



# HINDU EDUCATION BOARD

Quality Education For All



## MISSION STATEMENT

The aim of the Hindu Education Board is to ensure that all members of society receive quality education. Additionally, the Board seeks to encourage creation of high quality affordable educational institutions for all members of society, regardless of their social and economic status.

## THE NEED

A society which is not well-educated is incapable of sustaining itself over the long term. It is education which drives positive social change, and ensures betterment of a nation. Civilizations which do not value education are susceptible to decay and deterioration. So, the Hindu civilization must develop a strong and viable system of education so that it can prosper and remain strong. It must strive to ensure that all members of society, regardless of their socio-economic status, have access to quality education, thereby becoming meaningful contributors to larger and multifarious societal goals. The Hindu civilization has had a splendid record of investing in education over last several millennia. Great institutions such as the universities of Takshashila and Nalanda are a testimony to this fact. In more recent times the Hindus have created a large number of wonderful institutions including Banaras Hindu University, Madras Institute of Technology and Birla Institute of Technology and Science. However, despite these later initiatives, a large part of the society still does not have access to affordable quality education. This has seriously impaired the overall progress of our country. The Hindu civilization, which is more than a billion strong, and constitutes more than 15% of global population, cannot rely primarily on external resources and efforts to meet its educational needs. Rather, it has to urgently develop, through internal resources, a significant number of institutions providing superior education in all fields including natural sciences, engineering and technology, social sciences, liberal and performing arts, law, business and management, ethics, religion, philosophy, and spiritual sciences. Also needed is the establishment of numerous educational institutions of excellence which set benchmarks and standards, and induce innovations in diverse areas of knowledge, thereby offering educational leadership to the world. A civilization which does not provide leadership in the area of education, progressively feels more insecure and less confident, since its perspectives remain perpetually under-appreciated and prone to distortions and misrepresentations. Creation of numerous institutions of excellence in different parts of the world will address this very serious anomaly by generating competent and confident Hindu leaders in their respective areas of academic specializations.



### **Prof Nachiketa Tiwari**

Coordinator

Hindu Education Conference, WHC 2018, Chicago

#### **Introductory Remarks**

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Prof Nachiketa Tiwari welcomed the audience and introduced the theme of the Hindu Educational Conference. He said this conference brings together educators, academics, administrators, government representatives, students, advocates, and other stakeholders to discuss challenges and opportunities in the field of education, including access to high quality, affordable education, the academic study of Hindu dharma, history, and society, as well as investing in creative modalities for dharmic values-based education. He said the objectives included a

universally accessible quality educational system for all and enabling people to become meaningful contributors to societal goals. He laid these out in the context that 16% of the global population cannot rely on others to educate it. He said that in the past we have had our own institutions, and we need institutions of excellence once again to set benchmarks and standards, provide leadership, enhance self-confidence, and immunize from external distortions.

## **SESSION 1: PROVIDING QUALITY EDUCATION IN GROWING ECONOMIES**

**Chairperson:**

### **Dr G Viswanathan**

Founder and Chancellor

VIT University, Vellore, Bharat

#### **Introductory Remarks**

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Dr G Viswanathan thanked the audience for their presence and introduced the theme of the first session. He said that education and health need to be focused in Bharat, as in other advanced countries, to overcome the challenges of population and lack of resources. He emphasised that economic advancement is possible only with the advancement of education. So, we need to educate our children and scholarship schemes should be made available for middle-class students to access higher education. Ministry of Education in both state and central governments should take some measures to make sure that quality education is provided and is accessible to all. There needs to be a level playing field in institutions rather than basing it on the caste system. Education reforms need to start so that education can be liberalized and that is how we would be able to compete in the world. We need to focus on our local students before attracting foreign students for education in our country.





## Prof Satish Modh

Director

VESIM Business School, Mumbai, Bharat

**Policy changes needed to make  
Education affordable and of high quality**

Professor Modh outlined that the purpose of education is not only to provide employment but also to provide the knowledge of 'para' and 'apara' for one to become self-sufficient. He said there is a notion that high quality of education is associated with high cost. All youths in our country need to be educated because an investment in education is an investment in the future. Prof Modh suggested that subjects such as psychology and sociology should be brought forward to create more opportunities. He also suggested some ways to improve quality education. His suggestion included curricular innovation - in addition to languages and mathematics, emphasis should be given to social sciences; improving teaching quality, and promoting research innovation. Prof Modh expressed his strong belief in the Right to Teach and he said that a person with knowledge can spread the same knowledge and make a difference.





