

REPORT
of the
Committee
on
Emotional Integration

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1962

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GOVERNMENT OF INDIA

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“We should not become parochial, narrow-minded, provincial, communal and caste-minded, because we have a great mission to perform. Let us, the citizens of the Republic of India, stand up straight, with straight backs and look up at the skies, keeping our feet firmly planted on the ground, and bring about this synthesis, this integration of the Indian people. . Political integration has already taken place to some extent, but what I am after is something much deeper than that – an emotional integration of the Indian people so that we might be welded into one, and made into one strong national unit, maintaining at the same time all our wonderful diversity.”

JAWAHARLAL NEHRU

(From a Speech at Bangalore, October, 1955)

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INTRODUCTION

At the Conference of Education Ministers held in November, 1960, one of the subjects discussed was the distressing frequency with which disruptive tendencies were making themselves felt in the country. While expressing its concern at such tendencies which, if unchecked, it said, might threaten the unity of the country, the Conference stressed the importance of the role of education in counteracting such divisive trends and in fostering unity. It recommended that a committee should be set up by the Union Ministry of Education to study the problem and suggest positive educational measures for promoting integration. This was followed by the appointment of the Committee in May, 1961 under the Resolution of the Government of India in the Ministry of Education, No. F. 29-7/60-SE-1 dated 15th May, 1961 (Appendix I) with the following members :

1. Dr. Sampurnanand ... Chairman
2. Shrimati Indira Gandhi
3. Prof. T. M. Advani
4. Prof. Hiren Mukerjee, M. P.
5. Shri M. Henry Samuel, M. P.
6. Prof. M. N. Srinivas
7. Bhai Jodh Singh
8. Shri A. E. T. Barrow, M. P.
9. Shri Asoka Mehta, M. P.
10. Shri A. A. A. Fyzee

Kumari K. Nair of the Ministry of Education was appointed Secretary of the Committee.

2. The Committee was given powers to co-opt one or two members. In November, 1961 Shri K. Kuruvila Jacob and Dr. B. S. Haikerwal were co-opted as members under the Resolution of the Government of India in the Ministry of Education, No. F. 9-1/61-EIC, dated 25th November, 1961 (Appendix 2).

Terms of Reference

3. The terms of reference were as follows :
 - (i) To study the role of education in considering and promoting the processes of emotional integration in national life and to examine the operation of tendencies which come in the way of their development;
 - (ii) In the light of such study, to advise on the positive educational programmes for youth in general and students in

schools and colleges in particular, to strengthen in them the processes of emotional integration.

Inaugural Meeting

4. The Committee held its inaugural meeting presided over by the Union Minister for Education, Dr. K. L. Shrimali, on July 10, 1961 in New Delhi. The Minister's inaugural address and the Chairman's speech on the occasion are given in Appendices 6 and 7.

The Questionnaire

5. It was decided at the inaugural meeting to issue a questionnaire to educationists and other eminent citizens (Appendix 8). Out of a total of 10,800 questionnaires circulated, replies to 1,210 were received. Appendix 9 gives the analysis of these replies. Among the many detailed and exhaustive replies received, those from officers serving in our missions abroad deserve special mention.

Evidence

6. A very large number of public-minded citizens also sent us notes and memoranda on various aspects of the subject. We regret that limited space does not permit us to mention them individually, but they were of great help to us. In addition to written evidence, we had the opportunity of receiving oral evidence from many persons whose views were of considerable value. Their names are given in Appendix 10.

Tours

7. We regret that it was not possible in the limited time at the disposal of the Committee to embark on a tour of all the States. We, however, visited Andhra Pradesh, Jammu & Kashmir, Kerala, Madras, Maharashtra, Mysore, Pondicherry and Rajasthan. Our tour to Assam, Bihar, West Bengal and Uttar Pradesh had to be cancelled due to certain unavoidable circumstances and, for the same reasons, it was not possible to visit Gujerat, Goa, Madhya Pradesh, Orissa and the Punjab. Most of our meetings were held in Delhi. The tours undertaken by the Committee and the number of meetings held may be seen in Appendix 12. We should like to mention that we took the opportunity of examining in Delhi witnesses from many of the States we were unable to visit and written evidence was received from nearly all the States.

Textbook Questionnaire

8. Shortly after the first meeting of the Committee, the Sub-Committee set up to go into the question of textbooks issued a questionnaire on the subject to all the State Governments (Appendix 13). In

addition, a sample survey was made of textbooks in the various States with special reference to textbooks on social studies, and language readers. Several teachers willingly offered their help to the Committee in conducting the survey. We owe them our thanks.

Preliminary Report

9. The Minister for Education had indicated at the inaugural meeting that we might present a preliminary report to the Government within six months of our first meeting. The text of this Report which was presented in November, 1961 may be seen in Appendix 14.

General Approach

10. In taking up the task entrusted to us, we found it impossible, indeed pointless, to isolate the role of education from the general question of national integration. In fact, the replies to our questionnaire, and the oral and written evidence received, pointed to the same difficulty. This approach is, therefore, reflected in the Report. During these months we have also had the benefit of the deliberations of the National Integration Conference convened in September-October, 1961 by the Prime Minister and of the National Integration Council that met in June, 1962. The question of integration has been very much in the public mind of late. The University Grants Commission conducted a Seminar on National Integration in 1958 and in May, 1961 the Report of the Committee on National Integration set up by the All India Congress Committee was published. It is entirely possible, therefore, that we have in several places touched the same aspects covered by these bodies. We are aware, too, that the Government of India are seized of this problem and that some Union Ministries have drawn up certain programmes designed to promote inter-State understanding. We feel, however, that these by themselves will only touch the fringe of the problem and that if education is to play an effective role in the emotional integration of the people, it would be necessary for education at all levels to be re-oriented to meet this new challenge. We may, therefore, appear to have made our terms of reference somewhat elastic, but we could not help it.

The Challenge of Education

11. The need for scrutiny and reappraisal is inherent in any scheme or system which is designed to meet the needs of society ; it is particularly relevant in the field of education. Fifteen years ago, we entered upon a new period of our history ; since then we have been engaged in the tremendous task of national reconstruction. It is a challenging task where only joint endeavour and joint responsibility can achieve worthwhile results. We have attempted to show in the following chapters how

education should be oriented to meet the changing needs of society so that it fulfils the Constitutional promise of social justice to all citizens and so that every citizen is able to make the fullest and most effective contribution to the country's progress.

Acknowledgement

12.1 We should like to express our gratitude to all those who have assisted us in our work, although space does not permit us to mention them all by name. We must particularly acknowledge our deep obligation to the Governors of States, the Sadr-i-Riyasat and the Prime Minister of Jammu & Kashmir, Chief Ministers, Ministers of Education, Chief Secretaries and Education Secretaries of State Governments, and Directors of Public Instruction who gave us the benefit of their experience on the subject of our enquiry and to the State Liaison Officers who made all the arrangements necessary for our accommodation, examination of witnesses and visits to local institutions.

12.2 We would be failing in our duty if we did not place on record our grateful appreciation of the very great help which we have received at all stages of our work from the Secretary, Kumari Kamala Nair. Her wide knowledge of the subject together with her tact, good humour and resourcefulness has been the Committee's most valuable asset and the indefatigable labour she has ungrudgingly put in, deserves all praise. We also wish to record our appreciation of the willing, cheerful and cooperative work put in by the staff of the Committee.

CHAPTER I

HISTORICAL BACKGROUND

Introduction

1.1 Among the subjects, which are exercising the mind of educated India at the present day, the question of national integration, of which emotional integration is easily the most important component element, occupies the foremost position. This is only natural. The country has made great progress in various spheres of national life during the fifteen years that have elapsed since the achievement of Independence. To arrive at a correct estimate of the extent of the progress which we have made in the direction of establishing a welfare State in the country, one must constantly keep in mind the background against which we had to work. Anyone who approaches our problems and the efforts we have made to solve them will be struck by the fact that the social and economic milieu in which we have had to work was none too favourable and our resources not only in money but also in trained personnel have been appallingly meagre. That we have, in the face of these difficulties, made considerable progress—a progress that is making itself increasingly felt in its impact on our national life—is a tribute to the wisdom of our leadership, the devotion to duty of our field workers and the spirit that animates our people. While all this is an admitted fact, it must, however, be confessed that certain matters have not received the attention they deserved.

Neglect of Emotions

1.2 Our approach to these problems has perhaps been almost purely intellectual and our appeals directed only to the intelligent self-interest of the nation. We have failed to give the emotions the attention they deserve. We are an independent nation today but it should be remembered that nationhood is not merely a product of geography or politics. To be strong, it must have a solid basis in the mind of the citizen. In a democracy, we cannot afford to have subjects; the members of society must be citizens and citizenship is possible only when the individual feels completely integrated with the whole, of which he is a part. The State must not be an amorphous mass but an organic entity. All the thinking that is being devoted today to the subject of national integration means really that we have awakened to the fact that efforts must be made to foster and strengthen such integration in the country.

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1.3 A word of caution must be uttered at this point. It should not be imagined for a moment that national integration is non-existent or that Indian society is in a state of disintegration. It is true that attention was first directed to this subject at a time when there had been outbreaks of violence, communal frenzy and linguistic madness in certain parts of the country. But these episodes, tragic as they were, did not prove that the country as a whole was not functioning as an integrated nation. They only emphasised the need for bringing about a greater degree of integration than already existed, and for ironing out such factors in our national life as might, in certain circumstances, acerbate feelings among sections of the population, create misunderstandings and thus prevent the country from trying to meet the gigantic challenges facing it. Such factors are not unique in Indian society. They are present in one form or another, in almost every large agglomeration of men, composed of individuals belonging to different religions, nationalities, races and linguistic groups; only, at the present moment, they are perhaps a little more explosive in our country. Nationhood has a strong psychological basis and depends on the people concerned having had similar experiences and, what is no less important, interpreting them in the same way. If political and other events convey different meanings to different groups, they will continue to be a source of dissension and disintegration unless the people are helped to see them in their proper perspective and made to realise that they are warnings from the past rather than guides to thought and action in the present. The most sensible of men are apt to be carried away momentarily by uncontrolled emotions and liable to commit acts which can only lead to a lifetime of remorse. It is necessary to sublimate such passions and canalise the energy they carry in directions likely to be serviceable to the body politic. This is the purpose of the present movement for national integration. We should employ something like the technique of the psychiatrist. The hidden causes of the malaise are to be laid bare and removed by recourse to reason seasoned with sympathy.

1.4 There seems to be some misunderstanding in certain quarters as to what is exactly intended when we speak of integration. It should be made clear without any doubt that in speaking about integration, no sensible person thinks in terms of attempting to bring about a dull, colourless sameness in all respects. Unity is not uniformity. No one is asked to

**Unity in
Diversity**

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give up his faith in the religion of his fathers, his love for the language which the poets who have inspired his life and the life of thousands like him—chose as the medium of expression for their sense of truth and beauty, or his pride in the lives and achievements of the great men and women who lived and worked in the part of India he himself lives in. Such faith, love and pride is justified and legitimate. Such loyalties do not detract from loyalty to the nation : rather they add depth to it and, in turn, derive meaning and significance from that over-all loyalty which is the nation's due. There is no either-or relationship between sectional loyalties and national loyalty. The two subsist together. 'Unity in Diversity' is a phrase which has almost become a cliché but it is a phrase which, nevertheless, expresses almost fully the idea underlying the urge for national integration.

1.5 Many educated people have the idea that integration is an entirely new concept for India and a product of British rule. This is true to a certain extent only. For the first time in our history, the British brought the whole country under one government. There had been mighty empires in the past. The Ashokan empire extended from Afghanistan to Mysore. Dynasties like the Gupta and the Chola, and even more, the Great Moghals, ruled over very large tracts of our country. But until the British came, the entire territory of India from Kashmir to Kanyakumari did not come under a single hegemony. No people, much less a people with any pretensions to culture and civilisation and heirs to a history of which they have reason to be proud, ever take kindly to alien rule, even if they cannot easily throw off the foreign yoke. Indians from all parts of India, no matter how sharply divided they might otherwise be, felt a sense of solidarity with one another in their common humiliation and frustration and their desire to achieve their freedom. The English language brought them together on a common platform and evoked their inherent feeling of 'Indian-ness'. The old differences did not disappear and, for its own purposes, the Government lost no opportunity to foster them and set the people one against the other. Its efforts did meet with some success. But, by and large, the hatchet was buried for a time, old feuds were forgotten and the country stood as one man against the British. Loyalty to the nation put all other loyalties in the shade. How the country achieved its freedom is writ large in the history of our times.

1.6 That unity and sense of integration still persists and is a strong cementing force. The lessons of Indian history have been wisely read and assimilated not only by the educated *elite* but also by those who are collectively designated as the masses. The shame and degradation, moral and material, of foreign rule and the sacrifices which had to be made to achieve freedom, have made a profound impression on the minds of the people and there is a deep and universal desire not to tolerate anything that might bring back the dark ages of servitude. But it is also true that with the achievement of Independence, the forces that divided the people, the so-called centrifugal forces, are re-asserting themselves, imperceptibly perhaps, but insidiously and persistently. Sailing under false colours, they confuse the public mind. They have to be recognised for what they really are and ruthlessly attacked; what is more important, the causes which give them sustenance and the stores of energy which they hold captive have to be removed and re-oriented.

1.7 This patriotism and sense of national integration that grew under British rule, in spite of the limitations inherent in alien domination, is a valuable asset which must be cherished. But it would be a mistake to believe that it came into existence merely as a result of the presence of a common enemy. The seed germinated because it fell on fertile soil.

1.8 All down the ages, there has been an awareness of an India that transcends all differences of province, caste, language and creed. There has always been a sense of belonging to, and identification with, this India and a sense of pride in, and affection for it. Turn, for instance, to the Prithivi Sukta, a chapter of the Atharva Veda, which is a part of man's oldest literary heritage. It invokes blessings on the country and refers to its rivers, seas and mountains, its towns and villages where men and women perform their daily tasks and laugh and dance; it speaks of the country in which the gods and our forefathers performed great deeds and speaks, in one significant passage, of the people being नानाधर्मणो विवाचसः (nānādharmāṇo vivācaṣaḥ) following many faiths and speaking many tongues. Of course, the *Vedic Rishi* was not thinking in terms of Hinduism, or Islam or Christianity when he used the word 'nānā dharmāṇaḥ', but he did visualise an India in which men holding different beliefs, leading presumably to different courses of action, lived together. This vision of the Vedic seer did not remain an empty dream. It

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found an echo in the hearts of numberless generations in India. There is the famous *shloka* of the Vishnu Purana, composed sometime during the Gupta period, which says that even the gods envy those who have the good fortune to be born in भारतभूमिभागे (bhāratabhūmibhāge), some part of India. The Mahabharata lists only rulers coming from different parts of India among those who took part in the great war and, centuries later, Kalidasa in Raghuvamsa, when speaking of the princes who sought the hand of Indumati, includes rulers from all over India, not leaving out distant Kerala in the extreme south, but it does not mention anyone coming from outside the present boundaries of the country. The writ of no ruler of ancient times ran through the whole country but the concept of *Chakravarti* implied suzerainty over the whole of India. There was thus a definite idea of the geographical entity of India and of inalienable association with, and pride for, it. Such a sentiment was certainly not quite the same thing as nationalism but, then, it must be remembered that nationalism in the modern sense (in which it is definitely linked up with the State) is hardly much older than the Napoleonic age. Several modern political thinkers reject this view of nationalism. As Ebenstein says in "Modern Political Thought", "To have suffered, rejoiced and hoped together, these are things of greater value than identity of customs, houses and frontiers in accordance with strategic notions".

1.9 It would be an over-simplification to say that such emotional integration as existed in the past was wholly due to religion. Religion certainly played a great part in the life of the people in those early days. It strengthened the bonds forged by other forces. The seven rivers*, the seven sacred mountains** and the seven sacred cities*** are distributed all over the country. A pilgrim in the course of his wanderings would meet people speaking different languages, eating different foods, sometime worshipping gods whose names would even be unfamiliar to him. The fact of diversity would be all too apparent but he could not also fail to sense an underlying current of unity. In his turn when he returned to his own home, he would—a much-travelled man having made the round of the holy places—become a natural leader of the community and would emphasise that unity which had

*Ganga, Yamuna, Godavari, Saraswati, Narbada, Sindhu and Cauvery.

**Mahendra, Malaya, Sahya, Shuktiman, Riksha, Vindhya, Pariyatra.

***Ayodhya, Mathura, Hardwar, Varanasi, Kanchipuram, Ujjain and Dwarka.

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made it possible for him to complete his pilgrimage in peace. Our literature shows that, apart from religion, the social conditions obtaining in ancient India distinctly favoured emotional integration. The collection of stories known as Kathā-Sarīt-Sāgar (Ocean of the Rivers of Story) is a splendid mirror of the social life and religious beliefs of the period, circa 500-600 A.D. It shows that people travelled freely up and down the country and refers to marriages between persons from the north and the south as if they were everyday occurrences.

1.10 As we know, religion wielded a much greater influence on the lives of individuals and communities in the past than it does today. Literature, painting, sculpture, architecture, music—all drew sustenance and support from it as did law and state-craft. The unity and integration brought about by it were nonetheless substantial and we cannot discard them as valueless because their basis was to a large extent religious.

1.11 We can recall, in this connection, such beautiful expressions embodying profound philosophical truths as in the famous sentence in the Veda एकं सद् विप्रा बहुधा वदन्ति (ekam sat vipra bahudhā vadanti), “the Truth of the Reality is One, seers call it by many names.” This was later elaborated by Puspadanta as follows :

रुचीनां वैचित्र्याद्भृजु-कुटिल-नाना-पथ-जुषाम्
नृणामेको गम्यस्त्वमपिपयशामर्णव इव ॥

(rucinām vaicitryād ṛjukuṭīlanānāpathajusām,
nṛṇām eko gamyas tvām apipayasāmaṛṇava iva.)

“Just as all rivers following devious paths ultimately reach the sea, in the same way all men, following different paths according to their temperaments, finally reach Thee.”

1.12 A deep respect for all faiths and compassion for all creatures characterised the Indian spirit. Such a spirit naturally leads to patience and tolerance. It becomes possible and desirable to weave different ways of thinking and acting in a pattern of co-existence on the basis of such tolerance and sympathy. This explains why there were no religious wars in India. There were ugly incidents here and there when Hinduism was supplanting Buddhism and Jainism, but, on the whole, the preaching of any doctrine, howsoever obnoxious to popular belief, evoked no outburst of violent feelings. This also explains why the Indian people have, on

the whole, never played an offensive role in world history. This was of course a source of strength and, in certain circumstances, also a source of weakness. It would be an evil day for India if it lets go this sheet-anchor of its cultural life.

Invasions
and the
Indian
Power of
Assimi-
lation

1.13 There were numerous invasions; Persians, Greeks, Sakas and Huns poured into the country from time to time. Some of them went away, satiated with plunder, never to return. Others settled in the land. But like Greece, India conquered her conquerors. Those who settled in the country were thoroughly Indianised and became torch-bearers of Indian thought and tradition. In turn, they enriched the cultural stream and some of their gods and goddesses found a prominent place in the popular pantheon. It was this spirit of tolerance which made it possible for various religions to find a home in India on equal terms with other citizens.

1.14 Any student of the cultural history of India will be struck by the fact that, along with tolerance, the power of assimilation is one of its strongest characteristics. Early in her history the Aryan and non-Aryan inhabitants had come together. The Aryan element in the composite culture that emerged as a result, may have been strong, but the non-Aryan contribution was no less important. To quote an example—Ganēsa finds no mention among the Vedic gods and has no Vedic *mantras* specifically associated with him. Distinctly non-Aryan but Indian in origin, we first meet him as a Vināyaka, an evil spirit, but he has gradually worked his way up, so that today, with a very few exceptions, no Hindu religious ceremony is complete without his having a place of honour in it. A somewhat similar process of assimilation is traceable in the case of Sūrya, the Sun-god. In the earliest images, we see him as a Scythian warrior complete with breeches and boots. Gradually, as he acclimatizes himself to the country, he sheds his outlandish garments. His priests, Magi in their original home, referred to as Maga Brahmans in the Puranas, are known today as Sākadvīpī Brahmans (Brahmans from the land of the Scythians). Quite naturally, Sūrya has identified himself with the Aditya of the Vedas. Ganēsa and Sūrya today occupy a place in Hindu lives where there is no distinction of Aryan or non-Aryan; all streams have merged into one. Such intermingling in the sphere of religion (where people are generally very conservative) is an index to the extent to which assimilation had proceeded. The invader of yesterday was now a native of the country and

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knew no other home ; the traditions which he brought along with him became a part of the traditional lore of the country and he found a niche in the social framework as symbolised in the caste system. The genius of India had shaped into one all the diverse elements living within her borders.

1.15 No separate mention has so far been made of the south because from very early times, the two parts of India, north and south, came to close contact with each other, and there began to emerge a common culture in which their contribution mingled inextricably. One may recall the beautiful legend of Agastya, still the patron saint of the south, who crossed the Vindhyas from the north and never returned. Who does not know that though the Upanishads were uttered first in the forest *asramas* of the north, Vedic philosophy owes so much to the creative and critical exposition of it by Shankarāchārya from Kerala? Ayodhya, Mathura and Vrindavan in the north are places sacred to the memory of Rama and Krishna, but Rama's journey across the south to Ceylon is deeply enshrined in Hindu memory, and pilgrim places like Kanchi and Rameswaram have equal claim to reverence. Hinduism itself, in its many manifestations, would not be what it is but for the life and work of Sadgopa and others—all non-Brahmans by the way—and the illustrious apostle of their philosophy, Rāmānuja. Tamil literature enshrines some of the most brilliant gems of Indian thought, and many of the most beautiful and significant specimens of Indian art are found in the south. The saints of Tamilnad, both Vaishnava and Saiva, like the great Tiruvalluvar and so many others who need not be named, are linked, in glorious company with later saints like Jñaneswar and Tukaram in Maharashtra, Ramananda and Kabir and Chaitanya and Nanak and Mirabai and Ravidas in different regions of the north. Between north and south there were free and constant social contact including intermarriage, as Sanskrit literature abundantly testifies. The words 'Aryan' and 'Dravidian', unscientifically understood, have often been used as a wedge to separate and discriminate people inhabiting the two geographical divisions of our country. But they are terms which relate not to race but only to language and should never be permitted to cloud the shining fact that Indian life and culture is the common creation of people in north and south and every other region of our great country.

Southern
India

1.16 The fundamental tenet of Indian philosophy, the Oneness of all that exists, did not remain confined to intellec-

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tual circles interested in hair-splitting metaphysics. It percolated down to the masses. This is a fact which has been noted by many Western observers as well. The ordinary Indian, very often illiterate, was not a philosopher and could not distinguish the finer points that divided one school of monistic doctrine from another. He would certainly have been at a loss to define his beliefs in exact terms. But in a general way, he believed that the whole universe is a manifestation of the Supreme Reality, that the lowliest of living things is, in its own right, a *Jiva* potentially akin and similar to the greatest among the gods and that all worship ultimately reaches God. Naturally, such an attitude makes for tolerance assimilation, sympathy and, therefore, integration.

Sanskrit

1.17 The Sanskrit language was another unifying factor. It was not only the language of religion and scholarship but of the royal courts and the law courts. Besides, it was the language of intercourse between people from various parts of the country. Various regions had their own *prakrits*, popular dialects, many of which were developing into distinct languages with literary products of a high order, some of which were worthy of translation into Sanskrit itself. But Sanskrit was, par excellence, the national link language.

1.18 Sanskrit language and literature reached its high watermark under the Guptas, who maintained the political unity of the major part of India for more than two centuries. When the Gupta empire was destroyed as a result of internal revolts and Hun invasions, the country was split up into a number of States. Of these, the Palas and the Pratiharas developed into important kingdoms in northern India; the Rashtrakutas in the Deccan and Gujarat, and the Pallavas and the Cholas in the south. Under them flowered regional cultures, variants of the all-India phenomenon, and especially local schools of art and architecture. But it would be wrong to say that these kingdoms functioned in isolation. Sanskrit continued to be the official language in all these kingdoms and the regional languages had their beginnings in them. Similarly, the Hindu social order continued to function throughout the country. In one sense, Brahmans from one part of the country were settled in another part by means of land grants which were, in the main, recorded on copper plates during this period.

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1.19 Another manifestation of the cultural unity of the country was to be seen in the activities of the Vaishnava and Shaiva saints, who spread their message throughout the country. The Buddhists and the Jains had their centres both in the north and in the south. The reformer-saint-poets, beginning with the Alwars in Tamilnad, and later, throughout the country, and scholar-preachers like Shankaracharya appeared during the period. Shankaracharya established four *mathas* in the four corners of the country, symbolizing its cultural unity.

1.20 Unfortunately, the political unity of the country was not maintained, and despite the reformer-saints' preaching, the evils of the caste system could not be eradicated. Thus, when the Turks invaded India, the country fell an easy prey to them.

1.21 The Muslim conquest of India was of a kind which had no parallel in her past history. The conqueror came with a Book which embodied, in his mind, truths and injunctions said to have been directly revealed by God ; he had a mission in life and brought a message to mankind. He did not, therefore, live by the sword alone, for his sword was said to have been inspired by the word of God. He was not, therefore, like previous invaders and could not be absorbed and assimilated in the same way. His distinctiveness had to be recognised and respected ; unity had to be achieved on a different plane.

**Conquerors
with A
Mission**

1.22 Outwardly, circumstances were not at all favourable to integration. The utmost that could be expected was the evolution of a pattern of behaviour which would make co-existence possible. But neither the conqueror nor the conquered was aware of the mighty forces which were ceaselessly at work to bring about integration. Of course, both the Muslim and the Hindu had to change in the process.

1.23 The Muslim was no longer a foreigner. He had lost the homelands of his forefathers and knew no home other than India. The performance of daily tasks brought him more and more into contact with Hindus, and Muslim rulers depended upon Hindus for the defence of their territories. A large number of Muslims were converts from Hinduism who could not but take with them many of the social customs, beliefs and even prejudices which were bound, in course of time, to be incor-

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porated in popular Islam. Babar specifically mentions that Islam, as he found it in India, was in some subtle way different from the Islam of his native land. The Sufi conceptions हमाः उस्त and अनल हक् “hama ūst” and “anal haq”—“All this is He” and “I am God”, were expressions akin to the Truth propounded by the Vedānta. Sufism has no room for intolerance. As a great Sufi saint says about himself, न हिन्दुश्च न मुसलमानं न काफिरम न यहूद (I am neither a Hindu nor a Mussalman, neither a Kafir nor a Jew). The genius of India was particularly congenial to such doctrines, and provided a platform where the Hindu and the Muslim could meet on equal terms.

1.24 The impact of the Muslim invasion was profound, so far as the Hindu community was concerned. It was not confined to the political sphere alone but made itself felt in other fields, notably religion. A great religious movement, the Sant Math arose. Its leading figures were mostly non-Brahmans. Its pioneer was the Muslim weaver Kabir, disciple of Ramanand and there were several other Muslims among its distinguished leaders. Externally, the movement stood for the abolition or at any rate the liberalisation of caste distinctions, the equality of all men and the futility of ritual. There was also an esoteric side, based on yoga. The old Sanskrit technical terms were retained but many Persian and Arabic words were also used, words like Jalāl, Nur, Rab, Bandagi, etc. Curiously, certain technical Sanskrit words also passed into the language of the Sufis. An example of words of this kind is *Anahad*, derived from the Sanskrit *Anāhat*, the sound said to be heard by the mystic in a state of trance. There are any number of examples of Hindus becoming disciples of Muslim divines and *vice versa*.

1.25 This process of integration which had made itself felt in the field of religion did not stop there. Its influence became apparent in other spheres of life as well. Perhaps the most important of these was the evolution of a common literary language, based on the language spoken by the people around Delhi, the capital, but was enriched by the addition of words of Persian and Arabic origin where such additions appeared necessary. In the beginning this language was known as Hindavi and was used as the medium of literary expression both by Hindu and Muslim writers. It would not be profitable for us to try to follow the further career of this language. It is sufficient for our purpose here to point out that whether it is called Hindi, Urdu or Hindustani, it is the joint product

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of Hindu and Muslim genius and a standing monument to the nation's efforts in the direction of integration.

1.26 The Moghals were the last of the great rulers of India in the period preceding the establishment of British hegemony in the land. Babar and Humayun were foreigners but their successors were Indian in every sense of the word. They adopted many of the insignia of Hindu rulers and many ceremonies and customs of Hindu origin figured among the rituals of the Moghal Court. The process of integration which had been slowly going on all along received a great fillip as, under Akbar, it was made the corner-stone of State policy. The biggest offices in the State, both civil and military, were thrown open to Hindus, and Sanskrit scholars received patronage from the Emperor equally with scholars of Persian and Arabic. Akbar and even Aurangzeb, who had reversed much of his illustrious ancestor's policy, sent generals like Man Singh, Jai Singh and Yashwant Singh to subdue rebellions in Afghanistan. Obviously, they were not sending Hindus to suppress Muslims but trustworthy Indians to reconquer recalcitrant outlying provinces, even if their inhabitants happened to be Muslims. Religious tolerance was an accepted canon of behaviour in such circumstances. Akbar held religious discussions in which scholars of different faiths had the fullest liberty to explain their doctrines. Dara Shikoh was responsible for the translation of the Upanishads and the Bhagavad Gita into Persian and did much to bring Hindu and Muslim philosophical thought together. Had Dara had the opportunity to ascend the throne of Delhi, the history of India might well have been entirely different.

Composite
Culture

1.27 Naturally, this wave of assimilation did not exhaust itself with religion. Other significant spheres of life felt its vitalising effects. The new schools of painting and sculpture which then came into being bear witness to this. Indian motifs have been inter-woven with motifs derived from Persia and Central Asia, to make a beautiful whole. Indian music, particularly the music of the north, generally called Hindustani music, bears the indelible stamp of the patronage it received from the Moghal Court and the courts of other Muslim rulers. One of the masters of Indian music, Mian Tansen, flourished in those days. That he was the disciple of the Hindu, Swami Haridas, speaks volumes for the synthesizing spirit of the times. A new culture, a composite product to which Hindus and Muslims had contributed, had

definitely come into existence. They had not given up their religious beliefs ; commensality was not yet allowed ; but they had come close to one another, sharing a common way of thinking and acting, a common code of manners, a common speech and common aesthetic standards.

**The Coming
of the
Europeans**

1.28 The break-up of the Moghal Empire and the struggle for power which followed suspended the process of integration. In that time of trouble, the Europeans with their superior arms and technological and organisational strength, progressively overwhelmed the Indian rulers. The statecraft of the Europeans shrewdly divided Indians and exploited every weakness in their society. The first impact of the West was overpowering. Their superiority evoked among Indians a sense of awe, and the British rulers sought systematically to strengthen that feeling. Only later did some British scholars, administrators and missionaries strive to understand Indian history, archaeology, arts and culture and open up the storehouse not only to the Western world but also to educated Indians. The British rulers' response to Indian culture and civilisation was thus twofold : on the one hand, they proudly asserted their superiority in every field, and on the other, showed an appreciation of Indian life and culture. Likewise, among the Hindus and the Muslims there was a twofold response. There was first an effort, of varying intensity, to fight the British, not just their rule but also their ways. The Revolt of 1857 was the high watermark of this response. Such resistance to British rule and their ways was more in evidence among the Muslims than among the Hindus. The other response was to seek to assimilate, after the initial phase of dazzlement was over, the creative achievements of the West. Both the Hindus and the Muslims, but more the Hindus than the Muslims, sought to prune their traditional ways of unwholesome accretions and incorporate in their culture vital elements of Western thought. How, in the face of the odds that a century and a half of foreign rule placed before India, her people worked for a flowering in the fields of art and culture, science, religion and philosophy, which ultimately paved the way to the recovery of national Independence, is a part of the contemporary saga of our land.

**Foreign
Rule**

1.29 British rule brought with it not only a change of regime, but also missionary Christianity, Western science and technology and an awareness of British political institutions.

