ganesha"), a blockbuster comedy (1992)*

Tenant (T) (He is leading a group of tenants): Ramanamurthy! Ramanamurthy!

Miserly Landlord (ML): Why are you shouting like this?

T: What else can I do? I am preparing for the department exams. If you cut off electricity at 10 pm, how can I study?

ML: I don't know about that. For the rent you give me, I can give you electricity only until 10 pm - if you want it all through the night, give me Rs 50 more rent. Or give me 1000 rupees advance. T: Not everyone has money like you!
ML: If you don't have money, use candles! Or study under a street lamp. Have you heard of Visvesvaraya? Even he studied under a street lamp. You can become like him.

*The Ancient and the Modern* (1960)

It is said in ancient Hindu lore that the sky can be compared only with itself and with no other. Visvesvaraya can be compared only with himself, for there is none like him. He is a rare combination of the ancient Hindu Bhishma and modern American Henry Ford. He preached and promoted modern technological progress on the basis of historical ethical imperatives.

"An Out and Out Westernism" (1924)

With the advent of Sir M. Visvesvarayya, the spirit became Anglo-Indian, because he is an out and out believer in westernism. Born and bred in a rigidly orthodox family his mind seems to have carried him to the other end so as to make him believe that salvation of his country depends on importing into India even the dress and the fashion of the West. By the way, in order to avoid misunderstanding, I may say that if there is any Indian who has kept up the habits of simplicity, purity, and other virtues on which we place so much importance, it is he. But intellectually, he believes in the indispensability of Westernism out and out for the Indian regeneration;…He has made the study of Western economics his life work and he used all his ability and powers, while he was Dewan to introduce into this Province the capitalist Industrialism of Europe, ignoring again the fact staring in the face that Europe is struggling to shake itself off from it.

*The Tatas Must Emulate* (1927)

Jamshedpur is looked upon by Indians as a center of a national industrial activity, as a great nucleus of India's industrial renaissance. But how can this renaissance take place if after all these years all the key positions at Jamshedpur remain in the hands of foreign experts?... Indianisation means less costly but equally efficient service…

Compare this Sahib Raj with the position of affair at the Bhadravathi Iron Works. Under the patient zeal and dogged persistence of Sir M Visvesvaraya, these works are now thoroughly Indianised. Mysoreans run them from top to bottom. I am told that when some time ago the European experts, still retained in service, declared a strike, thinking themselves to be indispensable, the brilliant ex-Dewan of Mysore who was directing 'brain' at Bhadravati told them that they could go if they liked. They did and capable Indians are doing their work now with more enthusiasm and less cost. I hope the Tata Directors pay a visit to Bhadravati to get rid of the illusion that for (sic) certain type of
technical work, Europeans are necessary. Now that Sir M Visvesvaraya is a Director himself, can not the shareholders expect real Indianisation at Jamshedpur through his exertions. Yours, etc. R.S.A.

*In S Radhakrishnan's words*

Dr. M Visvesvaraya is a great Engineer, a great patriot, a great statesman. In spite of his eminence, he is still a humble man at heart.

The whole idea of planning in this country started with him and the industrial progress made owes its inspiration to his thoughts though it may not always be in conformity with his ideas. His very presence is an inspiration to us all.

*Tales of a School Headmistress*

a. When people visit the waterfall at Jog, they usually marvel at its beautiful sight. But when Visvesvaraya went there, he said, "What a waste." He saw valuable electricity that could be got from the waterfall was being lost.

b. A "foreign" country sought Visvesvaraya's assistance in building a dam. The latter was willing to offer it only on the condition that India's map be displayed near the dam site. For him, the involvement of an Indian in the dam project needed to be publicly acknowledged. The foreign client did not agree. Visvesvaraya, however, assented. After the dam was built, the client asked, "How did you agree to work for us even when we didn't accept your condition?" The engineer replied, "Come with me. I would like to show you something," and took his client in a helicopter for an aerial view of the dam. The letters, I-N-D-I-A, were written into the dam's upper surface.