### **Shri Rahul Vishwanath Karad**

Managing Trustee

MIT University, Pune, Bharat

#### **Promoting human values on campus: MIT World Peace University – a case study**

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Shri Rahul Karad shared that MIT World Peace University (MIT-WPU) was set up with the thought of providing education and building constructive mindsets. The spirit of MIT-WPU lies in individual achievement, social enhancement, national rejuvenation, and universal influence. MIT-WPU has the biggest peace dome where there are 54 statues of saints, philosophers, and change-makers, which will soon be open for the world to see. The unique method of teaching and learning

that MIT-WPU follows are learning peace, practicing peace, living in peace, and sharing in peace. He shared that every year 5000 students get a chance to stay at farmers' houses in the villages so that they know about the culture and get a chance to innovate and find ways to solve their problems.

Yoga is performed every Thursday, peace prayers take place every day, and Guru Shishya Parampara is followed in the University. He said that through this MIT-WPU, they are trying to bring a change in the teaching-learning method.

### **Dr Kiran Patel**

Entrepreneur and Philanthropist, USA

#### **A Sustainable Business model for a school for Providing affordable and quality education**

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Dr Kiran Patel highlighted a few statistics to prove that Bharat can be an intellectual capital only if we focus on education. He pointed out that we have made a progress in the number of educational institutions being set up in the country but the quality of education has to be a focal point. Serious attention has to be paid to teachers and their quality for better dissemination of quality education. A strong curriculum should be prepared and even the local schools should be targeted. He ended by saying that we should try to inculcate spirituality in education to shape humans into better versions of themselves.





## SESSION 2: ROLE OF INSTITUTIONS IN DEVELOPING SCHOLARS IN HINDU STUDIES

**Chairperson:**

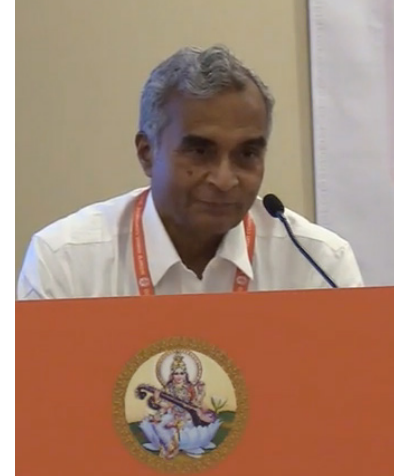
**Prof Saradindu Mukherji**

Member, Indian Council of Historical Research,  
New Delhi, Bharat

**Introductory Remarks**

Prof Saradindu Mukherji introduced the session. He explained the historical evolution of academics, historical studies, and how it is related to Bharat's political culture. He shared the importance of the spiritual, and religious aspects of Bharat and how they should combine with modern science and education. All our philosophers and historians knew before Independence about the importance of religious studies in the making of a nation and the institutions like Takshashila and Nalanda are testimony to this. To understand how Bharat had repeated invasions, subjugations, and slavery, one has to become aware of our history, the Bharatiya education system and Hindu society, their achievements, and challenges.

He was surprised that Islamic studies were conducted by various universities like Jamia Millia Islamia University and Aligarh Muslim University are funded by taxpayer citizens but no such Hindu Studies are available.



**Swami Mitrananda**

Chinamaya Vishwa Vidyapeeth, Bharat

**The cost of not developing our own scholars in the area of 'Hindu studies'**

Swami Mitrananda emphasised the importance of having our own Hindu scholars. He said that in the absence of such scholars we risk authentic information getting compromised through wrong interpretations. Hindu Dharma is a very scientific culture but because we didn't have our own Hindu scholars, we are not aware of it. Moreover, our rich Hindu history became mythology, and due to this an element of doubt arose. Also, we grew up learning about others' history and glory and we felt ashamed and inferior about our own.

For example, till the 18th century, Bharat was one of the world leaders in sea trade but most of us are not aware of this fact. Lack of knowledge about our history and heritage made us feel inferior and we were conquered. Also, we lost pride in our own Dharma. Swami Ji stressed that we need to create more Hindu scholars through higher education in Hindu Studies and also start orienting Hindu academics and PhDs.