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All these three forces were closely connected with English education which was introduced after 1832. If all the communities in India had reacted or responded in a similar manner to these far-flung changes and challenging confrontations, the resulting situation would have been easier. What happened in fact was that among the major communities the reaction and response articulated in two opposite directions, revivalist and reformist and, significantly these responses sketched different, varying rhythms in the case particularly of the Hindus and the Muslims.

1.30 The Muslims were not reconciled to this change in the regime and to their loss of power. The snuffing out of the Nawab Wazirate of Lucknow and later, the exile of the last Moghal Emperor, destroyed even the titular power of the Muslims. With the destruction of the symbolic reminders of power, the Muslim aristocracy, which led the community, felt lost and shut itself off from the outside world. It refused to take advantage of the new system of education introduced by the British and resisted all waves of change.

**Muslim
Reaction**

1.31 Among the Muslims a new leadership emerged that strove to restore the pristine purity of Islam and continue opposition to British rule. Shah Waliyullah, his descendents and disciples, spread the knowledge of Islam through Urdu and evoked a strong movement of reformation. It is generally, though inaccurately, called the Wahhabi movement. The influence of this intransigent reformation was felt for many decades. Even after the suppression of the Revolt of 1857 the Muslims continued their resistance in many parts of India and in the seventies of that century the British had to face active resistance and conspiracies against their rule from Peshawar to Calcutta. In that decade both the then Viceroy and the Chief Justice of Bengal were assassinated by Wahhabi fanatics. The British were ruthless in their suppression and the Muslim community as a whole felt pulverised.

1.32 During this period, among the Hindus, many reform movements arose that favoured the adoption of English education, purging social life of many of its evils, such as *sati* and female infanticide, advocated changes like widow remarriage and yearned to absorb the vital elements of Western culture into renascent Hinduism. The outstanding exponent of such a movement was Raja Ram Mohan Roy, whose Brahmo Samaj institutionalised his daring insight and

**Hindu
Response**

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vision. Similar organisations emerged in other parts of India, such as the Prarthana Samaj in Bombay State, where men like Justice Ranade and Dr. Bhandarkar combined in them a rare mastery of the lores of the East and the West. Raja Ram Mohan Roy started one of the earliest English schools in India, while both Ranade and Bhandarkar were among the first graduates of the newly established universities.

1.33 Some pioneers among the Muslims fought to bring Western education to their community. The foremost among them was Sir Syed Ahmed Khan whose Mohammedan Anglo-Oriental College at Aligarh later became the nucleus of the University. The history of the Aligarh University expresses the pattern of the modern renaissance among the Muslims. While it helped to train brilliant men, enrich the Urdu language and inculcate nationalism among educated Muslims, it also nurtured separatist feelings and failed to fight that fatal contradiction in their concept of nationalism which ultimately led to far-reaching consequences.

1.34 Among the Hindus too ready acceptance of the West and eager adjustment to its learning appeared to many as a source of cultural, and ultimately, political debilitation. Then, there came men like Swami Dayanand Saraswati who harked back to the Vedic past and imparted to the Hindus a sense of militancy and pride based upon a glamourised past. Later, the Theosophical Society, particularly under Mrs. Annie Besant's leadership, brought to the Hindus a new lift and confidence. Such movements helped to provide ballast to the reformist movements, but such of them as inculcated exclusiveness or arrogance hindered the emergence of national cohesion in cultural and other fields of life.

1.35 The universal spirit of India that thought of a particular religion mainly as a source of communion with the humanity as a whole, that sought understanding with creative impulses, found embodiment in a galaxy of saints and statesmen, such as Ramakrishna Paramhansa, Vivekananda, Shri Aurobindo, Rabindranath Tagore and Mahatma Gandhi. Through them the Indian renaissance articulated its aspirations in universal terms.

1.36 Among the Muslims fervent nationalism continued to be nurtured by some of the Ulema, whose life of learning and austerity became a life of suffering and sacrifice for national

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liberation. But they were not always able to impart to their vision universal dimensions. There were exceptions, undoubtedly; the tallest among them being Maulana Abul Kalam Azad. But often the English-educated Muslims kept aloof from the national awakening or got associated with the masses in some kind of revivalism. This alone explains the tremendous hold that the Khilafat Movement achieved over the community.

1.37 With the advent of British rule, Christianity began to play a greater role in India. Although the message of Christ came to India through St. Thomas as early as the first century A. D. and that religion flourished side by side with other faiths in Kerala since then, its spread in the rest of India awaited the footholds of European Powers in India. The work of the European missionaries, however, was not confined to proselytization; they made a deep impact on the intellectual and cultural life of the country as well. Proselytizing activities provoked criticism and opposition from persons of other faiths but the study of Indian languages, the setting up of printing presses, compilation of dictionaries and grammars of what were then called Indian vernaculars, the establishment of schools, colleges and hospitals brought the missionaries close to the life of the people generally. Through this confrontation, ferment began in Hindu as well as Muslim religions and social life and various reform movements sprang up. The Indian Christians rarely claimed special privileges and they soon shared and helped to shape a common national outlook.

**The
Christians**

1.38 After the annexation of the Punjab the Sikh masses were totally frustrated. To be betrayed into the slavery of a foreign power by their own military commanders and the so-called political leaders was a blow which stunned them. But this stupefaction did not last long. Baba Ram Singh, a retired soldier of Ranjit Singh's army, who had taken to a saintly way of life, came to the conclusion that the fall of the Punjab was due to the degradation in character of Sikh leaders particularly, and Sikh masses generally. He himself lived a very simple life and began to place before the Sikh masses those high ideals of service and sacrifice with which their lives were imbued during the time of the Gurus. A sort of non-cooperation with the British institutions was also practised. All disputes were decided by the *panchayats* and his followers avoided the courts of law. He was later deport-

The Sikhs

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ed to Rangoon and died there. His followers are known as Namdharis.

1.39 In the seventies of the nineteenth century the Singh Sabha movement was started to rid the Panth of the Brahmanical influence which had percolated amongst the masses during the Sikh reign. This movement gathered momentum as time passed and built a central organisation called the Chief Khalsa Dewan in 1902. The Dewan worked for the educational, social, moral and spiritual uplift of the Sikhs, and a network of Sikh educational institutions, both schools and colleges, was established and the educational level of the community was raised to a sufficiently high standard. Another reform movement was for the purpose of restoring the *Gurdwaras* to the Sikh community and ridding them of the powers of priests who had become hereditary and who appropriated the offerings of the faithful to their personal use. These reformers, called Akalis, had to make heavy sacrifices to achieve their end. In the political sphere, the Gaddar Party and the Kamagata Maru adventure testify to the determination for national liberation that emerged among the Sikhs with the turn of the century.

1.40 Thus it is evident that the major task for national and emotional integration is to encourage the universal elements in our renaissance and to orient revivalism, where it is necessary, into non-exclusive and non-arrogant direction. In the past century or more Indian thought has shown a protean quality, but the task of cultural integration still waits to be fully undertaken.

1.41 There has been a remarkable continuity in the history of India. It is, indeed, nearly unique. Perhaps this is one prime cause of the vitality of our country and our culture even in the days of our degeneration. This is something to be proud of, and it was to this aspect of the country's personality that Muhammad Iqbal referred when in his stirring song "Hindustan Hamara" he wrote :

कुछ बात है कि हस्ती मिटती नहीं हमारी
सदियों रहा है दुश्मन दौरे जमां हमारा

(kuchh bāt hai ke hastī miṭṭī nahīn hamārī
sadiyon rahā hai dushman daur-e-zamān hamārā)

"There must be some reason why our
existence could not be wiped out
Although the wheel of time has
been inimical to us for centuries."

1.42 The preservation of this culture is the duty of every Indian citizen. Throughout our chequered history it has survived the vicissitudes of fortune, and its capacity for synthesis and assimilation has given us a heritage so rich and varied that it has never failed to excite the wonder and admiration of the world. We live in an era of tremendous scientific advance and discovery. New worlds of space are conquered every day and the race for invention continues unabated. It is fatally easy to turn our backs on the contemporary scene and look into the past, seeking there some sustenance for the spirit. It is equally easy to deny the grass-roots of our culture in a futile attempt at blind imitation of other countries. Surely the way for us lies somewhere midway between these two extremes. We do not live by bread alone, but bread has its uses. It is important for our people, balanced precariously on the fringe of economic insufficiency, to reach the security of firmer ground. To achieve this security and through this a greater integration of our people, we must learn all that industrially more advanced countries have to teach us—in improving our hygiene, our sanitation, our housing and our living conditions generally. It is futile to lose ourselves in admiration of a bygone age, while allowing poverty and disease and ignorance to sully the present. It is increasingly being brought home to us that we live in an interdependent world, and while other nations prepare to meet the challenge of the times we should not fritter away our energies and human resources in unseemly disputes over rivers, borders and languages, and all the other problems which detract from our dignity as a nation. In dealing with these problems which demand urgent solution we must derive strength from our basic Indian-ness, the heritage we share in common, and the goal of social justice we have set ourselves. The role, education can play in bringing to our people the unifying elements both of our culture and our economic needs, is what we have attempted to show in subsequent chapters.

CHAPTER II

TRENDS UNDERMINING, AND FACTORS FOSTERING, UNITY

2.1 As was stated in the first chapter, there are forces in our society which tend to undermine unity and hamper national integration. We cannot ignore them; they cannot be wished away. Nor can they be defeated by cold logic alone. Conditions have to be created in which such tendencies do not entrench themselves, and are ultimately eliminated.

2.2 Our terms of reference are limited to the field of education but human life is so complex that it is not possible to treat education completely in isolation. Comments and suggestions dealing with certain aspects of general administration and legislation unavoidably get introduced in this and subsequent chapters.

Caste

2.3 The first disruptive tendency which comes to mind is caste. It is coterminous with Hinduism and, therefore, a phenomenon present all over India. There are thinkers who rationalise caste as a natural division of mankind according to talent and character. But facts hardly support such a theory. Heredity is no doubt important and birth in a particular family does confer certain advantages in acquiring skill and proficiency but there is no evidence to show that either character or talent is the monopoly of any particular caste.

**An Inde-
fensible
Institution**

2.4 In any case, the institution as we know it today is an anachronism and a curse. There should be no relation between caste and occupation nor should anyone claim or pay respect on the strength of his birth in a particular caste. To the extent that caste implies privilege without any corresponding duty it is indefensible; to the extent that it involves duty without any corresponding privilege, it is still more indefensible. It causes irritation and bitterness, it prevents merit, because of the accident of birth, from getting a reasonable opportunity for its functioning and development. Many a time, India had had to suffer defeat at the hands of a foreign invader because of caste insularity and arrogance. One reason why the historic Third Battle of Panipat was lost was that a contemptuous remark from the Brahman commander of the Peshwa's force turned the Jat chieftain of Bharatpur from a powerful ally into a disinterested onlooker.

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2.5 The influence of caste is seen in a variety of situations. For instance, castes such as Brahmans, Kayasthas and Banias which have had a literary tradition were the first to take advantage of the new opportunities for education available to them under British rule. This resulted in their dominating the services and professions where they tended to form close preserves which excluded members from other castes. This was naturally deeply resented by the latter, and led, in some parts of the country, to their demand for reservation of seats in colleges and local self-governing bodies and posts in the administration. It is pertinent to remark in this connection that what often appears as a conflict between different castes is at bottom only a struggle among the educated people for obtaining jobs and political power. This occurs in many countries but what is peculiar to the Indian situation is the fact that individual failure and frustration tend to be translated into caste terms and the result is the increase in tension and bitterness between the different sections of society.

2.6 It is perhaps pertinent to say in passing that the policy decision taken by the Government of India to give considerable power to local self-governing bodies—a wise decision in our opinion—has resulted in castes' being provided with a new field of activity. Elections to village *panchayats*, and even higher-level bodies, have heightened caste consciousness by reason of caste loyalties being invoked by rival candidates. Castes which have enjoyed traditional economic and ritual dominance try to exploit the old patron-client ties while the economically under-privileged but numerically preponderant castes try to break away from them. Dominance is tending to pass from traditional high castes to the numerically larger castes and this, as may be expected, is not a smooth process. Even in elections to State and Central legislatures caste considerations play a significant part, and political parties have not shown a desire to refrain from exploiting appeal to caste loyalties. In some parts of the country elections have left a trail of bitterness resulting in crimes of violence.

2.7 However, it is necessary that we should take a long-term view of these events. When a society which has been static for centuries, and where vast numbers of people belonging to traditionally under-privileged sections of society, suddenly have access to political power, education and new economic opportunities, disturbances are inevitable.

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They may be even welcome as symbols of the new upsurge of the Indian people. We are hopeful that we shall settle down to the new situation in the not distant future and the traditional culture of India which inheres in every section of the population, will assert itself.

2.8 It may be recalled that even in those days when caste was most rigid, everyone was regarded as an equal in matters pertaining to the spirit. The Rajput princess Meera sat at the feet of the cobbler Raidas. The barber Sena, the butcher Sadan and the Dom Nabha were treated with reverence because of their saintliness. Some of the Bhakti saints of south India were Shudras, and one of them was a Harijan. There is a legend that the great Vedantin Shankaracharya prostrated himself before a Harijan whom he thought a better Vedantin than himself.

Communalism

2.9 Communalism constitutes another obstacle to integration. Some might even place it at the top of the list of evils which have to be fought if integration is to be completed. When people speak of communalism they generally have two 'communities' in mind, *viz.*, Hindus and Muslims, though it is not to be assumed that it is confined to them. Hindu-Muslim communalism is a part of a general phenomenon, though, in view of the numerical strength of the two main communities, greater attention is given to it. It is not necessary to discuss again the part the British played through their policy of 'divide and rule' in accentuating this problem. As a result of that policy India was partitioned. The wounds of partition are fortunately healing. But the mischief wrought by the two-nation theory and the persistence in that outlook by the neighbouring State of Pakistan continue to cause trouble.

2.10 The responsibility for maintaining a non-communal atmosphere in the country has to be shared by the Indian people as a whole, but the responsibility is greater on the Hindus because of their numerical superiority. Historical memories, whether right or wrong, have little relevance to the life of today. These memories, at best, have to serve as warnings. It is natural for the different communities in India to wish their own religious group well and even act for its welfare. But what is reprehensible is to seek advantages for one's own community at the cost of other communities. While the administration has to function with justice and fairness to all, discrimination of any kind must be singularly avoided in

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the matter of appointments and admissions to educational institutions and the award of scholarships. The question of backward classes is dealt with more fully in Chapters IV and VII.

2.11 The partition of India separated many families and it is only natural that many Hindus and Muslims should have ties across the political borders. Serious difficulties would, however, arise if ties of religion are allowed to influence national allegiance. It is for this reason that in political and economic activities religious considerations need to be kept out.

2.12 The minority communities can have legitimate grievances. But our experience during our struggle for freedom should warn us against getting obsessed with such grievances. While the machinery for redressing grievances promptly and justly needs to be constantly strengthened, the minorities too have a responsibility so to function as to broaden and deepen the common stream of endeavour in the country. Exclusiveness and isolation are likely to be misunderstood and will only harm those who seek them.

2.13 In a country as big and as diverse as India, it is inevitable that there should be physical and climatic differences between one part and another. There is, in addition, a partial overlap between geographical differences on the one hand and linguistic, cultural and social divergences on the other. Of course, the dominant feature of Indian society, *viz.*, caste, provided a fertile soil for the growth of group differences. But it is necessary to remember that alongside the existence of differences, there was *acceptance* of them. Hindu pilgrims journeyed hundreds of miles to bathe in a holy river or to worship a particular deity on a mountain-top. Differences in language and custom did not frighten them. In fact, they delighted in the uniqueness of the places they visited.

2.14 These differences existed within a broad framework of cultural and social unity, considerably helped by the fact that communication between the *elite* of different parts of the country took place in a single language, either Sanskrit or Persian.

2.15 Another source undermining unity is regionalism. **Regionalism** Two factors have helped to stress regionalism in Independent

TRENDS UNDERMINING, AND FACTORS FOSTERING, UNITY

India. The first of them was the urge of the people speaking a single language to form distinct States in the Indian Union. We need not go into the rationale of linguistic States here. Suffice it to say that they have been formed as a result of a nationwide urge, though they have provided an edge to regionalism.

2.16 Regionalism is also the result of the widespread urge for economic development. The desire for economic development has really 'caught on' and each region points to another region which has received more money from the State or Union Government for developmental purposes. This has also resulted in keen inter-State rivalry. There are, in addition, really backward areas and their feeling of neglect is entirely understandable. Regionalism is, therefore, a symbol of the desire for economic development.

2.17 There is another form of regionalism based on a curious admixture of false ideas regarding race and history which will not bear a moment's scrutiny. The Dravida Kazhagam, and its off-shoot, the Dravida Munnetra Kazhagam, have built up an elaborate theory that the Aryans of the north are imperialists, that they wish to bring south India under their domination, that Sanskrit and Hindi are the instruments of their domination, and that the South Indian Brahman is the representative of Aryan exploitation. An elaborate anti-northern, anti-Hindi, anti-Brahman and anti-religious movement has thus been built up and the extreme demand is voiced for the creation of a sovereign, independent State to be called Dravidastan.

2.18 The D.M.K. has no following outside Tamilnad and cannot speak for the south as a whole. Nevertheless the challenge of the D.M.K. has to be met. Whatever real grievances there are in respect of the allocation of resources or of language policy should be redressed and people weaned away from what is patently a disruptive ideology. When the situation requires firmness, there should be no hesitation.

2.19 It is also necessary to say a few words about provincialism. It is a well-known fact that the provinces, which were created by the British for administrative purposes, developed an outlook which influenced other fields of activities. Some parts of India had the opportunity to acquire the benefits of English education earlier than others. Natu-

**Provin-
cialism**

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rally, men from those provinces were in evidence in large numbers in many of the posts open to educated Indians. This further intensified the prejudice against outsiders, *pardesis* or foreigners as they were sometimes called, who could be accused, with some show of reason, of taking away bread from the mouths of the children of the soil who as, taxpayers, had the claim to something more than the crumbs. The aloofness, which the outsiders generally maintained, made things worse. The outsider came to be vested with undesirable attributes. The Government of the day, of course, did nothing to lessen such tensions.

2.20 The freedom movement did much to bring together people from all parts of the country under a single banner. It opened up opportunities for forging inter-provincial friendships and overcoming, in some manner, the prejudices which had been growing up. In recent years, however, there has been some sliding back. Domiciliary restrictions have been introduced in service rules, and what is worse, barriers are erected in the way of students from other States gaining admission to educational institutions. Such domiciliary restrictions are repugnant to our Constitution and any obstacles to the free movement of students and teachers are wholly reprehensible.

2.21 If regionalism as a disruptive factor in our national life is a comparatively recent phenomenon, linguism which has now leapt into prominence, is even more recent. Linguism

2.22 Modern Indian languages are not crude dialects incapable of expressing any but commonplace ideas. They have rich vocabularies which have drawn on Sanskrit and Persian, and now on English. This is proof, if one were needed, of their innate vitality. They are not only vital but developed languages capable of expressing highly sophisticated ideas. It is only natural that the people who speak them should have a love for them and be proud of them.

2.23 What has dragged the problem of Indian languages down to the arena of acrimonious debate is the attempt, by certain people, to make language a cloak for their ambitious designs in other fields, notably politics and employment. That language is the expression of a people's culture goes without saying, but when it is made a slogan it begins to give shelter to hypocrisy and exaggeration, as most slogans do. The fear, real or fancied, that if a language does not

TRENDS UNDERMINING, AND FACTORS FOSTERING, UNITY

receive prominence, those speaking it will be denied opportunities of employment and political influence, is hardly ever expressed. It is generally mixed with other matters, some of which are of very minor importance. The riots which broke out in Assam a couple of years ago are a case in point.

2.24 If people from one part of India elect to take up their residence elsewhere, it is in their own interest to identify themselves with their new neighbours. One of the most potent methods of doing so is to learn the local language and try to speak it properly. At the same time, one can understand the desire of linguistic minorities to have opportunities provided for their children to learn in their mother tongue. The principle of providing such opportunities has already been accepted by the State Governments, but its implementation may meet with some difficulty in the initial stages.

**Frustration
among
Young
People**

2.25 Economic conditions affect integration in another way. Education has enormously expanded within the last fifteen years and no matter what restraints are imposed in the name of quality, the numbers of pupils and institutions will continue to grow. But the opportunities of employment to which a young man can look forward at the end of his educational career have not kept pace with the expansion of educational facilities. A better correlation between the country's needs and the supply of trained personnel needs to be brought about. Later in this Report suggestions have been made for the better co-ordination of educational expansion and employment opportunities. It is not necessary to elaborate on the consequences of frustration felt by educated young people who do not find employment. This has its effect on them even during their student days, making them prone to indiscipline and easy victims to anti-social and anti-national ideas. The provision of employment opportunities to these young men is cardinal in any serious attempt at emotional integration, at both the individual and national levels.

**Need for
Idealism**

2.26 Besides, another factor which has characterised our public activities is the complete absence of idealism. While planning a welfare state, we generally appeal only to intelligent self-interest. This is not enough. We should attempt to tap the spring of idealism to inspire a person to identify himself with something higher and bigger. That the Indian people are capable of such an effort was amply demonstrated in their response to the call of Mahatma Gandhi. The building up of a new India can and should be made an equally

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shining objective capable of evoking the emotional allegiance of students.

2.27 We have devoted some space to factors undermining unity. It, however, needs to be remembered that the unifying forces in India represented by her culture, history and germinating values, as discussed in the first chapter are far stronger. To them are being added new factors of economic development, growth of industries, the consequential mobility of the people and the possibilities opened up for softening regional and social inequalities. However anxious we may be about the disruptive trends described above we shall be failing in assessing the situation correctly if we do not take into account our recent achievements which by any count are considerable. When one looks at the newly-liberated countries of Asia and Africa, India shines forth as a citadel of political stability. Ever since Independence there has been political continuity. This continuity is being increasingly enriched by the growth of democratic institutions and practices which, notwithstanding our occasional lapses, have earned for the country the right to claim itself as the biggest functioning democracy in the world. The heterogeneity of our people and the complexity and magnitude of our problems far from daunting us have only helped to strengthen our faith in democracy. Independent India has cherished the secular traditions of the freedom movement, enshrined them in the Constitution and endeavoured to shape the administrative, educational and other activities in conformity with a secular outlook which views all religions with equal understanding and refrains from identifying itself with any one of them. These achievements should be a source of satisfaction, pride and inspiration. They should strengthen our will and firm our purpose for achieving the deeper unity of our people and overcoming our many problems.

**Factors
Fostering
Unity**

2.28 History testifies to the fact that nothing so fosters national unity among the people as the sharing of a common danger. While we are greatly disturbed by the provocative gestures by Pakistan and China on our frontiers, the fact remains that these threats to the integrity of our nation cannot but help us rise above our petty differences and allegiances and recapture the ardour and unity that enabled us to forge our freedom. Confronted by enemies across our frontiers, the Indian people are bound to be emotionally stirred and the task of integration is provided with a favourable framework.

CHAPTER III

THE PHILOSOPHY OF EDUCATION

3.1 The study of the philosophy of education has been so badly neglected in the past that many persons are unfamiliar even with the name. The Government has not so far apparently felt the necessity of defining its attitude in the matter and, so far as we are aware, of all the commissions and committees appointed by the Central or State Government, only the University Education Commission has made a worthwhile reference to it. Methodology, syllabi and curricula, discipline and management have all been discussed, but, apparently, the relevance of philosophy to education has not been realised in this connection. In other educationally advanced countries, there is a large and growing literature on the subject. In many Indian universities, education forms part of the department of philosophy, generally the psychological section, but so far Indian teachers of philosophy do not appear to have applied themselves towards evolving a philosophy of education, against the background of the cultural conditions in India. The subject generally finds no place in the curriculum of our training colleges.

3.2 It should not be difficult to see the relevance of philosophy to education. Every teacher for whom teaching is not merely a profession but also a vocation will have come across some very important questions in the course of his work. It may be that they came to him at the sub-conscious level, but they are there nonetheless, and the attempt to arrive at some solution, even if incomplete, helps to clarify the teacher's own approach to his work.

3.3 Education is not an end in itself but a means to an end. This end has been variously described, but there are two factors common to all such descriptions. One is that education is a training for life. It is meant to help the student find his place in society, a place which will enable him to lead a life fruitful to himself and to society. The second factor is that education should enable a man to grow to the fullest stature which he is capable of and help him develop his physical, intellectual, aesthetic, moral and spiritual capacities to the full. It is at this point that philosophy comes in.

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3.4 Education implies that there is a person to be educated. Who is this person? Obviously he is a member of society but what is his relationship to society? Has he a meaning and purpose in and by himself as an individual, or does he derive all the significance he possesses merely as a member of society? Does he possess any inviolable rights by virtue of being an individual self, or are his rights only such as society may at any particular time permit him to enjoy? Is society an instrument for the full development of the individual, or is the individual one of the instruments for the development and well-being of society? In this context, the word 'self' again deserves consideration. What does it stand for exactly? No conscientious teacher can help coming across such questions and on the reply that he is able to formulate will depend his approach to his work. This is not only a matter affecting a single teacher and a single student. The type of education that will stem from one set of replies will in many cases be different from that which will result from another.

3.5 There is another difficulty which the teacher has to face, particularly in the aesthetic aspect of education. There was a time when man alone was believed to be rational. This claim has now been modified in several ways. Still, it is assumed that the highest characteristic of man is his rationality. But the idea is being challenged from several directions. Some schools of thought postulate that beyond his rationality there is an element of irrationality in man which is the source of much knowledge and the spring from which emotions flow. If this is accepted even partially, how is the irrational in man to be approached? If no attempt is made to approach it, how can an individual be helped to develop into the fullness of his personality? The sciences may be able to take care of man's rational nature but what are the methods available for controlling and canalising his emotions?

3.6 Again, the development of character is one of the most important functions of any system of education. It means the inculcation of proper values. But what are proper values or the right values? Values are divided, first and foremost as good or bad. The rule of the excluded middle is supposed to obtain here. An act, an attitude, is either good or bad. Then we make further distinctions. Some values are treated as higher than others, though they may fall in the same class as regards their goodness or badness. What is the criterion

for the judgements of these values ? Why are some things called good, others bad ? What makes one set of values higher or better than others ? We need not go into a discussion of these rather ethical problems, but it can be seen that they can be solved only on the basis of a philosophical approach. Then again it must be remembered that we are living in a changing world in which science and technology are rapidly revolutionising the whole system of values. The pupil has to be helped to adapt himself to the world around him. Unless the educationist has some clear ideas on these points, moral instruction, whether formal or otherwise, would be impossible.

3.7 India is a secular state and there is an important section of opinion which is opposed to giving religious instruction of any kind to students but it cannot be denied that religion has a place in human life. There are occasions when a man seems to feel the need of such strength as religion alone can perhaps give. What should be the teacher's attitude towards religion—religion in itself, as distinct from any particular credo ? Can he, should he, inculcate reverence for faith in something that pulsates through all that exists, that permeates and at the same time transcends every thing ?

3.8 Another question arises. How can an historic society like ours still largely ruled by tradition, adapt itself to the impact of sciences and technology so that the values of its culture may not be lost in an effort to achieve organisational efficiency ?

3.9 Relevant to the problem of integration will be the question of how in a social democracy of diverse cultures the individual can preserve the culture of his group and yet conform to type. Conformity, paradoxically, must be the path to freedom of the individual.

3.10 We have indicated some of the questions which are bound to arise in the mind of a teacher who takes his work seriously. These are not questions purely of academic interest ; they are living problems indicating the direction the teaching will take. The answer to such questions will determine the type of personality which the student will be guided to develop. It will state the kind of man the student is expected to grow into. Obviously they are not questions which arise only in the classroom. School and college are cross-sections of society and are bound to reflect the general

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attitude of society towards the deeper problems of life. Any system of education which refuses to take note of them reduces itself to mechanical routine.

3.11 The philosophy of education is, therefore, only another name for the sum-total of those philosophical assumptions which must be made if teaching is to be effective in developing the full personality of the pupil. Otherwise he will leave school and college with a heavy load of learning to find himself rudderless in the ocean of life. The teacher may evade his responsibility by not facing such problems. Life is hard and merciless. New and unprecedented situations are always arising demanding quick decisions. The teacher cannot provide his student with a set of decisions for all occasions, but he should equip him so that he may be able to make right decisions, *viz.*, decisions that not only serve the purposes of the immediate present but are in accord with general principles applicable to all occasions and purposes.

3.12 It is not our intention in this chapter to lay down a cut-and-dried philosophical formula. Our purpose rather is to draw the attention of all concerned towards the great importance of the subject in the hope that experts in the field will, spontaneously or at the request of the Government, pay at an early date, that attention to the subject which it intrinsically deserves. We are aware that it will not be possible to obtain agreement about any one system of philosophy. This has not been possible even in the West. In any case, in the course of necessary discussions, a number of problems which the educationist will have to face will come to the fore. This in itself will be some achievement.

CHAPTER IV

GENERAL AND MAJOR POLICY SUGGESTIONS

**The Role of
the Centre
and the
States in
the Imple-
mentation
of Policy**

4.1 In Chapter III we have attempted to define briefly the objectives of education and what our philosophy of education should be both in the context of planned socio-economic development and the need to strengthen the forces of cohesion and unity in the country. We now propose to examine in some detail the role played at present by the Central and State Governments in implementing educational programmes and the need to make such modifications as may be necessary to evolve and effectively implement a national policy for education.

Historical

4.2 In view of the varying opinions offered on the responsibility of the Centre in the field of education it would be useful to consider this problem from several angles. We shall first examine how and for what reasons the role of the Government of India in education changed from time to time during the years preceding Independence. Education in India had made no progress until a unitary system of Government was introduced by the Charter Act of 1833, whereby all executive, financial and legislative authority was vested in the Centre, with the provinces playing a secondary role. Till 1870, education continued as a purely Central subject except for some delegation of powers to the Provincial Governments to meet occasional (and increasing) difficulties in the administrative field. From 1870, however, the provinces were given greater responsibility in regard to certain services including education, although the Government of India still retained a large measure of control over them. Education, thereafter, became more or less a concurrent subject, but the interest shown by the Centre in education oscillated from Central control to provincial management, depending on the importance attached to it by successive governors-general. Nevertheless, between 1870 and 1921, while the day-to-day administration of education remained with the Provincial Governments the Government of India functioned in a federal capacity taking the responsibility, among other things, for the formulation of policy and co-ordination. Above all, education was recognised as a subject of national importance.

4.3 This position was radically altered with the passing of the Government of India Act of 1919 when education

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became a "Transferred Subject" having little or no Central control. The Hartog Committee rightly described this change as "a divorce of the Government of India from education". In consequence, the interest which the Central Government used to show in education evaporated suddenly and it had hardly anything to do with education except act as a bureau of information. It did not, however, take long for the authorities to have second thoughts in the matter. Between 1935 and 1947 the position was retrieved to a great extent ; a national agency and machinery for the development of education came to be re-established and more progressive policies adopted. The Government of India began once more to take an active interest in educational policy.

4.4 It is, however, open to doubt whether we have done our best, since the attainment of Independence in 1947, to develop a national system of education. When the Constitution was framed in 1950, we took a decision to treat education as a State subject. Of course, a specific enumeration of powers reserved for the Central Government in the field of education exists in the Constitution. The Union List gives the Central Government powers to deal with Central Universities, institutions of national importance, institutions of scientific and technical education, Union agencies and institutions in the field of professional, vocational and technical training and for the co-ordination and determination of standards in such institutions of higher education. Also, vocational and technical training of labour has been made a concurrent subject. Books also figure in the Concurrent List, and in this category, by definition, textbooks would also, we believe, be included. Further, there are recommendatory provisions in the Directive Principles of State Policy for universalising free and compulsory primary education (vide Article 45) and to promote, with special care, the educational interests of the people (vide Article 46). Appendix 15 gives full details of the Constitutional provisions referred to above.

