THE FUTURE
OF
EDUCATION IN INDIA

[A Symposium]

THE PUBLICATIONS DIVISION
Ministry of Information and Broadcasting
Government of India

Second Impression, July 1956

PRINTED BY THE PRODUCTION OFFICER,
UNITED PRESS, OLD SECRETARIAT, DELHI.

CONTENTS

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ONE of the most important problems to claim our special attention after independence was that of national Education. We hear today an almost universal cry that there is something wrong with our educational system, that it has failed to meet the demands of the situation and, therefore, needs to be reformed.

An obvious defect, which should be evident to every one, is that the general education available to the common people is neither adequate nor appropriate to their needs and the privileged minority who are fortunate enough to receive higher education in universities cannot be usefully employed. There are at present about 3 to 3.5 lakh students receiving education in our universities. This is by no means a large number for a country with a population of about 35 crores and yet there is somewhere so serious a defect in our system that even this small number cannot find useful employment.

Unfortunately the one goal of those who seek higher education in our country seems to be to secure government service. It is obvious that the Government cannot give jobs to all. The result is that our educational system, instead of enabling people to become useful members of society, makes them superfluous and turns what should be an asset into a liability.

Let me now tell you what I think about this matter.

Every individual has a right to an education that will enable him to develop his faculties and live a full life. Such education is the birthright of every citizen. A State cannot

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October 7, 1953

claim to have discharged its duty till it has provided for every single individual the means for the acquisition of knowledge and self-betterment. To my mind, the secondary stage provides the requisite standard for such education and I am convinced that, regardless of the question of employment, the State must extend to all citizens the facilities of education up to this stage.

There are three stages in this secondary education: elementary, middle and higher. Of these, the elementary and the middle are the more important, because the foundation of the entire edifice of national education is laid in these two early stages. If the foundation is week or wrongly laid, the rest of the structure is insecure or faulty. For these two stages we have accepted the pattern of basic education which is of great importance to the whole structure of our national education.

Beyond this stage the position is somewhat different. When we consider the facilities for higher education in a State we must match the facilities to the needs of society. Any maladjustment between demand and supply at this stage would create problems which the State must at all costs seek to avoid. Otherwise, too, higher education is so expensive that no State can afford to increase the number of persons receiving such education beyond what it can absorb.

In the field of economics there is always a close correlation between demand and supply. Any deviation from such correlation leads to social crises. In the field of higher education we must accept the same law and fashion the supply according to the demands of society. If the supply is less than the demand the progress of society is impeded; if it is more there is unemployment. A fundamental defect of our educational system is that this very obvious and important consideration is overlooked. A university degree has been made a necessary qualification for government service, with the result that every one runs after a degree and, having secured it, is faced with the

disillusionment that what he spent his years and money on is not of much value in the market.

If we wish to avoid these unfortunate consequences we should so organize our system of education that the majority of our people, having passed through the secondary stage, are able to engage themselves in the various professions, trades, industries, etc., and only a small number, adequate to the needs of society, go on to the universities for higher education.

It is obvious that we cannot prevent people from joining the universities, but we can certainly create such conditions as will eliminate the present unhealthy inducements which lure so many students into the universities, not for the sake of knowledge but for degrees.

The question naturally arises: Is the present emphasis on university degrees, as a qualification for government service, right? Today, our people have come to look upon the university degree as a passport to government service. Most of those who join the universities do so not to cultivate talent but to secure this passport. This state of affairs has had its repercussions on our universities also. Gradually, they developed an attitude of "Let us have as many students as we can and let as many as possible be given degrees." As a result, the standard of education steadily declined and how low it has become can easily be judged by those who are in a position to test the merit of our present day graduates.

In other countries government servants are not recruited in this fashion. In England, for example, while degrees are a necessary qualification for certain posts requiring professional skill, as in the case of doctors, professors, engineers etc., for other appointments the only qualifications deemed necessary are age and ability for the post. A university degree as such is not an essential condition.

It is time that in India too, we seriously considered the adoption of a similar procedure of recruitment. Why should we continue to regard the university degree as a passport to service? Our stress should be on ability and not on the

possession of a degree. Our Public Service Commissions should evolve methods for testing such ability. In the case of jobs for which it is necessary today for a candidate to be a B.A., we may lay down that a candidate's general ability and knowledge should be equal to that of a graduate, so that while we ensure that we get the right people for the right jobs, the present emphasis on degrees is replaced by that on ability. This alone will go a long way in changing the mentality of our students.

Of course, so far as professional services are concerned, the acquisition of a university degree will continue to be necessary. We should allow no relaxation in this matter. We cannot accept a doctor or an engineer or a professor except on the basis of his academic qualifications. It is only in the case of appointments of a general nature which require no special or technical qualifications that we have to change the procedure of recruitment.

There is no doubt that such a change would add considerably to the work of our Public Service Commissions who will have to hold examinations for appointments. It may be necessary for us to increase the number of Public Service Commissions, but whatever arrangements may prove to be necessary, the step is worth taking.

I will now briefly recapitulate what I have said:

1. We have to remould our system of education and so organize it that a great majority of our people, after completing their secondary education, are absorbed in the various professions and industries. Only a small proportion should pursue higher education in the universities and their number should not exceed the capacity of the society to make good use of them.
2. The most urgent and important changes needed are in our system of secondary education. Our present system of secondary education was conceived as a stepping-stone to the universities. What we now want is a system of secondary education which will not be a mere means to something else, but an end

in itself. The Secondary Education Commission has made some very valuable recommendations which need to be seriously considered.

3. We have accepted the pattern of basic education, the main idea of which is that learning should be not merely through books but through some form of manual work. This principle should be applied throughout the secondary education stage and should, in fact, become the basic principle of our national education.
4. We have also to consider whether the present insistence on degrees as a necessary condition for government service should be continued or modified.

The question of reform in our university education is no less important; but the limited time at my disposal prevents me from dwelling on it.

DR. H. C. MOOKERJEE

IT was only the other day that, after a careful examination of statistics relating to education, it was found that such facilities as are available today in India provide only for the education of 40 per cent of the children in the age-group 6 to 11, of 10 per cent in the age-group 11 to 17 and of 0.9 per cent in the age-group 17 to 23.

The position was obviously much worse when we were framing our Constitution which explains why the Directive Principles thereof lay down that, within a period of ten years from the commencement of the Constitution, the State should endeavour to provide free and compulsory education for all children until they complete the age of 14.

In pursuance of this object, the Central Government accepted the recommendation of the Central Advisory Board of Education that at least eight years of basic education must be provided for every child, the first stage covering five years to be known as junior basic education. For putting this into effect it had to approach the State Governments because education is the responsibility of the latter. Financial stringency, chronic everywhere in our motherland, was largely responsible for an important and unfortunate modification. The Government of India advised all the State Governments to make provision, as early as possible, for the compulsory and free basic education of all children between the ages of 6 and 11.

It must be said here that the number of junior basic schools thus brought into existence is less numerous than the old primary schools. It is, however, only fair to add

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October 7, 1953

that all State Governments are trying their best to replace the latter by the former so that we may hope to see, within the next few years, a network of at least junior basic schools all over India.

Senior basic education, as must be well known to most of us, is complementary to junior basic education and the age-group for this stage is from 11 to 14 years. It is contemplated that 80 per cent of the children who pass out from the junior basic schools would go to senior basic schools and the remaining 20 per cent to the junior departments of the high schools which will prepare them for the universities or for higher education.

It is, however, a regrettable fact that in many States there are few senior basic schools and the majority of those who continue their studies at all after the short junior basic course have, perforce, to join high schools in which a purely academic type of teaching is provided and which is not always suited to the aptitudes and abilities of all young people. Only a minority of them can successfully complete the high school course and it is not unlikely that the years that are spent in the high school are not really of much profit to them. It may even be that some of them become misfits in society as a result of this schooling.

After attending the full junior basic school course of five years a child may acquire literacy but a course of further education is, perhaps, necessary to ensure permanent literacy. But is mere literacy enough? It would be futile to hope that, thus equipped, we could march in step with other nations which provide free training to their young people till they are 15 or 16 years of age.

The main purpose of school education, as every one must concede, is not to teach literacy though literacy is undoubtedly an essential part of this teaching. A much more important thing is to provide training in character formation and to foster the development of the innate faculties of young people so that they may grow up with a full realization of their duties and responsibilities to be worthy citizens of the State. It will be readily agreed that this objective cannot be achieved if training ceases when

pupils are only about eleven years of age and when they have been under training for only five years.

The first duty, before us, is the setting up of well-equipped and properly staffed senior basic schools where all young people will be taught the mother tongue, elements of general science, mathematics, history, geography and civics, side by side with handicrafts and agriculture. At the end of the course pupils will also acquire a working knowledge of the Rashtrabhasha. This training will equip the basic school products to take their proper place in national life with a full realization of their rights and duties as citizens.

In high schools, intended for able children, English and possibly a classical language will be taught in addition to the subjects included in the basic school curriculum, while training in handicrafts will be an essential part of the course. Both in basic and high schools, teaching of art and music will be provided. In the senior classes of high schools, pupils will opt for one of the technical, agricultural, commercial or academic courses suited to their aptitudes. But facilities for the transference of pupils from one course to another should be made fully available so that there need be no wastage of effort.

For the well-being of the country it is absolutely necessary that there should be a steady supply of qualified personnel for our national, industrial, technical and commercial undertakings. Our high school products should be able to fill the gap which now exists between the operative and the administrative staff.

The hunger for education is great amongst our people today. This hunger must be satisfied for national well-being. But it has to be admitted, however regretfully, that our schools today, speaking by and large, are unable to meet this need. The majority of them are deplorably housed and overcrowded to the extent that it is impossible for the best of teachers, with all the good intentions in the world, to pay individual attention to the training of their pupils. Nor are the schools equipped with proper appliances, apparatus and libraries, so that pupils may supplement the

inadequate classroom instruction by their own efforts. The majority of the teachers, too, have not been trained in the technique of teaching for want of facilities and, above all, their scales of pay are anything but sufficiently attractive to draw energetic and qualified people to this profession.

All this must be remedied with the least possible delay. In this reorganization the high school must be given a very high priority. The President of our Republic has more than once pointed out clearly and unequivocally the importance of the high school in any national scheme of education. It is the high school which can give young men and women a sound school education, and it is from the ranks of these people that teachers for the basic schools must be recruited and the universities supplied with students fitted to derive the fullest possible benefit from higher education.

I am only too well aware that it is very largely, if not exclusively, lack of funds which has stood in the way of a quicker implementation of our programme of educational reorganization. But I would like to remind my listeners that it was in 1944, when Great Britain was engaged in a life and death struggle and when all national effort and all the national resources of the United Kingdom were geared for victory in the war, that the British Parliament adopted the Butler Education Act which provided for the extension of the age of compulsory schooling to 15 years and the remodelling of the structure of school education so that courses suited to the aptitudes and abilities of the school-goers could be introduced. The point may, perhaps, also be made that this Act was not sponsored by the "Socialist" Labour Government but by the Conservative "Tory" Government.

In this connection we should recall the observations of Sir Winston Churchill in regard to the social ideals which inspired the Butler Education Act of 1944 and which, in no way, materially differ from those indicated in our Fundamental Rights and Directive Principles. Its aim was to establish a state of society where, in the words of Sir Winston, "the advantages and privileges which hitherto have

been enjoyed only by a few shall become more widely of the nation as a whole."

Since the war, a very great deal has been done in the United Kingdom to make arrangements for the short-course training of teachers to ensure a quick supply of trained teachers for schools, for the reconditioning of school buildings for equipping them adequately and for introducing, on a nation-wide scale, teaching through the eyes and the ears. From the Ministry of Education Report for the year 1952, it appears that £240 was the building allotment for each and every pupil in a secondary school and £140 for each and every pupil in a primary school. But when certain minor amendments to the Act were being discussed some time ago in Westminster, the Government came in for a large amount of criticism for spending money on buildings for industrial establishments, offices and the like when much more could be done for secondary school buildings. One speaker said:

"Within the Welfare State, nearly two-thirds of our children are compelled to struggle through school in conditions of disreputable overcrowding, some of them in surroundings of dust and decay; the large majority of the rest are condemned to dismal inefficient obsolete buildings which hinder education rather than helping it."

Another speaker said:

"At a time when a determined and authoritative policy is needed to rescue education, we are doing what? Our first aim should have been to improve the quality of education by reducing the size of classes. What have we done?"

It may be emphasized that the speakers were referring to conditions obtaining in England and not to those obtaining in India. I should also like to repeat what another M. P. said:

"The compelling issue which presents to the public is one of social priorities."

In this connection we should remind ourselves that, according to the Committee on the Ways and Means of Financing Educational Development in India, no less a sum than Rs. 872 crores is required every year for an all-India

system of education for the provision of education for each and every child in the age-group 6 to 14. This vast sum is made up of the cost of maintenance of schools—Rs. 400 crores, the cost of training of teachers for basic and high schools—Rs. 200 crores, and the cost of construction of buildings—Rs. 272 crores.

Since acquiring freedom, we have been spending for the above three purposes about Rs. 100 crores annually. This roughly is a little over one-ninth of what should be spent. The inadequacy of this provision is so obvious as hardly to need mention. A large share of the responsibility for providing facilities for children of this age-group will, therefore, have to be shouldered by the people themselves who, through their elected representatives in the Constituent Assembly of India, insisted on the inclusion of this particular provision in our Constitution.

Our country, which could courageously introduce adult suffrage in the last election and conduct it in a manner which won universal appreciation, will not, I am sure, be tardy when it is a question of ensuring proper education for our citizens to be. I have no doubt in my mind that within the next few years our educational system will be so organized that our young people will be able to march breast to breast with the young people of all other nations.

DR. ZAKIR HUSAIN

THE future of Indian education is the future of the Indian people. For how can the Indian people hope to hammer into shape a pattern of just and honest and graceful living together, how can they aspire to establish a non-exploitative classless co-operative society free from want and fear, without a much more extensive and a much more effective educational system than they have inherited? Indian education has a historic mission to perorm in initiating and sustaining that Indian pattern of civilized social existence which we hope and trust will command the respect and admiration of all men of goodwill.

I just said we would require a much more extensive and a much more effective system of education than we have inherited. First, with regard to the extent, it is an extremely difficult situation we have before us. The inadequacy of educational facilities is alarming.

Perhaps less than 40 out of a 100 children of the age-group 6 to 11 and less than 10 per cent of the boys and girls between the ages of 11 and 17 are attending schools. The percentage of boys and girls of the age-group of 17 to 23 attending colleges and unversities is less than one and only about 17 per cent of the population is literate. All this calls for an enormous expansion of the provision of education.

The directive of the Constitution that free and compulsory education should be provided for all children up to the age of 14 within ten years of the commencement of the Constitution will, I am afraid, not be carried out. Long years of criminal neglect cannot be made good just by loud

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October 14, 1953

and vehement declarations or mere complacent self-assurance. They demand hard, sustained, co-ordinated, well-directed effort. My feeling is that the advance is not only slow, the steps are halting and vacillating and betray not only lack of determination but also, perhaps, of direction.

It seems to me that it will be difficult to reach the educational targets of the Five Year Plan. The targets, as you know, are to provide education for at least 60 per cent of all the children of school age within the age-group 6 to 11; to raise the percentage of girls of this age-group attending schools from 23.3 in 1950-51 to 40 in 1955-56; to bring 15 per cent of the children of the relevant age-group into the secondary schools; and raise the percentage of girls of this age-group to 10 to provide the benefit of what has been called "social education" to at least 30 per cent of the people within the age-group 14 to 40.

But I feel sure that the experience gained during the first Five Year Plan will not be lost and the pace of educational development will be considerably accelerated in the succeeding plans. More liberal provision will probably be made for education and it will be more fruitfully used. The setting up of the full machinery of national education involving the provision of basic education for all the boys and girls of the age-group 6 to 14, of secondary education for 20 per cent of those coming out of the first stage, of university education for 10 per cent of those passing out of high schools, of technical education to meet in some measure the needs of an expanding national economy, and the training of nearly two and three quarter million teachers for the basic and secondary schools, should easily take another 25 years, if a steady effort and a steady flow of resources are assured over that period. But when set up it will be a gigantic system of education—one of the biggest anywhere in the world. But size is not a moral quality, bigness is not always goodness nor greatness. The more important thing is what we would do with that gigantic machine, what purposes would it serve.

This brings us to the more difficult guess as to the

future development of the aims and objectives, content and method of Indian education, to the future of the proposals and schemes for educational reconstruction and reform. There is a bewildering variety of such proposals. They are usually random non-scientific expressions of the views and wishes of well-meaning people in all walks of national life. Any field of non-scientific guess is the dilettante's paradise. Most of our educational thinking is done in the unchartered freedom of such a paradise. I venture to hope, however, that this wayward freedom will be deliberately restricted and our schemes of educational reform and reconstruction will be related to a clear understanding of the educational process which alone can provide a scientific foundation for them.

What, then, is the nature of this educational process? How is education, in the sense of the development and culture of the mind, possible? This process of mental culture or real education shows a striking resemblance to the process of the growth and development of the human body. As the body from its embryonic beginnings grows and develops to its full stature by means of suitable assimilable food, movement and exercise in accordance with physical and chemical laws, so does the mind grow and develop from its original dispositions to its full evolutionary cultivation by means of mental food and mental exercise according to the laws of mental growth.

This mental food is supplied to the mind by the cultural goods of the society in which it is placed; its sciences, its arts, its technique, its religion, its customs, its moral and legal codes, its social forms, its institutions, its personalities. These material and immaterial goods of culture are all of them the product of the mental effort of some individuals or groups. They are products or images signifying the meaning their originators sought to embody in them. They are objectifications of the human mind with a significance, objective external facts with a meaning. In this objective form they carry the impress and portray the structure, vaguely perhaps at times, but definitely and distinctly at others, of the mind which formed them. The quality of

the thought and feeling, of the desire and accomplishment of their creators has become latent in them. They are, so to say, the store-house of their mental energy.

Now these cultural goods are the only means of setting the educational process into motion, they are the only food for the cultivation of the human mind. Surrounded by the treasures of culture, which society has placed at its disposal, the growing mind, unconsciously at first, more and more consciously later, takes hold of the cultural goods and uses them for its gradual development. When these goods of culture are so used they become educative goods; cultivated minds had produced them, they now cultivate other minds.

But, and that is important to remember, every mind cannot make use of the same cultural goods for its cultivation. This brings us face to face with human individuality. Every man has his own specific way of reacting to the world of men and things. We trace this to the peculiar configuration of his psychical functional dispositions and call this specific mode of reaction, which expresses itself in feeling, willing and acting as well as in perceiving and thinking, his native individuality. On the basis of this original individuality, hardly susceptible to any considerable change, is built up, with the help of objective culture, a more developed individuality, a life-form. Significant and fruitful attempts have been made to classify individualities. I do not propose to detail them here. The important truth to be kept in view in organizing education is that the cultivation of the individual mind by means of cultural goods is possible only when the mental structure wholly or partially corresponds to them. I feel sure in my mind that this basic axiom of the educational process, the axiom of congruence between the individual mind and the mental structure of the cultural goods used for its cultivation, will be the guiding principle of our future educational development.

Gandhiji, with the intuitive grasp of reality characteristic of genius, made hand-work an integral part of our education as the medium of instruction for boys and girls up to the age of 14. I wonder if he realized that by doing

so he made Indian education conscious of a fundamental truth which it could ignore only at its own peril. He did not work out his idea theoretically, but he has made an invaluable contribution to our educational thinking, a contribution which will, I trust, bear fruit at all stages of our educational planning. He made this contribution by making us see that the dominant psychical characteristic of this early age-period is practical activity. Habit and inertia prevented us from seeing the obvious. One could see as one ran that the young human beings during this age period are preeminently practical and active in their attitude and disposition. They think, as it were, with their hands and learn by doing. They seem to recapitulate in a way the whole history of the human race whose intellectual work has grown out of the manual.

The future Indian school will not perperate the stupid tyranny of requiring its boys and girls, bursting with active energy, to sit silent and sombre, brooding over books, and swallow irrelevant, unwanted, unassimilated information, getting passively educated by others' grace. The prevalence of a certain peculiarity, namely, urge for practical activity, makes this stage comparatively easy for the organizer of education and a fairly uniform type of school based on hand-work can serve the needs of the vast majority of children.