**Dr William F Sands**

Dean, Maharishi University of Management, USA

**The importance of scientific data and experience in developing Hindu scholarship in all areas of modern knowledge**

Hindu Dharma is scientific knowledge. The speaker emphasized the importance of teaching Hindu Dharma and evaluating it in terms of science. He said Vedic sciences and Vedic technology must be evaluated by modern science and adopted globally for the good of entire humanity. He said that the greatest scientists to walk on Earth were the rishis of Bharat who saw the entirety of the laws of nature and understood how to utilize this knowledge for happiness and peace in the world. He said that modern education mostly concentrates on what is known and ignores the knower and the process of knowing, but these three elements together make total knowledge. He drew a line of similarity between modern physics and Vedic science. To be relevant, useful, and universal, data must be understood in terms of the most advanced theories of modern science. Now, hundreds of scientific studies on the effects of Vedic technology have been published in scientific journals. He shared those kids have been practicing Vedic medicine, technology, and meditation all around the globe and it has been helping them mentally, spiritually, and physically.

**Brahmachari Dinesh Kaashikar**

Art of Living Foundation, USA

**A Plan for developing scholarship in the area of 'Hindu studies'**

Brahmachari Dinesh Kaashikar said we need a long-term plan to make sure the scholarship in Hindu studies gets appreciated and has value, right from primary education and higher education to research. He said that in the traditional Vedic system, a student studies and gets the knowledge directly from their guru and such knowledge includes both intellect and heart. He requested academic institutions to come forward and create opportunities for research and scholarship on Hindu studies. He said it is worth funding and supporting Hindu studies because the research in this field has a very practical

application and tangible output. Hindu tradition was always about enquiry: the spirit of observing nature was cultivated and an intuitive ability was developed to gain knowledge and that brought about the scholarship. This makes Hindu studies valuable. The modern education system puts a lot of emphasis on memorizing. He said that each one of us is responsible for the state of affairs today, everyone should add value, take action and create more scholarships.



## Smt Chandrika Tandon

Board Member

New York University, USA

### Opportunities and Challenges for educational institutions developing Hindu scholarships

Smt Chandrika Tandon shared some personal experiences with educational institutions. She is a part of many boards in different universities and trusts and has funded several schools. She shared her ideas on how learning and knowledge can be brought into the mainstream. According to her, we first need a goal. Second, we need to create a master research strategy and a strategic view. Finally, we need to invest in it by bringing together contributors, donors, departments, and scholars. All this needs to be done at a global level. She also suggested that we should have a common curriculum that gives a cradle-to-grave view of research. Lastly, she said we must find a way to own things that have already been taken hold of. She hoped that we all move forward and not look back.





SESSION 3: NETWORKING, CREATING AND  
ENCOURAGING HINDU SCHOLARSHIP ACROSS THE GLOBE

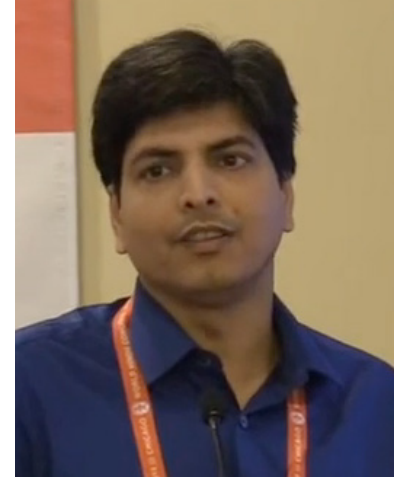
**Chairperson:**

**Dr Manoj Khandelwal**

Joint Coordinator, WAHA, Australia

**Introductory Remarks & WAHA: Networking  
Hindu Academicians across the globe**

Dr Manoj Khandelwal informed that WAHA, which stands for World Association of Hindu Academicians, was formed in 2014. It is a global network to bring together all the Hindu academics to a common platform with an aim to facilitate interaction and sharing of information. WAHA aims to have meetings from time to time at different levels – city, state, national and international. It aims not only to put up a positive narrative about Hindu Dharma and Hindus in the media but also to have a counter mechanism to fight against the false or negative narratives. The objectives of WAHA include better networking and academic collaboration, joint research publications, and grants, opportunities for new talent, mentoring of future leaders and scholars, and community service and development. Dr Khandelwal said WAHA's web portal has been made to increase interaction among researchers and academics across the globe and share information.