4.5 The Constitution also provides for "economic and social planning". Suitable measures for the economic and social development of the whole country are closely linked with the enunciation and implementation of educational policy. The equalisation of educational opportunities, safeguards for the cultural interests of the minorities and the development of the Official Language of the Union are all Central responsibilities. The Central Government has also certain

After 1947

Entry
No. 11
(State
List)
Constitutional
Provisions

Entry
No. 64
Entry
No. 63

Entry
No. 65
Entry
No. 25
Entry
No. 39

Entry
No. 20

GENERAL AND MAJOR POLICY SUGGESTIONS

obligatory powers in the field of higher education, technical education, vocational education and scientific research, and certain responsibilities in securing cooperation and help from foreign countries/organisations. These responsibilities combined with the fact that education is a State subject, make it clear that planning in the field of education is a duty jointly shared and implemented in close cooperation. It has, therefore, been the practice for the States to draw up their plans in the light of their local conditions and within the over-all frame of the Plan prepared by the Centre.

**Working
Partner-
ship**

4.6 It has been claimed that "one of the far-reaching developments of the post-Independence period is the growth of this working partnership in the national task of educational reconstruction"*. Periodical discussions take place between the Government of India and the State Governments at various levels for implementing educational programmes. Those programmes are then categorised. There are State programmes implemented direct by State Governments with or without Central aid. There are programmes sponsored by the Centre, drawn up by the Central Government or at its suggestion by the State Governments, and implemented through the State Governments (called Centrally sponsored schemes), with assistance full or partial, from the Centre. There are, again, Central programmes both worked out and implemented by the Central Ministries/organisations. These programmes are so finalised that each is supplementary or complementary to the other. Thus the Centre shares responsibility with the State Governments for planning, implementing and finding the resources needed. It has, therefore, been claimed that education in India is now in fact a joint responsibility of the Central and State Governments and a large and varied programme of Central activities in education has grown up as a result.

**Lack of
Correlation
and Follow-
up of Pro-
grammes**

4.7 If the discussions we had with the representatives of State Governments are any guide, we are afraid we do not fully subscribe to this claim. It is common knowledge that we have not succeeded during the last fifteen years, in evolving a national system of education. Many policies in common suggested by the Centre to the State Governments have not been implemented. Modifications and amendments have been made at the stage of implementation to many other policies suggested. Most of the policies and programmes

*Review of Education in India, 1947-1961, National Council of Educational Research and Training, Ministry of Education

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suggested on the recommendations of the numerous committees and commissions appointed by the Government of India from time to time since Independence remain unimplemented for one reason or another. It would appear, therefore, that neither at the Centre nor in the States has there been a proper correlation of the policies enunciated and the programmes taken up for implementation. Neither the Central nor the State Governments are satisfied with the present position. The State Governments, naturally, are aware of their own educational problems and are critical of the manner in which their proposals are modified or amended by the Centre. It is felt that such amendments are often made more on financial rather than on educational grounds. The Centre, on the other hand, feels that its advice and help to the States is not fully appreciated. We cannot escape the conclusion, therefore, that the function of policy-making and finalising of programmes to implement such policies has not received adequate attention during these fifteen years. To ensure proper interpretation and implementation of policies, the need for effective machinery at State and Central levels is imperative, particularly when these policies have an all-India approach.

4.8 We are aware that so far grants meant to strengthen the State sector have stressed local rather than national needs in such matters as education and health. The States are given freedom to re-appropriate from one head to another without departing from the broad objectives of the Plan. We consider, however, that in the context of our need for emotional integration of the people, education has to be re-oriented and included under those subjects which can properly be described as national purposes. All assistance in regard to educational schemes, therefore, should be governed by strict conditions regarding utilisation.

RECOMM-
ENDATION

4.9 However, we are not unaware of the unwillingness on the part of the States to agree to such Central co-ordination in educational matters. This was made abundantly clear to us on a number of occasions by the States' representatives at several meetings and conferences. But we are convinced that effective co-ordination between the Centre and the States is absolutely necessary in the present circumstances to evolve an effective national policy in education, the implementation of which will help to bring the States and Union Territories closer together. To evolve such a policy, we strongly recommend that, in any matter of educational policy of an all-India

Mutual
Cooper-
ation

RECOMM-
ENDATION

GENERAL AND MAJOR POLICY SUGGESTIONS

character, the Centre on its own motion, or at the instance of the States or statutory bodies like the University Grants Commission, should confer with the State Governments and other interested parties and arrive at a decision in consultation with them. Such a policy arrived at by majority decision shall then become an all-India policy and all States shall necessarily follow it. We also recommend that the Union Education Ministry should set up suitable machinery at the Centre to watch the progress in the implementation of such policies and should suggest in consultation with the State Governments concerned any other measures needed to implement such a policy. We further recommend that all necessary constitutional changes should be made in order to implement this suggestion.

RECOMMENDATION

RECOMMENDATION

Common
Pattern of
Education

4.10 After recommending that the Centre should assume a greater degree of responsibility for education in the country in the interest of national unity, we now propose to examine the present pattern of education in the schools and colleges in the country. We are much concerned about the position as it exists today. With Independence we are supposed to have started the re-organisation of the educational system to meet the demands of a democratic Government which, while anxious to retain the best in its past heritage, is equally keen on increasing its industrial and agricultural efficiency by large scale application of science and technology. With this end in view, the Government set up a series of commissions and committees to make certain studies and submit their reports. Of these documents, the Reports of the University Education Commission and the Secondary Education Commission are the most important. On the basis of these studies and through discussions held by the Central Advisory Board of Education, the Government of India had taken a decision as early as 1954, that the organisational pattern of education should be as follows :—

Secondary
Education
Commission
Pattern

- (a) Eight years of integrated elementary education ;
- (b) Three or four years of secondary education with diversification of courses ;
- (c) Three years of university education after the higher secondary school leading to the first degree ;

and had advised the State Governments to accept this pattern for implementation. Eight years have passed, and we are chagrined to find that it has not been implemented in all the States. The greatest difficulty has been in the secondary stage where a common organisational pattern which is so

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necessary for a national system of education has not been evolved so far. As a result, at the elementary stage there are schools with seven years' courses and also eight years' courses (Appendix 16). The age of admission to Class I also varies, some States admitting children at the age of five and not six.

4.11 The duration of the secondary stage varies from 2 to 4 years. Though it was recommended that all secondary schools could be converted to the new pattern, out of 17,165 secondary schools as on September 1, 1961, only 3,628 or 21 per cent have been converted (Appendix 17). The three-year degree course, we are happy to find, has become a part of an over-all scheme to improve the quality of university education. "The introduction of this reform has provided an opportunity to revise syllabuses, introduce general education courses, reduce overcrowding, improve the teacher-pupil ratio, strengthen laboratories, and college libraries and, wherever possible, to institute a sound tutorial system."* All the universities except a few have carried out this reform (Appendix 18). The trouble is, therefore, largely at the primary and secondary stages. We consider that in the over-all interest of our student population to whom education, apart from its training for citizenship, is also a means to gainful employment, there should be a common pattern of education in the country which will minimise the present confusion and co-ordinate and maintain standards. The need for a common pattern of education does not, however, imply a uniform sameness in the syllabus for schools all over the country. Variations within a broadly accepted framework would naturally occur, and much would depend on the teacher and on his interpretation of the syllabus. We would only point out that for emotional integration, it is necessary that similar opportunities for education should be made available in all parts of the country. It is also necessary that, as far as possible, the standards of attainments at the various terminal stages in schools and colleges should be more or less the same. People in no part of the country should feel that they are denied opportunities for education, or that standards of education attainable in their educational pattern are inferior to those in other parts of the country. Differences in educational patterns and standards also cause considerable inconvenience to students migrating from State to State.

RECOMM-
ENDATION

RECOMM-
ENDATION

Similarity
of Stand-
ards

RECOMM-
ENDATION

*Review of Education in India 1947-1961, p.31

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**RECOMM-
ENDATION** 4.12 We consider that a re-examination of the present pattern of education has become necessary in view of the vast expansion in education that has taken place during the last ten years, and with a view to measuring its over-all impact and the gravity of wastage.

**Primary
Education** 4.13 As stated earlier, there is at present some variation in the pattern, some States offering a 7-year primary course, and others an 8-year course. Having regard to the fact that primary education marks for most children the termination of formal education, we consider that in all the States the primary stage of schooling should end with Class VIII. We shall use the term 'primary' throughout for this stage of education in preference to the word 'elementary'.

**RECOMM-
ENDATION**

**RECOMM-
ENDATION** 4.14 As a result of the growing expansion in education, the population of secondary schools has become highly heterogeneous with a very wide range of abilities and background and pupils destined to enter all walks of life, unlike the roughly homogeneous group in secondary schools about fifteen years ago. Secondary schools in the past have been mainly of the 'academic' type, preparing for college education and 'white collar' jobs. With the change that has come about in the social composition of the secondary school population, education, it seems, needs to be planned to suit the aptitudes and abilities of pupils as well as to meet the economic and social needs of the country. The wide variety of human talent now available in secondary schools should be properly developed for the happiness of the individual and the prosperity of the country, because an individual's emotional life can be properly balanced only when his natural abilities and aptitudes have opportunities for development and use. If education is not planned for the development of the variety of aptitudes and abilities of the pupils and the utilisation of human resources for the economic and social progress of the country, there will be increasing wastage of human talent and material resources, resulting in frustration and bitterness—two of the main obstacles to the emotional integration of the country.

**Need to
Adapt Edu-
cation to
Economic
Conditions**

**RECOMM-
ENDATION** 4.15 It is necessary that *there should be more terminal stages* in the pattern of secondary education which should be planned in a comprehensive manner recognising

- (a) that education should be provided for different types of aptitudes and abilities ; .
- (b) that pupils should branch off at different terminal stages to enter different walks of life ; and

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- (c) that at the terminal stages, there should be provision for vocational and semi-vocational training for those who leave school.

4.16 Another factor which affects the emotional integration of the country is the present pattern of education permitting students to enter the university at too young an age. Many of the students in Indian universities are too young and immature for the freedom and discipline characteristic of university life and are incapable of doing studies at levels comparable to those done by students in universities in different parts of the world. It is an unfortunate fact that the level of work done in many of the degree courses in India is only comparable with what is done in the senior classes of schools in some of the advanced countries. The result is that many students who go through universities get very inadequate education.

**Too Early
Entry to
Univers-
ities**

4.17 We are aware of the difficulties of State Governments in implementing the recommendation regarding the organisational pattern, especially because the number of classes in the high school stage (post-middle) has not been the same in all the States ; some had 2 classes, some 3 classes and some 4 classes. The addition of one year more at that level as recommended by the Secondary Education Commission would not have produced the required pattern of a 4-year higher secondary stage in all the States, without other adjustments also being made.

4.18 The problem became more complicated when the Central Advisory Board of Education which accepted the recommendation of the Secondary Education Commission, advised also the implementation of the pattern : elementary 8 (5+3) years and higher secondary 3 years, which had been in use in Delhi for some years. A special feature of the pattern recommended by the Secondary Education Commission was a 4-year higher secondary stage ; but what was finally recommended for implementation was a 3-year higher secondary stage. It will thus be evident how difficult and confusing have been the efforts made during the last few years for re-organising secondary education in the country.

**Duration
of Higher
Secondary
Course**

4.19 The Secondary Education Commission emphasised that the additional higher secondary year in the school should have the accommodation, staff and equipment and the academic level of the pre-university class. The Commission also

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recognised that for some time to come it would not be possible for many high schools to add this one year.* With the expansion in secondary education during the last few years, the number of such schools has greatly increased. It has also been found that there are many practical difficulties if the end of the high school stage is not recognised as a terminal stage, and the additional year recognised as a separate higher secondary stage. Thus, the Commission's recommendation that the post-middle school stage should be an integrated 4-year higher secondary course has had to be modified to meet practical needs.

**Secondary
Education
Commission's
Pattern
Modified**

4.20 There are other additional reasons which point to the desirability of making the end of the high school a terminal stage in secondary education :

**Need for
Terminal
Stage**

- (a) There are many pupils among those who want secondary education who, however, do not need and may not benefit from an additional year of the same kind of scholastic education ;
- (b) At the end of the 8-year integrated primary course, it is desirable to have two stages —
 - (i) the high school stage of general education without much specialisation, followed by
 - (ii) the higher secondary stage with provision for specialisation.

**Multi-
purpose
Schools—
RECOMM-
ENDATION
Vocational
and Semi-
Vocational
Courses**

It may be noted that the multipurpose courses recommended by the Commission are only general education courses with a practical bias which, in our opinion, should be only at the high school stage. The higher secondary stage should include vocational and semi-vocational courses in which the students can specialise on the experience gained at high school.

4.21 The pattern that has developed in several States after the implementation of the Secondary Education Commission's recommendations is : primary education of 7 or 8 years followed by a high school stage of 3 or 2 years ending after 10 years of schooling, and a one-year higher secondary class or a one-year pre-university class. The one-year pre-university class has not proved satisfactory as, in effect, it is only for about eight months. Students take several months out of this short period for adjusting themselves in the new institutions, for adapting themselves to methods of instruction different from what they have been accustomed to in schools and, in

**One-Year
Pre-
University
Class—
A Failure**

*Report of the Secondary Education Commission (1953), pp. 32-34

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the case of some students, to a new medium of instruction. The pre-university year is thus made rather an ineffective period of study.

4.22 The University Education Commission and the Secondary Education Commission both recommended 12-year education before entrance to the university. Our 11-year pattern, we think, is inadequate preparation for the degree course. As previously stated, undergraduate students in India are less mature than those in the universities in most other countries, and the general level of work in our degree courses does not compare favourably with that in advanced countries. It is essential that our universities should strive for higher academic standards.

4.23 As a high school stage at the end of 10 years is a necessity and as 12 years of education before the degree course is equally a necessity, we feel that a 2-year higher secondary or a 2-year pre-university stage is essential. Some of its advantages are :

RECOMM-
ENDATION

**Need for
Two Years
of Pre-
University
Study**

- (a) Students will be one year older when they enter the degree course and will thus be more mature and able to do more advanced work than is possible now ;
- (b) Specialisation in academic subjects as well as in technical and vocational subjects will be more practicable in the two-year period ;
- (c) During this 2-year period students will have adequate time to have a mastery of the language which is the medium of instruction in the degree course.

4.24 This two-year unit may be attached to high schools where it can be called the higher secondary classes or it may be attached to the degree college as pre-university classes. It can also be an independent unit and may be called junior college. Such junior colleges can be controlled and recognised by the State Education Department or the university or both. Students who successfully complete the higher secondary, pre-university and junior college courses may be awarded a diploma to qualify them for different avenues of employment available to them.

RECOMM-
ENDATION

4.25 Pre-university classes will normally be a preparation for university courses, but the higher secondary course and junior college should be planned as multipurpose, or comprehensive, institutions. They may provide :

RECOMM-
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- (a) The necessary pre-university preparation for students proceeding to degree courses ;
- (b) All-round terminal education with a semi-vocational or semi-professional preparation ;
- (c) Terminal education for a vocation.

RECOMM- ENDATION

4.26 Among the numerous multipurpose courses that may be provided in higher secondary classes and junior colleges are : teacher training for primary school teachers ; certificate courses for physical education teachers, art teachers, craft teachers ; for automobile mechanics, horticulturists, electric technicians, junior accountants, laboratory technicians, building maintenance supervisors ; courses for catering and dressmaking. The number and the types of courses may increase depending on needs. Students from higher secondary courses and junior colleges should be competent to enter many of the public services now open only to those with university degrees.

RECOMM- ENDATION

4.27 The technical courses provided in higher secondary classes and junior colleges should be planned in co-ordination with these in polytechnics so that students who wish to proceed to higher technical studies may pursue their preparatory technical studies in the higher secondary classes and junior colleges recognised in the polytechnics for entry at suitable stages.

RECOMM- ENDATION

4.28 Junior colleges will be specially useful in areas where high schools do not have facilities for providing higher secondary classes. Pupils from the neighbouring high schools who want the two-year preparation can join them and not have to go far away from their homes to join the pre-university class of a degree college. Junior colleges can also serve the local community by providing evening 'continuation' courses of different types and duration for cultural enrichment and professional improvement.

4.29 The view may be held that the provision of a two-year unit after the high school will prove too expensive. But, as the 10th class in the high school will be a terminal stage, the number of students entering higher secondary class or junior college is likely to be much less than the number that might enter the 11th class if that were the only terminal stage in secondary education. Similarly, when the junior college becomes a useful terminal stage, the indiscriminate rush to universities may be stemmed and more places in colleges

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released for those best fitted for higher education. We consider, therefore, that the provision of this two-year terminal stage may prove more economical and practicable than the proposal to convert all high schools to higher secondary schools. The International Team on Teachers and Curricula had also recommended the establishment of junior colleges.*

4.30 If secondary education is planned in a comprehensive manner with courses of different types and duration to suit the aptitudes and abilities of pupils as well as the needs of the country, the proportion of pupils pursuing the academic type of education is bound to be reduced. The increase in cost for providing more vocational and semi-vocational courses at different levels is, in our opinion, a necessary investment in this developing country.

4.31 We have devoted a greater part of this section to the pattern of secondary education since it is at this stage that the greatest variations now prevail. Also, the pattern of education should, in our opinion, be related to the employment potential in the country. Practically everyone is agreed that the system of education left to us by the British trained our young men and women only for clerical employment in Government offices and that a degree in those days, based on purely academic pursuits was the passport to a post, however pedestrian it was. We have persisted in that sorry approach over these many years and have done nothing to equip our young people with a truly liberal education coupled with technical or vocational training. Nor can our education, so far, really be said to have inculcated in them the dignity of labour. Unless we gear our education to the employment opportunities the country has to offer, we shall be generating more frustration and consequent indiscipline in the young and any talk of emotional integration will be meaningless. We consider it a basic necessity that the type of education and training programmes we offer our young men and women should take into account the needs of economy and man-power requirements of the country if we are to avoid wastage. We must also ensure that the money spent on education proves a genuine investment.

4.32 Keeping in view these needs, the objectives in the field of education, therefore, it should be clearly stated, have

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*Report of the International Team on Teachers and Curricula (1954), pp. 64-65

to be achieved, say, by 1975. We are happy that the Planning Commission has had some preliminary exercises on these lines as part of their perspective planning programme, as indicated in the paper "Manpower Planning and Education", presented at the Policy Conference on Economic Growth and Investment in Education that was held in Washington in October, 1961, under the auspices of the Organisation for Economic Cooperation and Development. It was stated in that Paper* that the objectives in the field of education for 1975, keeping the needs of economy in view, would be somewhat on the following lines :

- (1) All boys and girls of the age-group 6-11 numbering approximately eight crores by then will be in primary schools ;
- (2) At least 80 per cent of boys and 60 per cent of girls in the age-group 11-14 should be in schools, totalling an enrolment of 2.8 crores ;
- (3) After the completion of every stage of education there should be avenues of fruitful employment;
- (4) Fifty to sixty per cent of the boys and girls coming from middle school would enter the higher secondary stage. Twenty to thirty per cent will go to trade schools and agricultural schools and 20 per cent will go as apprentices or join work ;
- (5) Fifty to sixty per cent of those who pass the higher secondary stage will be drawn through a selective process of admission into either university and higher educational courses or diploma courses in the ratio of 2 : 3 ; and
- (6) Enrolment in classes IX-XI will be one crore.

4.33 We have given these indications only to stress the importance of long-term planning in education in the interests of the individual and society. We, therefore, recommend that the Education Ministry should immediately initiate steps to prepare for such long-term planning.

RECOMM-
ENDATION

4.34 We are aware that the Government has been increasing the number of scholarships given to poor but talented students and that for the Third Five-Year Plan period a sum of Rs. 37 crores has been set aside for this purpose. We welcome the introduction of the scheme of National Scholarships

Scholar-
ships
and Other
Facilities

*See also "Manpower Planning and Education" by Pitambar Pant (Indian Journal of Public Administration, July-Sept. 1961, Vol. VII No. 3)

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whereby 2,400 awards are made each year for post-matriculation studies. The number of scholarships given needs to be enhanced considerably to cover as many students as possible for all types of education with selection purely on the basis of means and merit. We consider that this is a field in which industrialists can help by awarding scholarships or stipends for practical training in firms to widen the range of such assistance already given by the State.

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4.35 The Government has recognised the social obligation to assist pupils from backward communities in their education and has also made provision for their employment through reservation of posts and lower minimum qualifications for selection for appointments. These arrangements, laudable as they are, however, should be regarded only as a first step in social justice for the under-privileged. As a long-term measure, steps should be taken to correct the deficiencies that may be noticed in pupils while they are in the primary schools. Psychological studies have clearly shown that human talent is evenly distributed among all communities but that owing to disadvantages of unfavourable environment, many pupils do not get opportunities for proper growth. This is a great loss to the individual and to society. Many of the primary schools in our country are so over-crowded, ill-equipped and poorly staffed that pupils from homes without an educational background have very little chance of getting proper education. There are children from better homes also who may remain backward due to unhappy-conditions at home; from whichever kinds of homes they may come, they also need special attention, in the same manner as those who are physically weak need special attention. It is not enough, therefore, only to provide primary education for all. It is necessary that, in all cases where educational backwardness is noticed, the causes of backwardness should be diagnosed and corrected so that by the end of primary school education, such pupils can be helped to greater self-reliance to use their own natural gifts, so that they can fit into society with self-respect and without having to depend for all time on the charity of others. It is bad for any individual to grow up with the feeling that social backwardness is a privilege; it is also bad for the others if they grow up in a society where they may be denied privileges for education or employment because they do not belong to a 'backward group'. This is an important factor for social harmony and progress to be reckoned with when formulating plans for the emotional integration of the country.

Pro-
gramme of
Corrective
Assistance

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ENDATION

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**'Backward
Classes**

**RECOMM-
ENDATION**

4.36 In the course of our tours and discussions our attention was drawn to the needs of deserving children coming from poor families. In the past an attempt was made to give assistance to backward classes. The time has now come, in our opinion, when increasingly assistance should be based on economic criteria. In some States powerful groups have exploited 'backwardness' to their own advantage and to the detriment of the society as a whole. Naturally, this results very often in poor but intelligent pupils from other classes losing their opportunity to get education. It also results in the long run in making the backward classes less self-reliant than they should be. Social justice and the needs of the country demand that no talented child or adult, no matter from which strata of society he comes, should be denied the opportunity of development and contributing to the welfare of the country.

4.37 We would like to add that there are still certain sections of people who suffer from social disabilities. As mentioned in our Preliminary Report, we are aware that the rights of the scheduled castes and tribes are protected till 1970 under the Constitution, but there are several other sections of the people coming from socially and economically backward areas who deserve help.

4.38 It is not for us to suggest concretely what should be the first charge on funds available for the promotion of education. That is to say, we are not called upon to evolve a scheme of priorities. It goes without saying, however, that in an age of scientific and technological advance at a pace unknown before, the importance of scientific and technical education deserves the greatest emphasis. The training of personnel for the preparation and implementation of plans in all sections of society should certainly have very high priority. Our scientific laboratories and the sites of our many growing projects are, indeed, as Jawaharlal Nehru often says, the new temples which should attract the mind and heart of our people. This approach in itself implies that education in the humanities should by no means be neglected. There has to be a creative correlation between education in the sciences and the humanities so that there is a happy blend in our peoples' view and way of life.

4.39 We are emphatic that every effort must be made to make primary education free and compulsory. We are

equally emphatic that it should spread as fast as possible. At the same time, however, every effort must be made to ensure that we are really imparting education by trained people in suitable and hygienic surroundings.

4.40 Next to primary education and having regard to the very large percentage of illiterate adults in the electorate, the education of the adult community deserves the urgent attention. We regret to observe that in the First and Second Five-Year Plans sufficient attention was not paid to adult education or social education as it has now come to be called. In the interest of emotional integration it is important that our illiterate, neo-literate and literate adults are helped to realise the benefits of education and to retain their interest in their newly found knowledge through suitable further education. It is necessary that adequate allocation should be earmarked for this important field of education. We shall deal with these several stages more fully in later chapters.

**Further
Education
for Adults**

RECOMM-
ENDATION

4.41 In view of the fact that education is spreading very fast all over the country and particularly in the rural areas, the need for a category of officers to handle problems of educational administration is increasingly felt. We, therefore, recommend that the Government of India should take the necessary steps, in consultation with the State Governments and other authorities, to create a pool of competent and experienced educationists and educational administrators, whether in the form of a regular service or not, from which the States and the Centre can draw for their additional requirements. Obviously, this pool will not include personnel for staffing universities.

**Pool of
Educa-
tionists
and Edu-
cational
Adminis-
trators**

RECOMM-
ENDATION

4.42 We are of opinion that these and other recommendations made in the interests of emotional integration should be classified under national priorities and it is of the utmost importance that they are speedily and effectively implemented. Questions of national importance are the direct responsibility of the Centre, and the schemes proposed in this regard will naturally be Centrally sponsored schemes. The responsibility for implementing them will, however, rest with the States, and the Centre will help the State Governments to overcome any difficulties. The machinery at the Centre, which we have proposed, for watching the progress of implementation should bear this in mind.

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CHAPTER V

LANGUAGE AND SCRIPT

Language and Emotion

5.1 Language is one of the most powerful bonds uniting a people, but it can also be made a root cause of dissension. Nor indeed is a common language by itself enough to hold a people together. History affords ample instances to the contrary and several wars in unilingual countries are indication enough that men who speak the same language need not necessarily hold the same loyalties. Nevertheless, because language is closely bound up with one's deepest emotions, in a multilingual country such as ours the real danger lies in the capacity of interested parties to whip up popular feelings on linguistic grounds. The States Reorganisation Commission at the conclusion of their Report* had referred to the need for balancing regional sentiments with national interests in an atmosphere of tolerance and understanding. This has been all too often ignored and tempers are frayed and heads broken in border areas on the vexed question of which language shall predominate.

5.2 In a country speaking several tongues and writing several scripts a certain unity was superimposed by the adoption of English in India during the long years of British rule. After Macaulay's famous Minute of 1835 English became the medium of instruction in Indian schools.

5.3 We shall not attempt here any detailed description of the several languages spoken in the country as this has been admirably done in the Official Language Commission's Report. We shall only briefly state the arguments for and against a common language and a common script with particular reference to emotional integration, and indicate what in our opinion presents a reasonable solution.

Education and the Official Language

5.4 The education that a child receives is, in a large measure, directly related to his prospects of a career. It follows, therefore, that the choice of the country's official language will be reflected in the education imparted in our schools and colleges. This may lead to a certain weightage in favour of some students and a handicap to others when the language chosen as the official all-India language happens also to be the language spoken only in certain regions. The need for every

*Report of the States Reorganisation Commission (1956), p. 237

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child to study three languages in India now appears inescapable. The points raised in non-Hindi areas relate specifically to (i) the undesirability of compulsion and (ii) the need for an easy all-India script for the official language.

5.5 It cannot be denied that the use of a common medium of instruction is a powerful aid to integration. This is clear from the fact that even a foreign language like English was able to knit together educated people from all parts of the country during India's struggle for independence. A common language makes inter-State communication easier, it encourages a common standard of education, it facilitates student and teacher exchange, it makes the work of both the Central and State Governments less taxing. It is economical and time-saving. With the richness of our culture we have also to accept the many problems which it creates. India is often compared to Russia or to Switzerland or to Yugoslavia in the plurality of her languages but it is obvious that such a comparison is less than adequate, ignoring as it does the multiplicity of scripts which other countries are spared from and which adds to our linguistic problems. A country somewhat similar to us in this situation is Russia but there the cyrillic script is now used in all the Republics.

Our Multilingual Heritage

5.6 The desirability of a common means of communication and, if possible, a common script in a multilingual country is obvious. For the past several years those in authority have been greatly exercised over this question, but in view of the several delicate problems it poses and the several heated controversies it touches off, no firm decision has yet been taken. Only a small percentage of the population can claim to use English as a medium of communication. Several people are, therefore, of the view that for the masses a common Indian language is necessary in addition to knowledge of the mother tongue or the regional language. A strong body of opinion maintains that Hindi which is spoken by about 47 per cent of the people is the only language that can be used as a common language for India and that Devanagari is the most scientific script to use.

5.7 It is, of course, possible to argue—and some witnesses have advanced the argument—that with free and compulsory education up to the age of 14, and the recognition by responsible opinion that English should be taught from the very early years of school, the time is not far off when everyone

LANGUAGE AND SCRIPT

will know English and be able to use it for inter-State communication.

Points of View

5.8 We shall examine both these points of view, beginning with the second. It cannot be denied that there is considerable economy of effort in the second approach and that children will then have the burden of learning only two languages, their mother tongue and English, leaving them free to use the time thus saved from the curriculum for an intensive study of other subjects which will help them to get a good all-round education. In doing this, there would be no danger of any Indian language falling into disuse or neglect as the child would be taught at school in its mother tongue or the regional language and at the university stage in English for the next few years till gradually the regional language replaces English at the college level as well. Since English will be taught from an early stage as a second language, the occasional exchange of teachers and students would not present a problem. It would also ensure access to modern scientific and technological knowledge through the medium of an international language well fitted to express modern scientific concepts. It would make it easy for children in schools and colleges all over India to use the same books for reference material to supplement what is taught in their own language and serve as a common link of study all over the country. It would help every language to widen its vocabulary, to enrich its literature and to flourish. It would reduce the burden of learning three scripts as every child would then learn its own script and the Roman script. Nor would it preclude those who wish to study a third language for the sake of specialisation or because of inherent aptitude, from doing so. It would save the great majority of children—the ‘average performers’—from the necessity of learning three languages. Even average performers who wish to study a third language could do so easily in the Roman script.

The Need for A Common Indian Language

5.9 Having said all this, the first point of view has to be met. The question still remains as to which Indian language, both for the sake of national pride and national sentiment, should be taught in all the schools of the Indian Union as a common means of communication and as a common meeting ground for the sharing of ideas, a language that is of the land. Hindi is spoken by large sections of our people and a number of other languages spoken in India are closely allied to Hindi, as Hindi is allied to them, and therefore, adoption of Hindi

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as the common language of India would greatly facilitate the growth of a common medium of communication binding the whole country together.

5.10 The Constitution of India states that Hindi in the Devanagari script shall be the official language of the Indian Union. This has given rise to the query in some quarters as to what precisely is meant by 'Hindi in the Devanagari script'; many people maintain that Gandhiji, the Father of the Nation, among others, meant that popular Hindustani, as opposed to the 'stilted' and 'artificial' Hindi used by the purists should be the official language of the country as a greater number of people would know and recognise Hindustani, but be lost in the verbal intricacies of pure Hindi. Hindustani, in other words, would represent a popular compromise between 'Persianised' Urdu and 'Sanskritised' Hindi. There is also the view that as a further compromise in the choice of a script for this language, instead of the Arabic or Urdu script and the Sanskrit or Devanagari script, a 'neutral' script—Roman—should be used. Those who advocate the use of Roman, prefer it for its simplicity, its cursive character and the worldwide importance it enjoys, the facility and ease with which it can be typed and printed. They argue that the Devanagari script although specified in the Constitution is too cumbersome to be popular and practical and that some re-thinking on this clause of the Constitution is overdue. This view is held not only by those speaking South Indian languages but also by several whose mother tongue is Hindustani, Urdu or other languages whose script is closely allied to Nagari.

**Hindustani
and Roman
Script**

5.11 The question of language and script has been considered by several previous committees and commissions. The Wardha Committee in its Report (1937), commonly known as the Zakir Hussain Report, recommended the mother tongue as the medium of instruction and added that a common language for India was desirable, which should be Hindustani in both the Hindi and Urdu scripts. Option was to be given to children to choose the script and every teacher was to know both scripts. Some members of this Committee suggested that the adoption of the Roman script might prove a solution to the language difficulty and greatly minimize the work of the scholar and the teacher.* Another committee

**Views
Taken by
Previous
Committees**

*Reports of the Committees Appointed by the Central Advisory Board of Education in India, Bureau of Education, 1938-43, p.4

set up in 1948 under the chairmanship of Dr. Tara Chand to examine the medium of instruction at the university stage, resolved* that English should be replaced in five years (by 1953) by the regional language in the universities. It also added that "the replacement of English should be gradual and staggered through the transitory period". This Committee has also recommended that Devanagari would be used for the federal language and the script for the regional language would be the regional script or Devanagari as the region may choose.