Then during the period following basic education, when the differentiations of mental structure become noticeable, the axiom of congruence between the subjective and the objective mind will express itself in our future educational set-up in the form of a diversified system of secondary schools or colleges, adequate to the needs of development of the chief types of mental make-up in theoretical schools of the literary type, of the mathematical scientific type, art schools, agricultural and commercial schools and teachers' academies.

This diversified system will, however, keep constantly in view the fact that howsoever carefully and scientifically we diversify our secondary education, none of these schools can hope to be accurately adapted to the specific needs of

all individual pupils in an equal measure. Innumerable variations are possible within the same type. They will, therefore, see to it that the whole time of the pupil is not claimed by the prescribed work of the school and that opportunities are given and facilities provided for the pupils to apply themselves to aspects of culture not quite adequately represented in the programme required in the school.

The apparent limitation, which these basic schools and diversified secondary schools will appear to impose on the demand of what is loosely termed "general culture" by our so-called cultured people, will be a distinct gain. This "general culture" will not in the future educational system of the country enjoy the false prestige which is enjoyed by it today and information will not be mistaken for education. The realization will become common that the school is a place of educating the mind and not of amassing ill-digested information. Even in the field of higher education, it will be at points of what may be called "concentrated application" that the real opportunities of insight and revelation and cultural growth will be available for each individual.

Fruitfully engaged on a limited field, the mind begins to cast its net wider and draws nourishment from the adjoining cultural regions. The introduction to these fresh fields is best secured when the student's absorbing interest in his work or study brings him face to face with problems where knowledge of other fields of culture is helpful. That is the way to general education and not an indiscriminate agglomeration of cultural goods with equal emphasis on all. Our educational institutions of the future will have nothing to do with the inflated valuation of information, nor with the naive over-estimation of an impossible "general culture" which characterizes our present educational tradition. These institutions will create conditions that will make the mind grapple with the cultural goods which correspond to its mental make-up, work on them, assimilate them, reconstruct them, change them, improve them, live the values inherent in them and create similar values. They will make the mind work and work earnestly. For they

will subscribe to the belief that by trifling with things or trifling with ideas or trifling with words, just by mechanical work or mechanical memorizing the mind does not get educated. It gets its culture when it is gripped by the cultural values embodied in the appropriate goods of culture, when it grasps them, understands them reconstitutes them, creates them.

This idea of educationally productive work as the principal means of education will run through our future educational system from the basic school to the university. Educationally productive work, I may point out, is essentially the work of the mind, be it accompanied by manual activity or not. It can be manual work, it can be mental work. There is a good deal of work both manual and mental which is not educationally productive. Educationally productive work is all activity, manual or mental, which initiates new ideas and makes possible new combination of ideas. It is purposeful activity and tends to lead on from purpose to purpose. These purposes which grip, as it were, one's whole being make it necessary to acquire a good deal of traditional passive knowledge and a good deal of mechanical skill. These too, therefore, will have a place in education in order to reinforce productive mental work.

Besides this it will have to be reinforced in another way and this leads us to the third important ingredient in the Indian education of the future. The purpose of getting to and realizing or expressing newer and newer ideas or combination of ideas, of intellectual development and mental growth, is essentially an egoistic one. It is work on and for one self. That is its danger to education as a social force. Persons engaged in such productive mental work can easily grow into partial, socially indifferent or useless men.

Productive mental work in art or science or technique should, therefore, be placed in the service of society, if the artist or the scientist or the technician is to grow into full and not partial man. If productive work of the kind I have characterized as the chief means of education is essential for mental development and growth, its close association with the service of others is essential for man's moral and

social growth. Productive mental work can give an end and a purpose to the individual; harnessing it to social ends gives to the individual a social meaning and significance.

All our educational institutions will be communities of work. At these educational institutions, which shall no longer be places of passive receptivity but of active experience, the pupils will have facilities to experiment, to discover, to work, to live. Their work will fashion character and living will shape lives and like all healthy work and like all good life these institutions will grow into homes of co-operative communities engaged in elevating co-operative endeavour. The true value of knowledge comes out only when it functions. In the words of an English educationist, "knowledge is idle in a community if it becomes the private possession of an esoteric coterie. Knowledge has redeeming and life-giving power only when it continually re-enters the life and work of the community." Our educational institutions will all aspire to be temples of such redeeming knowledge and communities of such worth-while living.

This may sound to some like a dream, to others like a much too ambitious programme. I consider it to be the faithful delineation of our educational edifice of the not very distant future, for it implies the coming to fruition of ideas which are already at work and which are sure to result in transforming our educational system from a random growth to a consistent whole, in the transformation of our educational institutions from places of intellectual, theoretical, one-sidedness into those of practical human many-sidedness, from places of passive receptivity into those of active spontaniety, from places of incoherent knowledge to those of thorough mental discipline, from places of amassing information to those of living and experiencing the values inherent in goods of culture, from places of individual self-seeking into those of co-operative social endeavour.

And even if I am dreaming, won't you like my dream to come true?

K. M. MUNSHI

OF late, the educational system in our country has received considerable attention. Since the Sadler Commission set fashion, the situation has been analysed, defects pointed out and remedies suggested. But little positive or constructive has been achieved save indiscriminate expansion.

In the present situation, the dominant factor is the vast hunger for education throughout the country. This universal hunger is a healthy sign; it indicates a vast awakening among our people. But it can neither wait to be satisfied nor be denied; and if allowed to feed on what it gets, indiscriminate expansion will smother every attempt at improvement.

Most of the institutions, at all levels, are overcrowded, poorly financed and ill equipped. Their number is insufficient to meet the demand and they are not able to devote that attention to the student which is so essential for improving the quality of education.

The teaching profession is both ill equipped and inadequate for qualitative improvement. It is paid inadequately and was economically the hardest hit during recent years. It has been losing, if it has not lost already, the tradition and ideals which characterized the older generation of teachers and it is losing patience with us, the generation which has the power but not the will to remodel this vital section.

Education in rural areas is so urbanized that no sooner does the young villager go to school than he acquires a disgust for the village. The teachers in such areas at present

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October 21, 1953

are not interested in village culture, nor are they trained in the art of village building. They have no faith in the value and potentiality of the village and they do not know, much less appreciate, the fundamentals and the philosophies of rural life. They themselves hanker after urban life and cannot fight the danger which is overtaking the country in that the best young men in the villages do not want to live there.

In the urban areas, education, still following mid-Victorian methods, prepares the student mostly for examinations through book reading. Vocational aspects of education are more honoured in words than in pursuit. The aim of most parents, therefore, is to send their sons and daughters, however ill equipped they may be, to the universities to get a degree in the hope that it may give them social prestige and open for them the gates of government service.

What should then be the aim of education in free India? In other words, 'What are the attitudes and capabilities which we want the future Indians to develop?'

Most people are agreed that our present education should be so shaped that the future citizen of India is physically, intellectually and morally a sound individual, able to contribute to the building of a free, democratic and self-sufficient India and so equipped as to help India to play an appropriate role in the modern world order. In the ultimate analysis, this aim would lead to certain definite objectives which the new education should seek to achieve. These objectives are :

(i) (a) To develop and maintain mental and physical vigour in the student and to heighten his zest for living by strenuous physical labour.

(b) To teach him how to command the respect and affection of all with whom he comes in contact, to recognize the broad aspects of social life, and to hold to values that are above material gain.

(c) To equip him so that he can win freedom from

want through an honourable vocation and work for a better economic order.

(d) To develop in him the passion to fight for the right and the ability to release spiritual energy by high aspirations and consecrated work.

(ii) (a) To equip the student with a knowledge (appropriate to each level of primary, secondary and higher education) of the history, tradition and literature of India; of her present strength and resources; and of her purpose and mission in the future.

(b) To provide to the student a working familiarity with Hindi in the Devanagari script; and to inculcate in him the values of national solidarity and freedom and the duty to defend them at all costs.

I can only set out in the limited time at my disposal what, in my view, are essential steps towards achieving these objectives.

Education, except at a specialized level, should be, as far as possible through collective work and not through isolated individual effort.

We are an agricultural country; the farmer of to-morrow should, therefore, occupy a central place in any scheme of national education. At every stage, the student as far as possible, should have living contact with the land and some familiarity with the activities relating to land transformation.

The present tendency towards urbanization in education in rural areas should be suppressed. Every primary and secondary school in such areas should, as proposed by the Uttar Pradesh Government, have a farm attached to it.

A network of land schools, full-time, part-time and in camps, giving seasonal courses on the lines of the rural schools in the Netherlands and Denmark, should be established and co-ordinated on a country-wide scale.

No teacher should be sent out to such areas unless he has received preliminary training in a community project or a land school and has acquired missionary zeal in stopping

the rural disintegration and dissuading the best young men in the villages from drifting to towns. It would be appropriate if a body like the Council of Agricultural Education, on which both Education and Agriculture are represented were to undertake to co-ordinate this system at the all-India level.

Education in urban areas, both at the primary and the secondary stage, should include technical and vocational training. Technical and vocational schools are costly. Even where they exist they tend to specialize in one process and not in one trade. Secondary schools cannot be equipped with workshops, unless large finances are available. The creative idea of Sri. Rajagopalachari has, therefore, to be elaborated, so that every student in an urban area spends part of his educational time in practical training with registered artisans and craftsmen in workshops, factories and business houses. In this way, vocational education will be woven into the educational pattern of this country.

As early as possible, secondary education should cease to be merely a stepping stone to a degree. It must become an end in itself and an ordinary student should be able to complete his education at this stage. In addition to technical, vocational or agricultural training, the basic studies at this stage should include such subjects as would enable every student to live and work as a free citizen of democratic India, with a keen sense of her past heritage and future mission.

These basic studies should include the study of Hindi; a general knowledge of the history, literature and culture of India; a general familiarity with Indian classical works, if necessary through Hindi or regional languages; the study of the struggle for Indian freedom, the present Constitution and the background knowledge of the national movement, social, moral and religious.

Immediate steps should be taken to see that the universities cease to be avenues for securing government service, except where high professional and academic qualifications are required in the candidate. To raise our universities to a proper level of efficiency and usefulness,

the entrance to government service should only be through competitive examinations at different levels of services.

University education should be thoroughly reorganized and planned and the present set-up, which is a relic of the dead past, should be changed. Once a degree ceases to be a passport to government service, the existing universities would be sufficient to meet the demands of higher education for some time. But before they are made to suit the new conditions, more accommodation and equipment, a well paid first-class staff and funds for their full development should be generously provided by the Government.

Entry into a university should be strictly by merit and no student who has not taken a first class at the secondary stage should be allowed to join unless he has merited admission through a university entrance examination.

The shift system in the colleges makes them a kind of railway waiting room where both the teachers and the taught spend a few hours to turn out more and more third-class graduates. This practice should be prohibited. Every college should have well-equipped staff and facilities to create a real academic atmosphere.

Every university should have a Hindi institute where the National Language can be studied in relation to Sanskrit and the regional languages. Also provision should be made for every student to undergo some form of military training. All this will mean extra money, but the results will justify these steps and will enable youthful energy to be harnessed for national integration and national strength.

We are at present sinking in the welter of a system of education modelled by the British to suit their ends. By following that system we are wasting energy and money. We are incurring an expenditure of one crore of rupees per year and throwing away the best years of 3,50,000 of our fine young men.

Living in the modern world as we do, social and physical sciences have to be studied; an insight has to be acquired into the forces working for liberalizing human outlook and securing economic justice. But the barren path

of intellect pursued in our schools, colleges and universities cannot release the energy required to transform life.

What is needed is to restore the moral and spiritual foundations of our teaching profession and of our younger generation; to bring back in them the passion to distinguish between the right and wrong, to fight for the right and to combat the wrong. We should also restore the tremendous energy of the humanities to their appropriate place by drawing inspiration from a study of India's cultural renaissance, of her struggle for freedom, of the life and work of the masters who made India what it is; by a deep study of the literature of faith at the highest level; by giving to the students faith in man's dignity and in the strength to follow one's duty and the vision of man's destiny. No country can have a Godless education and develop in its youth the power to live for a great and noble purpose.

In matters of education we should not drift as we are doing at present—without a plan, without a chart or compass, without direction or determined leadership, without deffinite ends in view.

If we embark on this mission, as great as any envisaged by the Plan, with faith and courage, then only we will be able to fulfil the destiny the nation has waited for so long.

DR. A. L. MUDALIAR

THE future of our education is receiving increasing attention at the hands of educational authorities, the State and the general public. A number of commissions and committees have been appointed within the last few years and their reports are now before the public.

A general dissatisfaction with the present state of affairs and a demand for change, the exact nature of which is, however, not clearly envisaged, has been voiced from many quarters. Such dissatisfaction has expressed itself sometimes in a wholesale condemnation of the education imparted in the past and of the products of such a system of education.

Little do such critics realize that, despite some defects, such education had produced great men in every walk of life, to whose initiative, intellectual and moral greatness, patriotism and love of the country we owe our present status as a free and independent nation, looking forward with hope, not unmixed with anxiety, to play our role as harbingers of peace, concord and goodwill in the international stage.

It is not sufficiently well realized that the fundamentals in regard to any type of proper education are the same in all ages, at all times, the world over. But conditions vary from time to time and it is necessary to consider to what extent and in what manner the accessory factors in an educational system should vary, so that the education imparted, while keeping in view the never changing fundamentals, may be adapted to suit the needs of the times and meet the challenge of the changing world. The stress on

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October 28, 1953

these accessory factors in education may vary from time to time.

During the last decades of the 19th cenutry and in the early years of the 20th, the education that was imparted was suited to the times. Today, most people look to science and technology as the essential needs in any system of education, little realizing that they are but the varying factors which have got to be adjusted from time to time with the changes in the development of scientific activities and thought.

Techniques of study may alter and new techniques need to be learnt but the more important and deeper things do not alter. To the educated man, the pursuit of knowledge begins because of the sense of wonder; and while new inventions add to the store of our knowledge in an increasing measure, the spirit behind all education remains the same. When, therefore, people speak of modern education, they forget that modernity is a question not of date but of outlook. It is with this background that one must look at the future of education in India.

It should be the aim of all education to teach us, not merely how to use the power that knowledge may give, but how to use it well; and it should be the endeavour of all teachers to build up in every man and woman a solid core of spiritual life which will withstand the inroads of our mechanical world and the insidious assaults of superficial knowledge.

Too often the criticism is levelled that education is not purposive, does not lead the bulk of the people to gainful employment and produces more problems than it seeks to solve. If the true purpose of education were understood better and appreciated, such criticisms will not be levelled so easily.

Bernard Shaw, in his own inimitable manner, has stated that everybody seems to know the x, y, z of everything, while nobody knows the a, b, c of anything. All of us, therefore, would do well to attempt to approach the great problem of the future of education in our country with a sense of becoming modesty and a desire to learn rather than

to teach. It has been aptly stated that "knowledge is proud that it knows so much and wisdom is humble that it knows no more."

And now about the practical aspects of the question. Let us first of all realize that there are two essential considerations that ought to be borne in mind. If education is to give proper training to the younger generation, it must be built on sound foundations and quality should never be sacrificed for quantity.

There is a mistaken impression that the goal is literacy and that, if somehow the child could learn the three R's, it can be left safely to proceed with the further stages of education. It is in the earliest periods of juvenile life that character can be moulded, that sound impulses can be created, and that the intellect, the emotions and the spirit can be guided along right lines.

This may seem a far cry at present when education is not available to a considerable section of the people. One can well understand the pressure put on politicians and administrators and one can also realize how, unable to withstand that pressure, a type of education may be accepted as a compromise which, however, may not satisfy even the minimum requirements of a sound educational system. But it would be fatal to the whole spirit of the right type of education, if because of the need for such compromise, the basic and essential principles of sound education were to be ignored.

Even worse would it be if it were to be jettisoned as unnecessary or impractical in our anxiety and haste to give some type of education which, while it may be proved arithmetically satisfactory in quantity, will be far from satisfactory in quality.

The next stage of education, generally spoken of as secondary education, is the most important stage, for it is this stage of education which really forms the background for a democratic set-up in any country. It is here that the immature youth is gradually to be trained to value the rights of citizenship and to realize the duties and obligations thereof. The training of the future citizen to become

a useful unit and to succeed to a life of gainful employment and service is the ideal that should be kept in view in the whole course of secondary education.

Under the Indian Constitution, one of the rights guaranteed is education for all up to the age of 14 and opportunities for further education for those who have the aptitude, the inclination and the determination to pursue further studies. It will be obvious that when the whole population has to go through a process of education, the type of education must vary with the aptitudes of the pupils at this age-period; hence the necessity for diversified courses of instruction, as much in the interests of the individuals concerned as in the interests of national progress and prosperity. It is here that unfortunately little or no progress has yet been made.

The impact of science on modern society has naturally led to the consideration of a large number of projects for the betterment of the condition of the masses. The Five Year Plan has envisaged many projects in several fields of activity; agricultural, industrial, economic, commercial and otherwise. We are expecting to spend some hundreds of crores of rupees on these many projects.

Yet the success of all these projects depends upon the extent to which the country is in a position to supply trained personnel of all grades in the different categories of employment for any industry, agricultural or commercial undertaking. And it is here that one has to emphasize the need for immediately creating opportunities for the youth of the country to take to such technical education as can give them a gainful employment and a purposeful life for the general improvement of the condition of the industries.

It has recently been stated by a well-known foreign technician that, owing to lack of technical skill in the South East Asian countries in regard to the care and repair of motor vehicles, 70 per cent of the vehicles are dumped as scrap before half their period of useful existence is over. It was likewise stated that, if only in this one particular industry proper technical personnel at various levels could be trained in one particular city alone, the increase in the

life of the motor car would result in saving several crores of rupees. It has, therefore, been urged strongly by various Commissions that, in the secondary stage of education, the educational facilities available should be multifaceted and, at the end of that course, further opportunities should be provided for pursuing the studies further to gain the practical skills necessary for the various processes concerned in an industrial organization.

It is not infrequently stated by some who unfortunately have not a thorough appreciation of all aspects of education that the responsibility of the State is with reference to the Directives in the Constitution, and that, so far as higher education is concernd, it may well be left to the individuals and to the society to cater for those who have the necessary aptitudes. Nothing can be more obvious than the fact that, if education is to serve its purpose and proper education is to be imparted, not only should the foundations be well and truly laid but that an edifice should be constructed thereon. The whole purpose of the plan would be frustrated if the pyramid is not constructed up to the top.

It is hardly necessary to state that the first and most important need for all education is the supply of well qualified trained teachers with the love of the profession and a flair for teaching. No set syllabus, no detailed rules and regulations, no sort of inspection and no bureaucratic methods of extending education could possibly be of any use unless and until the most important and the vital element concerned with education, the teaching profession, is properly recruited. The teacher, therefore, should be the most important and the most respected element in society unlike what obtains in the present unfortunate state of affairs.

We often speak of ancient India in glorious terms. Those who know something of ancient India realize the great place that the teacher held not only in the minds and hearts of his pupils but in the society from which the pupils were drawn. In no other country in the world has the teacher in the past commanded the respect, the admiration and the

willing obeisance of the young and the old, irrespective of his material position. It may be a far cry from those days to think of the same position being available to the teaching profession at present but one must and should emphasize the fact that the teacher is not a servant to be dictated to by bureaucratic authority but is a person whose honourable co-operation and keeness should be stimulated by right methods of approach.

There are other and more potent reasons why higher education should be as much the concern of the State as of the general public. The great discoveries of science and technology and the methods of implementing those discoveries for practical purposes imply a high degree of training and technical skill. It is not only in science and technology that higher education is needed. These are varying and variable factors. The right type of education implies that there are well educated savants in society who can interpret not merely the laws of nature but the higher laws of the universe in the right manner and with the proper methods.

It is most unfortunate that today, the study of the humanities and particularly that of the classics should be considered by a large majority of the people as not fruitful and purposive methods of education. The glamour of the so-called modern knowledge has given a set-back to these studies; and yet, if the fundamentals of education are to be properly appreciated and the part that they have to play in the upbringing of the young mind were correctly assessed, there would be less and less talk of the futility or the purposelessness of studies in the humanities and in the classics.