**Shri Hari Kiran Vadlamani**

Founder, Indic Academy, Bharat

**Networking to create Hindu scholars across the globe – A case study**

Shri Hari Kiran Vadlamani said that creating a network of academia (Universities), acharyas, media, NGOs that work for vocational perfection, public intellectuals, and cultural entrepreneurs would help in transferring the knowledge from academia and acharyas to public consciousness. He shared the genesis of Indic Academy where academics and public intellectuals are brought together. He said academics can be classified as traditional (that include Acharyas who teach shastras) and non-traditional (that include students, undergraduates, and PhDs). Public intellectuals include authors, activists, and artists in different domains. This model is like an open university like a grahagurukulam. Currently, 39 students are under this model. Many events have been organised through the Indic Author network, Indic Activist network, Indic Economist Network, and Indic Angel Network. He suggested an app with which scholars can go and give or organize talks by showing their willingness to host or to give talks using a Google calendar. Lastly, a global network of Bharatiya cultural entrepreneurs to transfer knowledge from the fountainhead to where it is actually needed.

## Shri Sankrant Sanu

MD, Garuda Publications, USA

### A charter and a Sustainable model for a global network for Hindu scholars

Shri Sankrant Sanu said Hindu Dharma is an ecosystem of knowledge traditions that were developed in Bharat and that covers every area of human endeavour. It is the knowledge of self and of ultimate reality. The Hindu tradition is a methodology to know what is real. He said that we do not limit our thoughts and work to Hindu studies but encompass every field of human endeavour and thought. Talking about how traditional knowledge is relevant in different fields, he said it doesn't just include textbook knowledge but includes folk knowledge as well. He outlined three areas that can be impacted through these knowledge traditions: conceptual frameworks; the methodology used to approach knowledge; practitioners themselves. He said to bring the Hindu ecosystem into Bharatiya languages, we should know all languages but promote our own language. He lamented that we have been robbed of the right to share our own stories and said that Garuda Publications helps you to share your stories and seize the narrative.



## Dr Manohar Shinde

Founding Director

Dharma Civilization Foundation, USA

### Challenges of networking scholarships in the area of Dharma/Hindu studies

Dr Manohar Shinde shared his personal intellectual journey and said that he took voluntary retirement to reach out to scholars and intellectually oriented institutions in US and Bharat. He said the scale and complexity of challenges are so huge that no single institution or person will suffice to encounter them. Only the networking of Hindu scholarships across the globe is critical for a successful outcome. He gave examples of the efforts within and outside academia, both in Bharat and beyond. He outlined a few challenges that networking of scholarships faces. These include no legitimate space for academic focus on religious studies and world religions in Bharat; a pervasive presence of colonial consciousness where one wishes to look at their culture, traditions, and religion through the eyes of the colonizer and in this process, they get disconnected from authentic experiences; the slavish mentality to blindly imitate Western themes. Dr. Shinde suggested that the Hindu community needs to invest in building temples of knowledge and learning and promote academic philanthropy.

## SESSION 4: STRENGTHENING OUR KNOWLEDGE, TRADITIONS AND LANGUAGES

**Chairperson:****Prof K Ramsubramanian**

IIT Mumbai, Bharat

**Introductory Remarks & The relevance of Hindu knowledge traditions in the present world**

Prof K Ramsubramanian said Vedic science and technology offers many branches. For example, Panchanga, the Hindu calendar system, is aligned to what is happening around us and is based on the systematic schedule of the celestial bodies. He said the Hindu Vedic science helps to find the exact direction and these techniques need to be popularized. Similarly, finding the local time from shadow measurement is another example of Vedic science. All these methods and techniques are recorded in Sanskrit verses. He said Vakya Panchanga can help a person make his own Panchanga by memorizing a few sentences (vakyas). Prof Ramsubramanian shared verses from shastras that give formulae to make mathematical calculations. He said that mathematics and Vedas are very closely related. In sutra method of teaching and learning, students can understand and memorize with ease. He concluded that there is a lot to learn and take from Shastras and there is a need to build a positive narrative about Bharat.