5.12 The Language Commission (1956) had specifically as its terms of reference the need to make Hindi the official language and ways and means to bring this about, but the notes of dissent written by some of the members of that Commission show the very strong opinions engendered in the minds of eminent scholars on this issue. The Central Advisory Board of Education in 1956 (Appendix 19) considered a three-language formula for school education and recommended it for adoption to all the States, but not all the States have found the formula fully acceptable.

5.13 The Kunzru Committee Report** recommended that the change from English to an Indian language as the medium of instruction at the university stage should not be hastened and that even when a change is made, English should continue to be studied by all university students. The Conference of Chief Ministers met in 1961 and recommended the three-language formula for schools and favoured the adoption of Devanagari as a common script (Appendix 20)—a recommendation endorsed by the National Integration Conference in 1961, whose members also recognised the importance of continuing English for some time to come as an associate language, while developing Hindi as a link language (Appendix 21). Meeting in June, 1962, the National Integration Council endorsed this view (Appendix 22).

5.14 Fourteen languages listed in the Eighth Schedule of the Constitution have the status of national languages. That many non-Hindi speaking people are willing to sink

*Report of the Committee on the Medium of Instruction at the University Stage (1948), Ministry of Education, Bureau of Education, Government of India, pp. 3 and 5

**Report of the Committee appointed by the University Grants Commission to examine the problem of medium of instruction at the university stage and recommend ways and means of securing an adequate proficiency in English, p. 6

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their individual interests for the common good is a heartening sign. They have accepted Hindi as the official language even though they realise that it places them at a disadvantage *vis-a-vis* those whose mother tongue is Hindi. The crux of the problem is to make the learning of Hindi in non-Hindi areas practicable. Some of them have made a suggestion that the Roman script may be used as an alternative script, so that children may not be burdened with three scripts. Experience during the last decade has shown that a large number of children cannot learn three scripts effectively. The time is, therefore, ripe from the all-India point of view to effect a compromise.

**Roman as
A 'Neutral'
Script**

5.15 We are not alone or isolated in this experiment. Turkey made a start several years ago by giving up the Arabic script for Roman; the autonomous Republics of the U.S.S.R. used Roman instead of Arabic during the transition for nearly 20 years before Cyrillic was adopted. Roman is in fact the most commonly used script in the world and the most practical. Malaya, the Philippines, Indonesia, Vietnam and now China have adopted it. Suitability and practicability have determined their choice. With the addition of a few more letters to the alphabet and the use of diacritical marks, Roman would at least give us a common script for our common language.

**Countries
which have
Adopted
Roman**

5.16 To facilitate the adoption of Hindi as a common language in non-Hindi areas the Committee is of the opinion that the Hindi-speaking people should agree to the use of the Roman script as an alternative script for an interim period. This is not to imply that the Hindi-speaking States would have to discard the use of Devanagari. On the contrary, everyone in any part of India, including the non-Hindi areas, who wishes to learn Hindi in the Devanagari script would have facilities to do so. We, therefore, recommend that the use of the Roman script may be permitted in certain areas for an interim period to enable them to improve their acquaintance with Hindi. As a corollary it follows that throughout India the international numerals will also be used.

**RECOMM-
ENDATION**

5.17 To popularise the study of Hindi in non-Hindi speaking areas a beginning may be made with the publication of Hindi books in the Roman script and the compilation of simple dictionaries in Hindi—other Indian languages, also in the Roman script. Wherever possible, the text may be given in Devanagari and Roman together with the translation.

**RECOMM-
ENDATION**

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This will have a much quicker impact on the non-Hindi speaking areas and promote the spread of spoken Hindi more rapidly than has hitherto been the case. A suggestion has also been made that Hindi could be learnt in the regional script. This is also a way of reducing the burden of three scripts. Hindi books may be published in the regional script and the compilation of regional language—Hindi dictionaries should be encouraged. The fact that there are already several Sanskrit books written in the various scripts of India lends support to this suggestion.

5.18 We are aware that in making this recommendation we may appear to have diverged somewhat from the statements made at the Conference of Chief Ministers and the National Integration Conference with which, however, we are broadly in agreement. If we have done so, it has been only after considerable discussion and examination of the problem from all angles, and mainly on educational grounds.

Three-
Language
Formula

5.19 On the question of language, as we have already indicated, there has been much thinking for the past several years and many august bodies and individuals have striven to reach an agreed solution. It is our submission that no real solution has actually been reached. The three-language formula (Appendix 19) which was recommended some years ago, as we remarked in our Preliminary Report, has been misapplied in several ways by the various State Governments. It is obvious that certain difficulties, genuine perhaps, and possibly arising from an attitude of mind, have been responsible for this. The fact remains that it has not been whole-heartedly accepted. The struggle between sentiment and realism has not yet been resolved.

Language
Formula
for
Schools

5.20 We now propose to examine the language formula for schools. We have carefully considered the question and have come to the conclusion that the purpose of language teaching at each stage should be clearly defined and understood. We give below the main principles which weighed with us in drawing up the language formula :—

- (A) The place of language teaching (and learning) to promote emotional and national integration.
- (B) The educational purpose of learning a language.

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5.21 We recommend that in classes I-V the only compulsory language should be the mother tongue or the regional

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language. We wish to stress, however, that at this stage the purpose of language teaching will be to help pupils

- (a) To develop their speech and to teach them how to express themselves fluently ;
- (b) To teach them to read correctly and expressively and to write without mistakes ;
- (c) To acquaint them with literature suitable for their age.

Primary
Stage—
Classes I-V

We are of the view that it is important for children to have a sense of security either in their own mother tongue or in the regional language. During the early period of life a child can easily pick up other languages—spoken—without added effort and without confusion. We have, therefore, recommended that another language *may* also be introduced at the primary school stage.

5.22 In classes VI-VIII we feel that the greatest stress should be laid on the *process of integration*. For this purpose while the study of the regional language or the mother tongue will continue, children in non-Hindi speaking areas must be introduced to the two link languages : Hindi and English. It would be short-sighted policy to ignore the need for the study of Sanskrit, Arabic or Persian—languages which contain much that is vital to our composite culture and we have, therefore, provided for combined courses of the regional language/mother tongue/classical language in our formula. Naturally, they cannot be compulsory subjects.

5.23 The purpose of the two link languages is to promote understanding between the different sections of people living in the sub-continent of India, leading to understanding in the wider international field. It must be clearly understood that Hindi and English at this stage must be learnt mainly through the conversational method.

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5.24 At the end of class VIII, i.e. after three years of study, pupils should be able to speak, understand and read simple Hindi and English. (For this purpose syllabuses and textbooks, based on graded vocabularies and structures should be prepared.) Children should be able to get into the habit of writing these two languages with competence, otherwise they will forget what they have learnt and the main purpose of learning those languages which is to enable them to keep in touch with people outside their State and thereby help integration, will be defeated. In the Hindi

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LANGUAGE AND SCRIPT

speaking areas, Hindi, or the mother tongue will continue to be the medium of instruction and English will be introduced as a link language. With a basic knowledge of Hindi and the study of English, pupils should be required to study any one of the other modern Indian languages or give greater attention than may be feasible elsewhere to the study of the various classical languages such as Sanskrit, Arabic or Persian. The study of Sanskrit is particularly recommended, as a knowledge of this language will help the process of national integration because many Indian languages themselves derive so much strength from Sanskrit. This variation of the three-language formula for Hindi speaking areas, we believe, can be implemented without delay as schools which cannot find teachers of languages such as Kannada, Tamil, Telugu, Malayalam or Bengali should have no difficulty in securing the services of Sanskrit teachers.

**High
School
Stage**

5.25 At the *high school* stage, it is felt that once pupils acquire some confidence in the use of their own mother tongue or the regional language and are also reasonably secure in the link languages, i.e. Hindi and English, a wider choice in the study of languages would be educationally sound. From this stage onward pupils would begin to think in terms of courses leading eventually to employment.

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5.26 The aptitudes and abilities of pupils can only be developed fully if they are permitted to follow courses of language study which eventually lead to higher education or to semi-vocational or vocational courses. The language formula, therefore, at the high school stage should provide for greater *choice* in the study of languages.

**Higher
Secondary/
Junior
College/
Pre-
University
Course
RECOMM-
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5.27 At the university preparatory stage, i.e., for those pupils who intend to go in for higher education from where the bulk of the leaders in the field of education, politics and administration will be drawn, it is essential that the greatest emphasis should be given to the study of the two link languages, Hindi and English, in addition to the regional language.

5.28 We consider it educationally unsound to burden pupils taking up vocational or semi-vocational courses with the same number of compulsory languages as for those in the university preparatory group.

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5.29 Keeping these considerations in view, we have drawn up a formula (for Hindi areas and non-Hindi areas) which, in our opinion, is flexible enough for immediate adoption in all the States. It is :

**Formula
Proposed**

1. HINDI AREA

A. PRIMARY

Standards I-V

- (i) The only compulsory language will be the mother tongue or the regional language (which is the medium of instruction).
- (ii) The study of another Indian language or English may be introduced during this period.

Standards VI-VIII

- (i) The regional language or the mother tongue
- (ii) A modern Indian language other than (i) above, or Sanskrit, or Persian or Arabic
- (iii) English

Note : (a) If Hindi is not studied under (i) above, it must be studied under (ii).

(b) If English is studied under (i), Hindi must be studied under (iii).

B. SECONDARY

Standards IX-X

- (i) The regional language or the mother tongue
- (ii) English
- (iii) A modern Indian language other than in (i) above, or Sanskrit or any other classical language, or a foreign language

Note : (a) Language studied under (i) and (ii) will not be taken under (iii).

(d) If English is studied under (i), Hindi must be studied under (ii).

C. HIGHER SECONDARY/JUNIOR COLLEGE/PRE-UNIVERSITY

Standards XI-XII

University Preparatory Group

Two of the following :

- (i) A modern Indian language other than Hindi
- (ii) English or a modern foreign language
- (iii) A classical language

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Vocational or Semi-Vocational Group

Hindi will be the medium of instruction.
The study of English or another language, Indian or foreign, depending on the type of occupation to be followed, is compulsory.

II. NON-HINDI AREA

A. PRIMARY

Standards I-V

- (i) The only compulsory language will be the regional language or the mother tongue (which is the medium of instruction).
- (ii) The study of one of the two link languages, Hindi and English, or any other Indian language may be introduced during this period.

Standards VI-VIII

- (i) One of the following :
 - (a) Regional language
 - (b) Mother tongue
 - (c) Combined course of regional language and a classical language
 - (d) Combined course of mother tongue and a classical language
- (ii) Hindi
- (iii) English

Note : If English is studied under (i), the regional language will be studied under (iii).

B. SECONDARY

Standards IX-X

- (i) The regional language or the mother tongue
- (ii) English or Hindi
- (iii) A modern Indian language or a modern foreign language other than in (i) above, or Sanskrit or a classical language

Note : The language studied under (iii) should not be the same as under (i) and (ii).

C. HIGHER SECONDARY/JUNIOR COLLEGE/PRE-UNIVERSITY

Standards XI-XII

University Preparatory Group

Two of the following :

- (i) Hindi

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- (ii) A modern Indian language other than the medium of instruction
- (iii) English
Vocational or Semi-Vocational Group

The regional language will be the medium of instruction.

The study of English or Hindi or another language, Indian or foreign, depending on the type of occupation to be followed, is compulsory.

5.30 In explaining this formula, we would like to mention two points :

- (a) In the States where the three-language formula of the C.A.B.E. has been implemented and is working satisfactorily, no change need be made in consequence of the proposals.
- (b) Hindi and English may be taught at two levels, a higher and a lower level to suit varying abilities of pupils.

5.31 This formula will ensure that in classes I-V the child is not burdened compulsorily with more than one language. He will, therefore, study either the mother tongue or the regional language and if any school wishes to commence the study of another language also at this stage, there would be no objection to its doing so. In classes VI-VIII the child will be introduced to the two link languages, Hindi and English, as it is envisaged that at the end of this stage of education a large proportion of pupils will leave school. As the burden of learning three different languages in addition to learning them through three different scripts will prove impracticable in non-Hindi speaking areas, pupils should be given the opportunity to learn Hindi in Devanagari or in the Roman script or in the regional script.

5.32 At the *high school* stage the mother tongue is provided as an alternative to the regional language in areas where conditions justify the opening of schools teaching in the mother tongue of the pupil. Keeping in view the Constitutional provision we consider that at the high school stage *Hindi must be taught in the Devanagari script.*

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5.33 The choice of a classical language or a foreign language or any modern Indian language is given to students to suit their aptitudes and the courses which they may wish

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to follow at the higher secondary/junior college/pre-university course or at the university stage.

5.34 In standards XI and XII the regional language or the language which is the medium of instruction is not included among the languages for compulsory study. It can be assumed that pupils who have studied a language for ten years and used it as the medium of instruction, will have attained adequate proficiency in that language and they need not compulsorily study the language in standards XI and XII. Students who wish to make a further study of the same language may take it as an optional subject. It has to be remembered that if the load in the study of languages is not reduced, the level of attainment in the other subjects will inevitably be lowered.

**University
Stage**

5.35 The question of the medium of instruction at the university stage of education has assumed a new urgency since many universities are planning to introduce, or have introduced, the regional language as the medium of instruction (Appendix 23). We understand that several universities also give their candidates the option of writing answers in the regional language though examination questions are set in English. In many cases lectures are delivered in both English and the regional language. The desire expressed in most States to introduce the regional language as the medium of instruction at college level is understandable, but we urge that the two link languages are effectively taught so that conditions for emotional and intellectual isolation are not created.

**RECOMM-
ENDATION**

5.36 Before we conclude this chapter we may refer to safeguards for minority language groups. It is necessary for the purposes of emotional integration to ensure that in implementing any language policy the rights of minorities are adequately protected. The framers of our Constitution in accepting the fact of cultural unity through diversity have provided specific safeguards for minorities. Some of these safeguards are embodied in the chapter on Fundamental Rights. These rights have in certain cases been interpreted by the Supreme Court of India and the scope and extent of the rights and obligations of minorities and the limits of State control have been clearly defined (Appendix 24).

**RECOMM-
ENDATION**

**Minorities
Policy
Statement**

5.37 The Central and State Governments have also in a series of resolutions and statements clarified for administrative

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purposes the procedures which should be adopted in respect of minorities.

5.38 A resolution of the Provincial Education Ministers' Conference passed in August 1949 and accepted by the Central Advisory Board of Education and the Government of India, approved the principle of making provisions for adequate facilities for instruction in the mother tongue at the primary stage of education when the number of children in a class or school reaches a certain figure.

5.39 Certain broad principles were also accepted at this meeting for the provision, in an area, of separate secondary schools in the mother tongue of a minority or minorities, if the number of pupils of a particular minority was sufficient to justify such a separate school.

5.40 The resolution adopted at the Provincial Education Ministers' Conference in August 1949 and approved by the Central Advisory Board of Education and the Government of India, is as under :

“The medium of instruction and examination in the junior Basic stage must be the mother tongue of the child and where the mother tongue is different from the regional or State language, arrangements must be made for instruction in the mother tongue by appointing at least one teacher, provided there are not less than 40 pupils speaking the language in the whole school or ten such pupils in a class. The mother tongue will be the language declared by the parent or guardian to be the mother tongue. The regional or State language where it is different from the mother tongue, should be introduced not earlier than class III and not later than the end of the junior Basic stage. In order to facilitate the switching over to the regional language as medium in the secondary stage, children should be given the option of answering questions in their mother tongue, for the first two years after the junior Basic stage.

In the secondary stage, if the number of pupils, whose mother tongue is a language other than the regional or State language, is sufficient to justify a separate school in an area, the medium of instruction in such a school may be the mother tongue of the pupils. Such schools, if organised and established by private

societies or agencies, will be entitled to recognition and grants-in-aid from Government. According to the prescribed rules, the Government will also provide similar facilities in all government, municipal and district board schools where one-third of the total number of pupils of the school request instruction in their mother tongue. The Government will also require aided schools to arrange for such instruction, if desired by one-third of the pupils, provided that there are no adequate facilities for instruction in that particular language in the area. The regional language will, however, be a compulsory subject throughout the secondary stage.

The arrangements prescribed above will, in particular, be necessary in metropolitan cities or places where a large number of people speaking different languages live, or areas with a floating population speaking different languages.”

**Safeguards
for
Linguistic
Minorities**

5.41 In 1956, the Government of India in consultation with the Chief Ministers prepared a memorandum on the question of safeguards for linguistic minorities. The memorandum deals, among other things, with the following points :

- (a) Educational safeguards at the primary and secondary stages. Affiliation of institutions to universities and examination boards outside the State.
- (b) Recognition of the minority languages for the various official purposes.

5.42 The Committee is of the opinion that in the matter of safeguarding minority rights and the implementation of such policies, there must be a generous approach by the administration at the Centre and in the States. Positive help such as recognition and grants must be given to minority educational institutions to develop. The Central and the State Governments must make it clear to administrative officers that it is essential that the educational interests of minorities must be respected and promoted. It happens, all too often, that administrators prefer educational uniformity because it makes for easier control and so the cultural needs of minorities are sacrificed at the altar of administrative convenience.

**RECOMM-
ENDATION**

5.43 It is recommended that periodical consultations should be held at Central and State levels for eliciting non-official opinion from minority communities on matters concerning educational policies in respect of minorities.

CHAPTER VI

SCHOOL EDUCATION

6.1 Throughout our tours and the course of our discussions witnesses have stressed the importance to be assigned to school education when formulating programmes for emotional integration. This integrating function of education which begins imperceptibly even at the pre-school stage, assumes added emphasis when we get to the upper reaches of school education, since it is a period which marks the transition from childhood through adolescence to maturity and, therefore, merits special care and attention.

6.2 In this chapter we propose to deal with the two main stages of school education, primary and secondary, with a brief reference initially to pre-school education.

6.3 The need to give greater attention to pre-school education is of particular significance in our country today when we need to develop the right emotions and attitudes in children, as early in childhood as possible. It would, however, be an over-simplification to say that a child at this stage acquires the virtues of sharing responsibility, respect for others, self-control and a host of other qualities. Obviously, these values are not acquired by mere rote and rule, but they have their beginnings in early childhood, and need to be fostered with special care.

**Pre-School
Education**

6.4 A doubt has been expressed by some as to the desirability of expanding pre-school education. They held the view that the child's place is with his parents at this stage and to separate him from parental influence would be detrimental to his best interests. While there may be some force in this argument, it is found that a good many children, because they do not get the care and the attention they deserve, are helped if they join the pre-school, because they are trained in healthy habits and given opportunities to work with suitable material, which will promote their natural growth. They have opportunities to make friends and for social play. The socio-economic conditions prevailing today often make it necessary for both parents in urban areas to earn a livelihood and in the rural areas both parents are needed for work on the fields. In such cases nurseries and creches are a help to the parent

SCHOOL EDUCATION

and a protection for the child. We realise, however, that in terms of priorities this can only be a long-range suggestion, but in the context of education for citizenship it is worth planning for.

RECOMM- ENDATION

6.5 We recommend that steps should be taken to encourage the establishment of play centres for the pre-school age-group 3-5 years. Such centres should be provided in all mills and factories.

Primary Education

6.6 It is necessary to know the objectives of primary education as imparted today in order to find out whether they are adequate for the purpose of emotional integration. We are aware that the Basic pattern of education at the primary stage has been accepted for the whole country and the Central and State Governments are engaged in converting all primary schools to the Basic type or at least orienting them to this pattern by introducing certain *Basic* activities. Whilst the practice of Basic education may not have proved entirely satisfactory, the principles of Basic education as formulated by Gandhiji have the necessary bases for the promotion of integration. We, therefore, reiterate some of the principles emphasised by Gandhiji which, in our opinion, will help the process of integration. These are : (i) the practice of healthy living, (ii) the practice of self-reliance, (iii) the practice of socially useful work, (iv) the practice of cultural and recreational activities, and (v) that all learning should be integrated and correlated to life.

6.7 It may be interesting to note that the objectives outlined by Unesco at the 11th Session of the General Conference held in 1960*, that are reproduced below, are in conformity with the sound principles underlying Basic education :

- (i) To give an adequate mastery over the basic tools of learning ;
- (ii) To bring about a harmonious development of the child's personality by providing for his physical, intellectual, social, emotional, aesthetic, moral and spiritual needs ;
- (iii) To prepare children for good citizenship, to develop in them a love for their country, its traditions and its culture and to inspire in them a sense of service and loyalty ;

*Educational Studies and Documents No. 41, UNESCO

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- (iv) To develop international understanding and the spirit of universal brotherhood ;
- (v) To inculcate a scientific attitude ;
- (vi) To inculcate a sense of the dignity of labour ;
- (vii) To prepare children for life through the provision of worthwhile practical activities and experience including work experience.

We consider that if the objectives contained in these two statements are used in the planning of primary education, especially in the framing of courses and the methods of teaching them, such an educational system can produce integrated individuals and an integrated society.

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6.8 There are today more than 3.5 lakhs of primary schools and this number is expected to reach 4.15 lakhs or more by the end of the Third Five-Year Plan. This means, more or less, that there would be at least one school in every village. Everyone familiar with the type of school which by and large dots our villages, will agree that they are overcrowded, stuffy and located in the most unhealthy surroundings, possessing neither the proper staff nor the minimum educational equipment necessary. Such apologies for schools can hardly help our students in the development of personality. It is true that many of our children come from poor and squalid homes and that, therefore, they are not unused to the unhygienic, insanitary and unlovely conditions which prevail in many of our schools. But this in itself is a reason for providing them with neat and attractive schools. One of the best ways of ensuring a clean and tidy home is a clean and tidy school. Proper care must be paid to the design of school buildings and to essential details like the provision of adequate and well-ventilated classrooms, sanitary facilities and water supply.

**Need for
Better
Buildings
and
Equipment**

6.9 It is axiomatic that the school should be a place where children are eager to go and where parents are happy to send them. Only in an atmosphere of cleanliness and happiness can the child learn his early lessons on social training. Minimum standards in the construction of school buildings can be ensured only if technical advice for the construction and maintenance of school buildings in the country is easily available. There is urgent need for specialising in school architecture, for research in building materials, for producing designs and techniques for functionally sound and economical school buildings suitable to and within the country's means, which will

**Need for
Minimum
Standards
in Con-
struction**

SCHOOL EDUCATION

make the best use of local materials and labour. It should also be possible to enlist the cooperation of the community, in the sphere of constructing school buildings. Again, in the interests of efficiency in teaching, schools must be properly equipped. Equipment and other materials therefore have also to be designed bearing in mind their durability and economy.

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6.10 We have mentioned this at some length because any programme for training children in citizenship and patriotism, is bound to lose its effectiveness unless the surroundings in which children are taught are congenial. Therefore, we recommend that steps should be taken by the Centre and the States, and where necessary strengthened, to provide for research in school architecture and the design and construction of equipment.

RECOMMENDATION

6.11 School programmes to promote emotional integration will cover the largest number of pupils at the primary stage. Quantitative expansion at this stage of education is, therefore, a goal to be worked for. Concomitant with quantitative expansion is the need for certain minimum standards to be prescribed and enforced. Where minimum standards are not maintained, recognition should be withdrawn.

Need for Increased Enrolment of Girls

6.12 It is a matter of great concern that in several areas the percentage of enrolment of girls in schools continues to be low. We understand that two schemes were sponsored by the Centre for the expansion of girls' education and the training of teachers during the Second Plan. When the Third Five-Year Plan was finalised, however, these two schemes were discontinued and the State Governments are now required to find the necessary funds in this regard from their State Plans.

RECOMMENDATION

6.13 It is of national importance that both the Centre and the States should give high priority to the objectives of these two schemes during the Third Plan period. It is, therefore, necessary to accelerate the tempo of this programme by reviving these schemes. It would then be possible to revise the targets fixed for primary education and aim at universalising enrolment by 1965-66 so that all the children in the age-group 6-11, at least, will be covered in the immediate future by the programmes we have recommended. The importance of educating our women in such programmes would then get the emphasis it deserves.

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6.14 The desirability of recruiting women teachers for the education of the child in its earliest years is too well known to need elaboration. They are better fitted by nature, aptitude and interests to teach young children. Most countries have recognised this and the recruitment of women as primary school teachers is almost 100 per cent in more materially advanced countries. In India, however, only 20 per cent of the 10 lakhs of primary school teachers are women. We may refer in this connection to the recommendation of previous committees and commissions, that at the primary stage there should be more and more women teachers.

**More
Women
Teachers
Needed**

6.15 We recommend that effective steps should be taken for the implementation of a national policy to employ women teachers in increasing numbers: This will necessarily imply providing special incentives and facilities to attract women to the teaching profession.

**RECOMM-
ENDATION**

6.16 A recent development in primary schools which has great potentiality for integration is the midday meal programme. The supply of one free meal a day to poor children goes a long way in improving their morale, their health and their capacity for intelligent participation in school activities. Besides, this scheme is an excellent way in which children from all classes and of varying social levels are encouraged to meet and mix in a milieu that fosters cooperation, understanding and social cohesion. For this reason it would be desirable to induce all children to take midday meals in school. Suitable payment in kind or cash will, however, have to be made by the children of well-to-do parents.

**Midday
Meal Pro-
grammes**

6.17 We should like to add that in the implementation of this scheme it is of the utmost importance that standards of hygiene must be meticulously maintained and that the food must be cooked with care and served with cleanliness. For children, it should be an exercise in social training as well. Unfortunately, it sometimes happens that standards of cleanliness do not obtain in school kitchens and service is neither neat nor orderly. These are points which the parent-teacher associations should supervise.

6.18 We are aware that a few States have introduced this scheme in their schools, but it has yet to be developed as an all-India scheme covering all States and all children. We realise the numerous difficulties that arise in introducing the scheme on a nationwide scale. Provision has, however,

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been made by various agencies to distribute free meals to children. The Ministry of Health is interested in a scheme for the supply of milk and snacks to school children to improve their health. UNICEF gives them free skimmed milk powder. Other agencies like CARE are also interested in providing midday meals in schools. In fact, their assistance has already been made available to some States. The Ministry of Food and Agriculture could also be associated in this programme as it falls within their policies for subsidising food.

RECOMM- ENDATION

6.19 Considering the numerous advantages of organising this scheme on an all-India basis we strongly recommend that the Union Ministry of Education in collaboration with other agencies should immediately finalise a well-coordinated scheme by pooling resources including public donations, and by encouraging voluntary effort to cover all children of primary classes. We have been told that the Union Ministry of Education proposes action on similar lines, and we would like to give them our full support in this matter.

6.20 We shall now deal with the secondary stage of school education. The importance of secondary education as a link in the educational chain has been emphasised, time and again, by commissions and committees, by educationists and the public at large. For purposes of integration this stage is vital, as the sentiments and the attitudes formed and developed during this period of adolescence leave an indelible mark on the character of the individual.

6.21 The case for secondary education, the drawbacks it has suffered from and its key role in the development of character, has been ably presented by the Secondary Education Commission. But now several years later the country still laments that the system of secondary education is not geared to the changing needs of society and that it is too "narrow, bookish and theoretical".

Definition of Secondary Education

6.22 Before dealing in detail with certain aspects of this stage of education, we consider it desirable to define the period of education designated as "Secondary". At present it is not even clear where the stage of secondary education begins, whether it is after the first five years of primary school or after the VII or VIII standard. As we have said earlier in the Report, it is necessary that the broad general pattern of education should be more or less the same throughout the

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country. We are of the opinion that secondary education should be defined as all types of education for pupils beyond the 8-year primary stage up to the age of 18 or the time of joining an institution of higher learning. Secondary education, according to this definition, will include all education

- (a) at the high school stage (standard IX-X) and
- (b) at the higher secondary stage (standard XI-XII).

6.23 Education provided in trade and industrial schools, and apprenticeship courses for the stages, indicated in (a) and (b) including junior technical schools and polytechnics will also be a part of secondary education.

6.24 The following objectives at this stage need special consideration :

(a) Elementary ability to draw independent conclusions and to obtain information through first-hand observation as well as from simple reference material. This objective is very important for a citizen in a democratic State, in the exercise of his civic responsibilities as well as for his cultural growth. This can be achieved only if the teaching methods used in the classroom encourage independent judgment and gathering of information through observation and reading.

(b) A good level of manners and poise in everyday social intercourse, of consideration for others with special stress on courteous behaviour. It is also essential that the programme of school activities should provide opportunities in the school community, both for preparation for life as a citizen as also for the efficient running of school activities.

6.25 As there is no selection of pupils for admission to the high school classes, based on intelligence and attainments, the pupils in the high school classes will show a wide range of abilities and aptitudes. Some of them at least may not benefit from, or may not desire, a general education course of four years. It would benefit such pupils if they completed a high school course of two years and then proceeded to a polytechnic or some other vocational course.

**High
Schools**

6.26 Doubts are sometimes expressed about the suitability of a terminal stage at the end of standard X. In the present condition of our country where it is not possible to provide education for all children even up to standard IV, it is unrealistic to say that all those who wish to have high school education should stay in the school for three or four

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years even if they do not need or want it. Secondary education should be comprehensive in the type of courses provided as well as in the duration of the courses in order that the needs of pupils of different aptitudes and abilities meant for different walks of life may be met.

**Multi-
purpose
Schools**

6.27 Several States in India had provision for diversified courses of study in the high schools even before the Secondary Education Commission recommended multipurpose schools. But most of them impart only general education with a practical bias and they do not include vocational education courses which are found in the comprehensive schools in some of the western countries.

**Higher
Secondary
Stage**

6.28 We had explained in Chapter IV that the end of the high school should be a terminal stage for some pupils. Those who leave the school at this stage may thus be enabled to take up vocational or apprenticeship courses.

**RECOMM-
ENDATION**

6.29 We had also indicated the need for two more classes after standard X to be called higher secondary/pre-university/junior college. It should be stressed, in this connection, that the qualification of the teachers and the quality of facilities such as accommodation and equipment, of the higher secondary classes and junior colleges should be similar to that of the pre-university classes.

**RECOMM-
ENDATION**

6.30 Another matter which requires looking into is the low minimum mark accepted for a pass in examinations. Whether the fault is with the curriculum or the methods of teaching or with the examination system, the recognition of a low standard of attainment for a pass is likely to have unfortunate effects on the character of the individual as well as the efficiency of society. This aspect needs careful study so that suitable steps may be taken to remedy the situation.

**Conti-
nation
Education
for Age-
Groups
11-14**

**RECOMM-
ENDATION**

6.31 We shall now deal with the question of continuation education for children. We understand that the Ministries of Labour, Education, Scientific Research and Cultural Affairs, and the Planning Commission are working out a scheme providing suitable vocational training mainly of a simple character for children who for reasons of economic necessity leave school between the ages of 11 and 14. We think that the idea is worth serious consideration, particularly because a very large number of children will be provided with opportunities

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to improve their prospects and their general education. We, therefore, recommend its early implementation.

6.32 We are of the opinion that any training course envisaged for such children should contain instruction in the regional language and in the rudiments of Indian history and geography as social studies.

RECOMM-
ENDATION

6.33.1 After standard VIII many pupils will leave school either for work, or for vocational training in trade schools or apprenticeship courses. Even for those who have to work, there should be opportunities for improving their general education or vocational skill.

Appren-
ticeship
Courses

6.33.2 To attract the right type of students to man our industries and participate actively in nation-building tasks, the establishment of more trade and industrial schools is, to our mind, essential. We particularly stress the need for cooperation in this respect from industrial concerns as they are best qualified to specify their requirements in regard to the personnel they need. Similar schools for agriculture, horticulture and forestry could usefully be run by the Ministry of Education with the cooperation of the Ministries of Food and Agriculture. Such practical diversification at the secondary stage of education would help considerably to stop the present wastage and consequent frustration.

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6.34 In most of the States there is provision for trade schools and apprenticeship courses provided by the Ministries of Industry and Labour. There should be the closest co-ordination between the Ministries concerned and the Directorate of Education in the running of such schools.

6.35 We have dealt with the diversified nature of secondary education at some length because, in our opinion, it is a stage which should provide the majority of pupils with opportunities of working at the level of efficiency of which they are capable. This is not to imply that the aims of secondary education should be purely utilitarian in an age where academic grooming for universities has proved of doubtful importance to the needs of young people. On the contrary, we consider that a synthesis between liberal education and vocational training is necessary for the full development of the child's personality and for his maximum usefulness to the society of which he is a part.