This brings us to the subject of university education, a subject which at present has provoked a cosiderable amount of criticism in this country. One of the most unfortunate trends in regard to university education is that this education has become but a mere plank, a stepping stone, to some sort of appointment in the public services. Nothing has done greater damage to the spirit of university education than the unfortunate insistence on the part of Governments

and Public Service Commissions on the possession of a university degree for the smallest of appointments open in the public services of the country.

Standards of higher education have certainly been the topic of discussion in many places. It is a matter for serious consideration whether the automatic recognition of all university degrees tends to improve standards and whether the insistence upon the so-called first classes has not led to an abnormal increase in the number of such first classes in the universities. The need for a change in the outlook and the methods of recruitment for the public services is one of the immediate problems if higher education is to be freed from the tyrannical control of methods of public service recruitment.

Speaking on higher education, one cannot but refer to professional education and the future of such professional education in this country. Whether it be in regard to higher education in the humanities and the sciences or in regard to professional education, it is now well recognized the world over that there are and should be certain international standards adopted, if a reasonable amount of attainment is to be demanded or expected from the alumni of an institution.

The world has shrunk very much within the last quarter of a century; time and distance have been annihilated; the discoveries of one region become the common place of all regions within a very short time. Whether in the field of medicine or engineering or technology, whether in the field of the humanities or in applied sciences, one must confess that what one has to deal with is not the limited outlook of a particular country but the broad and widened outlook of the international sphere of intellectual attainment and activity. Looking at our standards in higher or professional education, one must confess to a feeling of grave pessimism whether, with the present methods that have been adopted, proper standards can at any time be maintained. Examinations are but poor methods of equating standards. What is far more important is to have a correct appreciation of the personnel who are responsible for teaching, the facilities that are available, the standard

of entrance of the candidates themselves to the higher pursuits of knowledge, and the many other factors which cannot be detailed in any specific manner but which have such a large sway over the whole field of education and the maintenance of standards.

There can be no greater damage to the progress and prosperity of the nation than a belief that at present one can dispense with those invaluable aids for the acquisition of higher knowledge and for the proper attainment of those high standards which are inevitably associated with the mastery of international literature which can only be attained through the medium of certain foreign languages. Patriotism does not demand that one should eschew what is most essential to gain knowledge and to improve in the intellectual sphere. In ages past, people crowded to various international universities and adopted the language of those universities without any hesitation, because that was the only method of acquiring sound knowledge and imbibing wisdom.

The standards of higher education are in grave peril because of certain commercialized tendencies in educational matters which have crept in. Institutions have sprung up which are subject to no control, some of them awarding diplomas and degrees of a very questionable nature. Unfortunately, some of these qualifications have been recognized by Governments, on what grounds it is difficult to surmise. It would not be uncharitable to suggest that considerations other than academic prevailed in some cases and therein lies the greatest danger for the attainment of a proper standard in regions where such standards are absolutely necessary. Unless, therefore, the future of education is safeguarded by discarding all these unfortunate elements from having a sway on education, unless such trends as are unacademic are controlled, no proper standards can be maintained, nor will there be any increase in the amount of the wealth of knowledge that will flow from such maintenance. This is one of the urgent problems of the day.

In every sphere of professional study, medicine, engineering, technology, commerce, institutions which have no

right to call themselves as training institutions have sprung up in different parts of the country and, although there are laws passed against the conferring of bogus degrees and diplomas, the present trend has unfortunately not been curbed and such institutions have sprung up like hydra-headed monsters to the great peril of a sound system of education.

One of the big problems facing all countries in the world is the problem of the control of the State in matters pertaining to education. The old adage that he who controls the purse must also control the activities concerned with the distribution of that purse is only partly true. The State as such cannot be indifferent to matters pertaining to education; it cannot stand by and see a wrong type of education being imparted to the youth and wrong attitudes being imbibed by them, attitudes which may be detrimental to the peace and prosperity of the nation. At the same time, as the superior authority the State must not usurp the function to decide on all details in regard to educational matters.

By a wise exercise of authority, by a reasoned attitude in regard to these matters on the part of the State, by a proper recognition by the academic authorities of the part that the State has to play and a better appreciation of the responsibilities that devolve upon such authorities, there can be brought into successful working a convention that will make each part of the joint endeavour contribute its useful and natural share of responsibility and control, so that the future of education may be free from the tossing in the billows and hollows of political parties and be placed on a safe pedestal to develop on harmonious lines. It is also necessary for the State to realize that, in educational matters as in most other matters of a lasting nature, best is the cheapest, not cheapest the best.

The future of education in this country should be a matter of grave import for all concerned. Never has education had to face the challenge of the times so much as at present. Never have there been such a large number of persons who fancy that they can advise on matters concerning education, whatever their competence may be. Never

has there been a graver danger than at present that a nascent democracy, ill adjusted as yet to realize the respective spheres of influence, may well, in a moment of sudden fervour, toss the frail boat of educational endeavour into the troubled seas of political warfare. It is because of these innate dangers that all those who know something of education and who are concerned with the great problems of education should make a realistic approach to these problems and offer sound advice. If such advice were accepted, India has a great future, for her children are second to none in the world in their capacity to learn and to profit. Given the right type of education and the right encouragement, they are bound to play their part worthily and well.

DR. K. S. KRĪSHNAN

I shall confine myself to university education, where I feel more at home, and discuss it in particular from the point of view of one who has spent the best part of his life as a teacher and a research worker in physics and in some of the allied branches of science. It is a point of view which one does not hear often in discussions on educational problems.

The Tamil classic Kural, with a sarcasm that runs through this great work, exclaims in its chapter on the Philistines, "We are not aware of two entirely dissimilar things which resemble each other so much as the Philistines and the cultured." "That is real education", says an old Sanskrit proverb, "which leads to the liberation of the mind; all else is just training in craftsmanship." A great American judge, in his late eighties, found reading Plato, admitted that he did it for the enrichment of his mind! All these indicate what great importance people attached, in all ages, to liberal education and real culture. It is the primary concern of the universities to provide such an education and to enable the graduates that pass through their portals to live a fuller and richer life than is otherwise possible.

Such a liberal education may be imparted through many different disciplines. From very early periods the classics and the humanities have been regarded as the best means of imparting such a liberal education. Among themselves the different disciplines supplement one another, and what is even more valuable, they serve as correctives to one another and effectively safeguard against any possible narrowing of the mental outlook.

November 4, 1953

Now the useful aspects of science; by which I mean the enormous contributions which it has made towards improving human comfort and towards raising the general standard of living, are so impressive that one is apt to forget some of the other aspects of science. To the pure scientist engaged in research, impelled by the creative urge in him and without any thought of the possible applications of his results, the pursuit of science is a reward in itself, and it enables him to lead a life which is intellectually and aesthetically as rich and satisfying as that of a poet, or a musician, or a philosopher. May I be permitted to add that the pursuit of science regarded as the quest of truth is as rich and satisfying an experience as the practice of religion.

I am not concerned here even with this aspect of science, however, intrinsically valuable it may be. There is yet another aspect of science, namely, its cultural and educative value, which is not so generally recognized. The cultural value of science is in no way inferior to that of the humanities or the arts; and science should, therefore, rank along with them as one of the disciplines through which one can acquire a liberal education.

For the development of intellectual integrity—by which I mean a willingness to face facts squarely, to draw logical conclusions from them, to accept these conclusions without any mental reservations, and to act accordingly—a virtue which is so valuable and yet so rare, I cannot think of a more effective method than the cultivation of the sciences. The advantage which the cultivation of the sciences has in developing this virtue is this; any one pursuing science who deviates from this code receives rude shocks from Nature herself which put him back on the right path.

Since Nature herself plays the part of the teacher and she knows no national or territorial limitations, science remains, in spite of some severe restrictions imposed on some of its applications, truly international, which is another guarantee that when the discipline of science forms an essential ingredient of education, it can be truly liberal.

As I have emphasized earlier in this talk, no single dis-

cipline can be depended on to impart by itself a truly liberal education, and the scientist in particular readily appreciates the need for the cultivation of the humanities as a necessary corrective to a predominantly scientific education. But what is, generally, not so readily conceded by university dons with a classical background is that the humanities too need the corrective of a scientific outlook as surely as the sciences need to be humanized.

I should also like to emphasize at this stage the importance of extra curricular activities which, as a distinguished educationist put it recently, "foster that elusive thing called personality" which also is an integral part of liberal education.

This brings me to my next thesis, namely, that a university can discharge its primary function of importing liberal education only if it provides the appropriate atmosphere for the different disciplines to flourished together preferably in the same campus, the critical opinion of the sister faculties providing the necessary correctives that I mentioned. Isolated colleges, concerned separately with individual disciplines, cannot provide this atmosphere, much less can a single-faculty university do it.

I may be permitted now to draw a moral. Our secondary schools and even the intermediate colleges can do very well with more science as part of the general course for every student. If one does not know the essentials of either history or geography one's school education is regarded as defective, but one can today enter a university, or even pass out of it without a basic knowledge of the natural or the physical sciences, which, apart from their intrinsic value, would have served to inculcate in the student a certain scientific awareness and a scientific outlook which are valuable ingredients in a liberal education.

In this connection may I mention an incident recorded by the great geologist, Professor Archibald Gaikie? He narrates that at a dinner table a very distinguished statesman was expatiating on the virtues of castor oil to man and beast and proceeded to demonstrate how it could be pleasantly administered. I shall quote Professor Geikie.

'"Ah, well," he said, "I'll tell you how I get it down." Then taking up an empty wine glass he proceeded with great gravity to say: "First, I put in a *couche* of water" (pausing a moment to allow us to comprehend the action) "then I pour in the castor oil" (with another pause as he glanced round to see that we followed him), "and lastly I put another *couche* of water on the top," and smacking his lips with a kind of satisfaction, he set down the wine glass again. I then ventured to interpose by asking how he got the upper layer of water to remain above the much lighter oil. He at once saw the dilemma, and with great readiness replied, "Ah, I admit, it requires to be done with great caution."

The question, how the suggestion of the inclusion of more science can be implemented, leads one to draw another moral, namely, that too early a specialization does not conduce to a liberal education. I hasten to add that I do not advocate that every student who can afford it should go in for university education. For those interested in training in any of the crafts or in training for the professions, the appropriate stages would be at the end of the secondary school course or the intermediate course as the case may be and the larger the proportion of people so diverted, the healtheir it would be academically.

I may be permitted here to say a few words about the professional colleges. In the same manner in which I cannot conceive of a university without the mutual correctives of the different disciplines growing side by side, I cannot think of a professional college either without its direct contact with the profession which it is intended to serve. The colleges for some of the older professions like medicine have been keenly aware of this need and no medical college would be regarded as complete without its attached hospital and the wards. The colleges for some of the newer professions like technology are not quite so realistic, and their contacts with the respective industries for which they train are not as close as those between the medical colleges and their hospitals.

Recently there has been considerable public opinion

expressed about restricting admissions to the universities. Diverting those who wish to go in for professional training at appropriate stages, and in sufficiently large numbers depending on the needs of the profession, would be one of the natural ways of restricting the admission to the universities. But apart from it, the resources available to the universities would hardly justify their taking in students in large numbers as they do at present, resulting in some of the serious but inevitable consequences of overcrowding and working in shifts; overworking of the teachers, leaving them hardly time to do any serious thinking or research on their own; the crowding of laboratories, with the majority of students merely watching how the experiments are done, instead of doing the experiments themselves; inadequate hostel facilities, and hardly any opportunity for outdoor games; very little direct contact between the teacher and the taught, with the consequent tensions and growing indiscipline; and a deplorable lowering of standards. But restricting the admission to just the numbers that can be efficiently handled is no permanent solution of the problem, since university education will then become available to only a small fraction of those who seek it.

The one remedy that is healthy, but would strain all our present resources, is to find more money and the wherewithal to expand the colleges and equip them adequately to enable them to impart real university education to all those who are competent and who seek it. From whichever angle one views the problem, one ultimately realizes that the resources available at present to the universities and the constituent colleges are quite inadequate by any standards to meet their needs. The country will have to find enormously larger sums for education than she has been able to provide. The problem is immense, and is of nearly the same magnitude as the problem of improving the standard of living in the country. Changing the statutes, or redrafting the syllabus, or appointing a few more proctors to enforce better discipline, will not provide the solution as long as the colleges have to deal with such large

numbers and with such meagre facilities. I fully realize that the solution is not quite within the competence of the educationist.

Before I conclude, I may be permitted to add in all humility that institutions ripen slowly. Any attempts at radical educational reform have to be made with great caution, especially as many of the reformers have more enthusiasm than the necessary special educational experience that will enable them to tackle the innumerable problems that arise. Providing the universities and the colleges with the needed resources for coping with the numbers involved will be a necessary first step, and will not involve the same risks as some of the reforms proposed.

RUKMINI DEVI ARUNDALE

ALMOST everyone recognizes that the greatest crisis in our national life is the crisis in education, and when we see the present condition of our country we are alarmed at the prospects for the future. But it seems to me that very little is really being done to change the situation, and if anything is being done, it is trying in a superficial way to cure the disease from the outside instead of from the inside. The majority of those who are responsible cannot achieve anything because they themselves are products of a system of education which took us away from our roots.

We are at present neither foreigners, however much we may try to imitate them, nor Indians. The result is that we do not understand India's needs nor India's youth.

People are alarmed at the state of Indian youth in colleges and schools. In my opinion, young people at college have still within them the potential Indian quality of refinement and reverence. But there are few to love them and to give them understanding leadership.

Everywhere I hear of the need for character, but what is being done in our educational system for the development of character? Youth will never learn from those who only preach. Example alone can teach, and we ask for morals when we do not even believe enough in morality to establish moral education.

There is no other way of changing the youth of our country except by a complete change of our attitude to education and a fearless advocacy of an Indian system of education. The great moment is now, for there is yet with us the spark of all that is best of our past. India's voice

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November 11, 1953

counts in the world only because of our forefathers and the rich treasures we have inherited from them. We must change, we must be Indian both in spirit and in form.

Even when the White Huns destroyed the great University of Taxila in 455 A. D., Indian education was not destroyed. It did not die when the Hindu and Buddhist universities were destroyed by the Muslims, for at the height of the Islamic period great tolerance was shown to all religions and great institutions known as *madarsahs* were established by the Muslims by which Indian culture was enriched. Indian education perished when the village system was destroyed and English education became established and became the only recognized symbol of culture.

Gandhiji said again and again that education should be Indian, based on Indian ideals.

One reads in books of the intense devotion the citizens of India had for learning. One reads descriptions of the way students thronged the city of Navadwip for literary discussions and in search of higher knowledge. Dr. Besant says: "Learning in India has ever been regarded as greater than wealth and rank, the fillet of wisdom, as more worthy of reverence than the jewelled diadem of kings."

We have once again to regard the teacher's profession as the noblest of all professions and only those who consider it as such must be gathered together to take up educational work, looking upon it as their greatest service to our motherland. Let all without distinction come forward to lead in this crusade against barbarism and the mechanical machinery which we call education. I continually hear of the necessity for young people to learn for learing's sake and not to concern themselves with diplomas, degrees and examinations. Yet the very people who advocate this do not recognize the capacity of individuals for specific work without asking for their formal qualifications and degrees. Is not qualification of character, knowledge and capacity sufficient? This alone must be required of one who aspires to be a teacher.

We need a three-fold principle of education; universality

of religion and a religious spirit, or the spirit of dedication to the One Divine Self; culture as expressed in literature, poetry, languages, music, dance, drama, architecture, painting, including all folk art, working towards a harmony of life and humanity; to learn to love truly, to help others and to feel for the suffering of all.

India's basis and root are in religion, yet we do not allow religious education. Just because the religious spirit has deteriorated we decide to give up the whole basis of our civilization which gave us morality and the true spirit of service. If a vessel is stained, do we clean the vessel or do we throw it away? As it is, today we may disbelieve in God, but we replace God by ourselves and selfishness is the result. Corruption, dishonesty, immorality—all these are varied forms of selfishness and what we are suffering from is selfishness.

The one and only way to correct this is to regain our faith in the Universal Spirit and to establish in every school and college a system of education in which service is the ideal, and study the way to better service. The study of languages, philosophy, the arts and comparative religion will inculcate in the young the spirit of refinement and culture which is so lacking today. The best way of inculcating morality is by depicting to them the lives of the great.

The youthful mind learns more from the environment than from actual teaching. What is lacking today is the education of the emotions, though humanity is chiefly dominated by emotion. Action is the result of emotion. While the mind directs action, the impulse that guides the mind is emotion. Even the eagerness to learn comes from a perception of the vast ocean of learning. This perception can only come through a creative imagination and this does not grow except under the soul-stirring force of beauty which makes each one a creator.

Our schools and colleges are not only devoid of beauty but are positively ugly. No wonder that Indian youth which learns within the prison walls of ugliness and in the spirit of competition, which the present examination system

inculcates, stops learning or thinking immediately the examinations are over, for in him the creative spirit is deadened.

In the ancient days of the ashramas, every university or educational institution was established in the forests amongst trees, rivers and lakes. One finds the same concept in Greece where no temple or place of study or theatre was chosen unless there was the atmosphere of beauty that nature alone could give.

The same ideal inspired our great poet, Rabindranath Tagore. He says: "In the first two periods the forest was the fountainhead of civilization. There, trees and plants, rivers and lakes had ample opportunity to live in close relationship with men. In these forests, though there was human society....there was no jostling. The current of civilization that flowed from its forests inundated the whole of India."

The village, the country and places of beauty and seclusion are tremendous character-builders.

As Vivekananda has said, "The nation lives in a cottage and education must go into the villages." Today we are talking much about the education of the masses and the villages. When Vivekananda, Dr. Besant, Tagore, Gandhiji and others spoke of going into the villages they meant and said that India's life was rooted in the villages. We are today applying it wrongly by thinking that the city has to educate the villages while in reality the whole basis of Indian life was the village from which centre all knowledge and life radiated. Unless this point of view is understood, we will do more harm than good, for by trying to educate the masses, we shall only spread our ignorance and egotism farther afield. Even what remains Indian will become foreignized.

Today we seem to believe that if Art is taught in schools, it is enough. Art cannot be taught, for the teacher of Art is himself merely an ambassador from the soul to the body. Art has to be imbibed and beauty must be breathed into one's being.

If we remove all our schools, colleges and universities to places of beauty, where the students can study and live, the entire atmosphere of India would change. Some may say that this is not possible because of the large numbers who are being educated. It is a well-known fact that ancient universities like Nalanda, Takshasila, Vikramasila and Nadiya had thousands of pupils living together and learning.

Perhaps there is no tragedy today greater than the tragedy of the Indian woman. We may feel satisfied in thinking that they are emancipated, that they are equal partners with men in the conduct of affairs, that they are free, etc. This is true, but unfortunately in our desire to destroy the misfortunes of our social customs, we are also destroying the most beautiful womanhood the world has ever known. Even if supreme effort is made only to prefect the system of education for girls, we would be well rewarded, for thus will arise a new India which will truly represent the soul of the nation.

There are living today a very few of the comparatively older generation who would not say of their mothers that they are or were examples of the true spirit of womanhood. Will the new generation of youth speak with the same reverence of their mothers? The new mothers may be educated but they lack the essence of education. Our grandmothers taught us the Ramayana, the Mahabharata, told us stories of the great and most of all showed us how to conduct ourselves through life.

To deprive girls of all this is almost a crime. We are not even giving them education in the girls' schools today. In fact schools are no different from Westernized boy's schools. We are denationalizing them even in the very subjects which we consider to be specially suited to girls. If we teach them sewing and embroidery, we teach them how to make curtains, table-cloths and suits. They are forgetting the beauty of the Indian home and the simplicity of living for which India is renowned. A real school should be an extension of the home and be built like a home. Even in the teaching of cooking or housekeeping we are so foreignized that the modern girl is no longer at home with

her old mother and is unable to be practical in a simple way.

Co-educational schools have their value because of the right attitude they can develop between boys and girls. But they are unsatisfactory, for the girls who go to such schools lose the feminine spirit. I would like to see a co-educational school which has the feminine and the masculine way of living and learning, clearly defined and different. But, in my opinion, it is very dangerous for boys and girls to go to a co-educational college except for certain subjects.