**Shri Ramji Raghavan**

Founder Chairman

Agastya International Foundation, Bharat

**Popularizing science education at the grassroots - a case study**

Shri Ramji Raghavan shared that since childhood he had the dream of building a school for creative kids. He said that unless we cultivate a creative temper among the masses of Bharat, the country will not transform and realize its true potential. He found that creative people tend to be great observers and have a spirit of curiosity. Therefore, he made it the mission of his foundation to spark curiosity, nurture creativity and instill confidence and fun in learning. He shared that the foundation has about 1500 employees and has reached over 1.5 million underprivileged kids across Bharat in 19 states and thousands of teachers. The foundation was named Agastya on his friend's recommendation which also means spreading knowledge, overcoming barriers, integration, egalitarianism, and being inclusive. He said that Agastya isn't just teaching science and maths to the poor and underprivileged but is also trying to instill a spirit of enquiry in the external and inner world.



## Dr Oscar Pujol

Reimbau, Instituto Cervantes, Brazil

### Why should we learn Sanskrit these days?

Dr Oscar Pujol said he was amazed to experience the richness of Bharatiya culture when he went to Banaras Hindu University to learn Sanskrit. The difference between Western learning methods and indigenous ones stuck with him. The traditional Bharatiya way of memorizing things is much more interesting than the Western system. When Dr Pujol started learning the Sanskrit language, he felt that Sanskrit is powerful, analytical, and spiritual. One of the problems he noticed is the neglect of traditional Pandits, who are the storehouse of knowledge. They know shastras deeply and can help us with knowing about them. He talked about how Sanskrit contributed to universal knowledge and changed Western human Science in the 19th century. He said learning and preserving Sanskrit is important to recover traditional information. The ideas contained in Sanskrit commentaries have to be integrated in the mainstream of human Science. He said that we should use Sanskrit as a root that sustains all other Bharatiya languages. He also stressed the need to decolonize our minds and become true citizens of the 21st century.



## Swamini Pramananda

Purna Vidya, Bharat

### The relevance of Vedanta, the spiritual knowledge tradition in the present society

Swamini Pramananda said that education has been defined in two ways - religious and secular. But the Vedic model of education talks about Paravidya and Aparavidya. Paravidya is the knowledge of the self and Aparavidya is the knowledge of the world. She was of the view that Paravidya should be included in formal education because if we don't know about ourselves then all knowledge about the universe is pointless. She said we need Paravidya to know our essential nature. She said that the culture of Bharatiya civilization is very sacred and unless we awaken to it, we can't be called awakened Hindus. She concluded by talking about the Purna Vidya and explained that it has different self-awakening programs lined with Vedanta teachings and knowledge traditions imparted through a simple method of instruction with specific guidelines.

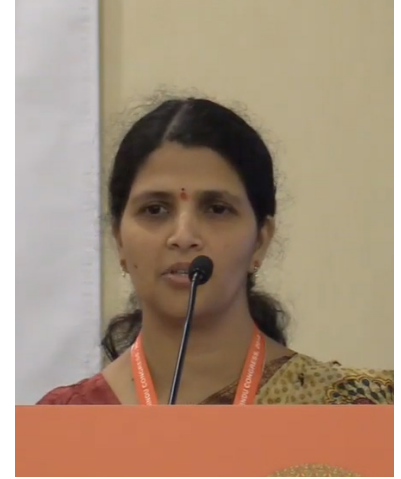
**Dr Shirin Kulkarni**

Co-founder

Council for Creative Education, Finland

**Creativity: The Hindu perspective and how it can be integrated into the modern education system**

Dr Shirin Kulkarni talked about the characteristics of a Hindu 'janamanas' who are peace-loving and respectful towards everyone. Creativity and Hinduness, she said, are closely related based on three aspects: open to approach things with different perspectives and room for debate and enquiry; flexibility and accommodation and acceptance; and freedom of experimentation and flexibility. She said that because of the negative narrative towards the Hindu culture, we have started feeling inferior. She compared the education systems of Bharat and Europe over the period of time and explained how colonization has affected our rich systems. She said we need to understand the importance of identity, self-realization, and passion like Europe realized after the standardization of education. She said that there's a need to bring this to the education systems of Bharat. She suggested that we can have an open curriculum and freedom to approach education through different approaches.