SCHOOL EDUCATION

6.36 The pupil who leaves school with a thorough knowledge of his country's past, its hopes for the future and its present activities, with the capacity to take an active part in them is better fitted for citizenship. He should not only have a broad and tolerant outlook, but also a thorough grasp of current events and trends; the capacity to recognise and eschew prejudice and to take an intelligent interest in political, social and economic affairs.

6.37 India has a long history of art, culture and philosophy, and children should have the opportunity to acquaint themselves with all that is beautiful in the country's heritage. But side by side with this liberal education, they must be given a training that will enable them to be self-supporting on leaving school.

Vocational Guidance

6.38 We do not have at present any adequate machinery for vocational guidance, nor—to go to the root of the problem—have we many vocations to offer the boy or girl who leaves high school. The result is that there is a stampede to join the colleges, and parents, naturally anxious to see their children launch on a good career, or at least, secure jobs which offer reasonable security, are unable or unwilling to accept the fact that not all children are necessarily suitable for university studies.

RECOMMENDATION

6.39 We, therefore, recommend that emphasis should be placed on intensifying vocational and educational guidance services at the secondary stage. This, we feel, is necessary because it is essential to ensure that young men and women have sufficient and suitable opportunities of working according to their aptitude and abilities.

RECOMMENDATION

6.40 An estimate of employment opportunities to be created in connection with our Plans is an immediate need, which should be made available to vocational guidance bureaux in schools. It is equally important to plan the network of vocational and technical institutions needed to impart the necessary training in different parts of the country.

RECOMMENDATION

6.41 As we have stated elsewhere in our Report, it is important that our schools and institutions of higher learning should help in the promotion of continuation classes by allowing their buildings and their playgrounds to be used after school and college hours for such classes. This is necessary not only in the context of our present paucity of buildings and

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recreation grounds to cover the needs of our population, but also because it promotes closer cooperation between our academic institutions and our young workers.

6.42 We now turn our attention to some of the ancillary programmes for school children which, in the long run, help to promote integration. We had stated in our Preliminary Report the desirability of having a common uniform which not only adds greatly to the tone of the school but also gives children a sense of 'belonging' together. If the practice could be extended to the school-going population of the entire country it would make a powerful impact. For poor children, especially, who cannot hope to compete with their richer comrades, the uniform is a real blessing. It helps them to have a feeling of confidence in themselves. As those who wish to introduce it may have their own preference in regard to colour and pattern, we feel that there need be no insistence on a rigidly designed uniform for the whole of India. But the pattern should be neat and practical.

**School
Uniforms**

**RECOMM-
ENDATION**

6.43 In recommending this scheme, however, we assume that, wherever possible, parents will supply the uniforms. When they buy new clothes for their children they may be requested to get uniforms made first for school wear. The village co-operatives or school co-operatives may be encouraged to stitch them for sale so that the cost can be kept to the minimum. The major difficulty would arise in the case of children whose parents cannot afford to buy the necessary material. On a rough calculation a sum of Rs. 10 crores may be necessary annually for supplying uniforms free to poor children (Appendix 25).

6.44 Another scheme for adoption in every school is proper training in the singing of the National Anthem. It is regretably true that students today in schools and colleges, not to mention the adult community at meetings and other gatherings when the Anthem is sung, have not yet learnt to behave in a disciplined way and to sing it in unison. Many of our school children show a distressing ignorance about our Flag and our Anthem, an ignorance which is reflected also in the higher stages of education. One of the first duties of citizenship to be taught at the very earliest stage, therefore, is reverence for the Flag which is the symbol of one's motherland. Children should be taught how to salute the Flag and the story of how the Flag came into existence. They should also be taught how the Anthem came to be written and the meaning of its

**National
Anthem**

**RECOMM-
ENDATION**

**National
Flag**

**RECOMM-
ENDATION**

SCHOOL EDUCATION

verses. While they may also be taught other songs which sing their country's praises like *Vande Mataram* or *Hindustan Hamara*, the National Anthem should have a special place in their emotions and should be compulsorily sung.

RECOMM-
ENDATION

6.45 We have three National Days to celebrate and one of them—Republic Day, on January 26—is celebrated with programmes all over the country. However, Independence Day on August 15 and Gandhi Jayanti on October 2 are most often celebrated with just a holiday. We have nothing against holidays as such and children look forward to them, but the celebration of National Days like August 15 and October 2, can, with a little imagination on the part of the teacher and the community, become sources of inspiration. The handbook of suggestions for teachers, the publication of which we have elsewhere recommended, should give detailed suggestions on ways of celebrating these National Days so that they help both teachers and children to understand their significance.

School
Assembly

RECOMM-
ENDATION

6.46 The school assembly is an ideal place to learn community singing of the National Anthem. To ensure complete uniformity of rendering (and singing the Anthem is something which admits of no variations in method) recorded music by the All India Radio should be invariably used as a guide both to instrumental and vocal rendering of the Anthem.

Pledge

RECOMM-
ENDATION

6.47 In addition to this daily meeting, the school assembly could also meet twice a year when the headmaster speaks to the children on any topic dealing with the unity and oneness of the country. On that day children take a pledge of loyalty to India. Opinions vary regarding the usefulness or effectiveness of a pledge. Some maintain that it keeps the student conscious of his duty and obligations, others consider it a meaningless routine. We would here like to add that the Pledge drawn up by us in the Preliminary Report was intended only as a model for an all-India Pledge. Used in the proper spirit it will have a salutary effect on children. We have suggested its being taken once at the beginning of each term to avoid its becoming mere routine and thereby lapsing into mechanical repetition. The taking of the Pledge should be a solemn and dignified occasion preceded by a flag hoisting ceremony and followed by the singing of the National Anthem. It should be a proud moment in the child's life at school.

6.48 While we consider it ideal for children to go on excursions outside their State, we realise that financial difficul-

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ties may render the complete implementation of such a scheme impracticable. If, however, any voluntary agencies are unable to organise educational tours for children, the Government should encourage such tours with partial assistance and the Railways should be persuaded to offer the maximum possible travel concessions. Educational authorities or institutions in the area visited should provide free accommodation in their school buildings or hostels for such students on a reciprocal basis. We are aware that some tours have been arranged with the help of funds from the Ministry of Education and we recommend that every encouragement may be given to increase the number, scope and utility of such tours.

**Educa-
tional
Tours**

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6.49 We also recommend that a scheme to allow a number of school parties in one State to travel to worthwhile places in other States every year should be drawn up. Children should be chosen only from the VIII standard upwards. Obviously, not every child in school will be enabled to visit every State in India but group excursions could be conducted—apart from places of interest in the State itself—to a few places in neighbouring States and particularly to the capital city of Delhi. The Ministry of Railways already has a travel scheme for the children of railway employees. The Tourist Department of the Ministry of Transport has also various schemes for the encouragement of tourism. If these two Ministries and the Ministries of Education and Scientific Research and Cultural Affairs pool their resources, an effective scheme of assistance to schools can be drawn up.

**RECOMM-
ENDATION**

6.50 Such schemes for the encouragement of students' tours should be purposive if they are to make any real impact. It would be facile optimism to imagine that children, by merely going on a journey will promote the cause of emotional integration. The trips should be planned well in advance, the number of participants in each trip should be limited—the programme should be well organised and suitable follow-up ensured. The group should be under the escort of a trained and experienced member of the staff. Travel, for children, should really be 'a part of education'. Students should, therefore, be asked to maintain a diary of their tour and pool their information.

**RECOMM-
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6.51 The increasing usefulness of audio-visual aids is apparent in a vast country where distances make cheap and rapid travel difficult. Where direct experience is not always possible, 'armchair' travel and sight-seeing are within the

**RECOMM-
ENDATION**

RECOMM-
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reach of children. It is doubtful whether many of our children would be able to visit Leh or Nagaland or the picturesque tribal areas in Madhya Pradesh. But educational and travel documentaries with particular emphasis on scenic beauties of mountain and forest, the richness of India's flora and fauna, the way of her rivers to the sea, the lands which they traverse, and our various developmental and reconstruction programmes to build a new India are topics on which an increasing number of documentary films in colour could be made.

Unity in
Diversity

6.52 The varied architecture of India, different types of dress and manners, emphasising those points which are common, dance forms from the various States, life on a farm or in a village—all these give children an exciting and rewarding glimpse into the large country of which their State forms only a small part. Children should also be taught that the mere size of any State in India has no relevance necessarily to its importance, that every State in the Indian Union and the smaller territories has a part to play in contributing to the nation's well-being, prosperity and honour. That whether a person comes from Kerala, one of the smaller States, or Madhya Pradesh the largest in size, he or she is an Indian first and last. Films which depict India's modern developmental projects or her ancient architectural glories all serve a twofold purpose—to teach the child about the richness and diversity of the country, and the essential oneness that runs like a thread through it all.

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6.53 Films for high school children should include documentaries on some of our important educational institutions and also what is done by children in other parts of the world. Care should be taken by the teacher to see that the documentary does not become mere amusement or a way of killing time. In fact every trained teacher in secondary school should have some knowledge of audio-visual techniques and how to combine audio-visual instruction with unobtrusive classroom questioning to judge the receptivity of the pupil.

6.54 India may be one of the largest producers of motion pictures but her record of output where good children's films are concerned is less than negligible. Even the few films for children are really seen from an adult world and we have hardly any cartoons worth the name. A scheme to produce children's films dealing with brief historical tales or legends, or even cartoons depicting stories from the Panchatantra, or

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Aesop, or the Jataka tales and stories from the epics, or buildings and monuments that tell a story using the flashback method, could be launched by the Ministry of Information and Broadcasting and the cooperation of the film industry may be sought for suggestions and for tapping histrionic talent. The main point to remember is that the charm of such films apart from scenic splendour and costume should be their brevity. No film should last more than an hour and irrelevant background music should be strictly cut out. The commentary, where commentary is essential, should be simple but vivid.

RECOMM-
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6.55 We are aware that there are already various schemes for the production of films/filmstrips/documentaries under different Ministries. It should be examined how best some part of the provision for these schemes can be utilised for the purpose we have earlier stated. A competent committee including representatives of the Departments concerned and of the film industry may be entrusted with the responsibility of planning, producing and arranging the distribution of such films for the use of schools. A regular programme to show films/posters/documentaries to children and their parents should also be drawn up by this committee. A number of projectors and mobile vans are already available under the field publicity programme of the Government and, therefore, with a properly conceived and co-ordinated project the maximum number of students and their parents can be covered under this programme by an effective use of the projectors now available.

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6.56 Another but simpler way of visual presentation is the poster which can play a useful part in giving children information about the India outside their immediate environment. Large coloured posters of life in different parts of the country, the costumes worn by peoples of different States, the emblems used by different States with the Ashoka Chakra in the centre, charts showing the natural resources of each State and how each helps to build up the country's economy, pictures of different Indian birds and animals, the stories of India's Five-Year Plans, not depicted in dreary charts and graphs, and tabulated data but in colourful pictures of the projects themselves and the men and women working on them, the different seasons in India and how the land changes with the seasons, different ways of eating and living, different preferences in food may be attractively prepared for display. These posters can be produced by the Department of Visual Publicity for the country's schools.

Posters for
Classrooms

RECOMM-
ENDATION

Pictures of National Leaders
RECOMMENDATION

They can also be supplemented by encouraging children with artistic talent to make their own sketches for the classroom. Pictures of eminent leaders of all-India fame in all spheres of life should also be displayed in schools to rouse the children to an awareness of the country's great men and women and encourage them to ask questions about these leaders.

RECOMMENDATION

6.57 We recommend that the Union Ministry of Education should draw up a comprehensive scheme for the design and distribution of posters to all schools on subjects which help to promote the process of integration. It should be ensured that these posters are made available to all schools in the country. This scheme will no doubt entail considerable expenditure, but considering the advantages, we suggest its implementation in consultation with the Ministry of Information and Broadcasting, which may be able to undertake the design and production of posters through its Department of Visual Publicity.

Projects
RECOMMENDATION

6.58 In addition to these general programmes, there are several projects which schools can undertake for the promotion of inter-State understanding. A school may decide to run a 'Know Your Country' programme during which children share in the collection of information about a State in the Indian Union other than their own. Simpler assignments can be given to the 11- or 12-year olds and the senior students can collect more varied details about places of architectural interest, Plan projects in the State, riverine areas, agricultural products, textiles and other similar topics. Schools in the State on which the study is made, may be written to for material particularly in regard to poets and authors of the region and, wherever possible, translations of brief songs, folk tales and poems by famous writers could be collected, together with some background knowledge about the authors. After the study has been made, and the material collected, the school may arrange an exhibition to which the parents and the public can be invited.

6.59 Obviously, a programme of this kind needs the active help and guidance of the teacher and adequate preparation if it is to be a success. But it is a pleasant way for children to learn about their neighbours and is particularly helpful in infusing classroom teaching with imagination. The student tours which we have recommended earlier would also form part of the project. Another object of such a study is to

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teach children that the various States of the Union have each a part to play in the over-all economy and the contribution that each area makes to national wealth and progress in every field—economic, social and cultural—is brought home to them vividly.

6.60 We would like to reiterate the suggestion in our Preliminary Report that open-air dramas should be held by school children choosing themes derived from the classics or from the history of India, both ancient and recent. In predominantly Hindu areas there should be at least one play dealing with non-Hindu lives and *vice versa*. Plays woven round the life of a famous hero or heroine from the past, not belonging to the region in which the institution is situated, should also be chosen.

**Open-Air
Dramas
RECOMM-
ENDATION**

6.61 We have no doubt that the schools themselves can arrange these and other similar programmes with a little careful planning.

6.62 We recommend that every school should have a pupils' committee on which students and staff are represented, to see that a regular programme of activities is implemented on the lines we have indicated. These and other projects should be dealt with in detail in a handbook of suggestions for teachers which we shall refer to in a later chapter.

**School
Committees
RECOMM-
ENDATION**

6.63 We would like to add that the school programmes suggested for emotional integration in this chapter should have a broad similarity in all the States and Union Territories and the Centre would then also be able to evaluate on a comparative basis the impact which the programmes have made. The co-curricular activities taken up should also be similar wherever possible. We shall deal with these programmes in a later chapter.

**Need for
Evaluation**

CHAPTER VII

UNIVERSITY EDUCATION

The Function of a University

7.1 "A university stands for humanism, for tolerance, for reason, for the adventure of ideas and for the search for truth. It stands for the onward march of the human race towards even higher objectives. If the universities discharge their duties adequately, then it is well with the nation and the people."* As centres of learning and culture, universities have, as their main function, the development of a person's intellect, character and personality. It is from them that the leaders of the country and those manning our various professions are drawn. Universities, therefore, must be adequately equipped to be centres of intellectual integrity and growth if they are to train our young people for the responsibilities of citizenship at higher levels.

7.2 A university should serve as the nerve centre of a country, where knowledge is pursued for its own sake, where the enrichment of the intellect through the study of one's cultural heritage and the development of modern thought and scientific advancement are fostered, where men and women, in the pursuit of a common goal, can pool their combined talents for the progress and welfare of the country. A necessary condition for such cooperation and intellectual integration is that the different universities in the country should be in constant and active touch with one another and with trends in higher education all over the world. University education in our country needs to be re-oriented in such a way as to develop in our young men and women the capacity for independent judgment which is at the same time objective, impartial and, above all, imbued with a sense of purpose. It should enable them to view India's past and present in the broad sweep of history with the capacity to take whatever is great in it for creating an equally great future. In doing this, our universities should also teach young people that a study of the past has relevance only in its relation to the present and that education cannot afford to ignore the trends of modern life. It should be the task of our universities to produce scholars who bring to problems of national interest a forward-looking, analytical and

*Jawaharlal Nehru — Address at a Special Convocation, University of Allahabad, December, 1947

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constructive approach. In the hands of such men and women the unity of our country would surely be safe.

7.3 India is now engaged in a tremendous task of reconstruction which requires people with clarity of vision and firm purpose. The universities are inevitably called upon to shoulder the responsibility of providing such people. Their creative role in the life of the country has, therefore, greater relevance today than ever before.

7.4 Besides, the universities have to strengthen their links with the wider community. Not just the new skills but the deeper humanism with which the new skills have to be balanced, have to flow to the community from the universities. These are vital tasks for strengthening emotional integration in the country.

7.5 The criticism is sometimes heard that we have too many universities. Judged in the context of our population figures we do not have too many ; but whether all of them have that quality of, or capacity for, teaching expected of a university is open to question. Nor, indeed, can it be claimed that all our colleges have the amenities and facilities for their successful functioning. This has been partly due to the lack of a well-organised system of education at the secondary level which inevitably had its repercussions on higher education. It was also due to the lack of diversified courses at the secondary level, realisation by students and parents alike that only a degree can be a passport to a 'white collar' job, the undue insistence on a 'white collar' job as a status symbol and the lack of opportunities for systematic training for other avenues of employment.

**Our Universities
Today**

7.6.1 Several commissions and committees have examined the problems of higher education and the successive pictures they have drawn have not been encouraging. Stress has been laid on low standards of teaching, insanitary and over-crowded classrooms and ill-paid staff. Reference has also been made to the waste of effort in our institutions of higher learning where students measured their college life purely in terms of cramming for an examination, success in which was the passport to a job. The moulding of an integrated personality, the all-round development of intellect and character, 'the liberating and life-giving aspect of education', were largely forgotten.

UNIVERSITY EDUCATION

7.6.2 The University Education Commission pointed out immediately after 1947 that radical reorganisation was necessary if our universities were to meet the challenge of freedom and play an effective role as centres of learning and leadership. Yet it is a matter for some concern that in spite of the recommendations by eminent educationists we are still exercised over the question of falling standards, overcrowding, lack of qualified staff and the increasing rush for admissions every year. These are serious problems requiring careful and sympathetic handling.

7.7 We have referred in an earlier chapter to the necessity for a clear-cut pattern of secondary education designed to equip boys and girls on leaving school for gainful employment. We have quoted there that only 50-60 per cent of those who pass the higher secondary stage will proceed to either university and higher education courses or diploma courses in the ratio 2 : 3. Higher education is a privilege from which no really deserving student, whatever his parents' income, should be debarred. It is also a privilege which has to be worked for. In a country like our's which has limited resources, money invested in education must ensure the maximum return to society. This is not possible unless high standards are achieved. Indiscriminate admission to colleges is largely responsible for the dilution of standards in university education and the growing unrest and frustration among the student population.

**Need for
High
Standards**

**RECOMM-
ENDATION**

7.8 We have considered it necessary to make this point at the outset to indicate that if our universities are to play an effective part in providing leadership and fostering the necessary climate for emotional integration, they must maintain uniformly high standards through a judicious basis of admission and the recruitment of staff on the basis of academic qualifications, character and personality.

**Scholar-
ships**

**RECOMM-
ENDATION**

7.9 It is a matter for gratification that higher education is now open through Government scholarships to many intelligent students drawn from the poorer sections of our people. A great responsibility, however, devolves on our universities to see that these students are enabled to acquire the kind of education which helps them to overcome their social and economic disabilities and adjust themselves to the general atmosphere of a university. Not only should arrangements be made to give them financial support, but what is equally necessary is that they should receive proper guidance and advice through

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student-counsellors. Those students who perhaps come from homes where they have no room for quiet study need to be provided with facilities for day hostels. We are told that some universities have started such hostels but the accommodation provided is still far from adequate. We consider it of the utmost importance that the library and reading room space in all colleges should be adequate, and that, wherever possible, day hostels should be provided for those students who lack facilities for study at home.

**Students'
Welfare**

**RECOMM-
ENDATION**

7.10 Linked with this problem is the need for proper leisure-time activities. We consider it necessary that every college should have a department of student welfare and that student-counsellors should ensure that a student is usefully and interestingly occupied during his leisure hours. Part of this leisure can be utilised in activities which promote the team spirit. The National Cadet Corps is doing good work, but it still covers only a fraction of the university students in the country. Such activities should be expanded to cover the entire university population. It should not be difficult to arrange for university students to participate in social service programmes and work camps so that they can acquire some training in manual labour and service to the community.

**Leisure-
Time
Activities**

**RECOMM-
ENDATION**

7.11 The question of student welfare is closely related to the question of employment. We have referred earlier to the vast numbers of graduates turned out annually by our universities. Of them, some are unemployed and the greater number drift into unsuitable occupations. Only a fortunate few manage to secure jobs suited to their aptitudes. We pointed out in our chapter on School Education that one of the conditions necessary to a stable society is that young men and women should, on completing their education, be sure of gainful employment and that to help them in this respect there should be diversified courses, streaming of talent and several terminal stages of education.

**Employ-
ment Bure-
aux in
Univers-
ities**

7.12 At the university level also it is desirable that students should be helped to get jobs fitted to their talents. We consider that every graduate, on leaving college, should have facilities for vocational guidance which the employment bureau cannot now give. We recommend that a scheme should be worked out in cooperation with the employment bureaux in the States to ensure that every university should have an employment bureau to assist graduates in securing

**RECOMM-
ENDATION**

UNIVERSITY EDUCATION

suitable employment. These bureaux should maintain close liaison with the local employment exchange. We note with satisfaction that some universities are already seized of the need for such bureaux and are taking steps to establish them.

7.13 To strive for the progress and welfare of the country implies an awareness of the dangers that beset it either through outside influences or through internal tensions or both. In the years following Independence the several internal problems our country has been facing, have been highlighted time and again. We may now examine the contribution that our universities can make in solving them.

**Colleges
and
Further
Education**

7.14 A complaint often voiced is about the gap that exists between the masses and the intelligentsia. A way needs to be found to bridge this gap. The urban worker and the village farmer can be encouraged to retain their newly acquired literacy and improve their educational background through further education classes. Very often adequate buildings in which to hold such classes are lacking. In several countries, college buildings are put to constructive use after the normal working hours, but in many of our colleges there is considerable 'wastage' in this respect. If our colleges could allow the use of their premises for 'further education classes', it would go some way to meeting the demand. We are aware that a welcome beginning has been made by some of our universities in this direction, and we strongly recommend that other universities should follow the example.

**RECOMM-
ENDATION**

7.15 Students should also be given an opportunity to go into rural areas to see for themselves the conditions in which our villagers live and to have some practical knowledge of their difficulties. We would suggest that students in engineering and medical colleges should use their professional knowledge for the betterment of derelict areas, urban or rural. Engineering college students can undertake the construction of small school buildings. We are told that a good many of the amenities on the Roorkee University Campus are the work of the students themselves. Any such help extended to the community as well would help to bring the colleges and the community closer together. The suggestion has often been made that successful medical students, after their final examination and before they are formally awarded their degree, should put in six months' field work in rural and slum areas. We support this suggestion.

**RECOMM-
ENDATION**

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7.16 In our Preliminary Report we had recommended that in place of reservation of seats in educational institutions for backward classes, State assistance on the basis of means and merit shall be provided to students. The socially handicapped sometimes need special attention in schools to bring them on a par with other students. Elsewhere in this Report we have recommended such special tuition. We would like to urge once again the need for an extended programme of financial assistance to students on considerations of means and merit. In such an event, the policy of reservation of seats in educational institutions for the backward classes should be given up. If it is difficult to end it at once, a phased programme covering five, or at the most ten, years should be worked out. Some States have adopted the policy of assisting students on the basis of means and merit and have found that its usefulness to the backward classes has meant no loss and brought them other advantages far greater than those under the old policy of reservation.

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7.17 While there is no ambiguity about who constitute the scheduled castes and scheduled tribes, there are no firm criteria to determine the backward classes. The list of backward classes varies from State to State and the lists are also revised from time to time. Recently, the Home Ministry of the Government of India suggested to the States that economic criteria should be applied for the determination of backwardness. There is a growing scramble in many parts of the country on the part of certain sections of people to be included among the backward classes and political pressure is used to that end. Recently, in a State the reservation in admission to the universities was sharply stepped up in favour of an expanded list of backward classes. So omnibus has become the expression that it has been felt necessary to sub-divide the group into backward and 'more backward' (Mysore) and backward and 'most backward' (Madras).

'Backward'
Classes

7.18 Another expression of caste identification, we were told, is experienced in the selection of teachers. We consider this a serious matter and, in our opinion, it is absolutely necessary that in the interests of the students, only the best qualified men and women should be put in charge of their education. We note with deep regret that during the last three or four decades, in a few States, teachers were selected on the basis of caste, and this has led not only to a steady deterioration of standards but has affected adversely the morale of the univer-

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sities. The disease has gone so deep that we do not expect a quick return to normalcy in such universities.

RECOMM- ENDATION

7.19 We would like to state it as our considered opinion that universities must make a determined effort to fight casteism and communalism in all their manifestations. Caste or communal hostels should not be permitted. Students should be enabled to mix freely. Where separate hostels have been built for Harijans out of funds set apart for their welfare we would urge that a certain percentage (not less than 25 per cent) of seats be set apart for non-Harijans. Otherwise, these hostels will perpetuate the segregation of Harijans and this will come in the way of their integration with the rest of the population.

Suggested Subjects of Research

7.20 Another problem leading to divisive trends in the country is the religious differences that crop up from time to time resulting in unsavoury incidents. We are a multireligious nation and we will have to live with this problem in constant unease, if we are not able to deal with it successfully through education. Tolerance of religious practices of other faiths is not enough. We need to foster a mutual appreciation of the various religions in the country, and the universities can help by encouraging research on various topics which help towards developing greater understanding and sympathy with different religious faiths. Most prejudices are based on ignorance. We consider that research facilities should be provided on subjects which help to dispel such ignorance and prejudice, and monographs should be published on subjects like

- (a) The patronage of Muslim rulers to non-Muslim communities ;
- (b) The patronage of Hindu rulers to non-Hindu communities ;
- (c) The contribution of Hinduism/Buddhism/Jainism/ Islam/Sikhism/Christianity/Zoroastrianism to the cultural and ethical life of the country.

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This is only an illustrative list. These monographs should also be available in translations for the use of the general public, in Hindi and the other regional languages. We recommend that the University Grants Commission should institute research fellowships for this purpose and assist in the careful selection and publication of these monographs.

RECOMM- ENDATION

7.21.1 A way in which universities can help in educating public opinion and also keep themselves in touch with current

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problems is by conducting seminars and brief courses of an extramural nature during vacations.

7.21.2 Discussion groups at these seminars which will include distinguished speakers from outside the campus as well, can take up subjects of social and political significance as well as educational problems and indirectly help to mould public thinking in addition to giving them an awareness of what is happening in other parts of the world in educational, scientific and technological field.

**Seminars
and Extra-
mural
Classes**

7.22 The need for our universities working in close collaboration in these and other programmes in the promotion of emotional and intellectual integration is obvious. A prerequisite for such mutual consultation and cooperation would be a common language. Other desiderata would be facilities for migration of students from one university to another, a certain uniformity of pattern and standards and the free exchange of teachers and students. We shall deal with the last three first.

7.23 In our Preliminary Report we had recommended that there should be no restrictions on migration. At present there is no effective way of ensuring that a student who wishes to migrate from one Indian university to another does not lose a year in the process. Partly this confusion has resulted from the varying patterns of education at the secondary level and the period of transition during which higher secondary and pre-university classes replaced the old intermediate examination. Again, the results of the qualifying examination for entrance to a university are very often not declared at the same time in several universities. We recommend, therefore, that as far as possible the results of qualifying examinations for entrance to university should be declared by all universities about the same time in the year. We would also like to reiterate our firm opinion that insistence on a migration certificate while moving from one university to another is an anachronism in modern India. The migration certificate gives rise to avoidable hardship and is unnecessary. Our attention has been drawn to the fact that some universities charge higher fees for issuing a certificate of eligibility to students from other States than the fees payable by those from within the State. We are of the opinion that such distinctions should cease. During our tours we were surprised to find in one State that between students of the same State preference is given by the university to

**No
Migratory
Restrictions**

**RECOMM-
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those domiciled in a particular area. This practice no doubt dates from the days preceding the reorganisation of the States. It is a matter which requires looking into so that the statute of the university can be amended. We also found in the same instance that the vice-chancellor is not empowered to make admissions or use his discretion in the matter of selection, and that the list has to be vetted by a regional committee whose will prevails. We consider this wholly unacceptable and recommend that immediate steps should be taken to remedy this state of affairs.

**RECOMM-
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7.24 Linked with the question of migration is the desirability of a certain uniformity of pattern and standards of education. Provision has been made in the Union List for the determination and co-ordination of university standards all over the country. Four Central universities are mentioned in the List which includes, in addition, all Institutions of national importance and technical institutions. The University Grants Commission administers the funds for the development and expansion of universities and in the process keeps a check on their standards. The Inter-University Board co-ordinates the work of universities and acts as a bureau for the dissemination of information and a platform for discussions on current university problems. We find, however, that the Inter-University Board which has the important function of co-ordination cannot enforce its decisions on the universities in any matter. In the question, for instance, of the recognition of degrees—Indian or foreign—the recommendation made by the Board is sometimes not accepted. This needs looking into. We consider, however, that with the adoption of the pattern of education which we have suggested at the secondary level and the introduction of the two-year higher secondary/junior college/pre-university course, one obstacle to reciprocity of degrees will disappear.

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7.25 A reference has been made to the desirability of student and teacher exchange. It has been suggested to us by eminent educationists that certain departments should be strengthened in some of the universities so that students from all over India can look to that particular university for specialisation in a particular subject. Students working on research projects should be enabled to spend some time in similar projects at another university or institution of national importance where special facilities for such work exist. Such institutions can play an important part in emotional and

**Student
and
Teacher
Exchange**

**RECOMM-
ENDATION**

EMOTIONAL INTEGRATION COMMITTEE REPORT

intellectual integration by attracting students from all over India. In this connection, we welcome the setting up of centres for advanced study and research in different subjects in the various universities of India by the University Grants Commission. It should also be possible for distinguished professors to be deputed periodically to different universities so that a larger number of students can benefit from their experience. Thus, students will also come into contact with professors from other States and realise that knowledge knows no regional distinctions.

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7.26 We cannot emphasise too strongly the need to staff our universities with teachers of calibre and professional integrity who will, by their insistence on high standards of work and conduct, be an inspiring example to our college youth. We have been told, that in the conditions prevailing today, many of those recruited as lecturers are unable to bring to their work that maturity of approach which is required of a university teacher. We recommend that college lecturers should also be given periodic in-service training through seminars and summer institutes and that funds for such seminars and institutes should be met by the University Grants Commission. As a means of attracting to the profession young men and women of talent who now seek other more lucrative fields we recommend that the scales of pay suggested by the University Grants Commission be adopted as widely as possible in colleges as well.

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7.27 We wish to stress the importance of a liberal education in the development of a well-balanced, integrated personality. There is, nowadays, a tendency to assume that national interests are best served by allotting the highest priority to science and technology. We agree; but would also urge that the importance of the social sciences, humanities and fine arts should be given due recognition. We cannot help saying that in recent times education in the arts has been neglected and has mostly been taken by those who were unable to find admission to science colleges. Every possible step should now be taken to attract some of our good students to arts courses. We would like to endorse the recommendation of the Central Advisory Board of Education in this respect (Appendix 26).

Importance
of A
Liberal
Education

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7.28 We note with regret that the scholarships offered for research in the humanities are not being fully utilised. Steps should be taken by the Government of India to make this

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scheme more popular through wide and effective publicity and the liberalisation of rules. From the total number of scholarships a quota could be set aside for scholarships for arts and social sciences at degree level.

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7.29 We also recommend that every student who takes up science should have some background in the humanities and a compulsory paper on India's cultural heritage just as students of the humanities should have some knowledge of general science. There is a widespread feeling among leading scientists in the West, that the importance of the humanities and social sciences needs to be specially stressed in our modern age, characterised as it is by tremendous scientific and technological development. We can have no real national strength and national character unless we place due emphasis on the varied literature, music and art of the country. Nor can we plan for the country's stability and progress without due emphasis on the social sciences. These fields are as vital to the national interest as the physical sciences and technology.