All religions and all systems of education have recognized that the most important period of life is up to seven and that what you do until that age will be the most powerful influence on the life of an individual. The child learns from its environment and by its hands. Madame Montessori has given us the true secret of the child. She has taught us that what is usually considered the destructive nature of the child is true construction and by its sensitive fingers, the child can learn all subjects, including mathematics, geography, etc. She has shown us that the child's life must be creative and beautiful. She has to a certain extent expressed the same ideas as Gandhiji has done in his concept of basic education in making the child self-reliant. Only she does not believe that the education of a boy or a girl should be directed towards a desire to earn.

The next period is between seven and the end of the age of puberty at 15 or 16. This is the age of the mind, heart and hand, where we should inculcate the desire to learn for the sake of learning, where the young should learn to give, to sympathize and to create. The tender period of change from childhood to maturity is of the greatest importance. Stories of great heroes, heroines, saints and saviours would give the emotional inspiration.

Generally speaking, our boys and girls go to college at the age of puberty when there is a tremendous emotional upheaval in their natures. However wonderful a school may be, throwing them out at this age, especially into the colleges as colleges are today, is one of the most unfortunate experiences they can have. It would be far better if the

school age continued till the age of 18. Dr. Montessori has said that the age of puberty should be specially the age of service. Humanitarian social service, animal welfare work as well as creative work with their hands would be a tremendous outlet for the boys and girls for their emotional life at this stage. Art, music, dance, drama and other fine Arts would refine their emotions and elevate their spirit. Instead, their emotions find outlet in destruction, in slogans and shouting.

Then comes the age of the college and university. The college should provide for real learning including music, architecture, philosophy, literature, etc. At present college education is just a means to government service. The students may take up one subject in college and take up another for the profession. Immediately after school should come the serious training for one's life's work. The main part of the study should be for their life's work with additional cultural subjects.

At present, when a boy takes up commerce, engineering or medical studies, the essential character-building aspect of education is lost. The first and most important principle to be kept in mind is that every activity or profession is a form of service to the nation, and however intelligent or capable an individual is, he cannot truly help the country unless he is an example of Indian culture and has the spirit of dedication.

In each stage there is need for the one quality above qualities, the flower of all existence—love. Whatever a teacher or a professor may possess, if the power of love is absent, then he or she might as well give up the profession. So much training is given to teachers, so many degrees are required, so many experts are consulted from inside and outside the country, but is it ever asked whether the teacher loves the company of the young and whether he is loved and is inspiring? Every teacher should be put to this test, for children and youth will respond to those who love them and understand them. It was said by a great educationist, "In order to teach Krishna mathematics, you must not only

know mathematics, you must also know Krishna." In order to know Krishna you must also love him.

If a teacher can love and inspire, he is indeed a great man and therefore makes his profession noble. A radical change of attitude towards the teacher and by the teacher is the only way of salvation of our country. We pay a technician or a typist more than we would pay a teacher. Yet the teacher is the maker of the new age....The love he or she showers upon the young is the very blessing that will make a student grow without fear, the fear which is the root cause of all our ills today. The young will grow with tenderness to all, with pity for the weak and with strength in the face of sorrow and suffering. How can we expect the young to have all this when we ourselves do not possess them? How can we ask them to change, when we ourselves do not wish to change? Can India do all this, I ask? Yes, surely she can, for what India has done, she can still do.

Forms have changed from age to age, but the spirit of the ancient universities and schools remained the same whether in the Hindu, Buddhist or Islamic periods—but today the spirit has changed. We are Indians; but the Indian outlook and spirit are quickly vanishing. Shall Free India see once more beyond her ruins the garden walls of another glorious incarnation of her eternal spirit? Shall we see once again, perhaps even greater than ever before, the wisdom and beauty of India like the two eyes on the face of the young, for youth alone will express the heritage of our noble Motherland, Creative Spirituality!

Prof. D. P. MUKERJI

WHEN there are authoritative reports in the field, one may feel that no room is left for any constructive suggestion for reforming higher education at the universities. In fact, the Radhakrishnan Report is fairly exhaustive. So, if anybody chooses to speak on the reconstruction of education in the universities all that he has to do is to open the Report and lift its ideas and put them into his own words. At the same time, there may also be a personal angle to the question. When official reports are by nature a little impersonal, a little more concerned with the broad issues than with the small ones, the administrative aspect of education becomes prominent and the academic aspect tends to recede into the background. And it is this academic aspect that is best treated from the personal angle.

Academic matters are essentially human matters: they are, in the ultimate analysis, concerned with problems of personality development. So long as personality studies remain undeveloped in India, the personal approach of a person who has spent more than thirty years as a university teacher may not be irrelevant. On the strength of this I venture to talk on the subject of educational reconstruction in the universities. At any rate, the case for educational reconstruction in the country has to be saved from quackery.

I would like to start with the human material. This is of two types: students and teachers.

Students seem to have certain features in common. By definition they are adolescent; which means that theirs is a difficult and awkward age. So expression is their major need. Elsewhere, say in the Christian world, the sources

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November 18, 1953

of difficulty are a sense of guilt or sin; in the industrial society, a feeling of maladjustment with its peculiar class structure which is politically mobile and economically immobile. But in India, neither the anxieties of individual conscience nor the values of social snobbishness are operative in the same manner or to the same extent. Being still more or less a closed society with its comparatively stable social values, the awkwardness and difficulties of adolescence arise mostly out of the social transition from the old order to the new, from community life in the villages to the associational life of the cities, from the safe womb of family and caste to the uncertain, open world of clubs, parties and crowds.

The universities, therefore, are the middle institutions for the adolescent. They have so far functioned as institutions only, but the significance of their middle position between the old and the new, country and city, stable institutions and unstable associations, the position into which young students enter explosively as human material and agencies of social change, has not been appreciated. In other words, the sense of social direction, which is the very condition of youthful existence in India, is lacking in the universities. No wonder that the students remain a problem.

The second type of human material is that of teachers, both young, that is, adult, and the middle-aged, whose patterns of life and ideas have asquired a certain degree of order and fixity. This difference is significant in so far as attitudes and power-impulses are concerned. As a group, the teachers have certain common features to distinguish them from others, students and the general public. They differ from the students in so far as they impart knowledge in the process of acquiring it, and from the public in so far as they are marked off as men of knowledge with a degree of leisure and security. In addition, they, as men of knowledge and instructors, are expected to extend the frontiers of knowledge and ideas, known as research, because it is held that unless knowledge grows along new lines and in intensity, teaching becomes mechanical.

Now, in the university life, a number of difficulties arise

in the discharge of these functions. First is the ever-increasing number of students in the classes. In certain subjects, the numbers even in the post-graduate classes have gone up five times as compared with what they were twenty-five years ago without a corresponding increase in the staff, with the result that no intimacy of mental contact with young minds is possible. The physical space too has not grown apace. In a room meant for forty, now crowd one hundred students. It has been my lot to take tutorial groups of fifteen to tweny each. Certain departments cannot afford to have tutorials at all. The reason given is financial, and finance belongs to the gods, who are not always governed by academic needs. In this situation, the human touch is rendered impossible. Extra-rural activities in which there is common participation seldom occur in the mental plane. Sports grounds and gymnasiums are not quite the places for the adventure of the spirit.

Clubs and associations are no substitutes of the tutorial room. The result is very interesting. Teachers feel tired and futile after addressing crowds for three hours a day. They feel that they have not been able to communicate their ideas, which is what they want to do. When they genuinely attempt to establish contact with the students through knowledge, they find further that their interests have not been aroused. They trace it to the absence of any family background of the students and also to the wastage of their energy in the pre-university stage because of the lack of any purpose and direction in the secondary educational system. Still the university teachers try to make amends, but they fail. In two years of the under-graduate course and two more of the post-graduate, they cannot undo what has been done. They cannot trace any purpose in the education before the students reach the university and, of course, they cannot create one when they leave it. As human beings, they hang between two worlds, and have no control over either of them.

The public is not in a position to know the inwardness of the situation in which the university teachers are placed. But I know it. This feeling of helplessness at being outside

the formative stage of a young man's personality, I mean the long pre-university stage of 12 years, and of remaining useless in the stage of life itself, in the entire course of the young man's career, it is this feeling of frustrated function which, in my view, lies at the root of much unhappiness and great mischief. A university teacher cannot be in the running stream of life in which youthful spirits bathe; he stands on the shore; and he becomes an introvert, an "academic person" with funny ideas, or a teacher-politician. The process is one of continuous severance, prolonged alienation and consequent de-humanization, whereas the destiny of human beings is to be engaged, involved in living.

I see only one major practicable way in which the universities by their efforts can reverse this process of severance. If, of course, there is an integrated plan of social order, then the universities can more easily fit themselves into it, and by so doing charge it with historical meaning with greater effectiveness. That again posits a wider plan-consciousness than what exists today. So the universities have, for the time being, to fall back on their own resources.

I plead for extension services for the Indian universities. The success of schemes like the workmen's education, people's education, adult education in the U.K., the U.S.A., Mexico, China and Russia is a well-known fact. Though the conditions here are somewhat peculiar, the principle of participation by the universities in the living of the people, not mainly through knowledge but also through the spirit of common enterprise can be accepted in India.

The costs do not appear to be high. If, for example, each university adopts a group of nearby villages, of one or two factories, in the first instance, it would be a major step forward from this inertia, this soul-killing alienation. Details may be worked out by the universities. One thing, however, should be made clear. The universities will defeat the very purpose of participation if their attitude is one of patrons. People have to be approached with humility.

One more point: progressive young men with pronounced doctrines will be the first to take up this work. That should not frighten the authorities. On the contrary,

nothing sobers doctrines so well as realities. Our boys tend to be doctrinaires to the extent they are separated from life's circumstance. I have no doubt in my mind that living contact with the people will be good for all concerned.

I have mentioned the gods of finance. Finance for the universities comes mostly from the State. Private endowments are a faint trickle. Students' fees cover a small portion of the expenditure. So, the State must help the universities. But the State has other demands and other priorities; and its revenues too are not elastic.

In the university administration, the financial control is in the hands of an Executive body in which teachers do not form the majority. So far as I know, they have no commanding voice in its deliberations. So, if a department has to expand, its staff must make a round of the members of that body to secure votes. Democracy means collection of votes, no doubt, but on academic issues all votes are not equally intelligent. Executive Councils are not always in a position to distinguish between the needs of chemistry and physical chemistry, between those of analytical economics and business economics, not to speak of the subtleties of the new sciences. The practical result is that he who pays the piper calls the tune.

Here again, the public does not know how the control of finance by men, who are not always in the know of academic needs on their own merit, stands in the way of extension and intensity of knowledge in the universities. One will, therefore, easily concede the right of the State to supervise the money allotted to them through the Grants Committees, but the way in which these committees have so far discharged their duties leaves much to be desired.

A powerful Universities Grants Committee, consisting of the best non-political academic talents of the State, commanding the highest prestige in the country and the majority of votes in it, is the only remedy. On no account should its recommendations be turned down after it has been seized of the limitations of State finance.

We may now attend to the human problems arising out of the age-groupings of teachers, which really means the

problems of cadre. Indian universities have four cadres; Professors, Readers, Lecturers, Junior Lecturers and Demonstrators. Grades vary, but usually the lowest category draws between Rs. 150 and Rs. 200 a month and the highest between Rs. 500 and Rs. 800 a month, to begin with. Lecturers start from Rs. 200 to Rs. 300 a month. With that amount, these young men who form three-fourths of the teaching population and on whom the greatest burden of teaching falls and who are expected to carry on research simultaneously, have to live according to middle class standards, support a number of dependents, buy a few books on their own, etc.

Now, these young men begin excellently. But soon they are in difficulties. They come across a number of cases of fellow lecturers who have made good in the cadre and have become Readers, not by solid work but by a little wire-pulling. I need not go into the mechanisms of it; but playing on the caste-feeling is certainly one. Here the trouble begins. These young men argue realistically that if it is possible to rise by meeting important people and influencing them, then why take the greater trouble of reading and thinking? It is by far the easier way. Only exceptional young men resist the tendency to walk down the primrose path; and even they retire into themselves and become anti-social, conceited recluses.

I am absolutely convinced that a running grade from Rs. 300 to Rs. 800 a month with an efficiency bar at Rs. 600 is the first step for the reform of universities. The second step follows automatically. Let appointments and upgrading be made by genuine experts. Public Service Commissions with co-opted experts are one agency; but a better one would be a committee of experts alone.

I am not referring here to pecuniary incentives of scholarship, though I am very suspicious of missionary zeal, the ashram attitudes of old dedicated life, plain living and high thinking, and all those myths which are sedulously cultivated to confuse issues. I am only concerned here with the human problems of higher education. You can have no full human beings when they are economically so

frustrated, so restricted, so circumscribed. Only full human beings can take care of the development of personality through higher education. Partial personalities are primarily interested in themselves.

Let us now see how the two types of human materials are related through the university. A university is neither a collection of books, nor of teachers and students. It is basicaly a human relationship operating through knowledge continuously acquired and knowledge continuously given. I have already mentioned the status of the university as a half-way house, an intermediate institution between the family, the community and the larger world. Now, unfortunately, there is a big hiatus between that status and its adequate functioning. A social direction clearly given by the state and firmly demanded by society would have removed that hiatus.

In my view, some direction has been given by the Five Year Plan. It is not very clear, nor is it very firm. Yet the Plan is the first spring-board of action forward. So, in my view again, the operating relation must come in and through the Plan. It is a difficult task; and it raises a host of academic issues. But without the Plan, the human relation between the students and teachers remains what it is. And, at present, it is no relation at all. To be frank about it, the students are not really an independent category; they are either the wards of their guardians or the playthings of extra-academic interests. On the other hand, the teachers are the private tutors of these wards or expected to be saviours of young souls from political contamination. This is the real relation as it obtains today. I do not see any way of ending this impossible relation except by the help of a definite social plan with a clear social direction. All academic reforms are subsidiary to it.

Do you realize what this means? It means more freedom for the universities so that they may freely criticize the present confusion, freely discuss possible and even impossible social policies to experiment on the way out, freely help the Plan to step into the next historical phase, and in that process of unhampered exchange and intellectual

activity, give a little faith to young men and to the teachers in themselves in the performance of their duties. I value this process enormously; only the dynamics of freedom can stop the so-called rot that has overtaken the Indian universities. In my opinion, it is not a moral rot; it is only the lag between the marching time and the encrusted educational traditions. The crust will be broken only when the social forces begin to operate within and below through the universities. Freedom, autonomy, all these words mean only this: the capacity of the universities to understand, mobilize, verbalize and mediate between these forces. Freedom is only the smoothness of the functioning of social change. I do not like the idea of the State breaking the crust or stopping the rot.

Much of this trouble in university life is due to the basic lack of freedom, economic freedom, political freedom, intellectual freedom. So, its only cure is more freedom. I wonder if tinkering reforms through the legislature will ever make the universities the radiating centres of energy for creating a livable order of existence, an order, which, because it is an order, cannot but be planned and an existence, which, because it belongs to this age and these times, is as far away from Ramarajya as it is from Utopia. This is my personal view on the problem of reconstruction of higher education through the universities. I care more for the spirit than for the letter.

Prof. V. K. N. MENON

NO one can question that our educational system was largely moulded in the beginning by the desire of the rulers of the time to secure an adequate number of persons who knew enough of the language of the former to assist them in the administration of the country. That bent still persists. It is, therefore, of the first importance to truly nationalize the educational system, if I may say so, and at the same time impart to it the ideals associated with the acquisition and advancement of knowledge, culture and democratic and international values.

Basic education must be universalized, secondary education diversified, and university education improved in quality by reforms like the three-year-degree course, "general education" for all, and emphasis on real research and advancement of it at its higher levels, with the provision of adequate time for younger teachers to undertake it.

At all levels the quantity of education is pitifully inadequate. The lecture and examination systems must be improved, standards of professional education of all kinds, of teachers, of engineers, of doctors and the rest raised, corporate life and student welfare more attended to, the cultivation of character given its due place in the curriculum, also, may I add, some thought bestowed for lovely buildings in an adequate campus. With all of these one can agree and most of them have been emphasized often enough. University organization must also be reformed and academic autonomy maintained.

In this context of general agreement, questions like the relation between university degrees and State service, or

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November 25, 1953

the place of religion in education, on which there may be difference of opinion, are well worth serious consideration, at any rate. And yet it seems to me that all these criticisms of the system and these proposals for reform do not, somehow, go to the root of the matter, at least completely. Many of us who have been teachers feel that even if all these defects were remedied and all these reforms carried out, our schools and colleges would not become that land of our heart's desire of which we have dreamt all our lives.

What, then, do we want, and why? Here I speak mainly of universities, because it is of universities that I have direct and intimate experience. Moreover, at earlier levels of education, some of the defects which I shall point out in connection with our system do not seem to be equally important, or if existent, they are being remedied better than in the case of universities. But the defects in so far as they affect the universities are of great importance, considering the place that every coming generation and the universities where they live and move and have their being occupy in the life of the nation.

It seems to me that we have not yet arrived at a sufficiently realistic conception of the function of the universities in our national life of today. It is indeed but right that we conceive of them as centres of learning, culture and research. These they are and ought to be more than they are now. But national life and university life ought to be related and integrated far more than they are now.

The problem of numbers in our colleges and universities becomes very important in this connection. Although the proportion of students in colleges and universities in our country to the total population, or to the population of the corresponding age, is smaller than in advanced countries of the West, the proportion of those entering the institutions for general courses is too high and the proportion for professional courses too low.

The defect of the system under which too many students, unfit for higher education, enter our colleges and universities is generally recognized. But I think a lack of balance between the proportion of those who enter for

different courses is also equally important. Considering the number of teachers, doctors, engineers and even scientists (I include social scientists in this), which the country needs, we have far too few places for them in our institutions. On the other hand, we have too many young men and women taking general courses like the B.A. and B.Sc. or M.A. and M.Sc.

The result is that while the universities do not cater sufficiently to the urgent needs of society, we have too many young people inside them who have no confident hope of the future, and therefore, lead a more or less disillusioned life, becoming thereby the happy hunting ground of mischief. With too many disillusioned students in classes, teachers too become disillusioned. We have begun to think in terms of diversified courses in secondary education.

I think we have to learn to think also in terms of quantitatively more diversified courses at the university level. The disillusion of the kind to which I have referred has reason to exist at present even at the secondary level, without diversified courses and without a broad road leading from it to higher education. But at the age at which school boys and girls are, this disillusion does not actually come to them. When they are older and in college, they are, however, able to see more clearly the situation in which they are placed. And it is a dangerous disillusion. It makes for lack of interest in studies and interest in things other than studies. To improve our curriculum, to lengthen the B.A. and B.Sc. courses from two to three years, to raise standards of teaching, are all important. But these will remain comparatively ineffective as long as the material is recalcitrant. I would, therefore, suggest that very high priority is given in our educational thinking and reform to this problem of numbers and relative numbers in our universities.

And I would like to see each university consider quantitatively the number of different kinds of students it should have, considering the needs and possibilities of its own area. If we increase relatively the numbers in our technical and professional institutions, what urgent problems

will they not solve? We may not be able to place far more scientists immediately in remunerative positions, considering the backward stage of our economy. But this backwardness is disappearing, disappearing even rapidly.

We may do with even less law students than we do, though I would like to see our colleges of law becoming centres of legal study and research, concernd with fundamental problems of jurisprudence, constitutional law and all the other aspects of legal science, more and more students devoting their study to them. But teachers, doctors, engineers and the like are professional men of whom we have far too few in the country. We shall certainly want others also; and for these professional students we want a more general and cultural education than we give now. Nevertheless, the lack of balance in our present number is itself a serious defect of the system; it creates grave problems and it must be remedied as early as possible.

For those whom we take in our universities, I would suggest a more realistic approach to their teaching and studies than exists at present. As students they cannot, indeed, do much to improve the conditions of society, though, of course, here too, they can do something through participation in schemes of adult education, medical aid by medical students and assistance with petty works by engineering students, both in the neighbourhood of their colleges, vacation camps of social service and the like.

To some extent we make the studies realistic even now, as for example, by insistence on a period of practical training by engineering students or by students for commerce degrees. But I do not see why this cannot be far more extended. I shall refer particularly to students in arts subjects. We teach them economics, politcs, history, the languages and allied subjects. We teach them these in the class-room and the only equipment used is books while science students have laboratories. I think that if these subjects are taught in close relation to the life around them their understanding will be far more real than now.