## SESSION 5: RESPONDING TO WESTERN ACADEMIC CHALLENGES

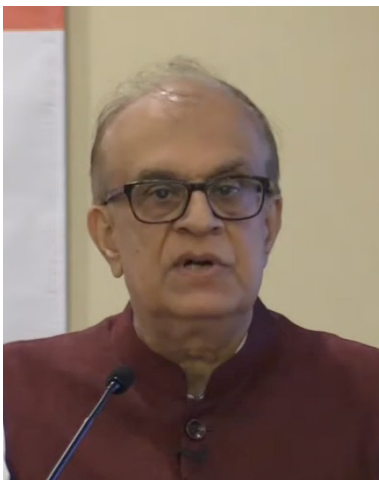
**Chairperson:**

**Prof Arvind Sharma**

Professor of Religion, McGill University, Canada

**Introductory Remarks - Does the Western framework of understanding Hindus structurally promote our misportrayal?**

Prof Arvind Sharma talked about the Western academic challenges that Hindu Dharma faced. Hindu civilization is the only example of a major civilization in the modern world. The reconstruction of its past and culture in modern times is not the purpose of our scholars but of Western scholars. He shared the ideas of Macaulay about the liberal vision of Bharat and said that everything is acceptable except conversion to Christianity. He then invited the speakers to the dais and asked them to talk about their respective topics.



**Shri Rajiv Malhotra**

Founder, Infinity Foundation, USA

**Misportrayal of Hindus in academia: A historical perspective**

Talking about education and Hindu Dharma, Shri Rajiv Malhotra said that either it can be education about Hindu Dharma or use Hindu Dharma as a lens to look at education. He said we should challenge Western universalism with Vedic universalism. While discussing research and education, he said wherever the research is done, it's based on a certain view and agenda. He believes our researchers on Hindu Dharma are not doing it with the professionalism and depth that the West does. We are limiting ourselves to the pedagogy and methodology established by the West. While discussing the colonization of Hindu education, he said there is a clash of metaphysical assumptions and because of this, the Western worldview takes the advantage and claims that they are universal. Western society studies us and they adopt and reject things according to their liking. He said that one has to be a warrior in such a Kurukshetra and fight against all these negative narratives and impositions of views by other civilizations.

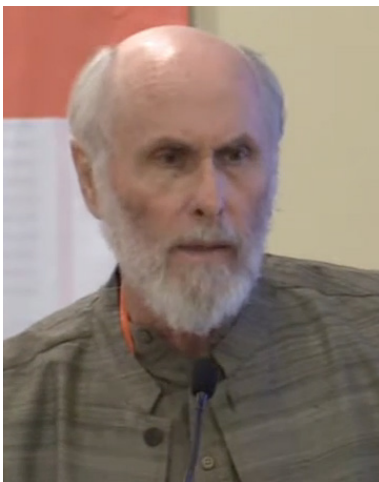


**Dr Koenraad Elst**

Indologist and Writer, Belgium

**Implications of misportrayal of Hindus on Bharat's policies and destiny**

Dr Koenraad Elst said that because of colonization we Hindus have adopted ideas from other civilizations. Westernization has spread far and wide, for example, the assumption that reservation for minorities presupposes majority guilt. With some pointed examples, Dr. Elst argued that Bharat is under attack and is becoming a puppet in the hands of other civilizations. He also said that there has been a conspiracy against the Hindu Dharma involving both Western and Bharatiya forces. Missionaries, Mullahs, and Marxists attack Hindu Dharma in all fronts. The attacks on Bharatiya unity mostly emanate from Bharat or diaspora Bharatiyas. They plant false stories and even call Bharat a 'rape country'. Through facts and figures, Dr Elst said South Africa, Sweden and US consistently have high rates of rape and also the Muslim world, where rape is highly underreported. He said Yoga is claimed to be non-Hindu in the USA. He said the yoga teachers should follow traditional methods of teaching yoga in Bharat. He said he feared that Bharat is losing its essence but fortunately, there are organisations such as WHC that keep everyone together.

**Shri Vamadeva Shastri (David Frawley)  
(Padma Bhushan)**

American Institute of Vedic Studies, USA

**Exposing Academic biases against Hindus through well-researched popular literature**

Shri David Frawley said Bharat is the biggest Vedic Dharmic civilization and is the essential civilization for all humanity. The West still ignores it and considers it to be just Indology. In reality, Bharat has been the dominant civilization in the world spiritually and culturally. The West owes a lot to Bharat. Dr. Frawley drew similarities between the European culture and Bharatiya civilization. He said Hindus are the only community united even today. Even after 5000 years, the rishi-yogi tradition has been preserved and in fact, the tradition is awakening. He said that one can't claim to be a Bharatiya intellectual if one doesn't know even the basics of Vedanta. We need a transformation in the mind of Bharatiyas to awaken ancient traditions. Bharat has developed and preserved the ultimate science of consciousness that nobody can deny. It is now necessary to preserve the essence of the Bharatiya social systems, educational knowledge, gurukulam, and both the hard and soft power. We all need to spread the vision of Bharat, eternal Hindu Dharma, the universality of this civilization, and its value to the entire world.