Medium of
Instruction
in Univer-
sities

7.30 The importance of having Indian languages as media of instruction from the lowest to the highest stage of education is a matter of profound importance for national integration. There is urgent need to remove the gulf that has existed between the masses of the people and the intellectual elite. For centuries Indian intellectuals had to work in some common language, first Sanskrit, then Persian and recently, English. The gulf between them and the masses of the people has, therefore, persisted. Only the adoption of regional languages as media of instruction right up to the university level will help to remove the gulf. We wish to endorse and emphasise what the National Integration Council said at its recent meeting (June 1962) : "India's university men will be unable to make their maximum possible contribution to the advancement of learning generally and science and technology in particular, unless there is a continuous means of communication in the shape of the regional languages between its masses, its artisans, technicians and its university men. The development of talent in the country will also, in the view of the Council, be retarded unless regional languages are employed as media of instruction at the university stage."

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7.31 We are not unaware of the practical difficulties involved in the switch-over to regional languages at the university level. Safeguards have to be devised to prevent the lowering of standards. The change-over must be preceded by preparation of textbooks and arrangements for translation

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from English and wherever possible, other modern world languages. In order to maintain inter-university and inter-State communication, special attention must be paid to the teaching of the link languages—English and Hindi—when the change-over to regional languages is accomplished. We would, however, like to point out that in the name of safeguards, the switch-over should not be delayed indefinitely. It is unfortunate that even after fifteen years of Independence, the country has not progressed far in this direction. The time is overdue for breaking down the barriers that have existed for long between the intellectuals and the masses.

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7.32 We have heartily endorsed the view that the medium of instruction at the university level should be in the regional language and that the switch-over should be carried out in a phased and orderly manner, taking care to ensure that standards are safeguarded at every step. But such a switch-over to the regional language creates the need to maintain, if not forge, links between universities in different parts of the country. If special efforts are not made to forge such links, wider gaps will yawn not only between different universities but also between different States.

7.33 It is true that the two link languages—Hindi and English—will be learnt from an early stage, and it is hoped that knowledge of these two languages will provide the arteries of communication between intellectuals in different parts of the country. While English will be an international link, its place as an internal link will gradually be taken by Hindi. There are however certain other assumptions commonly entertained which we shall now consider.

English :
International Link
Hindi :
Internal Link

7.34 It is obvious that for *purely intellectual purposes* students in our universities should have a good knowledge of the English language. The phrase “a working knowledge of English” is generally used. We would prefer university students to develop not just the ability to read and understand standard books and journals in English in a particular subject but also the ability to express themselves with facility. To this end, it is necessary for students to listen frequently to lectures and write their tutorials in English.

7.35 Modern knowledge is tremendously dynamic. India cannot hope to keep abreast of, let alone add to, modern knowledge by relying on translations alone. Not infrequently an article is out of date by the time it is translated ; we should take care to see that we are not always a step or two behind

Associate
Medium of
Instruction

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the technologically and scientifically advanced countries. In order to ensure this, our intellectual elite must have a sufficient command of English, and we would add, where possible, of other foreign languages like Russian, German, French and Spanish.

7.36 There is another reason for having a common medium of instruction in our universities. With our programmes of economic development and industrialisation there will be growing spatial mobility, and linguistic minorities will need such a common medium in the universities all over the country.

7.37 As we have already pointed out, it is necessary, for purposes of emotional integration, to foster mobility of students and teachers. At the university level there is an additional reason for such mobility. It will not be possible for all universities to achieve the highest academic standards in every field of study. We welcome the University Grants Commission's decision to create centres of advanced study and research for particular subjects in different universities. Eminent scholars from abroad should be associated with these centres, wherever necessary. Fellowships should be given to students from all over the country to spend some time at these centres. They will thus become the foci of intellectual excellence as well as emotional integration.

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7.38 The University Grants Commission, we learn, is planning to create a cadre of professors to be called 'Distinguished Professors' who will teach at an advanced level in different universities. The distinguished professors will be men who are leaders in their chosen branches of knowledge and the advantage of circulating them among the different universities cannot be over-emphasised. If this scheme is to become effective, postgraduate students should be capable of understanding with ease lectures delivered by them and, what is as important, must be able to participate in seminars and discussions with them.

7.39 We are unable to subscribe to the distinction often made between science and technology on the one hand and the humanities and the social sciences on the other. While the former are deemed to require tuition in English the latter are believed to need no such aid. In fact, we believe, it is the latter, lacking advantages of universal symbols and laboratory work characteristic of the former, that perhaps need tuition in English.

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7.40 It is our considered view that inherent in the very logic of a policy of switch-over to teaching in the regional language is the need to provide additionally for teaching in English in order to ensure that the universities are not cut off from each other, that common standards are maintained and gifted Indians are enabled to reach the highest degree of excellence in their chosen fields of knowledge. The use of English as an associate medium of instruction in the universities is a necessary corollary to the recognition of English as an associate official language and, even more, to the adoption of regional languages as the principal media of instruction. The reform, in the transitional period of a decade or so, needs to be attempted in such a composite manner. The use of the associate medium of instruction can be introduced in some selected colleges in a university or in some divisions in a large college. Such details of the application of our recommendation will have to be worked out by the universities to suit their varying conditions and requirements.

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7.41 We do not wish to enter into any controversy as to which language should be emphasised at university level. We have only attempted to point out the considerations which must be kept in mind when dealing with the medium of instruction at the university level and all that it implies academically. We are also concerned with what is likely to happen to the emotional integration of the country when all our universities change over to the regional languages, and what steps we can suggest to ensure that the hitherto unbroken link between our universities and the world of learning abroad remains strong, and that our vice-chancellors, principals and teachers can continue to meet on common ground and conduct their deliberations in a familiar and common medium. The adoption of the regional language at university level would mean that universities ultimately would have to recruit as members of their staff only those whose mother tongue is the regional language. It is doubtful whether those who have a working knowledge of any regional language which is not their mother tongue would be able to deliver lectures in that language. This means that there cannot be selection of teachers on an all-India basis. The tendency would, therefore, be to recruit only local candidates. It is difficult to escape the conclusion that the introduction of the regional language as the sole medium of instruction in our universities will lead to increasing academic fragmentation and make attempts at emotional and intellectual integration difficult. It would render

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any attempt at student and teacher exchange ineffective and considerably reduce the range of reading available to students. We, therefore, foresee a situation fraught with undesirable consequences, particularly in regard to the emotional integration of the country. If we do not want academic fragmentation we must endeavour to maintain the link that exists. The only way in which this can be done is to retain the use of English as an additional medium in every university which adopts the regional language as the medium of instruction. The matter can be reviewed again after a decade or two. With such a policy alone will it be possible to pool national talent, promote the mobility of teachers and students and maintain common standards of teaching and attainment.

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7.42 Before we conclude this chapter we would like to refer to those of our students who go abroad for higher studies. It is often the case that when we meet our countrymen abroad we tend to forget our regional and local loyalties and consider ourselves Indians first and last. This is as it should be, but it is not enough. The students who go abroad on scholarships or at their own expense have a duty to their country and to themselves to see that they are fully conversant with our diverse cultural heritage, our plans for economic progress and security and the background of our struggle for freedom. It is unfortunately true that a good many of our students who go abroad have no general information about India, nor have they in most cases travelled anywhere outside their own State. It should be a matter of pride for any student to be able to answer questions from foreigners about our country's diverse peoples, our habits and customs, the Constitution, our Five-Year Plans, our industrial projects. Without being aggressively patriotic, he should be able to put his country's case clearly and convincingly when the need arises; he should be able to clear common misconceptions about our practices and customs. We are of opinion that this is not merely a matter for our embassies abroad to look into. It is a point which should be attended to before the students leave the country. We, therefore, suggest the introduction of a special subject dealing with national integration which should be compulsory for all college students at the degree level. This should cover a review of Indian history dealing, not only with our periods of greatness, but also with those flaws in our national character which were responsible for our periods of decline, a brief review of the main tenets of the great religions which have flourished in the country during her long history, the important

EMOTIONAL INTEGRATION COMMITTEE REPORT

features of our Constitution and the declared policies of our leading political parties, the basic features of our economic and political development since Independence with special reference to our Five-Year Plans and, finally, a concise picture of India's position in Asian and world history.

7.43 We further suggest that the University Grants Commission may set up a small committee of distinguished educationists to draw up the details of such a paper and to prepare textbooks with a national approach on these subjects. We consider that the introduction of such a paper would ensure that every student who passes out of our universities has acquired at least a basic knowledge about our country. While failure in the paper would not amount to failure in the whole examination, students should be encouraged to take up a course of this kind through the institution of prizes or awards for outstanding performance. Special mention should be made in the degree certificate of all those students who have taken this additional paper successfully.

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7.44 Pending the introduction of such a course in all our universities we suggest that as a temporary measure those students who go abroad on Government scholarships should be given an orientation course before they leave and presented with two or three books which give some basic information about our country. One of these books could usefully be the current edition on India brought out annually by the Central Government and one on the cultural heritage of the country. A list of books for supplementary reading material should also be given to each student before he leaves. The orientation course should be given suitable publicity through students' welfare advisers. We have noted that orientation courses are held for foreign students in India and that a beginning has been made to conduct such courses for our own students. These courses need to be taken up more widely and we recommend that the Ministries of Education and Scientific Research & Cultural Affairs should jointly sponsor the holding of regular orientation courses for students going abroad. It is needless to add that unless the right approach is made to students at these courses the scheme will tend to lapse into red-tapism and dull routine. With the introduction, at all stages of education, of methods of study which help our students to a better knowledge of our country, the long-term continuance of orientation courses may not be necessary.

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CHAPTER VIII

YOUTH PROGRAMMES

8.1 The youth of this century, no matter to which land they belong, are finding adjustment difficult. In recent years the tendency in almost all countries has been to regard education as a training in social adjustment. Programmes for youth welfare, therefore, have a special significance in the context of our country's need to weld our diverse people into a strong and united nation.

8.2 No one will deny that our problems are many. The population continues to increase unchecked, unemployment is rife, education even at the lower stages is not yet universal and young people either drift aimlessly or drift into delinquency and anti-social behaviour. It is not difficult to see why the youth of this country suffer frustration and are unhappy. If we are agreed that young people today need to feel that they 'belong', to become self-reliant and confident, and that they need opportunities for physical development and the fullest development of their personality through indoor and outdoor activity, then the need for adequate youth programmes will also be patent. If we are also agreed that one of the major aims of education should be that it leads to a successful and well-adjusted professional life, with its concomitant of being well-adjusted socially, then it will readily be seen that programmes for youth form one of the most important ways of fulfilling this objective.

8.3 In the process of a reappraisal of our educational policies we must ensure that youth services are made an essential part of the educational system. The need is to canalise the energies of our young men and women into fruitful and constructive channels, to link their physical development and recreation with discovering and improving their personal resources. This, no doubt, is the type of training that the school and the family should be in a position to give, but it is common knowledge that they are most often unable to give it. The youth services have, therefore, to be a complement or corrective to conditions prevailing at home and school. We, therefore, recommend that the Union Ministry of Education should initiate immediate action to plan a minimum programme of recreational and social activities

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for young people in the age-group 14-25. We are primarily concerned in this chapter with programmes for students in schools and colleges which come under the head of co-curricular activities, and with educational and recreational programmes for non-student youth. Increasing emphasis is laid, nowadays, on the proper organization of youth services, to enable young people to utilize their leisure in activities which offer them opportunities to discover and develop their talents. The problems of indiscipline and lack of norms and standards which exercise the minds of most educationists today may be partly solved at least through properly organized programmes for young people in schools and colleges and also for those who have left school.

8.4 It is, of course, necessary to formulate youth programmes in the context of our country's special needs and while the temptation may be strong to adopt activities which have proved successful elsewhere, it is necessary to consider whether they fit in with our way of life. In India with the percentage of illiteracy still alarmingly high, the first concern of educationists has naturally been the eradication of illiteracy among children and adults. This is not to say that no provision has been made for co-curricular activities but, in many cases, schemes under this head have had to make way for other and more urgent needs in the context of the country's economy and there has been no effective long range planning. A number of programmes such as Scouting and Guiding, the N.C.C., the A.C.C., the National Discipline Scheme in addition to physical education, are already in existence and a number of students are engaged in one or other of these activities. There is some overlapping in these programmes and we are glad to know that a committee is evaluating these schemes.

**The Needs
of the
Country**

8.5 We have also gone through the various other programmes drawn up by the Union Ministry of Education and have come to the conclusion that there is room for modification without prejudice to the variety of their objectives, and to the need for priorities. Some of the funds for the labour and social service camps run by voluntary organisations and the N.C.C. could be diverted to campus work projects through which children help in building stadia, pavilions, swimming pools and so on. We suggest that with the country's urgent need for more school buildings and other amenities, voluntary effort could be harnessed in this

YOUTH PROGRAMMES

direction. Students, we feel, would take a special pride in working for the campus. In this work they should be helped by the local community and obtain the guidance of experts.

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8.6 We consider that in addition to local campus work activities, it would be an excellent idea if an annual inter-State work camp could be held where students in considerable numbers could participate during the vacation in the construction of a project of national importance.

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8.7 Grants are given to several voluntary organizations like the Bharat Sevak Samaj, the Y.M.C.A. and the Ramakrishna Mission, interested in running work camps or clubs for young people. But in the absence of a suitable all-India organisation to co-ordinate the activities of these bodies the impact of the programmes has hardly been felt. We are, therefore, of the opinion that there should be an All India Youth Council to co-ordinate all the youth programmes taken up by the Central and State Governments and non-Government agencies and also to help these various agencies to extend their efforts. We observe that the need for such an all-India body was recognized in the Plan for Post-War Educational Development.* The success of any youth programme depends on having as leaders young men with proper training and the capacity for tact and understanding and, above all, for arousing enthusiasm in the young. Training for youth leadership should be one of the courses offered in universities, teacher-training institutions and schools of social work.

RECOMM-
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8.8 We cannot escape the unhappy fact that the greater proportion of our population is poor, that they live in squalor and that they still do not have any sense of hygiene. With the enforcement of universal primary education there would be greater scope for school-going children to exercise a wholesome influence on their parents in this respect. This is a task that girls are especially fitted for. We do not find that the Junior Red Cross is as popular as it should be and we strongly recommend that it should be given every encouragement to flourish and its activities spread among as many schools as possible.

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8.9 Again, our scouts and guides should be induced, in addition to their camping and other outdoor activities, to take up some small schemes to beautify their town or the village.

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*Popularly known as the Sargent Plan

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By helping to keep the neighbourhood clean, and performing friendly acts of social service in the community they can play a worthwhile part in spreading the spirit of goodwill.

8.10 The importance of physical education is too well-known to need elaboration. But physical education can never be confined to the classroom. Many schools have no playing fields, no recreation rooms, very often there are no playing grounds. The development of the team spirit, the capacity for fair play and the avoidance of unfair methods are qualities which obviously matter in the life of the individual. Their place in national life as a whole is even more important. It is mainly on the playing fields that we have to train our leaders of tomorrow, not only in the capacity for leadership, but also in the virtues of discipline and obedience. We recommend that a National Playing Fields Association be formed to organize a nationwide drive to enlist non-official cooperation for donations of land, equipment and funds for providing playing fields. In villages when agricultural holdings are consolidated community plots should be set apart as playing fields. We consider it essential that every small town has at least one playing field which children from local schools can use.

**Physical
Education**

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8.11 During the course of our work the question of compulsory national service has also been brought to our notice as a means of helping the young to cultivate a positive sense of discipline, to recognize the dignity of manual labour and to develop the spirit of social service. The education imparted in schools and colleges, it was pointed out, left much to be desired. It was recommended by the Deshmukh Committee in 1959 that "every student passing out of the higher secondary or pre-university stage of education should be required to render compulsory national service for a period of about one year before entering life or continuing higher education". This training was to be organized through a composite course consisting of

- (i) military discipline,
- (ii) social service and manual labour,
and
- (iii) general education.

We find, however, that the scheme as suggested by the Deshmukh Committee has not received unanimous support. Some people are opposed to the idea of compulsory service. Others feel that the time taken means nearly a year extra in the child's education which parents can ill afford.

YOUTH PROGRAMMES

Some have suggested that this compulsory course should be on a voluntary basis spread through secondary school or college. We have seen the special report prepared at the instance of the Union Government by the former Educational Adviser to the Government of India, Shri K. G. Saiyidain. On a study of similar programmes in other parts of the world and the conditions obtaining in India today he has recommended the organization of this scheme on a voluntary basis. We agree that it may be given a trial in certain selected areas as a pilot project.

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Holiday
Camps

8.12 The question of holiday camps for young people deserves special attention. We are aware that a beginning has been made in this field. The opening of such camps in increasing numbers on an inter-State basis should be encouraged. Children attending these camps should be drawn from various schools all over the country by selection. Preference should be given to students on the basis of suitability and the six weeks spent by them in the camp should be in the nature of a vacation as well as a light course. In making selections, care should be taken to include those students who are good in academic as well as physical activities. During the six-week course students should be encouraged to live a healthy camp life with sufficient outdoor activities to keep them fully occupied. They should, in addition, be given brief lessons on the culture and civilisation of India and every opportunity provided for cultural programmes, debates and discussions. Another feature that might be incorporated during this vacation period should be a refresher course in the two link languages—Hindi and English. We recommend that voluntary organisations should be given every encouragement to open holiday camps especially at hill and sea resorts.

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Students'
Tours

8.13 There are already schemes in existence providing for students' tours but the main difficulty in this as in many other schemes is the lack of funds. We consider that, in the interest of emotional integration and the need for our school and college students to get to know other parts of India, the scheme should be enlarged to allow as many students as possible to take advantage of the facilities it offers. We have referred to this in an earlier chapter. It is important to ensure that the students selected for these tours are those who are likely to make worthwhile use of the facilities offered to them. In making arrangements for such cross-country tours the needs of non-student youth should also be kept in mind. We

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recommend that increased facilities for road travel through the provision of special buses or tourist coaches should be provided and all young employees encouraged to spend a fortnight annually outside their own town or city. Those in the rural areas should also have an opportunity of visiting places of historical interest and modern developmental projects.

RECOMM-
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8.14 In our Preliminary Report we have commented on the paucity of youth hostels in the country and have recommended the establishment "of a network of such hostels all over India". We consider the present position unsatisfactory. The Statewise distribution of hostels is haphazard. Figures supplied to us indicate that there are 32 hostels in Bihar, only one each in Kerala and Assam, and 15 in Maharashtra (Appendix 27). It is necessary that the Centre should take more interest in the proper distribution of youth hostels which should be situated in hill and sea resorts and rural areas to be welcome places for young travellers to stay in. Such youth hostels, if situated in the areas suggested by us, will help to develop interest in hiking, mountaineering and in aquatic sports among our young people. Accurate information should be obtained from the States as to the use made of these hostels. The mere existence of youth hostels is no indication that the youth of the country are really making use of them. Some examination and follow-up is, therefore, necessary.

Youth
Hostels

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8.15 So far we have mainly dealt with student youth. A large proportion of our youth, however, does not belong to the student world. There are many who have left school after reaching the age of fourteen to take up some occupation or to help their parents. There are many who have no jobs and no prospects of getting any. The office boy, the shop assistant, the factory worker—these young people are left without the means to complete their education and also have no constructive way of spending their leisure. Worse still, the large majority are barely literate and their opportunities of utilising leisure, limited. It is necessary in our opinion that such youth should be enabled to have not only continuation education but also recreational facilities. Non-student youth clubs and youth hostel associations can meet this need to some extent. Unless they are given sufficient opportunity to feel a sense of recognition and of belonging to a fraternity they may resort to undesirable activities.

Non-Stu-
dent Youth

YOUTH PROGRAMMES

8.16 It is necessary to remember the socio-economic conditions in our country when we are tempted to borrow youth welfare programmes from more advanced countries. These countries are rich. They have hardly any unemployment problem and they have practically liquidated illiteracy. The programmes they plan for their youth have in many cases no relevance to conditions in India. Before we plan youth welfare programmes, therefore, it is necessary to know the varied interests and needs of our young people and also side by side the recreational resources—public, private and commercial—which are available. Such a survey should logically precede any large-scale programme for youth welfare. It would also be of help to those programmes already in existence, as measures for their improvement can then be suggested. Most important of all, it would be able to gauge the reaction of the community and whether the community considers that there is a felt need for such activities.

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8.17 It is easy to recommend several schemes for youth clubs and similar organisations but the boy who drifts aimlessly without a job may consider a square meal a day more important than constructive use of the leisure of which he has too much, having no fixed occupation. We recommend, therefore, that a committee be set up with representatives genuinely interested in the problem to conduct a socio-economic survey to identify youth interests in the country, their recreational pursuits, the degree of casual employment or unemployment, their occupational interests and educational attainments. We further recommend that on the basis of this study, the question of creating new employment opportunities for youth should be taken up first by the Ministries of Labour and Education in mutual consultation. Suitable training schemes to cover non-student employed youth, taking into account training programmes already in existence which are run by the Government in various Ministries and by voluntary organisations, should then be formulated. These schemes will also take into consideration the provision of suitable leisure-time activities for such youth. For the implementation of the programmes, the Youth Welfare Boards in the various States should undertake full responsibility although the Centre will be responsible for co-ordination.

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8.18 In the chapter on School Education we have referred to the need for continuation classes for those children who leave school to take up occupations between the ages of 11

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and 14. While these classes are designed to meet the requirements of the age-group 11-14, some provision has also to be made for similar pupils of the age-group 14-17 to ensure that suitable further education is given to them as well. We have examined this problem and are not unaware of the additional expense it would entail in view of the special requirements to be met for this category of youth. But lack of funds cannot hold up such an important programme. It is essential to attract such young workers as have left school between 14 and 17 to take up further studies on a voluntary basis. The system of one-day-in-the-week instruction in special colleges for this category of young people deserves study. In the United Kingdom, under the Education Act of 1944 it is obligatory for employers to release students for one day or two half days in the week to attend such colleges for obtaining further education and some skill in learning crafts. Evening classes in existing polytechnics and arts colleges may provide a partial answer but we recommend that the institution of day colleges for young workers be examined in detail and a pilot scheme worked out for the establishment of one or two such colleges in every State and for the special training of teachers who will be required to staff them.

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8.19 Young people will then be in touch with the discipline and atmosphere of an educational institution even if economic necessity plunges them into work at fourteen. With the collaboration of employers and State Governments such colleges can be successfully run.

8.20 In some of the foregoing paragraphs we have dealt with only the need of young workers who have been educated up to class VIII. We have a fairly large number of young workers up to 25 years of age working in factories, fields, railways, estates or offices, without any sort of education. It is, therefore, necessary to start schools for such young workers in their free hours to help them to acquire general educational qualifications and at the same time improve their vocational efficiency. We are told that in the U.S.S.R. similar schools for young workers have been set up. As an experimental measure we recommend that one or two such schools be set up in each State as pilot projects in the current Plan period itself.

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8.21 We have referred in this chapter to various schemes which, in our opinion, help young people from various parts of the country to get together and know one another better.

YOUTH PROGRAMMES

To help our young people to avoid frustration and make them active participants in the tasks of national reconstruction is a challenge which our educational system cannot afford to ignore. We do not wish to suggest that the youth service by itself will ensure the complete development of the young boy's or girl's personality. As we have mentioned elsewhere, the home, the neighbourhood and the school—all play a part in shaping them. But youth services can certainly help to produce more balanced individuals with a wide range of interests and aptitudes.

8.22 We would like to add that while student excursions, youth festivals and holiday camps and other similar programmes have a very real value in breaking down prejudice and promoting understanding, they will only touch the fringe of the problem unless our young men and women have the certainty before them of a secure job and something worthwhile to live for. That is why we have stressed the need for identifying occupational as well as recreational interests and emphasized the orientation which our education needs in the light of present day trends. Equally, while recreation does not pretend to be a panacea for all youthful ills it does have a significant role to play. To attain economic progress and stability we have to get the best from our young men and women who must be helped to become better informed and better equipped through leisure-time programmes. However inadequate or haphazard the provision of youth services may now be, it is worth planning for in a very big way to see that young people are given the opportunity to feel that they are part of a tremendous joint undertaking—the shaping of a new and progressive India.

CHAPTER IX

ADULT EDUCATION

9.1 In our terms of reference we have been asked by the Government "to study the role of education in strengthening and promoting the processes of emotional integration in national life and to examine the operation of tendencies which come in the way of their development". We have already recommended in the chapter on General and Major Policy Suggestions that, next to technical and primary education, very high priority should be accorded to adult education programmes in view of their importance in the circumstances prevailing in the country today. It is ultimately the economic development of the people that goes to promote national integration, and one of the biggest obstacles in bringing about such a development rapidly is the alarming extent of illiteracy in our country. We have today an illiterate population of over 330 million people in a total population of 442 million. In other words, about 87 per cent of our women and 66 per cent of our men are illiterate (Appendix 30).

The Problem of Illiteracy

9.2 For the past ten years we have been planning to find a solution to this baffling problem. It is, however, a matter for regret that the problem of adult education has not so far received any priority. If the financial allocations made are any guide, the provision made available to social education in our country during the Third Plan is proportionately less than the provision made in the Second Plan ; this, in the context of our needs, is something we cannot comprehend.

9.3 We consider adult education of the utmost importance for many reasons. The problem of illiteracy has had to be tackled at one stage or another by countries like the U.S.A., the U.S.S.R., the United Kingdom, Germany and Japan which are today economically advanced and a study of their progress in this field reveals that it is those countries which have most successfully eradicated illiteracy, which are also materially the most prosperous. Operations on a mammoth scale will have to be undertaken to wipe out illiteracy from this country within a reasonable period, as the problem is colossal. That this can be done, given the necessary drive and a sense of urgency, is apparent from the success such a programme has had in the U.S.S.R. where a nation that was

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43 per cent illiterate managed to achieve full literacy within a decade.

9.4 With the accent on universal enrolment of children at the primary level and the need for parent-teacher cooperation in the inculcation of right attitudes in the child, parents must be educated themselves before they can enter into any worthwhile partnership with the teacher in this respect. In providing facilities for such education, the nation in some measure makes amends to those who in their childhood were deprived of any formal instruction and, consequently, of the chance to improve their knowledge. We, therefore, have a special duty towards those sections of the population who, for no fault of their own, were prevented, either on grounds of poverty or of social disabilities, from enjoying their birthright to a fuller and richer life. The breadth of outlook and vision which characterises the well-informed citizen can come only through a steady and continuous process of social education.

9.5 In an age of increasing development and competitive progress, adult education should help people to realise the national advantage of cooperation and combined, constructive effort. For this, the primary necessity is, of course, literacy. The second is the intelligent use of mass media of communication to give adults some knowledge of the country, its different States, its natural resources, its various peoples. It is unfortunately true that only a minute fraction of the population is sufficiently well informed about our cultural heritage or our potential economic wealth. Even very many educated adults know little of the land beyond their immediate State borders and equally little of the habits and customs of fellow countrymen. Their knowledge is limited most often to stereotypes. Any organised system of adult education should, therefore, ensure that men and women, in addition to acquiring additional vocational and technical skills, are given a general education which will foster in them a sense of abiding values and the faculty of critical judgment. To discount prejudice and arrive at a balanced view in all matters should be one of the first lessons taught in adult education.

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9.6 When we remember that the majority of our population are not only illiterate and uneducated, but also extremely poor, we cannot escape the conclusion that our adult population must have an education which will make them socially responsible citizens, and which, at the same time, will be of

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practical value to them as individuals in helping to raise their standards of production, their income and their general cultural level. However desirable and immediate may be the need to approach this question from the point of social advantage, it is clear that for an underdeveloped economy the best means of rousing and retaining the interest of people is an appeal to their desire for economic security. We, therefore, are of opinion that the education being organised for the adult population should also be further education which stems mainly from individual interests—economic, cultural and social.

9.7 We are aware that the previous Five-Year Plans have included some social education programmes to be taken up by the Ministries of Education, Community Development and Cooperation, direct or through the State Governments, which envisage a comprehensive programme of community uplift through community action ; these programmes cover literacy, health, recreation, the home life of adults, training for citizenship and the improving of economic efficiency.

9.8 Under this scheme at the field level, literacy classes, community centres, libraries, youth and farmers' clubs and women's organisations have been established. The community development movement covers all these activities which are actually social education programmes. They now serve over 3.7 lakh of villages and by October 1963, are planned for the entire rural area of the country.

9.9 We have no doubt that the introduction of *panchayati raj* at district, block and village levels and the important role assigned to democratic bodies and cooperative movements make it imperative that in as short a period as possible the majority of the adult population should become literate.

9.10 During our tours we got the impression that most of these comprehensive programmes had not made any impact on the people. This was particularly the case in respect of literacy programmes as such which have not aroused any sustained interest. This, we are of opinion, is largely due to inadequate motivation. We understand that the evaluation of these programmes has also resulted in the same views. Since the comprehensive programme of social education is to cover the whole rural population of the country by 1963, we recommend this new approach so that the people covered by

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Necessary**

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such a programme will be helped to raise their standards of living. This, we are of the view, can be done only by linking it with the occupational interests of the people.

9.11 In India, today, the working population numbers about 16 crores and may be broadly classified under agriculture, mining, manufacturing, trade and commerce, transport and communications and the services.

9.12 The majority of the adult population work in the agricultural sector and adult farmers must be educated to make use of the best extension methods available to raise their standards of living and to contribute their best to national wealth. It is also necessary to organise some suitable programmes to give them the necessary education in the acquisition of certain simple skills for certain types of work which can be done at home during their spare time.

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9.13 The same problem arises for people in a vast number of large-scale and small-scale industries. They, too, must be enabled to improve their living standards. It is necessary to give them better training in their jobs apart from other facilities. There are also millions of people working in a number of undertakings who have to be given training in improved techniques of workmanship. Again, there are millions of people who have to start earning a livelihood much before they have had time to educate themselves adequately and improve their talents, and they need every facility to learn even after they finish formal schooling.

9.14 In the changing economy of the country women are also required to work in larger numbers to supplement the family income. They number about 4.2 crores and with the rising tempo of industrialisation in the country, the consequent development of trade, commerce and social service, this figure is bound to increase. With sufficient opportunities for the employment of women, special programmes to enable women workers to improve their skills will also be necessary.

9.15 What the people thus need most today is the organisation of part-time classes or education at adult level for trades or industries. Such education should be included in any comprehensive social education programmes. When education for adults is linked with occupational interests, the people themselves will take advantage of programmes which hold out the promise of better living conditions.

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9.16 We, therefore, recommend that the people working at lower levels in industries, service or even agriculture, should be encouraged to improve their educational qualifications and to acquire better skill to improve their vocational efficiency. Employers—Government or non-Government—should give these workers necessary encouragement. A comprehensive scheme for further education of various types for skilled and unskilled people should be drawn up by the Union Education Ministry in consultation with the other Ministries or organisations concerned. We are aware that many private industries have already started further education for the benefit of their employees and offer them various incentives to take up such courses during their free hours. The cooperation of non-Government employers may, therefore, be expected.

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9.17 Adult education demands special qualities of teaching. What the adult educator needs is not to handle his audience as if they are passive recipients of information, but to draw them into constructive participation in the discussion groups, lectures and other programmes. Without indulging in commonplaces and over simplifications regarding the oneness of the people and their glorious past it should be his duty to help the creation of attitudes which eschew prejudice, superstition and intolerance. It is also his duty to organise such activities and aids to education as will attract and hold the attention of adult audiences and help them to improve their skills. The unlettered man feels that in learning to read and write he has something purposeful to gain; the literate man should feel that further education helps to broaden his outlook and be an asset in his work.

9.18 The problem of adult illiteracy in the narrow sense will disappear in the course of the next few years if the literacy drive is attempted with a sense of real urgency. When this happens it will be necessary to have an evaluation of the system of adult education, which we provide today in the country, to ensure that it is geared to the current needs of society. Training in that event would have to be concentrated on providing more opportunities for those who have left formal studies to take up work and for whom further education, or continuation education, is desirable. If we start planning now for suitable day colleges for such workers, as suggested in the chapter on Youth Programmes, it will be possible to establish a gradual network of such colleges in the country to cater for the needs of workers, which, in the immediate future, may be difficult of complete achievement in view of the

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paucity of funds. Meanwhile, we shall have to mobilise all our resources in men, material and buildings to see that the education of the adult sections of our community is not neglected. At present, there is no clear allocation of funds for the purpose; nor is there any co-ordination in the implementation of schemes. With the introduction of *panchayati raj* in villages and the increased participation of villagers in managing their panchayats, the social education organisers and block development officers have an added responsibility. They should ensure that the school and the community work in close cooperation for the spread of literacy. The funds allocated to the Ministries of Community Development and Education should be pooled and assistance given to every State to implement the literacy drive effectively.