Thus students of economics will be better students of

their subject if they study their textbooks in conjunction with an economic survey of some kind in their city and adjoining rural areas; students of history can get an insight into the nature of historical change if they study the records of the history of their own city; students of political science will likewise make their understanding of politics deeper by studying the administrative system within their own city in its different aspects. Likewise I think a teacher's training college, an engineering college, an agricultural college or a college of commerce can all use the place where they are located as a laboratory for observation and even experiment where possible. That education for the application of the creative imagination and trained intelligence to the solution of social problems which the President's Commission on Higher Education in the United States has emphasized as one of the principal goals of universities can, I have no doubt, come only in this manner.

In this connection, I would like to refer to a recent report which I read on medical education in the United States of America where reference is made to experiments in a number of medical colleges for the provision of opportunities to the student to widen his experience by contact with the social, economic and environmental conditions of the patient and by participation in a home-care programme. I do not know if anything of this kind is done as yet in India, but I have no doubt that it will be extremely valuable step in the direction of the substitution of mere teaching by real learning and even learning by understanding.

I would like to see, however, all these out-door studies, conducted by the students of a university in different faculties, done in a co-ordinated way as the problems of health, economics, administration and the like are all interconnected in one social complex, and to get a full knowledge of one's own special field, its connections with others must also be understood.

I think students of the natural sciences and even of the pure humanities, too, can and should participate in an appropriate programme of the study of their immediate environment in its relevant aspects as essential to a

knowledge of their subjects of study. We have all heard of social surveys. What can be more valuable or exciting than for the different departments of a university to co-operate in a social survey of their own city or environment? And I think that the social service activities of many universities (they should include a social settlement in a depressed area of the city) will become fuller and richer if based on such a survey. Study, survey, service should form part of one integrated programme.

I will now say something on the medium of instruction. The principle has been accepted, I take it, that education must be in the mother tongue. In many parts of India the principle has also been implemented up to some stage or other, in some up to the B.A. or B.Sc. or a corresponding examination. But doubts have been felt, and difficulties set forth, regarding the practicability, or even the desirability of a complete implementation of the programme, vertically in each university, horizontally all over the country.

It is said that under such a system there will be a dozen or so different media in our universities, making mutual intercourse difficult. No mother tongue is also said to be as adequate as the present medium of English in respect of vocabulary or books or the advantage of contact with the world, and the world of learning in particular. It will be a costly system too, involving, for example, preparation of textbooks in the different languages. Therefore, we are told, let us not think of changing over, at the higher levels of education, to the mother tongue but retain English, or retain it for a long time, at any rate, until our languages are developed or a common language is adopted for all universities.

Let me say at once that, while I recognize the force of these difficulties and even dangers they seem to me problems which are to be solved, and solved as rapidly as possible, rather than to be postponed or evaded. No other country in the world has tried successfully the experiment of education through a language other than the mother tongue and we know in India how costly and limited its success has been. We also know how much easier it is to

teach and learn through one's own language. In schools and colleges where education is already being given in it, students write correctly and idiomatically with ease and so much more time is available than in the past for informational subjects. We must universalize and complete this process. It will take time, but the effort must be made, indeed in a co-ordinated way, by our universities, and begun without further delay.

Education through the mother tongue must, of course, in my view, be accompanied by the compulsory teaching of the national language (where the two are different) from the earlier stages of the secondary school, and of English from the latter, both to continue year after year until a student leaves the university. In this way, (and if also the Devanagari script, with necessary improvements, is used all over India for all languages, including those of the South), contacts will be maintained between the different universities and between India and the world for all necessary purposes. There are many ways in which unity can be further strengthened, for example, by prescribing common textbooks in different languages and provision for the study of languages other than Hindi in the North. But these will only supplement the fundamental feature of the educational system, teaching and learning and understanding through the mother tongue.

I am convinced that the use of English, or anything but the mother tongue, whatever its advantages, makes for the artificial and superficial aspect of our universities. Students and teachers alike suffer from it; with the mother tongue this will disappear, and an indispensable quality of our educational system—the basing of it on our cultural traditions, even as we look around and forward, will also have been assured. There is no other way of assuring this.

These reforms in our universities—and their application at earlier stages, wherever necessary—seem to me to be very essential for the carrying out of most of the other improvements about which we are agreed. I do not for a moment forget the higher values which universities must preserve, foster and transmit through the influence of great

teachers like Lotze of whom Lord Haldane has spoken in a famous address. The preservation, the fostering and the transmission of these values through what Whitehead has called the union of the young and the old is the imaginative consideration of learning—herein lies, doubtless, the kingdom, the power and the glory of universities. We shall do well to remember it and act upon it. But to do so some of the things I have mentioned are essential. Let us do them, and I have no doubt that much else will also be added unto us.

Dr. SAMPURNANAND

A satisfactory answer to the question about the future of education in India can be given only after one has clearly defined the purpose of education.

That within a few years literacy will have become universal and secondary education so organized as to become a self-contained unit, opening avenues of employment and social service to the vast majority of its recipients, that university education will have become more comprehensive and its standards raised so high as to attract students even from abroad, that Indian scientists will be able to make very substantial contributions in the field of pure and applied science and facilities for technical education will be fully available—all this can easily be foreseen. It will be a great achievement of which the country can be legitimately proud.

But, quite obviously, this is not what the individual who wants seriously to study the problem of the future of education in the country has in mind. He is thinking, even though he may not be able to put his thought into words, of something that goes beyond and reaches above this impressive programme of expansion, which is, after all, only an extension in quantity and quality of what we are doing today, with our none-too-large resources.

Present-day education is not entirely devoid of purpose. Its primary object is to fit the individual to fight effectively in the struggle for existence, to give him the opportunity to develop his talents and personality, to enrich his emotions. These objects are co-ordinated to the extent that the kind of society in which the individual has to live is a welfare society. Education aims at producing a good citizen.

December 2, 1953

Before proceeding further, I should like to dispose of one of the ideas about the purpose of education that, in my opinion, is gaining dangerous currency. This heresy has come to the fore in connection with the problem of unemployment. This is a serious problem and in so far as it is the aim of education to produce able citizens capable of taking care of themselves in the struggle for existence, it must fit everyone, according to his capacities, to avail himself of the avenues of employment provided by society. If a system of education fails to do so and equips its alumni only for the more or less intellectual professions, it is obviously maladjusted and must be reformed. But the pendulum is in danger of going to the other extreme.

It seems to be assumed that education can provide employment by itself. Governments are not able to create better economic conditions. That expansion of trade and industry which would automatically throw open new avenues of employment is not forthcoming quickly enough; there has not been any attempt so far on the lines of Roosevelt's New Deal to create employment in the expectation that this will itself stimulate industry. The result is that unemployment seems to become a more menacing problem every day. A scapegot has to be found and it has been discovered in the existing system of education.

Apparently everyone is competent to speak on this subject with authority and there is a formidable consensus of opinion that the system has to be changed. All kinds of suggestions are being made in this behalf. It seems to be forgotten that merely diverting students from the language, history and science classrooms to the workshops will not effect anything, unless preceded, accompained and followed by economic measures of an exhaustive character. There must be reasonable expectations of the absorption of young men turned out each year, a provision of cheap power and capital for those deciding to take to cottage industry and the availability of sufficient markets for the goods so produced. This means that the spasmodic acts of the State to meet sudden emergencies should be replaced by a definite

and firm policy of demarcation between the sectors of cottage and large-scale industry.

Changes in education cannot solve the problem of unemployment in the absence of a bold and far-seeing economic policy and programme. It should be remembered that a starving man is a starving man, whether he graduates with history or applied mechanics. While overemphasis on the literary life is wrong, overemphasis on the cult of the dirty hand, as the euphemism goes, may be equally wrong. After all mundane technicians cannot be expected to subsist as did the citizens of the famous island where everyone lived by taking in every one else's washing.

I come back now to my subject, the purpose of education. This purpose cannot be different from the purpose of life itself, for the true function of education is to enable a man, in so far as in him lies to realize the purpose of human life, to rise to the full height of manhood. It would not be out of place to glance, in brief, on the objectives of human life, as defined by the thinkers of ancient India. The first two are *artha* and *kama*. These may be stated in modern terms as the primary instincts of self-preservation and of preservation of species. They are not peculiar to man, he shares them with the humblest plants and animals and they guide his activities, physical and mental, conscious and sub-conscious, in howsoever attenuated or sublimated a form, all through his life.

Even some of the animals recognize in a sub-conscious manner, and give expression to the recognition in their habits, that a certain amount of respect has to be paid to the *artha* and *kama* of other members of the group. Every member of the pack must be given the opportunity to eat, to mate and to rear up offsprings and the young must be protected.

Man brings his mind to bear upon these instinctive urges and discovers that he can best serve his own interests by serving the interests of others, because he simply cannot enjoy his *artha* and *kama* if he were to ignore the similar desires of others. Enlightened self-interest dictates co-operation and social service. But the habit grows with the

advancement of knowledge and culture till what was taken up at first as a means to an end becomes an end in itself. Consideration of what is due to others, the taking up of duties without an insistence on rights, selfless service, *niskama karma*, this is the third object of life, the third *purushartha* (dharma). Man alone of all creatures is capable of it.

The fourth objective emerges logically from the third. At every step, man is hampered by the imperfection of knowledge. He does not know who all the others are with whom he is connected and whom he should serve; he does not know their relation to the universe and the best method of serving them; he cannot do what he would because he cannot command the means. He does not know his own self and the universe and he cannot establish active communion with it. He yearns for release from nescience, and this is the fourth, last and highest objective (*moksha*). It, too, has its beginnings as the means to an end, viz., dharma, but later becomes an end in itself.

Just as *artha* and *kama* are subordinated to dharma in the elect, so also is dharma finally subordinated to *moksha* in the sage. It flows from him as does rain from the clouds. The other objectives are not so much abandoned as sublimated, as far as possible. The highest object of a man's life should then be *moksha* and his life so moulded as to be an embodiment of dharma. It is these two that distinguish man from the other denizens of the earth.

This being the purpose of human life, the purpose of education itself is clearly defined. A system of education will be judged by extent to which it equips a man to achieve this object. It is not suggested that educational institutions should take the place of ashrams for teaching the practice of Yoga or the other means prescribed by the schools which make *moksha* their special study, but it should certainly be within their province and a part of their essential function to prepare the intellectual, aesthetic and emotional background in which the individual can carry on the quest for *moksha* if he so desires. Dharma must inspire all teaching and the atmosphere of schools and colle-

ges should be permeated by it. This is what society is directly and urgently interested in.

Dharma is not religion but religion is certainly a part of dharma. When I speak of religion, I have in mind not so much the tenets of any particular creed but that which is the substratum of all creeds. There can be no religion without certain basic beliefs, the belief in the non-material nature of the individual consciousness, in a certain Being or Beings who take a fatherly interest in guiding the individual along the path of probity and knowledge and protect him from danger and in the responsibility of the individual for his actions. Religion also enjoins an attitude of reverence to these superior beings and of sympathy towards all creatures. It is being increasingly felt that without religion it is difficult to impart moral training in schools and colleges. Ethics without religion can fall back upon no support higher than intelligent self-interest but this is a very thin coat of polish for the old Adam. He will assert himself in the hour of trial.

The most substantial basis for religion and for society and, therefore, for education is the concept of the *Virat Purusha*. The whole universe is one organism, we are all indissolubly connected with one another as cells in the body of the Universal Being. Like the blood-stream which gives nourishment equally to all parts of the body, we are all bathed in, and derive sustenance from, the Super-Prana, the Divine Spirit. The thoughts and actions of one affect the thoughts and actions of all. And from this flows directly the principle on which the old leaders of thought laid the foundations of Indian Society, viz., the principle of dharma as duty.

Let there be no insistence on rights but on duties. The emphasis on rights gives rise to an unending and ever-widening war; there can be no competition in the domain of duty. The struggle for rights may uncover some of the most elemental of man's passions; the effort to perform duties always ennobles. And if everyone were to perform his duties, everyone else would secure his rights without tears and travail.

These lessons have to be taken out of the textbooks and translated into life, the life of the individual citizen and of the community. But this can take place only when we reform the system of education from the base to the apex. Art and science and technology will not be fostered less than before; schools and colleges will still equip their students to avail themselves efficiently of the opportunities for useful employment provided by society and the Welfare State will not languish for want of willing and able workers but there will be a different approach to the problems of life.

During the period of active education, the emphasis will not have been on the intellect or the hands or even on the emotions alone but on the soul of the student, on the clear assumption that he has a soul, on that which guides and is the substratum of mind and body and the emotions. What will emerge will be an integrated personality, grounded in faith and hope, with a sense of a mission and dedication. Such a man will not be swayed easily by the winds of cheap sentiments or passion and swept off his moorings by every new idea. A receptive mind need not be a blank tablet.

There is nothing inherently impossible in the hope that such a type of man can be produced. Faith in something higher than one's own self and the daily routine of one's life transforms a man into a hero, a man with a vision not limited to the narrow confines of the material world, ready and willing to sacrifice himself and all that he has. The thing has been done before. Gautam and Christ and Mohammad have done it; in our own day, we have seen Mahatma Gandhi performing the miracle of changing clay into steel.

It is this, the element of faith, that is entirely lacking in our educational system today, because it is lacking in our lives. We have no aim higher than living well, not in the crude, sensual sense, of course. There is spiritual unbalance all around us which brings into vivid limelight the social and economic inequalities of our society. There is no call for sacrifice, no altar at which one feels the call to sacrifice oneself. One may or may not accept it, but the

Mahatma had a philosophy which integrated all his programmes and opinions on questions affecting individuals and society as a whole. We have not adopted his philosophy, except for little bits here and there, and have not evolved another. Thus life remains unco-ordinated. Our whole approach is pragmatic. We take each problem by itself as it comes.

Material well-being and purely intellectual progress always give rise to psychic unbalance and want of material well-being in a world, which recognizes wealth and the kind of life to which wealth holds the key as its principal deity, brings on worse psychoses. Man must be taught to anchor himself on higher things and accept higher ideals. This is not to take a spiritual opiate but to attune oneself to that Reality which is pulsating all around us. Man must be brought back to religion.

If a false emphasis on secularism and spurious intellectualism does not hold us back, if our universities rise equal to the occasion and our great traditions are given their due place by those who have the shaping of educational policy and programme in their hands, I see a bright future before India. Indian education will be able to usher in a new era of happiness and fulness of life and will create the new man, characterized by all-round development, neither a dry anchorite, nor a devotee of Mammon and, at the same time, not a chronic patient of intellectual St. Vitus's dance. Let man aspire to set his feet on the most distant parts of the galaxy but let him belong to the class of those who in the words of the *Atharva Veda* have their hearts in *Parame Vyoman* in the unruffled regions of the spirit. All cannot rise equally high—all never do in any age—but all can aspire and those who do will serve as examples for the rest.

If, on the other hand, out of fear of being considered reactionaries and being ridiculed by politicians and others who refuse, in such matters, to break free from the leading strings of the West, our educationists are content to bury their noses in their textbooks and the accusation of revivalism deters our thinkers from speaking boldly for the inculcation of dharma and for the re-moulding of the whole

system of education, we shall stagnate. The basis or orientation will have to be the unequivocal recognition of the importance of the individual and of the fact that society and its institutions and conventions exist to give him the fullest opportunity to realize himself, his supreme *purshartha.*

Social life is not truly possible without the normal life, and the foundation of a true ethic is the recognition of the existence of the *Virat,* the Super-entity of which all are indissolubly linked organs. This brings us straight to the concept of dharma. All knowledge, all power, is to be exercised, as by a trustee, for the good of all; the only right is the right to serve, to perform one's duty.

The moulding of mind and body, of character and emotions, to this end is the function of education, which should make extremely tenuous, if it does not entirely obliterate the barriers that divide man from his fellow beings. If India pursues this path, the world will bless us. Otherwise, she will plod on her weary way, a miserable camp-follower of the West. Japan adopted Western imperialism with disastrous results to herself and her neighbours. India is not likely to achieve anything more brilliant by following the soulless intellectualism of that world.

ASHADEVI ARYANAYAKAM

THE future of education in India is a question which should be the concern of all of us men and women of India, for on this depends not only the well-being of our nation, but also, perhaps, peace and freedom, in the true sense, for the people of the world. This is the age of the common man and the underprivileged masses of the world are rising everywhere asking for knowledge and freedom. Though we have achieved political freedom, we also as a nation are far from the goal of social and economic freedom and still belong to the class of the underprivileged and underdeveloped.

If we can, therefore, so fashion our future programme of national education that, we as a nation, grow naturally and peacefully into intelligent and responsible citizens not only of India but also of the world, taking our full part in developing and sharing the natural and cultural resources of the world and if we succeed in doing so, it will lead not only to a worthy nationhood, but, perhaps, also to a better world.

Let us then ask ourselves, are we really concerned with this urgent and vital question, the future of education in India?

By far the largest number of us live so close to the bare margin of subsistence, are so overwhelmed in the struggle for existence, that we have neither the time, nor energy nor the necessary vision of this large question. But let us ask ourselves, those of us who have had the privilege of education and a reasonable standard of living—are we really concerned with this supreme task of lifting our nation

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December 9, 1953

from its present level to the highest possible development of human dignity and worth through the right type of education? If we are, let us face up to this question and try to understand what should be the guiding principles and methods of this programme, and what ways and means we should adopt for putting them into practice.

We have an ancient saying about the nature of true education which has come down to us from the Vedic ages, सा विद्या या विमुक्तये, education is that which leads us to true freedom. This definition comes from the very depth of our national consciousness and still holds true in this modern age of sceince and technology.

It is one of the eternal verities, true education is that which frees man from the bondage of physical, social, economic and political forces and gives him the capacity to create, to fashion his life, as a free agent, in relation to the lives of his fellowmen for the good of all. This ultimate goal of human society—the good of all—has been beautifully expressed in one of our ancient prayers:

सर्वे वै सुखिनः सन्तु
सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु
मा कश्चित् दुःखभाक् भवेत ॥

"Let all be happy and free from disease, let all men wish well of one another—let there be no sorrow or unhappiness in this world."

The same objective has been reaffirmed against the background of the modern world and in the language of the modern age in the Charter of the United Nations ".... to social progress and better standards of life in larger freedom."

This, and nothing less than this, has been the objective of true education throughout the history of mankind, and the great civilizations of the world have, in different ages, produced educators and educational systems to fulfil this great objective in relation to the conditions and needs of the particular age and the people.

The present age has its own needs and problems, and challenges us, citizens of this great country, to create and evolve an educational programme to meet these needs and towards the goal of true freedom and good of all.

The question before us, therefore, is: shall we or shall we not rise up to this great challenge and make a determined effort to evolve a philosophy and practice of education, not only for the good of India but for the good of all?

There can only be one possible answer to this question. We must accept the challenge of the age and pool all our resources, material, moral and intellectual, in our attempt to answer it.

We know that we are a poor nation, if poverty and wealth are measured in terms of money; but so are the majority of the world's people today; and only a poor people can find the way to the fulfilment of educational needs of other poor people. We know that the number of trained and educated personnel, to be able to carry out a large programme of national education, is inadequate with us and with many others. We know that the educated and privileged classes of our country are callous and indifferent to the needs of the masses but this is the case all over the world. So our problems are not limited to ourselves but common to all the underprivileged masses of the world, and we must make our contribution to a great common endeavour to evolve a worthy educatinal programme in face of these tremendous difficulties.

To do this, we must set our objective clearly, formulate our guiding principles, and set about the task of evolving our future educational programme according to these objectives and principles.

The first guiding principle, about which there can be no difference of opinion, is that education should be for all and for the good of all. "Education of the people, by the people, and for the people"—this principle is everywhere accepted in theory—and "Education for Democracy" is the cry of the age; but if we are honest, we must admit that our present educational policy and programme in the country do not carry out this principle into practice, but are based

on the needs of a small privileged class. The future of education in India or the world, if it is to be for all and for the good of all, must be based on the needs of the life of the masses who are today engaged in manual work for producing the necessities of life under extremely difficult conditions. The future of education in India, therefore, whether at the primary, secondary or the university stage, must free itself from the present traditions of the privileged classes and indentify itself with the life of the masses. Let us accept boldly, "We are a poor nation and our education will be that of the poor people who work with their hands to serve mankind." Have we the courage and strength to do this?