## SESSION 6: PERSPECTIVES FROM ACROSS THE WORLD

**Chairperson:**

**Dr Sachin Nandha**

Coordinator, Vichaar Manthan, UK

**Introductory Remarks**

Dr Sachin Nandha shared that this session would give a perspective on what is happening across the world in relation to education and the institutions that deliver this education. He then introduced the speakers to the audience.



**Dr R Nagaswamy (Padma Bhushan)**

Historian and Archaeologist, Bharat

**The consequences of ignoring Bharatiya jurisprudence - principles and practices**

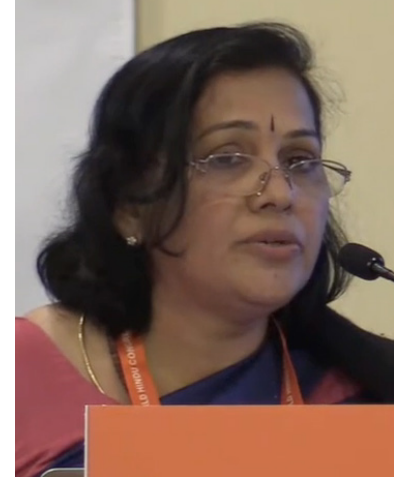
Dr R Nagaswamy said that the Bharatiya jurisprudence realized power from the Hindu Scripture. In spite of the best man drafting the Constitution, many things in the Constitution need to be rectified. Our Constitution is mostly based on the Western idea with very little of Bharatiyata in it. A true Bharatiya's lifestyle can be defined in two words, Dharma and Samadarshana. These words are found in all the scriptures and the literature of Bharat but not in our Constitution. He said that 'Manu' was the first one to form his Dharmashastra which was adopted and used by almost all kings. It spread not just in Bharat but in almost the entire southeast Asia. Manu mentioned that Dharma is about equality. Shri Nagaswamy said only good people should be elected to Parliament, and they should give a chance to the young educated generation after a maximum of three terms. He said that secularism today is being used as 'anti-Hindu Dharma'. He suggested that it is necessary that we have a separate Bharatiya judiciary and a new Constitution to make a new law of the land and not an imported one.

**Dr Rupa Saminathan**

Educationist, Malaysia

**Portrayal of Hindu Dharma and culture in Malaysian schools**

Dr Rupa Saminathan started with the history of Hindu Dharma in Malaysia. After colonization by Islam in the 13th century and then British in the 19th century, the struggles of Hindus in Malaysia began. Now, Hindu Dharma is a minority religion in the country. The children are taught about the Hindu culture and traditions to make them aware of the richness it carries. Sadly, forced religious conversions are rampant in Malaysia. To prevent this, Hindu Dharma classes have started in schools and temples throughout the country. Children participate in competitions, religious teachers' training, and camps. Hindu Dharmic education is given through an informal system because Malaysian policy does not allow it as a compulsory subject in the schools unlike Islamic studies. She shared the challenges in teaching Hindu culture education in schools: government policies, limited funding, lack of virtual learning option, etc. She invited participation of global Hindu organisations to collaborate and provide their support in spreading Hindu Dharma and its culture in Malaysia.

**Prof Venkat Dhulipala**

University of North Carolina

Wilmington, USA

**Understanding the Partition: Pakistan as a new Medina**

Prof Venkat Dhulipala said Pakistan's Prime Minister Imran Khan's statement that he wanted to turn Pakistan into a Medina has been lamented by some critics. Since Partition, there has been an enormous amount of discussion at how negotiation between the top leadership of Congress, Muslim League and the British Government collapsed leading to Partition. Mr Jinnah was used as a bargaining counter to gain parity for Muslims in undivided Bharat and the Congress forced formation of Pakistan which he never wanted. It is argued that Pakistan

didn't make a sense on the ground and people's lives were uprooted as a result of hasty decisions taken at the top which led to this catastrophe. He said that in his book he has argued that the idea of Pakistan was popularly imagined, and well-thought of. The idea was to make a state that would be the protector of the global community of Muslims. Prof Dhulipala said that when the talks of Partition were underway, nationalist Muslims were questioning it and the Muslim League was sanctioning them.