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9.19 We now propose to deal with the education of the adult worker in detail. Many of them may have had only the minimum formal schooling and most do not have the environment or the social background to retain their interest in current affairs.

Workers' Education

9.20 We have noted that the Ministry of Labour is taking active steps through the Central Board for Workers' Education to ensure that those in employment are given every opportunity for training in trade union methods and philosophy. With the expansion of this scheme it should be possible gradually to cover the entire country with regional training courses enabling workers to take an intelligent and constructive part in citizenship. We would, however, like to emphasise that the programmes launched by the Board need evaluation so that steps may be taken, wherever necessary, to introduce changes to keep abreast of the changing needs in working conditions.

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9.21 No one will deny that the worker has an important part to play in production and the growth of our economy, or that the successful maintenance of our democracy depends on every facility being given to workers to improve their education. We have noted that the training scheme launched by the Ministry of Labour and Employment consists in training top-level instructors known as teacher-administrators whose duty it is to train in turn selected workers known as worker-teachers for a period of three months at the regional level. These worker-teachers then return to their places of employment and conduct programmes at the unit level for the rank and file of the population mainly outside working hours. Short-term programmes, we are told, are also organised at

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the various centres with the help of trade unions and employers. We are also told that a Research and Information Centre will have as its primary function the task of providing educational material for field officers and trainees. Central Institute of Workers' Education is also in the offing. Although the scheme is now completely financed by the Centre we recommend that for implementation at the regional level, regional Boards for Workers' Education should also be established. It will then be the task of the Central Board to co-ordinate the action taken by the various State Governments in this respect.

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9.22 We have gone through the syllabuses prepared for the workers' training course, the worker-teachers' course and the training programme for teacher-administrators. We find that under the heading, 'General Subjects of Cultural Value', the Constitution of India, family planning and the function and scope of Government departments, have been entered. We suggest that 'subjects of cultural value' should include general lectures on the cultural heritage of India, the diversity of her trade and handicrafts and the diversity of her natural wealth. An attempt should be made to indicate how combined effort in production and utilisation of natural resources is the fittest way of ensuring maximum progress.

9.23 We find that the syllabus for the worker-teachers' course contains under 'General Subjects' a reference to the history of India with particular reference to the economic conditions of the people and that there is also provision for an hour's lecture on the unity of India. We suggest that the additional talks by guest speakers should also include wherever possible aspects of Indian culture and unity. While, however, both the syllabi for the worker-teachers and the teacher-administrators contain a reference to those subjects, the syllabus for the workers' training course omits reference to aspects which we consider important for the promotion of emotional integration. We, therefore, recommend that the syllabus for the workers' training course should be suitably modified. In terms of content it would include a wide range of cultural activities extending beyond the narrow concept of education, with due emphasis on the creative use of leisure. Therefore, emphasis should be placed on the acting of plays, folk activities and the improvement of cinema and radio programmes to meet their needs. This would also include exchange of study visits and workers' travel.

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ENDATION** 9.24 Specialised training for teachers taking up workers' education is a necessary part of any scheme dealing with this aspect of adult education. Teacher training institutions should conduct special orientation courses in this field. Workers are everywhere struggling to improve their means of living, their status in the society they belong to, and to strengthen their sense of security. Absorbed in their own struggle they are apt to overlook national and world problems. Education planned for them should emphasise the interdependence of each State in the Indian Union and their place in the over-all scheme of national planning. It is necessary to stress here that indifferent teaching in this respect can do more harm than good to the cause of fostering integration. Education for citizenship should help workers to compare life in other States, to help them in objective criticism and the relation of the duties and responsibilities of a citizen to the rights of citizenship. They should have knowledge not only of national but also of international affairs. Simple biographies of the nation's leaders and accounts of great events in history should be made available to them in low-priced, but attractively got-up pamphlets. Some attempt should be made to help them to understand the ways of life in other States ; the reasons why habits and customs differ in different parts of the country. The cooperation of the film industry should be secured to make good documentaries and 'straight' story films giving a fair and not distorted view, of different cultural habits. Background pamphlets on the institutions and people in different parts of India should also be specially prepared for workers.
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9.25 The school system in any country provides the basis from which workers' education has to begin. This includes both primary and secondary education, and technical and vocational education, together with apprenticeship training. Universities, by and large, in most countries do not play any formal part in workers' education. With more than half our population illiterate and a large proportion of workers semi-literate our universities should help workers' education by providing extra-mural and other short courses of study. We have earlier referred to this in the chapter on University Education.

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ENDATION** 9.26 To draw up a comprehensive scheme for adult education it is necessary to list the agencies, social and cultural, in any area for an evaluation of how their activities can fit into the pattern, to plan looking for potential leadership among

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lay citizens, studying physical facilities like buildings and the extent to which the local community is willing to help. Adult education includes all sorts of educational influences like drama, art, music, museums, libraries, radios, films, magazines and newspapers. Recognising the tremendous importance of such influences it should be the aim of adult education organisers to use them with discrimination and judgment. If radio programmes are directed towards farmers and other rural population, for example, it is necessary to ensure that the village has at least a minimum number of receiving sets.

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9.27 We have to consider any programme in the context of finance and the pooling of available resources is therefore imperative in a planned approach. The maximum use should be made of museums, libraries and mass media like the film and the radio in the education of adults, in addition to the work of the social education organiser and the block development officer. Museums and libraries can provide space for lectures and organise such programmes and discussion groups. They can cooperate in the organisation of travelling exhibitions in rural areas and mobile library clubs. We consider that the Ministries concerned with these various aids should draw up a combined scheme in this respect for implementation in all the States.

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9.28 Before we conclude this chapter we may refer to the new trend in adult education which is gradually making itself felt. The starting of adult schools, condensed education courses for adult women, industrial training centres, training-cum-production centres and in-service training programmes in industrial enterprises, training personnel for cooperatives for all levels are all part of a new orientation, which reflects the many-sided needs of men and women.

9.29 We urge the Union Education Ministry to take immediate action to see that during the training period these adults are also introduced to a certain minimum programme to help them have a basic knowledge of their country and to realise the need for whole-hearted cooperation in its developmental activities. In an underdeveloped country like ours such programmes which promise them better and fuller living are of great significance in promoting a feeling of economic security which is one of the conditions for national solidarity. Such an approach would ensure that the adult is given every chance to widen his field of opportunities through training offered at the lowest cost for those who desire it, and can put it to worthwhile use.

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CHAPTER X

TEACHERS

Key Role of Teachers in Integration

10.1 Numerous measures to promote emotional integration have been suggested in the preceding chapters for implementation in all our schools and colleges. Today, these institutions number 4 lakhs, a number expected to rise to 5 lakhs by the end of the Third Plan, thereby covering almost the entire country. The key role which the teachers have to play in organising such programmes is obvious. We have over 14 lakhs of teachers and by the end of the Third Plan this figure is likely to increase by another 6 lakhs. It is the services of these men and women that really help the nation in promoting emotional integration through educational activities in schools and colleges.

Need for Improvement of Conditions

10.2 We have no doubt that the programmes suggested by us, if properly implemented, will go a long way in developing a national outlook in children. Their effective implementation is therefore of the utmost importance. Such implementation will be possible only if we have teachers who are able to give of their best. Naturally, teachers will be able to do this only if the State recognises the responsibilities they have to shoulder and gives them worthwhile conditions of service. It is futile to expect in these days of acute economic struggle that the teacher should be a dedicated being, content with starvation rations when he, like his contemporaries in other and more lucrative walks of life, has to think of his family and how best he can provide for them.

Unsatisfactory Conditions of Service

10.3 When heavy demands are already being made on their time it is unrealistic to expect, that with their present conditions of service, teachers can make any effective contribution to programmes designed to promote emotional integration. Apart from the academic training they receive, teachers are today expected to be given training in community development in an attempt to see that the home, the school and the neighbourhood all cooperate in the task of educating the child. Besides, their services are also enlisted for social education and other programmes in different areas. The programme organizers look to the teacher to help them in their activities, as he is the only functionary with some education available in every village.

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10.4 Several other committees and commissions have commented on the significant role of the teacher in education for citizenship and the necessity for winning his whole-hearted cooperation in all plans of educational development. The various measures recommended for improving the emoluments of all types of teachers are too well-known to need any repetition here. In spite of all these recommendations the salaries of primary and secondary school teachers continue to be pitifully low. We have been told that during the Second Plan period a sum of Rs. 30 crores was provided for this purpose, but present scales of pay and allowances continue to be meagre. The teachers consequently face constant hardship in the struggle to make ends meet. The present salaries of teachers do not compare at all favourably with those which obtain in many other occupations or professions requiring similar or even lesser qualifications. We place a great deal of emphasis today on providing education of the right type for our children and we expect at the same time that the men and women to whose care we entrust the moulding of the child's personality, should be able to thrive on a pittance, and at the same time be dedicated souls and a source of joy, inspiration and encouragement to the young child. It is no mere truism to say that a country gets the teachers it deserves. When our first class graduates opt for other professions we grumble that only the mediocre students elect to teach. Although here and there, there may be a 'dedicated' soul who chooses the profession deliberately and does not drift into it from necessity, it is not an exaggeration to say that in most cases teaching is the last refuge of those who have no other avenue of employment. It is also true that many desert the teaching profession as soon as better opportunities come their way. We cannot blame them. After all, every person in choosing a career has a right to choose one which promises adequate security and some measure of comfort.

10.5 We are aware that in some of our schools we have highly qualified teachers but such teachers are very much in a minority. It is admitted on all hands that the quality of teaching in our schools and colleges is far lower than it should be. The plain reason is that the great majority of our teachers are not properly equipped to handle the responsibilities they are expected to. A good many of them lack inherent talent for teaching, apart from which, most of them have no access to adequate reference material for the subject-matter they are expected to teach. It cannot be claimed, either, that they have in all cases a really liberal education. This is a situation

The Country Gets the Teachers It Deserves

TEACHERS

which should not be regarded with complacency. No change in the curriculum or textbooks or the introduction of various co-curricular activities can be a substitute for a teacher's complete mastery of his subject. We do not consider that this problem can be solved merely by enhancing the salary scale of teachers, but we are quite certain that the most important step towards its solution is to ensure that their average salary levels compare favourably with salaries of other professions. Only if the teaching profession is made attractive enough can we recruit for the education of our youth a sufficient number of highly talented people.

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10.6 Our universities should also pay greater attention to the education and training of teachers. The greatest care has to be taken in the recruitment of staff for training institutions and every effort made to identify those with special competence and a gift for teaching.

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Low Salary
Scales

10.7 We have analysed the question of teachers' salaries in some detail and it has been a shocking revelation to us that in some States the primary school teachers get as little as Rs. 54 per month inclusive of all allowances (Appendix 31). We are not unaware of the steps taken by a few State Governments to see to it that the primary teacher gets a minimum of Rs. 100 per month. Even the salary scale of graduate teachers cannot be considered satisfactory (Appendix 32). The annual expenditure on education is currently about Rs. 300 crores. Besides this, the contribution from non-Government sources has been estimated at Rs. 120-130 crores per year. Within this amount we feel that there is considerable scope for revising the present scales of pay. In any event it is of the utmost importance for the Central Government as an earnest of its desire to help the State Governments in improving the emoluments of teachers, to insist on a national minimum scale. We are convinced that nothing short of this step will ensure the recruitment of suitable teachers for the country's schools.

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10.8 We, therefore, very strongly recommend that the Union Ministry of Education should take the initiative in this matter and implement a scheme providing for a national minimum scale of salaries for all teachers in the primary, middle and secondary schools. We do not propose to make any specific recommendation regarding the improvement of salary scales in colleges and universities, except to say that every attempt should be made to ensure that the scale

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recommended by the University Grants Commission are adopted (Appendix 33).

10.9 The additional cost involved is likely to be sizeable. We recommend that a Pay Revision Committee consisting of representatives from the Planning Commission, the Ministries of Education and Finance and representatives from the teaching profession should be immediately set up to work out the full financial implications and operative details of implementing such a scheme with the help of similar sub-committees at State level, if necessary. We urge that this work be completed as expeditiously as possible.

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10.10 Side by side with this increase in salary, we recommend that steps be taken to ensure security of tenure for all trained teachers. Other ancillary measures to improve the economic and social status of teachers will also have to be taken up on a countrywide basis. We attach importance to facilities like free medical aid for teachers and their families and free education for their children to enable them to continue their studies at least up to the end of the secondary stage. We recommend that a scheme for free medical aid for teachers and their families may be drawn up in consultation with the Union Ministries of Education, Health and the State Governments.

**Security of
Service and
Ancillary
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10.11 We are glad to observe that a beginning has already been made in respect of providing free education to the children of teachers in some of the States and that the Central Government has instituted a modest scholarship scheme to help the children of primary and secondary school teachers. We would suggest that when the State Plans come up for discussion adequate provision should be made for free education up to the secondary stage for the children of teachers at least. With the present drive for free and compulsory education at the primary stage, free education up to this level is ensured. Provision would, therefore, be needed only for the secondary stage. We consider it necessary that teachers be given free quarters and that this facility should be extended in the first instance to women teachers.

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10.12 The question of suitable housing facilities for teachers has been receiving consideration by the State Governments and the Centre in recent years. To obtain the best results in the co-curricular and off-school programmes suggested by us we consider that it would be useful to take up the construction of quarters as an integral part of the construction of school buildings. This will enable teachers to be on the school

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premises for a longer time and their help and advice would thus be more easily available to students and to the community. The prospect of higher promotion and consequent improved status and provision for old-age benefits should be included and suitable measures initiated for implementing these suggestions in all the States and Union Territories. In this connection we recommend that the triple benefit scheme of insurance, provident fund and pension for teachers (which has already been implemented by some States) should be extended to all the States.

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10.13 We are aware that, with a view to raising their social status, those teachers who have a meritorious record of service are given due honour by the State in the form of monetary awards. While we do not in any way oppose the continuance of this scheme, we are not sure whether this by itself will really enhance the social status of teachers. Indeed, some people have asked whether applying for such awards tends in any way to increase the teacher's self-respect. We are of the view that no teacher should be asked to apply for these awards and that the selection should be made by the authorities concerned based on their record of work.

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10.14 In organising educational activities the teachers have to play the dominant part and the community should look to them for counsel and guidance. There is no doubt that the status accorded to teachers by the public should be related essentially to the role played by them in the service of the community. It has been mentioned to us that under the various expansion programmes for education, provision has been made for the teachers also to serve on committees set up in this connection. This needs encouragement in view of its obvious advantages. In this connection it would be useful to have a Central Council of Teachers with corresponding counterparts at State and district levels to coordinate the inter-State programmes which have been specifically recommended for achieving emotional integration.

10.15 It is also important that the teachers realise that there are ways by which they can improve their qualifications and, thereby, their prospects in the profession. A study of the existing facilities indicates that the majority of teachers do not get opportunities for further education or consequent promotion. There are some avenues of promotion for Government teachers but the coverage is limited. In the case of private schools the position is discouraging. In most of the States primary school teachers have to be content with their

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own scales unless they improve their qualifications. Only very few States have a selection grade to which those teachers can aspire. It is therefore necessary for the Government to give serious thought to this problem and formulate a scheme of further education for them. As a first step we recommend the institution of selection grades for all types of teachers on the basis of qualification, efficiency and length of service. The financial implications of such a measure may also be referred to the Pay Revision Committee recommended by us earlier.

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10.16 The measures suggested so far are only indicative of the need to ensure better conditions of work for teachers so that they will not be discontented and remain ill-equipped to play their part in educating children for citizenship.

10.17 We now propose to deal with the question of the training of teachers. In this connection we have made a study of the existing system of training and we are convinced that there is need to improve the curriculum in teacher-training institutions.

**Need for
Curriculum
Improvement in
Teacher-
Training**

10.18 Curriculum for teacher-education does not take adequate notice of modern trends in education. The school can no longer remain isolated from the life of the community. The need to create in the teacher an interest in associating himself actively with community development programmes has been acknowledged everywhere, and is of particular significance in India. It has now become important to give teachers programmes of training that will help to achieve a national outlook, a sense of citizenship and unity and cultural and intellectual integration. All these call for an immediate evaluation of the existing practices and arrangements, and the drawing up of a clear-cut programme of reform to achieve these objectives. Neither textbooks nor a revised curriculum will take us nearer our goal unless steps are taken to improve classroom practice and unless our training colleges turn out better teachers. It is their responsibility to marshal facts and principles and present them in a form acceptable to and easily understood by children. On them lies the responsibility of synthesising the best in the culture of the various regions in India and in Eastern and Western cultures generally. Teacher-training programmes should, therefore, be enriched by introducing compulsory courses in group dynamics and cultural anthropology and by making specialisation in any one subject of the higher secondary school also compulsory. Excursions, inter-school visits and meets, other cultural activities and community work should form part of the carefully planned

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TEACHERS

RECOMMENDATION training given to pupil-teachers. We recommend that geography should receive more attention in teacher-training programmes as it is a subject which relies heavily on imagination and inspirational teaching. In the hands of a poor teacher geography becomes a mass of ill-assorted and unrelated matter but a good teacher will use the subject to give children a genuine understanding of other people and their way of life. Every geography student in a training college should have opportunities for excursions in connection with his studies, basic training in the use of audio-visual material and a thorough training in the use of geographical maps. We also recommend that research scholarships in economic and human geography should be made available for study at selected institutions of higher education.

RECOMMENDATION 10.19 State Governments should depute their curriculum experts to work in mutual consultation and draw up a suitable curriculum for all training institutions keeping particularly in view our national objectives. The Curriculum Construction Bureau, we have recommended, should initiate action in this respect.

RECOMMENDATION 10.20 We suggest that the duration of the teachers' training course should not be less than two years at any level. Acquaintance with fresh subject-matter, the need to get rid of prejudices and stereo-types, skill in moulding the personality of children—all these demand sustained training. Emphasis on the training of teachers naturally leads to the question of the quality of the staff manning teacher-training institutions. Nowadays the minimum professional qualification required of the staff in such institutions is no more than the certificate or diploma which the trainees themselves get after a year's study. This is hardly satisfactory. We consider that the standard of professional qualifications and the experience required of teachers to be recruited for the staff of training colleges should be suitably raised. For the staffing of the teacher-training colleges, teachers of proved competence should be selected and given higher professional education in institutes of education or universities. We recommend that the universities and the institutes of education should make provision for special professional education for the training of staff for training colleges.

10.21 The objectives of primary and secondary education are changing to meet the changing needs of the country. We consider that the teacher today is ill-equipped to analyse the fundamental issues to be borne in mind

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while teaching. He is not fully aware of the goals we have set before the country for the betterment of the people and he is, therefore, not able to work out a realistic and practical programme to achieve the goal in his special field. In many cases he lacks maturity. We consider that the minimum age for admission to training schools should be sixteen. The minimum qualification for men recruits should be a pass in class X. For the time being this condition may be relaxed for women teachers.

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10.22 The need for in-service training for teachers needs to be stressed. As the teachers have to be in constant touch with new trends and developments in the field of education and in teaching techniques it is very necessary that they are given in-service training for this purpose at least once in five years. Such training should include arrangements for imparting information on national and international developments and the changing pattern of social thought so that the over-all picture of the country and her needs is constantly before them. Either as a part of the in-service training, or independently, teachers should be encouraged and stimulated to a wider interest in their work and new techniques in their profession by visits and tours to other parts of the country, and other educational institutions.

In-Service
Training

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10.23 We recommend that a handbook of suggestions for training institutions should be produced. This handbook will deal with the problems in general, analyse factors that foster or impede emotional integration and indicate the broad outline of programmes to be worked out in educational institutions in this respect.

Handbook
of Suggest-
ions

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10.24 We recommend similar handbooks of suggestions for teachers in primary and secondary schools, particularly for the teaching of social studies and languages. These handbooks should also contain hints on methods of organisation, a number of practical suggestions for small projects and other programmes in the classrooms fostering inter-State understanding and national unity, which can be taken up in schools as part of curricular and co-curricular activities.

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10.25 Before writers are commissioned to produce these handbooks, a panel of names from the teaching profession should be drawn up from which the Union Ministry of Education should select the most competent persons.

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CHAPTER XI

CURRICULUM

11.1 Our discussions with several teachers have confirmed us in the belief that reform in the curriculum is long overdue. In this chapter we shall not attempt to give details of curriculum for schools but only state some of the main principles to be considered in the preparation of the curriculum for the emotional integration of the pupils.

11.2 The tendency nowadays is to stress the utilitarian objectives of education and while its importance cannot be denied, it has become all the more necessary to sound a note of caution regarding the neglect of another equally important aim of education : the pursuit of knowledge for its own sake through sustained effort and high seriousness of purpose without which no student can claim to be truly educated. We shall, however, deal with two important objectives in the planning of the curriculum which are :

- (a) To help the pupil to develop his full personality ;
- (b) To prepare the pupil for life in a changing society.

To meet these objectives, we believe that the curriculum cannot only mean the academic subjects traditionally taught in schools but also the totality of experiences that a pupil receives through the manifold activities that go on in the school, classroom, library, laboratory, workshop, play-grounds and in the numerous informal contacts between teachers and pupils. In this sense, the whole life of the school becomes the curriculum which can touch the life of students at all points and help in the evolution of a balanced personality. The curriculum thus envisaged should prepare the individual for an active part as a worker, home-maker, neighbour and citizen.*

11.3 The important provisions to be made in the curriculum for the two objectives mentioned above may now be considered.

11.3.1 Habits of clean and healthy living must be fostered and there must be scope for body development through sports, games, walking, climbing, swimming and dancing. Pupils can only take part in such activities if they have proper

**Develop-
ment of
Personality**

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nutrition and health. Elsewhere we have stressed the need for midday meals ; in addition, we feel that medical inspection and aid may be provided.

11.3.2 Appreciation and enjoyment of beauty through music, craft, painting, modelling, dancing, poetry, drama, gardening and the observation of nature should be encouraged. Expensive equipment is not necessary for giving children opportunities for aesthetic development ; what is needed is a recognition of its importance.

11.3.3 Opportunities must be provided for effective corporate activities such as classroom projects, dramas, excursions, games and socially useful work. Such activities will help to develop common loyalties and common objectives and engender good personal relations. Friendly cooperation between teachers and pupils and cordial relationship among members of the staff are essential for the 'tone' of the school.

11.3.4 Though a great part of moral education will be indirect, pupils should have opportunities to know what is right and what is wrong. The sources of knowledge of what is right and what is wrong come to us in many ways. The most important among them are : (a) precepts from religions ; (b) guidance from conscience ; (c) the vision of greatness—examples of courage, noble acts, devotion to duty ; and (d) the traditional virtues of the community. Children should be encouraged through the activities and discipline of the home and the school to accept responsibility, exercise initiative, develop the capacity to persevere in their tasks and, above all, learn to practise the ideals of service to the community and to have consideration for others.

11.3.5 In a secular State, it is not possible to provide religious education as a part of the curriculum. But, in India, religion plays an important role in the life of individuals and communities and, therefore, any education will be incomplete if students are not helped to appreciate the spiritual values which the various religions offer. In the past, ignorance of the religion of our neighbours and an intolerant attitude towards them have been causes of misunderstanding. As a part of general education it will be helpful to encourage students to understand the religions practised in our country. There are several ways in which this can be attempted :

- (a) Selections from religious books can be included in language textbooks so that a sympathetic study

CURRICULUM

may lead those who are interested to make further study of those books.

- (b) Important religious festivals can be made occasions for understanding their significance.
- (c) The lives and teachings of religious leaders may be included in the syllabus for social studies and languages.
- (d) Talks on the teachings of religions, open to all to attend, may be arranged in schools, to be given by those who practise those religions. Only able and competent persons should be invited and they should approach the task with humility and the desire to share their experience with others.

11.3.6 Intellectual development depends not only on the study of the various subjects in the curriculum but also on dynamic methods of teaching. Such methods will arouse curiosity and interest in the pupils, through self-discipline, help them to take up arduous intellectual tasks and foster intellectual honesty.

11.4 To achieve the second objective of helping the pupil to adjust himself to the contingencies of a changing society, the curriculum should make suitable provision for :

- (a) The mastery of basic skills, such as the 3-R's, and elementary skills in the use of mechanical tools for everyday needs.
- (b) Vocational skills as preparation for a suitable occupation in life enabling the individual to make his contribution to the community.
- (c) Understanding and appreciating the values of the way of life of society ; customs, manners and institutions ; beliefs and religious observances ; festivals, myths, legends, folk-lore, songs, dances, modes of dress and eating.
- (d) Development of right attitudes towards parents, friends and strangers.
- (e) Guidance to the pupil in making his contribution to a happy home life. This is fundamental in the circumstances of a changing society.
- (f) Training for the right use of leisure. One facet of the use of leisure, specially important for integration, is the readiness to participate and enjoy the social activities of differing cultural groups.

Preparation for Life in A Changing Society

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- (g) Knowledge of the working of the local, state and national governments as also of international organisations.
- (h) Socially useful work so that pupils will appreciate the dignity of labour, value of cooperative effort and service to the community.

11.5 Having considered some of the principles and needs for the preparation of the curriculum, the objectives of emotional integration translated into educational terms may be stated as follows :

- (a) To develop an attitude of tolerance and goodwill towards individuals and groups in our country whose religion, language, caste and regional situations may be different from one's own ;
- (b) To develop the concept of the cultural unity of the country and the right attitude towards it ;
- (c) To inculcate patriotism, the readiness to sacrifice one's individual and group interests for the larger national interest, and to consider the nation as an integral part of the world community.

11.6 There are several problems in respect of curriculum which require special study and research. We enumerate them below. But we feel that a problem which requires urgent consideration is that the courses of study in schools in many parts of the country are overloaded both in respect of the number of subjects and the content of the subjects, resulting in inefficient teaching and ineffective study.

11.7 For instance, at the primary stage pupils are generally taught the mother tongue or regional language (reading, writing), arithmetic, social studies, basic craft and general science. We believe that at this stage the number of subjects to be learned can be reduced, for example, by using the language lessons for learning what is generally taught as social studies and general science. The lessons for reading can profitably include facts about peoples, lands and natural phenomena.

11.8 We recommend that the question of the load of the course of studies at all stages of school education should be examined with reference to the number of subjects and their content.

11.9 In this connection it is necessary :

- (a) To work out detailed curricula for all stages ;

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- (b) To work out details of syllabi of different subjects in the curricula ;
- (c) To lay down the objectives of the teaching of different subjects in detail and in behavioural terms ;
- (d) To evolve dynamic methods of dealing with topics in the syllabus ;
- (e) To determine programmes of activities which will secure the objectives laid down for the courses as a whole ;
- (f) To evolve criteria and methods of evaluating whether and to what extent the objectives of the curriculum are actually attained through educational programmes and to suggest improvements ;
- (g) To conduct basic research into conditions under which changes in human behaviour occur.

11.10 The complexity and technicality of the task requires that research workers in curriculum should be well-versed not only in the field of education but should also be familiar with behavioural sciences such as psychology, sociology, and social anthropology. We, therefore, recommend that an efficient and well-staffed Curriculum Research Unit should be set up in each State and a separate unit at the Centre under the National Council of Educational Research and Training. These units should work in close cooperation with textbook bureaux and teacher-training colleges, and the results of their research should form the basis of curriculum construction and criteria for textbooks.

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11.11 We further recommend that fellowships for curriculum research should be instituted in selected teacher-training institutions in the country.

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11.12 As social studies is vital for emotional integration, we set out below what we consider the scope and objectives should be.

11.13 Social studies is the study of people, of what they like, their beliefs, their aspirations, their habits, their amusements and pleasures, their problems, the environment in which they live, their social organisation, institutions, vocation and technique.

11.14 The aim of teaching social studies is to enable the child to understand his environment, human relationships

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and human needs and how men must cooperate to meet these needs. It also aims to build certain essential skills, both intellectual and social and certain desirable attitudes and habits necessary for social living. The objective of social studies is also to inculcate a civic sense and to impart training for useful and intelligent citizenship.

11.15 The idea of national unity and the unity of mankind should be introduced from the very outset, with due regard to children's age and understanding. In his address to the Unesco Conference in Paris, Maulana Abul Kalam Azad deplored* the fact that geography as it is now taught emphasises divisions instead of teaching the unity of the world. The teaching of geography should be made compulsory and should start not from the village outwards to the world, but from the world to the village. The teacher should point out to the child, with the help of the globe, that he is first a citizen of the world and this 'one world' is divided, for the sake of convenience or due to historical causes, into different continents, countries, provinces, districts, etc. This is a symbolic way of saying that education should strengthen the idea of the unity of mankind from the very beginning and not implant separation in the unconscious mind through a wrong approach. In this connection, it will be valuable if the schools can include in their programme folk-lore, folk-songs, folk-dances and such other features as are distinctive contributions from the culture of different parts of India and different peoples of the world. Similarly, the idea of national unity should be so inculcated that it takes precedence over the concept of provincial, linguistic, caste or class affiliations.

11.16 In the teaching of social studies emphasis should not be placed unduly on passive memorisation of facts but pupils should be encouraged to think clearly and critically and to understand the motives and purposes that shape world events. The pupils will thus be able to develop a broad and tolerant outlook necessary in a diverse society.

11.17 We may conclude this chapter with a passage which describes the training that children should receive for such citizenship: "Through activities, discussions and studies children should begin to develop their own ideals of behaviour, to see themselves as people striving to be tolerant, kindly, honest, courageous, just, generous and independent. They should

*Proceedings of the General Conference of Unesco, Paris 1951, p. 103

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learn to state their own opinion modestly and to listen with respect to the views of others, and they should become accustomed to accepting responsibility for failure as well as for success. They should begin to develop towards their own country feelings of loyalty which will make them neither blind to its faults nor boastful of its merits. They should learn to understand a little more about the peoples of other countries and their ways of living, to enter sympathetically into their feelings, to appreciate their ideas and problems and to be aware of the contribution of each country to the welfare of all countries.

“Only by exploring the world through many kinds of study can children begin to understand it. Only by reading about the past and discussing it, can they see themselves as part of the process of change. Unless they have these kinds of experience our children will never appreciate their national heritage, nor understand the drive, the energy, and the achievements of their own forefathers.”*

*Social Studies in the Primary School, Department of Education, New Zealand, 1961, pp 2-3

CHAPTER XII

TEXTBOOKS AND OTHER READING MATERIALS

12.1 It is plain that if we are to achieve our national objective of an educated democracy alive to its role in history and its responsibilities today, much thought and effort must be directed towards the production of books suited to every educational level, of a quality that so far we have not reached and on a scale that will be stupendous. A true university, said Bryce a long time ago, is a collection of books. For imbibing learning and for qualifying oneself to work for its advancement, books are indeed the most potent instruments. Even for introducing the child to the world of knowledge it is essential to have the right kind of books which fit in with his requirements and gently stimulate his imagination. Teaching the young is a genuine adventure and to embark on it one needs, most of all, the appropriate books and, of course, such auxiliaries as pictures, atlases and other aids.

12.2 Perhaps it should be said at the outset that one of our biggest tasks must be the production of the right kind of books in our own Indian languages. It is common knowledge that in textbook production, both in point of appearance and quality, India is still backward. Children's books' exhibitions held from time to time have shown how we are miles behind the advanced countries of the world. For university education our dependence on foreign textbooks (invariably English) is indeed pathetic; even in the sphere of higher secondary education we can hardly claim to be producing all our own ammunition. Exceptions notwithstanding, our Indian languages remain woefully deficient in the literature of knowledge. To our shame, a majority of college text and 'help' books produced in Indian languages is, even after fifteen years of freedom, either mechanically repetitive of foreign publications or just unabashed invitations to stupid cramming. This is a state of affairs which must end at once, or our educational future is dark.