If we take the formula "education for all and for the good of all" as our guiding principle, we must then have a clear conception of what this "good of all" means, in practice today in India, in terms of a social and economic order, and our answer to this question must not be of a transient nature to meet the need of the time, but must be of permanent value based on the basic moral laws of human society. In the history of man every age has produced a great man and a great movement to meet the great human need of the time. The man who came as an answer to the need of this age was essentially a man of the people, who lived with and for the good of all. His conception of the "good of all," he summed up in the simple word 'Sarvodaya,' and out of the maturity of his experience and wisdom, he gave to the nation his supreme gift of a philosophy and programme of education for achieving this ultimate human objective of Sarvodaya. He conceived education as the spearhead of a silent social revolution fraught with the most far-reaching consequences, "which will lay the foundations of a juster social order in which there is no unnatural division between 'haves' and 'have-nots' and everybody is assured of a living wage and the right to freedom."

He not only gave us the objective and guiding principles of our national education, but he also gave us a programme

and methodology worked out in some detail—for was he not essentially a worker?

He defined education as "for life and through life." Education, he said, was concerned with all that concerns life, with health and sanitation, with food and clothing at home, with citizenship and recreations. He also taught us that this "preparation for life" can only be given through the life process itself. If education is thus conceived as preparation for a "juster social order", this preparation can only be given by converting our present educational institutions, whether primary schools, high schools, colleges or universities, into pioneering communities based on co-operative work and living which will function as "spear-heads" for the future social order. Every activity of these educational communities will thus become an educational activity—an instrument not only for the acquisition of knowledge but for an all round integral growth.

This great educational principle enunciated by him is confirmed not only by latest researches in modern psychology and sociology, but also by age-old spiritual traditions in every age and every part of the world. They agree that the highest development whether individual or national is achieved only when the educational life is planned and practised as a life of common endeavour for the pursuit of common good, and that the pursuit of knowledge as an end in itself, unrelated to a larger social and ethical end, leads to a blind alley. This educational concept was developed in ancient India in the form of ashrams or gurukuls, where teachers and students lived together a simple community life of common work, worship and study; and the new educational programme, which is popularly known as basic education, also envisages all institutions of national education at every stage as such, pioneering communities based on co-operative work in relation to social and economic conditions of the present age but directed towards the permanent goal of good of all.

We, who hope to build our future national life through a programme of national education, must, therefore, decide in the first place what is to be the pattern of our educational

institutions. Are we to have schools, colleges and universities, as they exist today, as places of passing examinations, as steps towards future careers, or pioneering communities, where teachers and students may work, learn and grow together in a common endeavour towards the common good?

Our teacher has also left us another fundamental educational principle which we have not yet been able to understand or accept completely. This is a principle which rises out of our national need, but it is in keeping with the universal laws that govern human development, that is, the law of co-operative self-endeavour and self-reliance.

When Gandhiji first placed his programme of national education before the country, he said: "I have, therefore, made bold, even at the risk of losing a reputation for constructive ability, to suggest that education should be self-supporting." Till the end of his days he tried to convince us that this self-support was the acid test of true education.

The present social order, which honours the parasites and looks down upon those workers who support themselves and society by their labour, will find it difficult to accept self-reliance as a fundamental educational principle. Yet the Governments in every State today are faced with the problem of financing universal education which has been set as our objective in the Constitution. Perhaps, through sheer necessity, we may be driven to the self-supporting principle and practice of self-reliance. Let our teachers and students and administrators be proud and not ashamed of the achievement in building up and supporting through our own co-operative efforts a system of self-supporting national education which may, perhaps, be an example to many other nations—poor as we are, but self-reliant and salf-respecting.

We have tried to set before ourselves the objectives and the guiding principles of our future programme of national education. Let us try also next to formulate the educational system in its different stages. It is clear that the broad basis of the whole educational structure must be social

or adult education, i.e., the education of our entire adult population, men and women of India, as harmoniously developed balanced individuals as future citizens of the new social order. On this broad foundation we must erect the structure of basic education, i.e., the education of children up to fourteen.

It has been said that basic education has been accepted as the future programme for national education at the elementary stage. The Union Minister of Education, Maulana Abul Kalam Azad, confirmed this while inaugurating this series of broadcasts on the future of education. Let us try to understand what this acceptance means in practice.

Basic education has been introduced in many States in rural areas—and in a few municipal schools in poorer areas. Our leaders and our administrators, however, including those who administer basic education, have not accepted basic education, if the test of acceptance is whether they accept it as good education for their own children. The true picture of our national education to day is, therefore, that of class education; one set of schools supported or aided by national funds for the children of the privileged and basic schools for the children of underprivileged, in villages and towns. Under these circumstances basic schools cease to be national schools and become "poor schools" and basic education which was envisaged by the originator as the "silent spearhead for a juster social order in which there is no unnatural division between 'haves' and 'have-nots' " —loses all significance.

Those who are trying to further basic education would, therefore, ask the leaders of the nation to give their serious consideration to the question of acceptance of basic education. Basic education is a complete educational programme and loses its value or usefulness if it is introduced piecemeal without the conviction that it is sound education for all, for the good of all, and at all stages. Therefore, it is necessary that basic education is accepted as of great importance to the whole structure of national education. In the words of our Minister of Education, we must follow the

same principles into the stages of secondary and university education.

Institutions of secondary and post-basic education should develop the educational programme through co-operative work and community living to a higher level and should become centres of nation-building activities. These institutions, whose students would be youths between 15 and 18, and whose staff will consist of teachers of high professional and technical efficiency, should not only be self-supporting but contribute to national wealth through their productive work and social service. They should also act as radiating centres of knowledge and skill, and naturally raise the standard of surrounding villages.

It is hoped that this programme of national education up to 18 will be available to all boys and girls of this country; if it can be proved that this system of education will not be a financial burden to the State but will on the other hand enrich, in the true sense, by adding to national wealth materially and by producing a generation of young boys and girls who will be equipped and eager for national reconstruction.

The next higher or university stage will be planned not for those who have the necessary means but for those who have the necessary capacity. The future universities of India, it is hoped, will not be market places where students come to buy their degrees but will be sacred places where they come with reverence to grow into the highest knowledge—that knowledge which gives true freedom in the service of man. Have not the recent disturbances in the universities demonstrated clearly and tragically what harm the market places of learning are doing to the youth of the nation, and shall we not, as citizens of India, make an earnest effort to raise our education from the market-place to the sphere where it becomes a co-operative educational endeavour for common good?

We, the workers of basic education, reaffirm our faith in this programme of education as a complete philosophy of life and a complete programme for the reconstruction of our

national life in all its aspects. We believe that it is based on fundamental and eternal laws that govern life of the masses who toil today to produce the necessities of life; we believe that this toil or manual work is not degrading but can be the highest instrument for the development of man and society, if it is freed from exploitation and greed for individual profit and is illumined by knowledge and moral purpose—that of co-operative endeavour for common good; we believe that co-operative self-endeavour or self-reliance is a noble social goal and should permeate all our educational activities; we believe that these basic principles are not only applicable to primary but to all stages of education, secondary, university and research. We believe that the true objective of the great education cannot be fulfilled by applying it only to the field of education, but that they should apply to all our national activities; we believe that all our programmes of nation-building, including the future programme of national education, should be integrated into a common programme with a common moral purpose for the building up of a juster social order; we believe that through these efforts we shall not only develop our own national life but also co-operate with our underprivileged brothers and sisters all over the world in a common endeavour for a common good.

When Gandhiji first placed this educational programme before the nation in 1937, he asked, "Will the city folk listen to me at all or will mine remain a mere cry in the wilderness?" His question still remains before the nation. The city folk are still the leaders of the nation. Will they listen to him or will his programme for the future of education in India remain a cry in the wilderness?

Prof. B. SANJIVA RAO

EDUCATION in the modern world has concerned itself with the development of the superficial mind. Its achievements in releasing the powers of the intellect and harnessing them for the fulfilment of man's needs and desires have been impressive, even spectacular. But the intellect is only one of many layers of our consciousness and that, too, not the most important. There are deeper levels of our being about which we have comparatively little knowledge. Modern psychology is only beginning to investigate the nature of the sub-conscious. We know comparatively little of the movements of this obscure portion of our mind.

The psychology of education has so far been based upon the study of our surface mind. Education, therefore, had laid stress upon the development of the powers of that mind. As those powers are closely related to the fulfilment of our material and economic needs, education has mainly concerned itself with the problem of developing man's efficiency, capacity. Little attempt has been made by educators to deal with the sources of our life, our being.

The exclusive attention to the development of the intellect and its powers has been a real disaster. Education has ignored "being" or be-ing. Its end is to make man powerful, efficient, but not happy, the fulness of the outer life, rich in material comforts, at the cost of inner poverty and inner peace. It has made the mistake of making thought, the intellect, a substitute for real living. The symbol, expression, has become all important. The content of words has been thrown, almost completely, into the background.

December 16, 1953

We teach our boys language, how to speak and write correctly, but have ignored meaning, that experience of life which seeks expression. This is the tragedy of education today. It has led to an inner disintegration of the life of the psyche. The two world wars and the onslaught of scientific thought have destroyed the validity of the traditional values and the inhibitions that have restrained and controlled the wild, anti-social urges and impulses that are normally quiescent but occasionally burst out in the form of mass hysteria.

Education must discover a cure for this neurosis, individual and collective. It must find a new way of life, a new therapy of regeneration. Neurosis is the manifestation of frustration, the meaninglessness of life. Education must restore this loss of significance. It must awaken the intelligence of man that will enable him to discover the meaning of his individual existence and, therefore, the real purpose of his social life. He must discover for himself the nature of his being. He must know himself.

No two leaves of a tree are alike. Likewise, no two individuals. There is no living thing in the universe that has not its own secret law of growth. The seed of a tree which is carried by the breeze falls to the ground, it takes root, grows, both up into the air seeking the light that is its life, and deep down into the earth seeking the moisture that is food and drink to the roots. Who teaches the young plant the law of its being? We know not; we call it instinct. Man too has a dim intuition of what he really is, but it is so superimposed by his beliefs, by the social conditioning of his environment that man does not know himself. That is the tragedy of man today.

All through the ages he has been searching for the meaning of his individual existence. Curiosity, the desire for knowledge, the ceaseless pursuit of Truth, these are dim intimations of the Reality that is in the depths of his being. In his search for knowledge he looks at the stars, his mind seeks to penetrate into the mystery of their being. He wants to see more clearly, invents the telescope. He gazes

into the most distant, gradually notices things nearer to himself.

Physics, chemistry, geology, geography tell him of one nature of the material world. Then he investigates the nature of living things, the animals, the creatures that live in the depths of the ocean, finally he begins to study his fellow human beings; and the end of all this knowledge is the knowledge of himself; of his body, in the first instance, and his psyche, and in the end, the knowledge of his innermost being. It is strange that self-knowledge should be the last term of the long process of the pursuit of Truth.

What is self-knowledge? How do we know ourselves? To become aware of the physical features of our face we need a mirror. To become aware of our psychological reactions we need the mirror of our relationships. The gaining of self-knowledge is a process of watching with scientific detachment our own responses to the constant challenge of life. We see objects, we meet people, we read and come in contact with the ideas of other people. The chemist watching the behaviour of his substances passes no judgment on their conduct. His observations are completely impersonal. That hydrogen has a greater affinity to chlorine than to some other elements rouses neither condemnation nor approval. If one could watch one's own responses to the behaviour of friends and relations with detachment, one would gain self-knowledge. But this self-knowledge is terrifying in the extreme.

There is one thing that we do not wish to know and that is ourselves. Man does not wish to live with himself, be aware of all the filth that works in the sub-conscious, all the evil passions, the hidden desires, the concealed resentments, frustrations, all that constitutes our lower nature.

To escape from ourselves we invent innumerable devices —the radio, the cinema, the distractions of public life, religious excitements—we wish to forget ourselves in the work for great causes, great movements. But the self is there all the time. Forgetting the self is not the same thing as dissolving it.

Science is objective, it is detached. When we become

impersonal, scientific, in watching our own reactions, we also become detached from self. Every time we are aware of our dishonesty, we are beginning to be honest. To know that one is dull is the awakening of intelligence. So the process of being aware is a liberating one. But such awareness is impossible without complete honesty. There must be no self-deception, no rationalization of weakness, no self-justification. Equally, there must be no self-condemnation. For both these are symptoms of self-identification, manifestation of selfhood.

To the scientific observer there are only facts, and facts are impersonal, neither good nor bad. Such objectivity in self-observation demands great honesty and humility. Integrity and honesty that will not tolerate any form of self-deception and demand a willingness to see oneself exactly as one is, naked, stripped of the mantle of responsibility; these are the tools of our regeneration. What keeps us from the healing and cleansing power of the Eternal, of Reality, is the mental illusion of our respectable self. Complete honesty destroys the barrier of the self—and humility is the willingness to be nothing, it is self-abnegation.

Self-knowledge is, therefore, both seeing and accepting of ourselves as we are. To be content with ourselves as we are is the beginning of wisdom. Man is restless and unhappy, because he wishes to be other than what he is. Self-knowledge reveals to us what we are and what we have to do to be completely happy.

Our universe is a vast network of relationships. Each one of us from the mineral, the blade of grass, to Brahma himself represents a pattern of living, unique to every individual. To discover our particular pattern, our vocation, our *swadharma*, is the discovery of the meaning of our individual existence. Then it is that we know what work is allotted to us, the doing of which makes us deeply, spontaneously happy. In such a life there is no ambitious restlessness.

The little wayside flower is content to be itself, it has no desire to be a lotus. In that deep contentment, in that obedience to the law of its own being is its beauty, its pre-

fection, the bliss of existence. Likewise the man who has discovered the secret law of his being. No matter how mediocre he may be, by the acceptance of his mediocrity he makes himself the equal in stature to the highest in the land. It is non-acceptance of one's limitations that constitutes mediocrity. In the world of Nature there is no superiority, no inferiority, there is only perfection of being—only in the world of man is there this attachment of status to function. The flower in the crannied wall is not inferior to the mighty banyan. Each is perfect in its own place. This capacity for perfection is the essence of real democracy, true equality. There is a happiness, the only real happiness, which is not individual, which is indivisible, which belongs to everyone, which does not diminish by being shared. This is the only equality that exists in the world of Nature.

Self-knowledge brings us another great gift; with our growing insight into the nature of ourselves, we gain the power of looking into the heart of another and seeing the secret patterns that are being woven in the lives of others. It is insight, understanding, sensitivity, love, call it by what name we like. To enable another to see for himself the pattern of his living, the law of his own growth, is to restore the integrity of his being. Like the health of the body it is indivisible; it is the collective achievement of every little cell and organ.

We are unhappy because we are afraid of being ourselves —our world is a world of sorrows; we find peace and rest in the world of nature. The birds, the trees, the little wayside flower that toils not, nor spins, they are wiser than we, the striving humans, who are ever restless in the pursuit of gain and pleasure, power and position.

Self-knowledge brings us peace, happiness, the wisdom and insight that enable us to look into the lives of others and restore meaning to them. 'It is obvious that the techniques of self-knowledge cannot be taught. Awareness is not a mechanical process. Love, wisdom, understanding cannot be a part of the curriculum. We can teach the Bible, but not the love of Christ. We can teach the Gita, but not

the wisdom of the Supreme Teacher of Yoga. Though it cannot be taught, it can be communicated, not through speech, but through being. In education what we are is infinitely more important than what we say or do, than all planned teaching, all formal instruction. But there are methods of communication which are subtler and more effective than speech. It is the communication through being?

Truth, Perception of Beauty, Love, all the values of the spirit can only be transmitted through what we are. Because we are one being, the perception of truth, the gaining of spiritual realization is not an individual achievement. It is the whole that is realized through the part and this release or liberation is communicated to all. So religious education or the teaching of self-knowledge is not and cannot be a separate subject of instruction. It is something more than knowledge. It is the light that transfigures, irradiates all knowledge. It is itself invisible, hidden, but invests the most trivial, the most insignificant, with the radiance of eternity.

I have dealt with this aspect of education at some length; let me recapitulate; the science of the self, the therapy of regeneration is essentially this self-knowledge. It is the discovery of how we can be simple and live happily; and when we discover that secret law of our being, the meaning of our lives flashes upon our mind. It is this alone that can restore wholeness, integrity to our sundered, broken psyche.

The cure for neurosis is in the search for meaning, the discovery of what we can do to eliminate the contradictions in our lives that have resulted in this mad rush for pleasure and excitement, the pursuit of wealth and power, international rivalries. It was also pointed out that this process of renewal is the main task of the educator, a task which he can only perform by a rigorous study of himself. He has to know himself and to gain the wisdom for the right ordering of himself and the world.

Is it possible for existing order of professional teachers to undertake this task? We are familiar with their difficul-

ties, the economic struggle, the low pay, the crowded class-rooms, the large schools, the chaos, the lawlessness. The chief difficulty, however, is the confusion in their own minds, the loss of faith in themselves and, therefore, in others, the disillusionment, cynicism, the absence of meaning and purpose. It is this feeling of despair in the heart of the educator himself that makes right education impossible.

It is the rehabilitation of the teacher himself that is the first problem of education today. The teacher has to be re-educated, has to learn the process of healing himself. He must realise that the whole process of educating others is in reality a continual education of himself. The initiative must come from the teaching profession itself. We are afraid of seeing the inner poverty of our lives. There is no inner richness, and when that is combined with outer poverty, life seems to us utterly hopeless.

We resent being flattered by our rulers and told that our profession is the noblest in the world, because they know, as well as we do, that we are the despised and rejected of men. We have to make a beginning, for the entire future of India depends upon this beginning. The starting point is ourselves. We must cure ourselves before we can cure others. We must be completely honest with ourselves, diligently work at our own salvation. No one else can save us. Truth and Love alone can save us. That discovery can come to us only when we realize that no external aids can help us.

It is only when circumstances block the way to all help from the outside and man is really alone that help comes from the depths of his own being and releases him. This is not metaphysics but a fact of experience. We have not the courage to rely on the power within us. We want to escape from ourselves by futile resentments against what is happening to us. So the courageous attempt to see ourselves as we are is this beginning of self-knowledge. Life is driving us to this extremity. It is not merely the teacher that has to face this crisis. It is the problem of every one. By the power of truth in ourselves, we must be free. By

the power of love that is in us, we must transform ourselves and others, make all things new or perish. There is no other alternative.

Is such an education possible? I most cearnestly believe that it is not only possible but inevitable. The cry for the teachers that will save the world from inner and outer disintegration comes from the very depths of the human heart. The answer must come from the noblest spirits of the race who will achieve enlightenment and show us the way out of the darkness. They must co-operate, pool their wisdom, build small schools and laboratories for the science of human regeneration.

Is the educational sanyasi so very different in spirit from those who sought refuge in the jungle and the forest for the realization of Truth? Thousands have sought the truth of the life or the spirit. I have a deep faith that such seekers of inner freedom will help in this great task of the regeneration of man, build up schools, the laboratories where experiments in a new way of living may be carried on. It is on these teachers and these schools that our future will depend. Education in the near future will be this science of regeneration, religion. It is the technique of integration. It was the Adhyatma Vidya, the science of the self in ancient India. It has to be rediscovered, renewed from age to age. For Truth is not the new, but the ever new. Education is the process of making all things new. Religion in its most comprehensive sense.

G. C. CHATTERJI

DURING the last four years, my main occupation as a member of the Union Public Service Commission has been the selection of personnel for the All-India and Central Services or for other civil posts under the Union Government. I, therefore, think that perhaps the subject to which I can best make some useful contribution is the part which the universities can and should play in training suitable personnel for manning the public services of our country.

I should like to state at the very outset the views which I am going to express are purely my personal opinions and they do not in any way claim to reflect the view of the Commission as a body, or of any of my erstwhile colleagues. I must also make it clear that I do not propose to reveal any of the secrets of the Commission with regard to its methods for assessing the suitability of candidates nor is it my intention to show any of my listeners who may happen to be prospective aspirants for the public services any short-cuts for the achievement of their ambition. I shall be concerned solely with principles and policies and not with techniques by which individuals can obtain entry into the public services of the country.

The aims and objectives of university education which the best brains of the civilized world have been attempting to define for 2,000 years or more still seem to be wrapped up in obscurity. The Report of the Radhakrishnan Commission devotes a whole chapter of 34 pages to the subject. The discussion ranges from 5,000 B.C. to the present day, and from Mohenjodaro and Harappa to Oxford and Texas.