c. On another occasion, a "foreign" country sought Visvesvaraya's help in building a dam across a turbulent river. He agreed to help them. He started getting a dam built beside the river. His clients were confused: "Why are you building it here?" Visvesvaraya only asked for patience. After the dam was built, he got dynamite installed in strategic places around it. When the dynamite exploded, the dam shifted up in the air and settled down over the river. The incredible feat amazed everyone.

d. Before taking up his appointment as Dewan of Mysore, Visvesvaraya had convened a meeting of all his family members and told them, "I will accept the appointment only if you promise to never ask me for an official favour." The relatives agreed to abide by his request. Sir Visvesvaraya now felt comfortable about becoming Dewan.
c. When Sir Visvesvaraya died, many foreign countries were eager to buy his brain. They were willing to pay any amount for it. But our government flatly refused.

*Meetings, All India Manufacturer's Association (1947, 1952)*

a. When the All India Manufacturer's Organization held its Annual Conference in 1947 and Pandit Jawaharlal Nehru was inaugurating it, Sir MV criticized the attitude of the Government of India towards industries so very frankly and strongly that the audience saw the Prime Minister biting his lips and becoming tense (as is usual when he is in an angry mood).

b. On this occasion Nawab Yar Jung Bahadur, introducing Sir M. V. to the audience, humorously said, "Sir M. Visvesvaraya has now reached an age at which a man generally becomes a philosopher. Philosophy means thinking of nothing in particular. But our Sir Visvesvaraya is not such an old man. He is vigorously thinking of a definite object, namely developing industries in India so that people here may become prosperous and happy.

*Reminiscences of a Kannada Literary Figure (1970)*

I have heard him speak when he presided over several discussions in auditoriums. Regardless of what he chose to speak on, the subjects that mattered for him were our country, its people, its advancement and the differences between our country and others. "Statistics, he will be buried in his statistics," - such a remark has been heard. He was like an avatar of a man of the New Era. He had western attire and a discipline befitting it on the outside. He desired these very things in his officials. He loved officials who were dressed in a suit, boots and turban and were prompt and sincere in their replies to his questions. He observed the Shraddha ceremony for his parents in ritually pure clothes prescribed by age old tradition. He was apparently very fond of holige, the sweet of the land. Even here, he only ate a little.

I offered him a book that I had written long ago titled, "The World of Finance," as a small token of my gratitude. He was a great man who had freely dropped figures like a hundred, a thousand, a crore, and a thousand crores for the first time in India and instilled courage in us. I had observed on an occasion, I told him, that it was India's good fortune that it now witnessed activities on that scale. He said, "It is very kind of you."

*NRI Forum (2000)*
(Meeting the challenges of the agricultural sector) is not an easy task considering our continual and passive adherence to the religious fatalistic philosophy, which in the words of Sir M. Visvesvaraya "has been used to foster our genius for standing still."

We need to inculcate a new revolutionary feeling that each adversity has to be scientifically tackled and overcome.

_Nehru at the Engineer's Centenary Celebrations (1960)_

Some of us feel old when we look at your young self. We greet you and if we are true to ourselves, we should make some kind of a pledge to live up to your dreams and follow the way you have shown us. India had the unfortunate reputation of talking a lot and doing little, but you are a great exception and you talked little and have done much. Your life is full of examples as to how your great things could be achieved for humanity if science was directed along the right lines.

"_Sir M" Principles (1967)_

Whatever one does, it has to be orderly. Our attire, our studies, our writing and our speech: everything needs to be clean and agreeable.

Wake up at a definite hour; read and write at definite times; eat definite portions of food at definite times; exercise at the right time; rest, work and sleep at definite times: we have to guide ourselves in this fashion. And act in accordance to them. If we take care to regulate ourselves like this, time will be at our command. Our work should both satisfy our employers and not disturb our conscience (atma-sakshi). Further, we should not hurt those whom we employ and take them along with love and affection, while not loosening the hold over management. Whatever work comes our way, we should not ask, "What will I gain from it?" Instead, we should ask, "Did I perform my work well? Am I satisfied with it?"

We ought to make use of any work opportunity that comes our way with the strength that lies within us. We should live cheerfully by doing all that God allows us to do, with the best of our capacities and without deception. Grumbling is of little use.

These are a few of the principles of life that Sir MV believed in and lived by. Let them guide us too.
B. THE PLANNER'S MIND

Signature Slogan (Date Unknown)

Industrialize or Perish!

Ranade's Observation (1898)

In the second half of the year 1898 I returned to Bombay after a visit to Japan. One evening I was invited to dine with Mr. M.G. Ranade who had by then risen to the position of Judge of the High Court and was residing in Bombay. We talked chiefly about progress in Japan. On my leaving, Mr. Ranade accompanied me to the outer landing steps of his house and on the way pointed to one of the rooms we passed and stated that a friend of his, a well-known educationist, Mr. Waman Abaji Modak, was confined to bed there. His exact words were: "Do you know that there is a friend of mine in that room who is suffering from a disease from which all India suffers?" I learnt on detailed enquiry that Mr. Modak was suffering from paralysis.

Basic Industry (1926)

The manufacture of pig iron is an important basic industry, one which is the very foundation of our industrial civilization. It is hoped that the members of the public interested in the industrial development of the State will visit the Works, keep themselves informed of the affairs there and if they are satisfied with its present working and its future prospects, give their whole-hearted support to the undertaking.

The Fact of Climate (1910)

Our defects have grown with us, with our tradition, environment and climate. The cold climate of Europe demands a high standard of activity as well as of comfort. Movement is necessary there even to keep oneself warm and there is stir and activity everywhere. An unmarried working man in Europe will want Rs. 30 for bare subsistence whereas the Indian labourer is content with Rs. 5 or less. There is similar disproportion in the working and earning capacity of the two races in every grade of life and in every sphere of activity, which in India is not enriched by preparation or organization. An Englishman, unless asleep, feels an invisible compulsion to be doing something, to consider time as of some importance. With us, according to custom and tradition, the charm of life consists in ease - ease from the compulsion to do anything.
Theorizing the Removal of Untouchability (1920)

..., the position of the "untouchables," i.e., persons whose very touch is deemed pollution by the caste people, - should be improved socially, educationally, and economically. Much will depend upon material prosperity, for nothing levels social position so effectively as economic success. If the lower classes are given the opportunity to amass wealth, members of higher castes will serve under them, their status will inevitably be improved and there will be able to associate in public and social functions with the upper classes.

Primary Education (1920)

Elementary practical science as applied to agriculture and industry, elementary book-keeping and rudiments of information concerning the economic structure of the world and of India in particular, as well as instruction in the duties of citizenship, should form part of the primary school curriculum.

Four Excerpts, Planned Economy for India (1936)

a. Though the masses still continue to believe in Kismet and Karma, there is a general awakening in the country. A new spirit is abroad. People want to manage their own affairs. How they should do this in the business sphere from the point of view of progress is the theme of this book.

b. A larger aim of (Planned Economy for India) is to suggest the creation of opportunities and a course of action calculated to so strengthen the Indian in the business sphere that he may, within the shortest period possible, become, man for man, as capable a citizen, as strong a national and as broad minded- an international, as his compeer in America, Europe or Japan.

c. Having regard to the conditions prevailing in India, it is safe for this country to proceed along the lines practised in such capitalist countries as France and the United States of America. India resembles France in the small size of the agricultural holdings and the United States in the large size of the country and the magnitude of its resources, particularly man power. We have yet to build up some measure of moderate industrial prosperity, and for the present, capitalism is best suited for that purpose. Only the monopolies incidental to capitalism should be minimized; and wherever they are inevitable, a watch should be maintained and special modifications made by legal enactments and otherwise, in the direction of service to the public. It behooves the State to refrain from enacting any legislation to limit legitimate private enterprise and at the same time to
ensure that large capitalist undertakings are carried on in harmony with the larger interests of the great mass of the people.