December 23, 1953

In the end we are presented with a vision of a world united in the common pursuit of the eternal verities, with India somewhere in the vanguard, inspired by leaders produced by her universities. I must confess that uplifting and inspiring as this vision is, I am left bewildered like one who has been flown up into the clouds and left there with not even a parachute with which to come down to earth.

My own approach to this big problem is realistic and factual, rather than visionary and mystical. This does not mean that I do not believe in ideals. Ideals are all right as goals, but the basic problem in every field of human endeavour is to find ways and means of translating ideals into actualities. I will not myself venture to define the aims of university education, but I do believe that it is one of the functions of such education to turn out young men and women who have the potential capacity of manning the higher civil services of a country and with proper training and experience after selection, to constitute an efficient machinery for implementing those plans which the Executive Government of the day has in view. I would go further and maintain that the extent to which university education in any country is effective can in part be assessed in terms of its success or failure to satisfy this requirement.

The basic pattern of administration in this country is very old and has somehow persisted in spite of wave upon wave of foreign conquests. The British anyhow took over the existing system and tried to build upon it. After the first blundering attempts of the East India Company, when Britain seriously took up the responsibility of governing this country, its most important contribution was the setting up of proper administrative system with various services arranged in an heirarchy with the I. C. S. at the top and the village patwari at the bottom.

Winston Churchill once called the I. C. S. the steel-frame of the Indian Empire. I venture to remark that the I. C. S. together with the entire framework of the British administrative set-up which they bequeathed to India has been the bed-rock on which our freedom has survived during these years of upheaval.

Every Government, whatever its shape or colour, requires an administrative machinery to implement its decisions. The greater the scope of democratic control the greater is the need for an efficient and incorruptible civil service.

Democracy does not mean Government of the people, for the people, and by the people. It means Government of the party which in a general election gains a majority of seats in the legislatures. It follows from this that no party in power at one time can expect to retain it for good. In a democracy sovereignty passes from one party to another, that is from persons who uphold one ideology to those who uphold a different ideology. If there is to be continuity of administration and not a revolution every time one political party gives place to another, there must be some suitable element in the machinery of government which survives these periodic changes. That element of stability and continuity is provided by the Civil Administrative Services of a country, and it is in this sense that they form the steel-frame not only of foreign colonialism, but equally so of any government, however indigenous it may be.

The good civil servant is indeed a queer kind of a bird. Although he may have political convictions of his own, he must subordinate these to his sense of duty as an administrator which must become a sort of religion with him. He must be a non-party man, and the more aloof he keeps from the political controversies of the day, the more effective he is as a public servant. The roles of the political leader and of the administrator are quite distinct, but in a democracy the two are not only complementary but also interdependent.

Now that India has attained her freedom and has given herself a democratic constitution, there seems to be a misconception in some minds that the role of the administrator and the civil servant has become less important, and that certain short cuts should be discovered for filling up important posts without going through the elaborate procedure laid down in the Constitution for open recruitment to such posts through the agency of the Union or State Ser-

vice Commissions. I consider all such attempts to be a grave danger to the stability of our infant democracy.

The recruitments of our country for its higher administrative and other civil appointments have roughly increased by a thousand per cent since India embarked upon her ambitious programme of economic and social advancement. The main supplying agencies for this increased demand are the Indian universities. Confining our attention to the All-India and Central Services only, some 200 young persons are required each year to fill the available vacancies. Roughly about 4,000 young graduates of our universities compete for the written examination conducted by the Union Public Service Commission. Of these about 800 attain the standard laid down by the Commission each year to appear before them for the Personality Test. At the end of a gruelling test of their fitness the Commission is able to publish a list of qualified candidates which is about 20 per cent more than the actual requirements of Government.

I can testify that the 200 odd men and women selected by the Commission for these services are first rate material and would compare favourably with any group selected under similar conditions in any country in the world.

We hear a great deal about deteriorating standards in our universities, academically as well as from a broader point of view. There is a large measure of truth in these criticisms, but the causes of such deterioration are very complex, and the whole blame cannot be simply laid upon the shoulders of our university students.

This does not mean that all is well with our universities and nothing more need be done by them to produce better material for the Public Services of the country. My own opinion is that the universities succeed in supplying the need of the country in this respect, not because of any conscious effort exercised by them, but in spite of themselves. That they should exercise some real effort to train and equip their alumni for responsible civil posts is the first desideratum. The second is to provide some sort of machinery by which persons, wholly unsuited for these

posts, should be prevented from wasting their time and effort in competing for them.

With the increased pressure of numbers, with ill-paid and inadequate staff, with fewer opportunities to develop games and extra-curricular activities, with lesser possibilities for personal contact between teachers and taught, and with politicians of all types always attempting to exploit the explosive material of youth for party or political ends, it is not surprising that university education in India is heading for a major catastrophe.

Some desperate remedies are threatened from time to time, such as closing down of all universities, or not requiring a university degree from persons who wish to enter the Public Services. I believe that threats which cannot be carried out, and remedies for ills which have not been properly diagnosed and which if they were so diagnosed would require very different treatment, are merely panicky and will not help the patient in his dire condition.

Let us try and be more practical and let us not make such sweeping condemnation of the youth of India or of the existing educational system as many of us are inclined to do. After all it is our condemned system of education which produced some of our greatest leaders during the British regime. Some of the top-ranking leaders in our country are a product of the British Public School and university tradition. We have nothing so good in this country. But at any rate we have a few institutions both at the secondary school stage and at the universities level which are striving to reach similar standards. Let us not scrap these assets too soon without developing substitutes which can take their place.

Many of my listeners, if there are any, will think that this is a very reactionary talk, ill-suited to the tempo and temper of our times. Many years ago I was present at a meeting of the Aristotelian Society in London, when Dean Inge, leading intellectualist in Church circles, read a paper on "Immortality". The late Lord Haldane presided at that meeting and amongst other distinguished persons present was the great G. B. Shaw. After the paper was over and

a discussion had been started, G. B. Shaw got up and made one of his characteristic speeches. He divided all mankind into two classes, those who never wash the baby at all, and those who, when they had washed the baby, threw him out along with the dirty water. As a friendly dig at the Dean, he placed him in the second category.

I am afraid that many of our zealous reformers belong to the class which in their enthusiasm will throw the baby out along with the dirty water. I am one of those who would like to preserve the baby, although anxious that he should have a thorough cleaning up. The baby in this case being the prospective candidates for the Administrative Service and the universities the nurse which is doing the washing. I venture to suggest that nothing is wrong with the baby except the ordinary dust and dirt which he must collect in the course of a normal day. Nor can we just dismiss the nurse, for in that case the baby will be dirtier than ever. We must take steps to see that the nurse sponges the baby well, at the same time taking care to see that the baby does not slip out of her hands as she pours out the dirty water.

What can the universities do in order to be better nurseries for the future administrator? This is a big question and I cannot hope to present you with a full fledged plan. I can only throw out a few suggestions. Firstly, the universities at a high administrative level must give serious attention to this matter. Perhaps the Inter-Uuiversity Board can take up this subject and place it as one of the major items on its agenda for the next year.

Two kinds of agencies should be set up in every university, one a "Careers Bureau" which should advise students as to the type of career for which they are suited and should discourage those who, through lack of innate ability or maladjustments already deep-rooted, are unsuited for the Administrative Services, from attempting the task. The second follows from the first and that is to make suitable arrangements for the training of those who pass the initial test.

The numbers in the university fold are too many for all

to receive individual attention. For the vast majority, the mass methods of instruction in vogue now will have to suffice with minor improvements till much greater funds are available and more radical reforms undertaken. But for the select few, even now much can be done with a small outlay of expenditure and at little intelligent planning.

There has been a suggestion in some quarters that in order to better meet the requirements of the Public Services the universities should introduce degrees in Public Administration or Diplomacy and other fancy notions of the kind. I must make it clear that I am entirely opposed to any suggestions of the kind. I am more in agreement with Plato who proposed to train the future Guardians of the State on Gymnastics, Mathematics and Philosophy. It is not full fledged administrators that the universities are expected to turn out, but only potential material capable of handling administrative tasks. The actual professional training of the young administrator is the responsibility of the Government and not of the universities. I believe that the usual and well-recognized subjects of university education, whether they belong to the group of humanities or to that of the basic sciences, are all equally good for training the future administrator. The few samples I have met and who have specialized in Public Administration or Diplomacy at the university stage had no other merit except a good deal of wind in the head, and a few cliches in their mouths.

What I should like to see done is the setting up of a Public Services Department in each university for post-graduate students. Such a Department should have a Director at its head, who must not only be a man of considerable academic distinctions but also possess ripe administrative experience. With him must be associated a band of selected university teachers who are not mere specialists in various subjects but also have the requisite personality characteristics which would fit them for this work. Naturally, such teachers will have to be well paid and should not be overburdened with routine teaching. They must be initially well equipped for this work, but should constantly renew their own physical, intellectual, and moral vigour

before they can inspire the youth, entrusted to their care, to high endeavour.

Students in this group will be reading for their Master's degree in whatever subject they may like and in this respect will receive the same instruction which is being given to others. But, as prospective candidates for the Public Services, they will be brought into close personal contact with the Director and the special staff placed under him. The work done in the Department will be on tutorial lines and the group frequently brought together for informal discussions and social contacts.

The greatest danger against which such a Department will have to guard itself is that of becoming a coaching academy for the Public Service examinations. Its aim must be something very much higher, and that is to develop and foster in the students entrusted to its charge the qualities of leadership, initiative, critical insight, objectivity of judgment and above all that sense of dedication to duty which is the hallmark of the good Public Servant.

Dr. B. V. KESKAR

THE present system of education in the country has been the subject of critcism for a considerable time. A majority of educationists and men concerned with the future of the country have found fault with it in one way or another. The need for its reorganization has been recognized or tacitly accepted by most thoughtful people, though there might be a difference of opinion as to the lines on which it should take place.

It might be said that much of the criticism and approach to this important problem has been of a negative sort. We have condemned the existing system or pointed out its faults. It is obvious that a system of education, which was initiated by a foreign government more than a century ago, must have been introduced to suit its own ends at that time. It has become outmoded because conditions have greatly changed and it would have to be adjusted to meet the needs of the new age in which we live. However, few constructive suggestions have been forthcoming regarding this problem. The first important step taken to tackle this question was Mahatma Gandhi's scheme of basic education. This was, doubtless, an important departure and a new approach to the question of education. A number of educationists have suggested, what might be called, minor adjustments or corrections to the present system.

The system of education in any country must meet the social and cultural needs of that nation and must be in consonance with its historical background. It should also be such that it will make those who receive it competent to help in the development of the country in all directions.

January 6, 1954

The question of reorganization of education will have to be tackled keeping these points in view.

As things are at present, no change has taken place from the system that prevailed under the British rule. We have merely been trying to amplify it by opening more universities, colleges and such other institutions. The system as developed by the British was meant mainly for creating a section of literate and educated persons who would help them in manning the administration, mostly in minor capacities. It was later expanded to include scientific and technical education on a limited scale but that was not of much practical utility. Probably we have had no time to devote to this important problem during the last few years, overwhelmed as we were with many pressing national and political questions. But it is time now that it is tackled, and the sooner it is done the better it will be.

One glaring defect of the present set-up which has to be removed is that education does not possess any national character or individuality. Probably no effort has been made to evolve one. The present curricula are a hotchpotch of items taken from various countries and sources, mainly from the West and more especially from England and America. In fact, it would not be far wrong to say that the Indian Educational system is a copy, and not a very good one, of some British and American institutions.

A student who receives his education in a British institution or university unconsciously learns the British way of life and British social and cultural approach to questions. The same thing can be said of anyone taking his education in a French university inasmuch as he imbibes French culture and tradition. A student in a Japanese university after finishing his education becomes imbued with Japanese background. Anyone having passed a number of years in an American university or institution is Americanized to that extent. The same can be said to a greater or lesser extent of the other important countries of the world.

The most remarkable thing about our present system of education is that anyone taking his education in an Indian

university or educational institution does not imbibe Indian culture or tradition, nor does he fully absorb either British or American culture. A student educated in India can best be called a kind of "Anglo-Indian" who, though not completely unacquainted with the country in which he is living, is more versed in the life and culture of Great Britain and America. His knowledge of his own country is distant and woefully inadequate. A foreign student who has spent a number of years in India is hardly likely to go back having absorbed something of our magnificent traditions, unless he has made a special effort for it. The educational institutions of our country teach more about the history, the culture, the literature and the society of the West than about our own.

Some of the basic defects of the present system can be traced to the medium that we use for educational purposes. For the last hundred and fifty years we have been using English as the medium for our higher education. When it was first introduced, it might have served the purpose of bringing us into contact with the outside world, but it has, on the other hand, crippled the growth of Indian languages and therefore of Indian thought and culture.

A foreign medium can never help in contributing anything constructive to our culture. It will always tend to colour our thoughts and our approach with a foreign background. It is obvious that in studying through the English language we will have to devote a very large part of our time to English literature which is a flower of British life, culture and society. A student who, for perfecting himself in education, has to devote a large part of his time in learning as to how the English people live, dine, dress or carry on their social activities, is to some extent wasting his time because that is not being utilized for anything that will be of much use to him in India.

The imprint of British culture on the minds of educated Indians is so deep that we find them looking unconsciously to London, Cambridge or Oxford as their cultural homes. They look longingly towards the city of their dreams which

is situated in a foreign country and they naturally assign an inferior position to their own cultural centres.

Moreover, the use of a foreign medium means the imposition of a foreign standard for judging our own literary and artistic productions, because the best English will always be written by the English people and our literateurs and writers will always have to look up to the British or the Americans for measuring themselves.

This cultural subservience to a foreign country is most damaging to the growth of our own personality and the development of our thoughts. It is not possible even for a genius to rise to his full height in a foreign language, however well he might know it. One cannot become inspired in a foreign language and the best of Indians, however well they might write in it, would always be inferior to the Englishman or the American. Therefore the use of English as a medium of instruction means perpetual subservience of India to a cultural domination by Great Britain or America.

The present advocacy of English as a medium of instruction by eminent men in the country can only be considered as another proof of the cultural enslavement that has taken place. In fact, Indians are the only people in the world who are using a foreign language as their national medium of instruction. There cannot be a greater disgrace or sign of cultural inferiority. Unless we are able to substitute English by a linguistic medium of our own, India will not be able to rise to her full stature.

What should be the positive structure of the new system of education in our country? It is only possible to indicate here, in a few words, some basic suggestions for its planners. It is not possible to prepare or consider any elaborate plan without a thorough and detailed study by experienced educationists. The few suggestions that I am making here relate to those important aspects of our educational system which need be overhauled.

As far as primary education is concerned, the principle of basic education outlined by Gandhiji is essentially sound and is the right approach to this difficult problem. There

is no need to digress into details here, but any system of educating the child, if it is to apply to the masses, must be cheap, simple and suited to the surroundings. It has to utilize the nature that surrounds it and make the child learn how to utilize the gifts of nature that abound in the countryside.

Educational curricula suffer from the defect of laying greater stress on literary education. There is little effort at giving technical or industrial education which our country needs so badly. The object of the middle period of any child's education, which corresponds to the present pre-Matriculation period, should be to train him for learning some useful art whether it is mechanical, industrial or otherwise. The best time for preparing skilled workers is really at this stage of a child's life because it takes a number of years to impart the necessary physical and mental skill which goes into the making of a skilled craftsman or mechanic.

Most advanced countries have got well-organized professional and technical schools which in some countries are called industrial schools. It is necessary to organize such schools in India on as large a scale as possible. Such schools can be organized to impart practical training in all industries or professions from cookery to machine-tools.

Though it is not possible to discuss here the age at which the child should leave general education and select a specialized line, it is the experience of educational authorities that somewhere between the ages of 12 to 15 the majority of children should be made to select a practical profession, because it takes a number of years to learn a practical job. This has been probably one of the greatest defects of our educational system which gives only literary education and offers few practical avenues for young students. The system of such industrial schools which exist in a well organized way in important countries like Germany, France or Switzerland might be studied and some effort made in India to start model schools for the various technical professions.

There is too much emphasis on literary education or,

what is called, the Faculty of Atrs in our universities. It is essential to restrict this avenue and give greater prominence to the more practical faculties. One way is to encourage students to take up more practical subjects at an earlier age, that is the Matriculation or pre-Matriculation age. The other is to encourage only those who have a special liking or aptitude for it to go for Letters or Art, persuading others to take up some other line. Unless some such thing is done, the present trend towards giving a meaningless literary education can only bring disaster in the shape of greater and greater unemployment because all these young men or women who have received a particular type of education are not capable of taking up any practical work. They will only be able to pursue certain literary or clerical lines which are already overcrowded and which cannot expand.

There is the debated question of increasing the number of universities; some believe that there is no need for more universities, others consider that the number of universities in the country should increase. The whole thing hinges round our conception of a university. If the universities continue to be as they are generally at present, bodies which carry on examinations and award diplomas, the multiplication of universities cannot bring about any greater contribution to the educational progress of the country. In fact, the examination sysem as it prevails at present, has become a disease and we have to consider seriously whether it should not be replaced by something more reasonable and practical.

At present, there is a craze for diplomas and the majority of universities are functioning mainly as diploma awarding factories. The defects of a system which judges a student by the snap results of an examination are obvious and a way will have to be found to judge students by the regularity of their studies and their practical application even in subjects like Arts or Letters. We have already in the country the beginning of a few residential universities. This is a good trend, but it needs to be emphasized, more and

really residential universities will have to be created before we can say that we have genuine teaching universities.

Lastly, I would like to mention the important question of suitable textbooks for our educational institutions. It is heart-rending to see some of the textbooks that are prescribed for our schools or universities. Suitable textbooks are an essential base for the educational system and this question ought to be taken up on a national level. More especially, the history books of our country will all have to be rewritten in a more sensible way so that our students will get the right perspective of India's history and traditions.

The present indifferently written textbooks ought to go and competent persons should be appointed to prepare suitable textbooks in all languages. This necessarily means that the whole question will have to be dealt with by the various Education Ministries at a very high level. But the importance of the subject is such that we can neglect it only at our own peril. The mediocrity of the books that we prescribe is leading to a mediocrity in the intellectual standard of our students and this is not a good augury for the country's future.

The urgency of tackling various questions relating to the re-organization of our educational system is only now being recognized and I hope educationists and leaders will take it up for serious consideration without any further delay.

Dr. AMARANATHA JHA

IT is meet that every now and then the educational system of a country should be subjected to close scrutiny,, in order that changes might be introduced, modifications effected, adjustments made. It is good, too, that every section of the community should interest itself in education, as it vitally affects every individual. Criticism is welcome, for criticism disturbs the self-complacency that is engendered in the minds of those who have long worked according to a particular system. But it is useful to remember that whereas the world outside of us keeps constantly changing and the structure of society is modelled and remodelled, human nature remains in essence the same. It is good to remember also that there are certain subjects of study, which are of eternal importance and the significance of which no change in social structure can affect.

In considering education we have to think first of the student, next the teacher, and finally, the country of which the student is to be the future citizen. Now, the student must not be regarded merely as a part of a machine, but as a living entity with a personality and potentiality of his own. Every child must, therefore, receive individual attention and be studied with care so that his latent genius may be discovered and developed. This presupposes the existence of a very large number of institutions with properly trained teachers.

The well-wishing adventurer in setting forth on educational reorganization has to face this problem before any other—is there a sufficient number of institutions with an adequate supply of trained teachers? Is there in the insti-

tutions an atmosphere of grace and sweetness which may permanently influence the character and emotions of the pupils?

In the earlier years the subjects of study do not present any serious problem, for the chief aim is to interest the child in things, to arouse his delight in creative work, to enable him to enjoy the company of his fellow students, and to look upon the teacher as an elder friend. Subject to the prime need of training in the old fashioned but perpetually important three R's, the child should be left perfectly free to do what he likes. Proper care should be taken to provide for nutritive diet and personal hygiene and opportunity for play and recreation.

All this seems fairly easy on paper. But the educational administrator will be appalled at the cost which it will involve. However high the cost may be it will ultimately pay dividends; and in any case it is an obligation from which there is no escape in a Welfare State. The Universal Declaration of Human Rights as well as the Constitution of India guarantee universal primary education and there should be no delay in making provision for it.