d. The Government of the United States of America took great care to spread the principles of economic nationalism among peoples of various European races, who migrated into that country, by giving them special training in the ideals of civilization, culture and enlightened living already prevalent among the older communities settled in the country. The process was known as Americanization. A somewhat similar process of Indianization is needed to make the various classes and creeds in India to coalesce for purposes of national development and improvement. The Harijan movement inaugurated by Mahatma Gandhi is a courageous move in this direction. Soviet Russia is attempting the creation of a classless society by more thorough-going methods… The sooner the vast populations of this country realize that the spirit of division and disunion has been one of the chief causes of their backwardness and ruin, the more rapid will be their progress towards nationhood and the higher standards of living, self-respect and culture that it stands for.

*Why Plan (1944)*

The function of planned progress is to make the average citizen a happier and more efficient person. A modern democratic constitution, some measure of social security to safeguard subsistence needs, effective future military defence, and a vigorous drive towards a national status and towards the fostering of a progressively efficient population - these are the basic needs of India at the present time. To create a national structure possessing these attributes, a new spirit has to be put into the thoughts and activities of the entire population who are at present sunk in lethargy and helplessness.

*The Obstacle of Hindu Ideals (1913)*

I stated that though the conditions under which we live have radically changed, our ideals have not. The Hindu ideal is that this world is a preparation for the next and not a place to stay in and make oneself comfortable. The nationality of Western countries, on the other hand, rests on an economic basis. Their activities, political, industrial and social, are subordinated to the resources at command, and they all aim at the creation of more wealth and increased comfort.
The Farmer (1913)

Our raiyat, though industrious and docile, is ignorant, very ignorant, but that is his misfortune rather than his fault. He wants light and leading and more of sympathy and continuous neglect. He must be taught to feel that if he depends more on himself and stiffens his backbone instead of seeking redress, for all sorts of grievances under the sun, by making long winded petitions to Government, he will be raising his position and the self-respect of the agricultural country as a whole…Another chief handicap is the powerful influence of tradition, indifference to change and belief in fatalism. The sooner he is weaned from these influences, the more activity will the peasant show and the better will it be for him and for the country.

Supplanting Spirituality (1914)

The chief aim of the Economic Conference is to prevent waste and increase production. The figures I have given show that we do not aspire to reaching the European standards of production. We are nowhere in the race. With aims so unpretentious, there is no thought of supplanting the spiritual ideals of the country.

Learning from Herbert Hoover (1920)

When I was in Washington (in 1920) I thought I should benefit myself by conversation of world affairs, and particularly industries, with Mr. Herbert Hoover, then Secretary of Commerce. On a previous visit I had made friends in Washington and two of them who knew Mr. Hoover wanted me to go with them to exchange views with him. I had a long conversation with Mr. Hoover on various aspects of national development as I was then thinking of writing the book, "Reconstructing India," which was subsequently published in London. I had learnt he was taking a great deal of interest in the development of American industries. He explained to me how rapidly industries were being developed in his country. I asked him what he thought was wrong in India and why my countrymen were so backward. "He replied,'You people have no hustle in you," which meant, of course, that Indians were slow, sleepy and easy going.

Two Blades of Grass (1915)

With the knowledge of science that they (the students of the Mysore Agricultural School) possess, they should be able to grow two blades of grass where an uneducated raiyat is growing one.
What is the secret of long life? The answer to this is "hard work." In addition to this, a contented mind, plenty of open-air life and cheerful spirits.
References:


7. Excerpt from, "Aagadu Yendu, Kaikatti Kulitare (If we gave up, saying impossible)," a hit song from, Bangarada Manushya ("Man of Gold"), the 1972 blockbuster and the longest running movie in Kannada film history. Kannambadi refers to the Krishnarajasagara Dam near Mysore.


10."Bhadravati," Vokkaligara Patrike, August 7, 1929.


18. The headmistress of Holy Mother School, Bangalore, in a History or Kannada Class, 5th Standard Class, circa 1984.