It is when we consider the nature, content and duration of the subsequent stages of education that we enter into realms of controversy. But here again it is well to realize that there are certain subjects of study that are vital to the development of the human personality, without a knowledge of which no person can be considered to be educated. These must be studied whatever the future avocation of the individual may be, and whatever the structure of the society of which he is to be a part.

A knowledge of the mother tongue and of the national language, of simple mathematics and history will be of as much use to an agriculturist as to a university professor or a politician or a factory worker. These must, therefore, be considered, to be obligatory subjects for every student, whatever the type of school to which he is sent.

I must here express my strong dissent from the view which is becoming fashionable that every student must be forced to do manual labour. That proper care should be

taken to ensure the health of the students and their physical well-being is desirable. But any compulsory manual labour as part of an educational system is, to my mind, barbaric..

There should be many varieties of courses suited to the different needs and intellectual and physical capacity of the students. But in order that these diversified courses may be of real benefit, it is necessary that properly qualified teachers should study the individual student in order to advise him on his future course of study. Nothing should be done to produce the impression either on the students or the public that a particular course of study is superior or inferior to the others, that for instance, history or science or languages are on a higher level than manual training or agriculture or crafts or commerce. It is necessary, too, that the teachers of all subjects must be uniformly paid and regarded with uniform consideration.

India is a sovereign democratic republic. That means that every citizen has equal rights, that there is no patrician and no plebian. The teacher has, therefore, the responsibility of impressing this on the students and of making them recognize this basic principle of our Constitution. How is this to be done? The teacher must, both by example and by precept, demonstrate that there is no distinction between the cook's son and the dook's son, that every individual has the right to hold and express his own opinions subject only to the condition that the safety of the country is not endangered.

This respect for the individual is highly prized by all democracies, but not everywhere is it observed. Even in the educational field in our own country, do we not see a tendency to insist on one uniform rigid pattern which has been influentially blessed? Do we not notice that the educator is being denied the right to experiment, to reform, to reconstruct? Have we not seen in recent months a move to impose a scheme from above? This is contrary to the basic principles of democracy. Of course, there must be a common broad-based policy, but within it there should be considerable discretion left to the teacher.

The diversified courses of study at the secondary stage

should be so devised that those who follow them may on completion of their secondary education, be fit either to enter life or else to proceed to higher centres of learning. But inextricably woven into the structure of every course of study must be the idea that it is an Indian that is being trained. What is it to be an Indian? We all aim to be good citizens of the world and it is desirable that we should not forget that the world is now so small that we shall ignore it at our peril. But I should like to draw a distinction between culture and civilization. Civilization is something that we acquire; culture is inborn and the result of centuries of geographical, historical and sociological influences. So while we should aim to be civilized so as to become citizens of the world, we must not forget that there will still remain something that will mark us out from others; something that is and will continue to be distinctively Indian.

Any system of education must take heed of this racial or national culture and give to students some idea of what it means and what it has stood for through the centuries. Unless I have misread Indian history and literature, what is constantly emphasized in it is a high standard of conduct. This is radically different from the Western ideal, which seems at the moment to concentrate on a high standard of living. So long as one does one's duty and maintains right standards of conduct, one's material prosperity or otherwise does not matter much.

To live in the way of God, to recognize the essential sanctity of the human personality, to obtain the approbation of one's inner self, to believe that life on this earth is not the beginning and end of one's existence, to sympathize with and understand different points of view, to be more and more ourselves in order to be more and more an essential part of the community, unselfish devotion to duty, the conviction that the principles of right action are identical for individuals as for States, belief in certain cardinal principles of piety and loyalty, and in the immortality of the soul —to these moorings an Indian must be taught to hold fast, if he is to remain an Indian. This is the native spirit of

India, which will preserve our Republic in vigour. For this it is necessary that the best specimens of the classics of India should be made available to all our students in modern form so that they may nurture their mind with great thoughts and become heroes by believing in the heroic.

In order that education should be effective, it is necessary that the educators should be inspired with the greatness of their vocation and be persons of high character, who should attract the affection of their pupils and the respect of society. Unfortunately the teaching profession is at present so inadequately paid and the teacher occupies such a low position in society that one may well despair of the future. There are not in the country enough persons willing to become teachers. The facilities for training teachers are inadequate. The wages offered to them are unattractive. In many States in India, teachers are on the verge of starvation and it is a matter of surprise that they consider it worth their while to continue to be teachers. This is true not only of teachers in elementary schools, but also of those who are in secondary schools and universities.

Every well-wisher of the country hopes that without any further delay the conditions of service of the teachers will be made attractive. It is no use preaching homilies on the nobility of the teaching profession. Hunger and want deprive one of all idealism. A discontented teacher can be a source of great danger to the country. While everything should be done to improve the lot of the teachers, it is, at the same time, well for the teachers themselves to realize that by their attainments, their enthusiasm and their character, they should prove worthy of greater respect in the community.

It is fashionable to condemn the universities of India in unmeasured language. This fashion started long ago. In the nineties of the last century Max Muller said that an Indian graduate is incapable of making even a clever mistake. After long experience I am satisfied that there is nothing radically wrong with our universities. Give them the necessary assistance and they will produce remarkable results.

Our universities are financially crippled. Their lecture rooms are overcrowded; their residential accommodation is completely inadequate; their libraries are out of date; their laboratories are poorly equipped. The number of teachers is too small for proper tutorial work.

Under such depressing conditions it is surprising that the Indian universities should find it possible to do work that they are doing. It is no business of the university to place artificial limits to the number of those seeking admission. In any progressive country everyone should have the right of admission to a university, provided he satisfies certain minimum educational qualifications.

I am conscious that there are several matters which need attention. For instance, the use of English as the medium of instruction is an unnatural anachronism which must go, and the regional language must be increasingly used, provided that every university student is also taught the national language and one foreign language which, for the sake of convenience, will for many years continue to be English. Again, having regard to the paucity of public funds, some care should be taken to avoid unnecessary duplication in the teaching of highly specialized subjects within the same region and there should be some system of co-ordination under which public funds may be most profitably utilized. Further there is the danger of the academic autonomy of the universities being interfered with whether by the State or political parties. This must be resisted, for the teachers must be entirely responsible for the maintenance of academic standards. But when there are large grants from public funds a certain measure of financial supervision on the part of the State becomes inevitable, however much one may dislike it. I do earnestly hope that this pastime of indicting universities will be abandoned, for it has produced and will continue to produce the most harmful results on teachers and students alike.

It must be admitted, however, that the universities have dwelt so far in a rarefied atmosphere on the hill tops and have not been in touch with the masses. In order to remedy this defect, to satisfy the immediate need for hundreds

of thousands of teachers, to canalize the energies of the students into constructive work and to prevent them from feeling that they are not rendering social service, I suggest that it should be made a condition precedent to the award of a university degree that a student should serve for four months as a teacher under the direction of the Education Department. This work he should be called upon to do during the two long vacations of his residence in the university. It will not mean the prolongation of the period of his studies nor any interference with his preparation for the university examination. But this scheme, if adopted, will be of enormous benefit to the country and will, at the same time, assist the students in feeling that they are engaged in nation-building work of high importance.

At every stage of education must be emphasized the objective of international peace and the common welfare of mankind and there should be a thorough grounding in those things which are least likely to change. The narrow utilitarian attitude of giving only that education, which will bring in material prosperity, should be abandoned. Every teacher should repeat to himself the Cambridge toast :

"God bless the Higher Mathematics and may they be of no use to any one."

ACHARYA J. B. KRIPALANI

THIS evening, I propose to place before you a few of my ideas about educational reform in our country. The present system of education is denounced both by our responsible educationists and politicians. The general public has been shocked by recent conflicts between the educational and governmental authorities and the students, leading to strikes, fasts unto death, lathi charges, firing and general rioting. In spite of all this, little has been done to cure the system of its many defects, or to substitute it by one which is more scientific in its method and more suited to the needs of the individual and the nation.

It would be wearisome to enumerate all the defects and insufficiencies of the present system. They are legion. But for the present discussion, brief as it necessarily must be, I shall confine myself to two of its most glaring defects, its educational method and social aim. These two are interrelated.

The present system of education in India, in conformity with the system prevalent in the middle ages, is confined to the upper and leisured castes and classes. It is formal. It deals with word symbols. No concrete objects are presented to the pupil, or handled by him. As the medium of instruction is the written word, memory is the chief instrument. The absence of observation, activity and experiment makes the system passive, descriptive and abstract. It is narrowly intellectual; as neither the body, the senses nor the imagination get any exercise or training. The result is a show of learning without its substance. The pro-

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January 20, 1954

ducts of this education, when face to face with life, disappoint expectations formed in the classroom.

Ever since the beginning of modern times this verbal, theoretical and abstract method in education has been considered defective and unscientific by educationists and philosophers interested in social change. They have pleaded for a system based upon fruitful and creative work and activity.

Rousseau, the pioneer in this field, wanted education to follow child and not adult psychology. Children are first restless, and then curious. This restlessness and curiosity can be satisfied only through regulated observation, work and activity. Rousseau says : "Let the child know nothing, because you have told it to him, but because he has learnt it himself. Let him not be taught science, but discover it. If you ever substitute authority for reason, he will no longer reason. Instead of making him stick to his books if we keep him busy in a workshop his hands will work to the benefit of his mind. As you take him from shop to shop, never let him see any work without putting his own hand to it; nor let him learn, without knowing perfectly, the reason for anything that is done or observed. When the understanding assimilates things before they are stored in memory, what then he draws from it is his own."

These ideas were afterwards developed by various educational reformers and philosophers. According to Pestalozzi, education is the co-ordinated development of the individual's physical, mental and moral capacities. He holds that, "children's power and experience is greater at their age, but our unpsychological schools act as stifling machines for destroying all the results of the power and experience nature herself brings to life in them. We have children up to the fifth year in the full enjoyment of nature. They know the joy of unrestrained liberty. After they have enjoyed the happiness of this activity and sensuous knowledge, we make all nature around them vanish from their eyes, tyrannically stop the delightful course of their unrestrained freedom, pen them up like sheep, whole flocks huddled together in stinking rooms, pitilessly chain them for hours,

weeks, months and years to the contemplation of unnatural and unattractive letters, and contrasted with their former condition to a maddening course of life." What is the remedy? It is to make the school active by providing the pupils with intelligent work. Every work, more or less, is of the nature of creative activity. It is through this that man becomes the image of his divine creator—a creator in his own right.

John Dewey, the American philosopher and educationist, says that, "we must use all work in wood and metal, of weaving, sewing and cooking, as methods of living and learning....The school itself should be made a genuine form of active community life instead of a place set apart to learn lessons."

I have quoted Western writers. I could quote extensively Gandhiji on the subject. But this may carry as little conviction as it did when he was living. Yet a quotation or two may not be out of place here. He says : "What goes by the name of education in schools and colleges today is in reality intellectual dissipation. Intellectual training is looked upon as unrelated to moral or physical work. Supposing, the child is set to some useful occupation like spinning, carpentry, agriculture, etc., and in that connection is given a thorough and comprehensive knowledge relating to the theory of the various operations and the use and construction of the tools, he would not only develop a fine healthy body but also a sound and vigorous intellect, that is not merely academic, but is firmly rooted in, and is tested from day to day by experience. His intellectual education would include a knowledge of mathematics and various sciences that are useful for intelligent and efficient exercise of his education."

"Man is neither the intellect nor the gross animal body, nor the heart and soul alone. A proper and harmonious co-ordination of all the three, is required for making the whole man, and constitutes the true science of education." Again he says, " I hold that the highest development of mind and soul is possible under craft education. Only every handicraft has to be taught, not merely mechanically

as is done today, but scientifically, that is, the child should know the why and wherefore of every process."

So much about method. It has to be scientific, that is, based on some useful occupation, craft or activity. Such activity, undertaken in a classroom, under the expert guidance of the teacher, will also provide the pupil with the necessary moral and civic virtues. He would soon develop the sense of belonging to an organized community.

If the present system of education is defective in scientific method, it is more so in its aim or aims. It was introduced to provide the foreign rulers with a cheap administrative agency. If there was any higher objective, it was to make educated Indians indistinguishable from Englishmen except by the colour of their skin and the blood in their veins. If the Indian youth were to be prepared for administrative services or were to be copies of Englishmen, it was natural that English be the medium of instruction. Every subject beyond the primary stage was taught through English. It put a heavy strain on the pupils in their formative period of life. They had to waste a few precious years trying to master the intricacies of the English language in Indian surroundings. The result was that the pupils could not assimilate much of the purely theoretical and formal instruction imparted in schools and colleges. Their capacity for free and original thought and creation was atrophied. They were also cut off from their social and cultural surroundings and heritage.

Moreover, the little knowledge painfully acquired through a foreign tongue could not be of much social value. It did not filter to the common people. It created an unbridgeable gulf between the educated and the masses. Nay, this cleavage penetrated within the family itself. The English educated could neither understand nor be understood by their elders and their womenfolk. They lived an unnatural life, cut off from intercourse with their families and society. They became and continue to be a class by themselves, confined to the urban areas.

Beyond the development of the individual's capacities, education has always a social aim. The child's education

begins with its birth. How does the mother educate it? She gives it useful and practical knowledge. She also sees to it that the little animal is socialized, that is, brought up in the ways, modes and traditions of the social set of which he is to be a member. Even the useful and practical information, the mother imparts to the child, is tinged with social awareness. We have often heard that the foremost aim of education is the formation of character. This can only be formed in the light of the aims a society places before itself and its members. A military society will emphasize military virtues; a peaceful one will emphasize virtues appropriate to its aim.

It is, therefore, that each organic group or nation develops a system of education, suited to its needs and requirements, and which is in consonance with its genius and the prevalent type of its culture. The ancient Indian society, based on *varna vyavastha*, the four castes and their respective functions and duties, arranged its education in accordance with these fundamental social ideas. The Chinese, through the ages, developed their own system of education in the light of their own type of civilization and culture. In ancient Greece, the two principal city states, Athens and Sparta, had their separate systems of education. While in Athens the emphasis was on arts and philosophy, in Sparta it was on military training.

Whenever and wherever there has been a comprehensive revolution, the system of education has been changed to subserve the aims of the new society that is sought to be established. All great religions of the world changed the prevalent system of education in favour of one that accorded with the ideals that the religious reformers kept before the faithful, and on which the new social order was to be built. The modern industrial revolution in the West, with its new values and outlook, changed the system of education to suit the requirements of a capitalist society.

Communist Russia, in pursuance of its ideal of a classless society, radically changed the educational system prevalent in Czarist Russia. When Lenin talked of the polytechnization of education in Soviet Russia, he explained that he did

not mean by it merely a change in educational method. He considered it a political and social question—a question of the radical reconstruction of society. The new education was, therefore, both a system and a method. As a system, it worked for a correlation between education and life. As a method, it prepared children to be skilful and understanding workers of the community. Theory and practice were linked together, so that the worker performed his work intelligently and knew its meaning and importance in the scheme of Communist society.

Coming nearer home, every phase of the national struggle for independence tried to tackle the question of the education of the young. The Aryasamaj had its revivalist gurukuls. The nationalist of the Bengal post-partition agitation advocated a system of national education. This was one of the points of contention between the extremists and the moderates at the Surat Congress Session in 1908. The Home Rule Movement evolved its own system of national education and, under Mrs. Besant's inspiration, new schools and colleges were started.

Gandhiji, in 1920, gave a call to the students to quit foreign schools and colleges and provided for them national schools and *vidyapiths*. His last experiments in education gave birth to *Nai Talim* or basic education which was the result of the conception he had evolved about the social reconstruction of India. He suggested the craft method to meet the requirements of a classless and casteless social order, free from exploitation and based upon non-violence, with decentralized agriculture, industry and administration.

As in Soviet Russia so with Gandhiji, there is an organic unity of method and the social aim to be served. Gandhiji could devise this revolutionary method in education because he had a clear conception of the equalitarian social order towards which he was leading the country. Without some such clear idea it is impossible to reform the present system of education. By a scientific method education can be made only a little more efficient. Efficiency is desirable, but the system will lack vitality, because of the want of social

directive in the light of which individual and national character is to be formed.

It is this aspect of social direction that consciously and unconsciously haunts our politicians and educationists in their efforts to change the existing system. They have no clear idea of the new social order that they want to establish in free India. Though politicians in power today theoretically accepted in the past Gandhiji's idea of the future reconstruction of Indian society on equalitarian basis and though they accepted his educational methods as scientific, it would appear that they were more concerned with the removal of foreign rule than with any comprehensive social revolution.

If our leaders had been working for an integrated equalitarian social revolution, they would have found no difficulty in adopting Gandhiji's scheme of education or devising a new one of their own in the light of their social aims. If their social aim, as claimed by them, is the establishment of a casteless and classless society, they would at once realize that the present system, in addition to its other defects, is based upon ideas of class inequalities. It is aristocratic.

As a matter of fact, formal education, imparted through schools and colleges, has been caste and class ridden through the ages. It was designed for the few, for the upper castes and classes, those who were expected neither to spin nor delve, nor to work with their hands. Therefore, even in capitalist countries, when universal education was introduced it was confined to the knowledge of three R's for the toiling millions. Higher education was reserved for the sons of the wealthy and the leisured classes.

As long as India is not quite clear about its social aim, about the social order it seeks to evolve, it will not be able to radically change the present system of education. All that it can do is to change the verbal medium from foreign to Indian languages after a couple of decades. It cannot even attempt to change the method. It cannot make craft work as the principal medium of instruction as Gandhiji visualized. It is, therefore, no wonder that even the teachers in

basic schools send their children to the orthodox schools. They must give them the education that will fit them to play their part in an unequal caste and class ridden society.

Scientific as the craft method is, it could not be introduced in Europe and America, in spite of successful experiments, because in a capitalist society there was no social atmosphere for it. The aspiration of every worker in such a society is to be a white collared worker and, if possible, to amass enough money to enable him to avoid physical labour. But the method could be introduced in Russia, because its social aim was in consonance with the method. There it has neither lowered the standards of education nor of higher research.

Though I have separated the method and the social purpose for clear analysis, these two are intimately connected. If we reject the social aim of an equalitarian society, the method can only be worked to a limited extent as is done by the Montessori and the Kindergarten systems. They have made education for our children so costly that only the very rich can afford it.

If then we are serious about changing the present system of education, we should be clear about the social revolution that we are contemplating. If we have no such aim we may as well despair of changing the present system which lacks a scientific method and a clear social goal.

OUR SPEAKERS

MAULANA ABUL KALAM AZAD—Minister for Education, Government of India

DR. H. C. MOOKERJEE—Governor of West Bengal

DR. ZAKIR HUSAIN—Formerly Principal, Jamia Millia, Delhi; now Vice-Chancellor, Muslim University, Aligarh

K. M. MUNSHI—Governor of Uttar Pradesh

DR. A. L. MUDALIAR—Vice-Chancellor, Madras University.

DR. K. S. KRISHNAN—Eminent physicist; Fellow of the Royal Society of London; Director, National Physical Laboratory

RUKMINI DEVI ARUNDALE—Well-known exponent of Indian dancing and founder of "Kala-kshetra" in Adyar near Madras

PROF. D. P. MUKERJI—Professor of Economics and Sociology, Lucknow University and author of several publications on Indian music and culture

PROF. V. K. N. MENON—Vice-Chancellor, Patna University, Bihar

DR. SAMPURNANAND—Formerly Education Minister and at present Chief Minister, Uttar Pradesh

ASHADEVI ARYANAYAKAM—Has long been associated with Hindustani Talimi Sangh, Sevagram.

PROF. B. SANJIVA RAO—A retired member of the Indian Educational Service; at present Vice-President of the Foundation for New Education, formerly known as the Rishi Valley Trust

G. C. CHATTERJI—Formerly Member, Union Public Service Commission; at present Vice-Chancellor, Rajasthan University

DR. B. V. KESKAR—Minister for Information and Broadcasting, Government of India

DR. AMARANATHA JHA—Formerly Vice-Chancellor, Allahabad University and Chairman, Public Service Commission, Bihar

ACHARYA J. B. KRIPALANI—Member of Parliament and President of the Praja Socialist Party; has written several books on the Gandhian method of education