Deficiencies in Quality and Quantity

12.3 There is no doubt that for quite some time books in English will continue to be of great help in our institutes of learning. Quite apart from the need for Indian languages endeavouring to raise themselves from the present rut, it has to be remembered that however proficient some of us may hope

The Need for A Well-Thought-Out Scheme of Publication

TEXTBOOKS AND OTHER READING MATERIALS

to be in languages other than our own, we can truly acquire learning only through the medium of our mother tongue. That on the research map of the world, India's place so far has not been particularly notable, is due very largely to the fact that, by and large, we have acquired information in our subjects of study but not really assimilated it in a manner that would provoke lasting interest in learning and something like passion for its extension. It is thus extremely important that a well-thought-out and comprehensive scheme of publication in our Indian languages is launched without delay.

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12.4 The best brains of our land require to be harnessed to this task, and top priority should be given to it. Some good work has been attempted recently by the National Book Trust and other similar organisations. But what has been achieved so far is no more than a drop in the ocean. It is not only that books have to be written and re-written for our children; this, after some trial and error, will perhaps be adequate for our purposes, since such books can be written without much difficulty in Hindi and our other major languages. It will be more difficult to produce books needed for the higher academic levels, since it is exactly in this field that we have depended almost exclusively on English publications. A large programme of translations must at once be launched, but at the same time it has to be remembered that translations alone will not do. Original work, in different branches of study, written by Indians in Indian languages, must be produced as quickly as possible. The University Grants Commission, the different universities on their own and the bigger colleges must pool their resources and make a start on this task. We recommend that the University Grants Commission should create a special fund for an imaginative programme of publishing worthwhile books in the Indian languages. This task, though stupendous, is extremely important and books appropriate to every level of education should be produced.

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Textbooks
and Curri-
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12.5 Having dealt with books in general we shall now take up the question of suitable textbooks for schools. The textbook, which is essentially linked with the curriculum, has been described as "an influence towards national unity through the establishment of a common culture". This is perhaps a more constructive definition than calling it an 'instrument of learning'. Its impact on the curriculum is significant since any reform in this field, to be effective, must

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depend on two important factors : the teacher on whose interpretation of the curriculum much depends, and the textbook which carries its content to the schools. Any changes in curriculum content are accompanied by concomitant variations in the textbooks and exercise considerable influence on them. When wisely produced and selected, textbooks can be of considerable help in the creation of right attitudes and an equally potential source of disaffection when they are prejudiced, ill-informed in their approach and badly written.

12.6 There is a school of thought which considers that dependence on textbooks reduces the value of teaching. In India to-day, however, we are still largely dependent on the textbook method and, therefore, it is particularly necessary that we have effective machinery to ensure that the textbooks are really doing the work they are meant for. There has been much criticism of our textbooks in recent times, and judging from the reports of earlier committees, they have never been very satisfactory. We may refer in this connection to the remarks of the Secondary Education Commission (1952-53)* and of the International Team on Teachers and Curricula (1954).** We are also aware that, in a recent study, the Planning Commission has taken the view that the present position of textbooks is far from satisfactory.

Findings of
Previous
Committees

12.7 From the sample analysis conducted of textbooks from various States, we cannot say that the impression left on us was one of generally satisfactory standards. If the answers to our questionnaire are any guide, every care is taken to ensure well-got-up, factually correct books which foster national unity. But in point of fact the approach is often faulty, the language, unimaginative and the illustrations, dull. Books are also approved by State textbook committees and later withdrawn from schools when there is an outcry about offensive subject-matter. Withdrawing such books once the news regarding their unsuitability spreads, is costly. Lessons are held up, the public loses confidence in the educational authorities responsible, and children, even if it is for a brief period, are exposed to undesirable lessons. Several teachers in the course of our discussions with them, mentioned the difficulties they face in not getting textbooks in time, and of the right type;

12.8 We are of the opinion that immediate steps need to be taken to lift our textbooks from the neglect and low levels to

*Report of the Secondary Education Commission, pp 101-106

**Report of the International Team on Teachers and Curricula, p 80

TEXTBOOKS AND OTHER READING MATERIALS

Defects Observed

which they have fallen. During our tours we gathered the impression that although in almost all the States there are textbook committees, the approach to the problem has been curiously half-hearted and negative. There is no co-ordination between the several State textbook committees. In some States different authorities are responsible for the selection and scrutiny of textbooks. In others, the presence of textbook committees has not served as a deterrent to inaccurate and unattractive books flooding the market. When illustrations are poor and the get-up generally unsatisfactory, the over-all effect on any child must be a feeling of apathy, if not positive distaste. While our concern is mainly with the content of textbooks, we would be dealing with this problem only partially if we ignored the physical aspects of textbooks which are almost as important. An attractive lesson, well illustrated and well presented, has far more impact on the child than all the maxims in the world, collected for his edification in books that are dull and uninspiring in format and get-up.

Content Analysis

12.9 The sample content analysis undertaken of textbooks in languages and social studies also reveals that the matter presented needs considerable improvement and that most of the lessons do not contain any material which promotes the sense of oneness. There have been factual inaccuracies, greater emphasis on local heroes than on national heroes, and inaccurate and drab illustrations. Lessons on the removal of untouchability and other social problems have barely been touched. Lessons connected with the freedom movement are few, nor is much space devoted to the heroes who took part in them. Lives of religious leaders and reformers are not included in some of the books; training in citizenship receives scant attention; so do inter-regional understanding, communal harmony and social equality.

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Qualities Needed for Textbook Writing

12.10 If the textbook is to play a constructive role in promoting emotional integration, the writers of textbooks must be chosen with the greatest care. No teacher, even if he has all the scholarship in the world at his command, can write a good textbook unless he also has imagination, a sense of proportion, the capacity to put himself in the child's place and when attempting to make an educational point, the grace not to talk down at children. If a teacher has all these qualities, he may still not have a flair for writing and that is just as important a quality as the others we have enumerated. It will be seen, therefore, that to get good writers of textbooks

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with the necessary talent, training and experience, considerable effort, patient selection and careful coverage is needed. Textbook writing is indulged in by many who consider it purely as a way of making extra money, and the quality of writing often suffers in consequence. With the judicious selection of writers and proper co-ordination between the State Government and publishers however, it is possible to get good textbooks written for our schools and colleges. We have potentially good material in our teachers, and it is worthwhile developing their talent by training them in the technique of writing good textbooks.

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12.11 We had mentioned in our Preliminary Report the need to offer scholarships for this purpose so that we can have a growing number of trained writers in this line. We do not think that we have at present a sufficiently large number of qualified people in India to undertake the task of training writers of textbooks. Facilities, however, exist abroad. Before we have the nucleus of training centres in India, it is necessary to have trained personnel to staff them. We, therefore, recommend the institution of a sufficient number of scholarships annually for this purpose. We have noted that at the recent Commonwealth Education Conference (1962), mention was made of the facilities available for training in textbook writing and publication in some of the Commonwealth countries. We hope that this will be followed up, and recommend that the advice and assistance of international agencies may also be utilised in this connection.

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12.12 Apart from the training of textbook writers and effective search for talent among teachers and others in this field, other measures need to be taken to improve the quality of textbooks. The question of nationalisation has been much debated. Many are against it, as, in their opinion, it deadens creative effort, it smacks of regimentation because it superimposes a certain rigid uniformity which is to be avoided, and it gives Government the monopoly. They doubt whether nationalisation would be the answer to ensuring a supply of textbooks, well-produced and free from bias. In a survey made by the International Bureau of Education, Geneva, textbooks and other books for school use are shown as accounting for half the book production in the world. The responsibility of the writer, the publisher and the producer of textbooks is, therefore, evident. It cannot be claimed that nationalisation is necessary when we consider that private enterprise

Nationali-
sation of
Textbooks

TEXTBOOKS AND OTHER READING MATERIALS

in western countries has produced some of the best textbooks in the world, nor can we deny its many advantages when we see that nationalisation in the U.S.S.R. has been able to evolve an efficient system of publication without sacrificing quality.

12.13 In India, several State Governments have already nationalised textbooks up to the primary level and in the case of one State at least, up to the secondary level (Appendix 35). We cannot say that in our country the nationalisation of textbooks has proved its superiority over private enterprise considering that several errors creep into State-produced books as well, nor can we claim, in view of the evidence, that private publishers succeed where the State does not.

12.14 We agree that one drawback in nationalising textbooks is the likelihood of indoctrination. However, in view of the low level of textbook writing and publishing in this country, there is no other satisfactory solution to the problem unless textbooks in certain subjects are nationalised. We are not here concerned with whether textbooks in all fields should be nationalised, and do not propose to go into that question. We recommend, however, that history and geography textbooks, where the subjects demand all-India treatment in view of our need for emotional integration, should be Centrally produced. Supplementary books which deal with local history and geography may be produced by the State Governments. These supplementary books may be written in the regional languages and English, and should serve as useful material for inter-State understanding.

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12.15 We consider such Central production essential from the point of view of fostering national unity, as the same textbooks in these subjects can be used all over India, suitably adapted or translated, where necessary.

12.16 We recommend that textbooks, especially in languages and the social studies, imported from abroad for use in India should be screened and care taken to see that no books are suggested for schools which lead to bias or the creation of stereotypes.

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Machinery
Suggested

12.17 We now propose to suggest the machinery which we consider necessary for the selection and publication of textbooks, which is at present a subject of national importance and has to be treated as such in view of our need for unity and

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cohesion. We recommend that the Central Government should be responsible for effective co-ordination of the activities of the State Governments in this field. We are aware that the Union Ministry of Education has had, for the past few years, a Bureau of Textbook Research functioning at the Centre in pursuance of the recommendation of the Secondary Education Commission and that some preliminary work in the content analysis of textbooks has been undertaken by the Bureau with a view to suggesting methods of improvement. We are also aware that the newly-constituted National Council of Educational Research and Training has taken the Bureau under its charge.

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12.18 We recommend that the Central Bureau of Text-Book Research which is now under the National Council of Educational Research and Training should be strengthened to enable it to function as the secretariat of a national body dealing with all matters pertaining to textbooks. It will be the duty of the Bureau to prepare model textbooks for the States. It will have the sole authority of producing history and geography textbooks for distribution to all States.

National
Bureau of
Textbook
Research

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12.19 The Bureau should co-ordinate the activities of the State textbook committees on each of which there will be Central representation. Similarly, the States will be represented on the Central Textbook Committee.

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12.20 To disseminate information from home and abroad in regard to the latest techniques in textbook writing and production, the Bureau may publish a journal. This journal may also include items of interest to writers and publishers on supplementary reading material for schools.

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12.21 The Bureau should have a library of textbooks from all over the world and from the States of the Indian Union, in the charge of a full-time librarian. In view of the paucity of good illustrations we recommend that a wing of the library should contain blocks for illustrations available on loan to all the States.

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12.22 The Bureau will also maintain liaison with our universities to ensure that textbooks written for universities are also free from religious or communal bias.

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12.23 Care should be taken to see that in the treatment of subjects like history, an objective approach is maintained

History
Textbooks

TEXTBOOKS AND OTHER READING MATERIALS

RECOMMENDATION

and that, in an attempt to promote integration, the facts of history are not distorted. At the lower levels of schools particularly, there are several episodes in history which can, without loss to the syllabus, be easily omitted from the story-telling. Equally, there are several instances of charity and grace and courtliness, of chivalry and kindness which can be highlighted. Unfair suppression of detail should, however, be avoided. It is tempting, for instance, to excuse intolerance in one's own religious group while condemning it in others.

RECOMMENDATION

12.24 We are aware that, in many cases, bias in our history textbooks when it does occur, is probably unconscious and not necessarily ill-intentioned. There is, for instance, often a tendency to emphasise differences between religions instead of accentuating common features. We would suggest that the approach to history teaching and, consequently, the approach taken in our history textbooks should stress the cultural and social relationships of our people down the ages. It should stress the contributions that have been made to the common pool of culture and civilization by different strands of thought running through the country. We consider it more important to emphasise the history of progress and the country's search for unity than to give undue importance to struggles and wars which are now very much of the past and serve no useful purpose in the present.

RECOMMENDATION

12.25 Children are told that all men are brothers, but it is necessary in our geography textbooks to prove this by showing that we live today in an inter-dependent world. Problems of population, food, communications, health, industry—these are national concerns, not to mention their wider implications in the international field.

The Importance of Maps

RECOMMENDATION

12.26 Supplementary material by way of books on travel, exploration and mountaineering, pictures, charts and maps, in addition to geographical films, should all aid the textbook in the classroom. Children should be trained in map-reading. We are told that in many cases up-to-date atlases and maps are seldom available in the regional languages. The need for immediate action to meet this inadequacy is imperative.

Lack of Suitable Books for Children

12.27 As we have mentioned earlier in this chapter, it is an unfortunate fact that a whole generation is growing up today without enough books to read in their mother tongue. Books in the regional languages suitable for children of all

EMOTIONAL INTEGRATION COMMITTEE REPORT

ages are difficult to come by. Those available in English have all too often a setting that is quite foreign to the child. They seldom deal with India ; if they do, the references are sketchy and written from a view-point which, whatever else it may be, is certainly not Indian. Some way must be found to revive the well-springs of our imagination, to combat the virtual drying up of our creative thought. A fresh efflorescence is needed. If we want our children to know something of this ancient land of ours, our folk-lore and legends, our epics and folk-songs, we must have books to capture their imagination, tales told in their mother tongue and written by their own people.

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12.28 The institution of prizes for children's books written with imagination and originality should be given a wider field. We recommend that every facility should be provided for voluntary organisations to encourage talent in this direction and to acquire a representative collection of books for children from all over the world so that we can keep in touch with what is done in other countries in the techniques of producing children's literature.

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12.29 The production of more children's magazines of a high standard with translations in Hindi and English would meet a long-felt need. We are aware that some of our newspapers cater for children, but limited supplies of newsprint make their task difficult. Newspaper concerns, however, have the advantage of a wide coverage to attract talent, and their help should be utilised as fully as possible in this field. It is commonly accepted that stories for children are among the most difficult to write. Search for talent in this direction by our newspapers and magazines is bound to yield dividends. The best 20 or 30 stories in the collection can then be compiled for publication in book form, the selection being made by a panel of judges. Some of our newspaper offices publish annuals for the adult public. Simliar annuals for children, with stories and articles about various parts of the country and the world, attractively got up and presented, would surely be received with enthusiasm. The establishment of a syndicate for children's literature might help to meet the present dearth of good writing in this field through adequate scouting for talent and maintenance of high standards in illustration and get-up.

Children's
Magazines

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12.30 We recommend that the Government of India, in collaboration with the National Book Trust, the Sahitya

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Akademi and the Children's Book Trust, should formulate a scheme for the immediate production of a series of reference books which can be read with pleasure by adults and children, on the different States and Union Territories of India. A set of sixteen illustrated volumes could comprise the series.

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12.31 The Government of India publish annually a volume on every aspect of Indian planning and administration, which is a compendium of information about the country. We recommend the publication also of brief, attractively illustrated booklets for children on various aspects of Indian economy and planning.

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12.32 We further recommend that books should be produced on traditional folk-lore and folk-songs from various parts of the country together with the transliterated text and translation of these songs. Other books could usefully be on shrines, temples, churches, mosques and gurdwaras throughout the country and their special associations and traditions. Books on Indian flowers, birds and animals, Indian festivals, folk-dances, dress and costume, social customs, handicrafts and modern projects—these will serve as an illustrative list. It is not dearth of material but failure to find the right authors and publishers which, in our opinion, is largely responsible for our poverty in this field.

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12.33 A chapter on textbooks and other reading material would be incomplete without a reference to libraries and the need to promote good reading habits not only in children but also in adults. The school library is still an unknown feature in many of our schools, particularly at the primary level, and in many secondary schools, still far from adequate. No classroom teaching can be fully effective without well-chosen books to stimulate and enrich the lessons. Interest in books usually begins through an interest in pictures and story-telling at the kindergarten stage. It can, therefore, begin at home before the child joins school. Not all children, however, are fortunate enough to have homes where parents encourage the story-book habit, nor in most cases are they able to afford the money to buy such books. Where facilities are lacking at home, the school and the neighbourhood must step in.

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12.34 One of the primary objectives of library development should be the promotion of school libraries, and the training of teacher-librarians to run them. These libraries should be supplemented, wherever possible, by public libraries running

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a children's wing with a separate reading room for children. In rural areas where villages are scattered, the mobile library or 'bookmobile' which serves the adult population should also increasingly cater for children in villages.

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12.35 To encourage the practice of reading, libraries should attract the attention of children by linking books with pictures, maps, films and filmstrips and recordings. We, therefore, recommend that, to begin with, a scheme should be worked out to establish such a library in every secondary school in the country.

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12.36 We also recommend that facilities should be provided for training teacher-librarians for work in schools. Working in close cooperation with the teachers, such librarians should be able to devise well-planned programmes as a vital part of the curriculum to bring children nearer to the world of books.

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12.37 It is an obvious fact, sometimes overlooked, that in choosing books for the school library it is necessary to select books which are interesting to children. Care should also be taken to see that books in which the past is objectively presented, which help social relationships, give an insight into values, and which are free from prejudice and bias, are selected.

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12.38.1 The holding of annual book fairs should be encouraged, and every incentive should be given to promote quality in independent publishing. Above all, the free flow of books to this country should in no way be impeded by trade and import restrictions.

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12.38.2 We may refer in this connection to the recommendation made at the Unesco Seminar (1960) on the production and distribution of reading materials (with which we agree) that the principles of the free flow of books as enunciated by Unesco should be maintained and widened and that there should be effective liaison between the educational authorities and the customs so that essential books are not held up by red tape. We also agree that reduction in postal and freight charges would help the promotion of the reading habit. This is necessary, as literacy is still confined to sections of the people and every encouragement should be given for the attainment of full literacy. We recommend that any existing policy imposing such restrictions should be reviewed.

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TEXTBOOKS AND OTHER READING MATERIALS

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12.39 An international seminar on textbooks was held by Unesco in Brussels in 1950 where aspects of textbook writing and content were discussed and where the mutual exchange of experience proved valuable. We had recommended in our Preliminary Report the desirability of a similar world seminar and a world exhibition of textbooks. Such a seminar in India would highlight the methods of production in other countries and bring to our teachers and publishers the valuable experience of other countries in the writing and production of textbooks.

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12.40 Travelling book exhibitions featuring books in the various Indian languages would help to stimulate public interest in our major languages and their literature and encourage wider publication in this field. These exhibitions may be held in Delhi and the State capitals.

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12.41 We have highlighted the need for an urgent literacy drive to cover the whole country. Those who have been made literate, should not be allowed to lapse into illiteracy, and for such neo-literates special books are needed. We have noted that the Union Ministry of Education has a scheme for the production of literature for neo-literates and recommend that the scheme be strengthened so that the work it has attempted so far can be expanded and improved.

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We consider that the Central Bureau of Textbook Research should undertake research in regard to this most important field to ensure that the books produced for the newly literate cater for all types of adults. To promote the reading habit among such people picturestrips with suitably graded reading matter should be produced as these are bound to be popular.

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The need for objective and factually correct illustrations is great.

12.42 We would like to conclude this chapter by reiterating that the highest priority should be given, in programmes for emotional integration, to the proper writing, illustration and production of textbooks at all levels of education and the building up of a storehouse of attractive and imaginative supplementary reading material.

CHAPTER XIII

SUMMARY OF RECOMMENDATIONS

[In this chapter we list in serial order the various recommendations made in the preceding chapters. The chapter number and paragraph have been indicated in brackets after each recommendation. The chapter does not include many minor suggestions made in several other places in the Report.]

13.1 It is necessary to evolve an effective national policy in education, the implementation of which will bring the States and Union Territories closer together. For this, in any matter of educational policy of an all-India character, the Centre, on its own motion or at the instance of the States or statutory bodies like the University Grants Commission, should confer with the State Governments and other interested parties and arrive at a decision in consultation with them. Such a policy arrived at by majority decision shall then become an all-India policy and all States shall necessarily follow it. (4.9)

**General
and Major
Policy Sug-
gestions**

13.2 The Union Education Ministry should set up suitable machinery at the Centre to watch the progress in the implementation of such policies, and should suggest, in consultation with the State Governments concerned, any other measures needed to implement such policies. (4.9)

13.3 All necessary Constitutional changes should be made in order to implement the recommendations made in paragraph 13.1 above. (4.9)

13.4 There should be a common pattern of education in the country which will minimise confusion and co-ordinate and maintain standards. Similar opportunities for education should be made available in all parts of the country. (4.11)

13.5 Education must be planned to suit the aptitudes and abilities of the pupils as well as to meet the economic and social needs of the country. (4.14)

13.6 There should be more terminal stages in the pattern of education where pupils can branch off to vocations or semi-vocational training. (4.15)

SUMMARY OF RECOMMENDATIONS

13.7 A high school stage at the end of ten years is a necessity; 12 years of education before the degree course is equally a necessity. The two-year classes following the high school stage will either be attached to the schools and called the higher secondary classes, or attached to degree colleges as pre-university classes. These two classes may also be an independent unit called the junior college which can be controlled and recognized by the State education department or the university, or both. Students successfully completing the higher secondary, pre-university and junior college courses may be awarded a diploma to establish their qualification for entry into the different avenues of employment available to them. (4.23 and 4.24)

13.8 Higher secondary and junior college classes should be planned as multipurpose or comprehensive institutions providing (a) preparatory courses for students proceeding to college; (b) all-round terminal education with a semi-vocational or semi-professional preparation; and (c) terminal education for a vocation. Students from higher secondary courses and junior colleges should be competent to enter many of the public services now open only to those with university degrees. (4.25 and 4.26)

13.9 The technical courses provided in higher secondary classes and junior colleges should be planned in co-ordination with those in polytechnics. (4.27)

13.10 Junior colleges should serve the local community by providing evening continuation courses of different kinds and different durations for cultural enrichment and professional improvement. (4.28)

13.11 The objectives in the field of education have to be clearly stated and perspective planning is necessary in relating the pattern of education to the employment potential of the country. The Union Ministry of Education should immediately initiate action in this respect. (4.32 and 4.33)

13.12 The number of post-matriculation scholarships given to poor and talented students needs to be enhanced considerably to cover as many students as possible for all types of education. (4.34)

13.13 As a long-term measure, steps should be taken to correct deficiencies noticed in pupils while they are in

EMOTIONAL INTEGRATION COMMITTEE REPORT

primary schools so that they get proper opportunities for the growth and development of their talents. (4.35)

13.14 The Government of India should take necessary steps in consultation with the State Governments and other authorities to create a pool of competent and experienced educationists and educational administrators, which the State and the Centre can draw upon for their additional requirements. (4.41)

13.15 The recommendations made in the interest of emotional integration should be classified under national priorities and it is of the utmost importance that speedy and effective action is taken to implement them. Suitable machinery should be set up by the Central Government to watch the progress of implementation. The schemes proposed in this respect will be Centrally sponsored schemes but the responsibility for implementation will rest with the States. (4.42)

13.16 The use of the Roman script may be permitted in certain areas for an interim period to enable persons to improve their acquaintance with Hindi. (5.16)

Language
and
Script

13.17 Throughout India the international numerals must be used. (5.16)

13.18 To reduce the burden of three scripts Hindi may be learnt in the non-Hindi areas in the regional script. (5.17)

13.19 To popularise the study of Hindi in non-Hindi-speaking areas a beginning may be made with the publication of Hindi books in the Roman script and the compilation of simple dictionaries in Hindi-Other Languages, also in the Roman script. (5.17)

13.20 Hindi books may be published in the regional script and the compilation of Regional Language-Hindi dictionaries should be encouraged. (5.17)

13.21 A complete language formula recommended for Hindi and non-Hindi areas is given in para 5.29.

13.22 At the high school stage Hindi must be taught in the Devanagari script, keeping in view the Constitutional provision. (5.32)

SUMMARY OF RECOMMENDATIONS

13.23 The two link languages—Hindi and English—should be effectively taught at university level so that conditions of emotional and intellectual isolation are not created. (5.35)

13.24 It is necessary to ensure that in implementing any language policy the rights of minorities are adequately protected. (5.36)

13.25 Periodic consultations should be held at Central and State levels for eliciting non-official opinion from minority communities on educational policies which concern them. (5.43)

School Education

13.26 Towards expanding pre-school education steps should be taken for the establishment of play centres for the pre-school age-group 3-5 years. Such centres should be provided in all mills and factories. (6.5)

13.27 The principles of Basic education emphasised by Gandhiji and the objectives outlined at the 11th session of the Unesco General Conference in 1960 should be kept in mind in planning courses and teaching methods for primary schools. (6.7)

13.28 Steps should be taken by the Centre and the States to strengthen facilities available at present for school architecture. (6.10)

13.29 Provision should be made for research in the design and construction of school equipment. (6.10)

13.30 Minimum standards must be observed in schools concomitant with the quantitative expansion of primary education, in the absence of which, recognition should be withdrawn. (6.11)

13.31 Schemes for the expansion of girls' education and the training of women teachers which have been discontinued should be revived in order to accelerate the tempo of primary school enrolment. (6.13)

13.32 Effective steps should be taken for the implementation of a national policy to employ women teachers in increasing numbers through special incentives and facilities to attract them to the teaching profession. (6.15)

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13.33 The Ministry of Education, in collaboration with other agencies, should immediately finance a well-co-ordinated scheme to provide midday meals to cover all primary school children by pooling funds including public donations, and by encouraging voluntary contributions. (6.19)

13.34 The qualifications of teachers in the higher secondary classes and junior colleges should be similar to that of teachers for pre-university classes. Also accommodation and equipment for these three parallel stages should be similar. (6.29)

13.35 The low minimum mark accepted nowadays for a pass in examinations needs looking into, as the recognition of low standards of attainments for a pass is likely to have unfortunate effects on the character of individuals. (6.30)

13.36 Schemes to provide continuation education should be taken up to cater for those children, who for reasons of economic necessity, leave school between the ages of 11 and 14. (6.31)

13.37 Any training course envisaged in such continuation classes should contain instruction in the regional language and in the rudiments of Indian history and geography as social studies. (6.32)

13.38 The establishment of more trade and industrial schools and more polytechnics is essential. Schools for agriculture, horticulture and forestry may be run by the Union and State Ministries of Education in cooperation with the Union and State Ministries of Food and Agriculture, as such practical diversification will go a long way in stopping the present wastage and consequent frustration. (6.33)

13.39 Greater emphasis should be placed on intensifying educational and vocational guidance services at the secondary stage, and an estimate of employment opportunities to be created in connection with our Plans made available to vocational guidance bureaux. (6.39 and 6.40)

13.40 It is desirable to have a uniform for school children; one common uniform for the whole of India is not necessary; schools may have their own preference in regard to colour and pattern but the uniform should be neat and practical and worn by all the children. Wherever possible, parents are

SUMMARY OF RECOMMENDATIONS

expected to supply the uniform. The village cooperatives or school cooperatives should be encouraged to stitch them for sale so that the cost can be kept to the minimum. The State would have to provide uniforms for those children whose parents cannot afford to buy the necessary material. (6.43)

13.41 Children should be taught to sing the National Anthem in unison and behave in a disciplined way when it is sung. They should also be taught the meaning of the verses. One of the first duties of citizenship to be taught at the very earliest stage is reverence for the Flag and the Anthem. (6.44)

13.42 National Days—January 26, August 15 and October 2—should be celebrated by schools with the full participation of the teachers and the community. (6.45)

13.43 The handbook of suggestions for teachers should give practical suggestions on ways of celebrating these National Days. (6.45)

13.44 Recorded music by the All India Radio should invariably be used in schools as a guide both to instrumental and vocal rendering of the Anthem. (6.46)

13.45 Special meetings of the school assembly should be held at the beginning of each term when the headmasters speak to the children on any topic dealing with the unity and oneness of the country. (6.47)

13.46 At these special meetings children take a pledge of loyalty to India. The taking of the pledge which should be an all-India pledge must be preceded by a flag-hoisting ceremony and followed by the singing of the Anthem. (6.47)

13.47 The Government should encourage children to go on excursions outside their State by offering them partial assistance and maximum travel concessions. Educational authorities or institutions in the area visited, should provide free accommodation in their school buildings or hostels for such students, on a reciprocal basis. (6.48)

13.48 A scheme to allow a number of school parties in one State to travel to worthwhile places to every other State every

EMOTIONAL INTEGRATION COMMITTEE REPORT

year should be drawn up. Children should be chosen only from the senior classes of the primary schools and above. (6.49)

13.49 Such tours should be planned well in advance, the number of participants being limited; the programme should be well organized and suitable follow-up, ensured. The various Ministries concerned with travel and tourism and education should pool their resources for an effective scheme of assistance to schools for such excursions. (6.49 and 6.50)

13.50 Educational and travel documentaries with particular emphasis on various aspects of Indian scenery, flora and fauna, on various developmental and reconstruction programmes should be produced for use in schools. (6.51)

13.51 Films for high school children should include documentaries on some of our important educational institutions and on what is done by children in other parts of the world. (6.53)

13.52 Every trained teacher in secondary schools should have some knowledge of audio-visual techniques. (6.53)

13.53 A scheme to produce children's films and cartoons dealing with brief historical tales or legends should be launched by the Ministry of Information and Broadcasting. (6.54)

13.54 The cooperation of the film industry may be sought for suggestions and for tapping histrionic talent. (6.54)

13.55 There are various schemes for the production of films/filmstrips/documentaries in different Ministries of the Government of India. A competent committee including representatives of the departments concerned and of the films industry should be entrusted with the responsibility of planning, producing and arranging distribution of such films for the use of schools. (6.55)

13.56 A regular programme to show films/posters/documentaries to children and their parents, should also be drawn up by this committee. (6.55)

13.57 With properly conceived and co-ordinated projects the maximum number of students and their parents can be

SUMMARY OF RECOMMENDATIONS

covered under this programme by an effective use of the mobile vans and projectors now available under the field publicity programmes of the Government. (6.55)

13.58 Posters should be increasingly used in schools to give children a clear and vivid picture of various aspects of Indian life. Pictures of eminent leaders of all-India fame in all spheres of life should also be displayed in schools. (6.56)

13.59 A comprehensive scheme for the design and distribution of posters to all schools on subjects which help to promote the process of integration should be drawn up by the Union Ministry of Education. This scheme should be implemented in consultation with the Ministry of Information and Broadcasting through their Department of Visual Publicity. (6.57)

13.60 Schools may conduct several projects which improve their general knowledge of the country. For instance, a 'Know Your Country' project can be undertaken during which children may share in the collection of information about a State in the Indian Union other than their own. (6.58)

13.61 Open-air dramas as recommended in our Preliminary Report should be encouraged. (6.60)

13.62 Every school should have a pupils' committee on which students and staff are both represented to see that a regular programme of activities on the suggested lines is implemented. (6.62)

13.63 These projects should be dealt with in detail in a handbook of suggestions for teachers. (6.62)

13.64 The programmes suggested for school children for emotional integration in Chapter VI should have broad similarity in all the States and Union Territories so that the Centre would then be able to evaluate on a comparative basis the impact which these programmes have made. The co-curricular activities taken up should also be similar, wherever possible. (6.63)

13.65 If universities are to play an effective part in providing leadership and fostering the necessary climate for emotional integration, they must maintain uniformly high standards through a judicious basis of admission, and the

EMOTIONAL INTEGRATION COMMITTEE REPORT

recruitment of staff on the basis of academic qualifications, character and personality. (7.8)

13.66 Able students drawn from the poorer sections of the people should be helped to overcome their social and economic disabilities not only through financial support but through proper guidance and advice from student-counsellors. (7.9)

13.67 The students who have no room available for quiet study at home, need to be provided with facilities for day hostels. (7.9)

13.68 Provision of proper leisure-time activities for college students is essential and should be expanded to cover the entire university population. (7.10)

13.69 University students should increasingly participate in social service programmes and work camps so that they can acquire some training in service to the community. (7.10)

13.70 A scheme should be worked out with the employment bureaux in the States to ensure that every university should have employment bureaux to assist graduates in securing suitable employment. These bureaux should maintain close liaison with the local employment exchanges. (7.12)

13.71 College buildings, wherever possible, should be put to constructive use after normal working hours to avoid 'wastage' in this respect. Their premises could be used for further education classes. (7.14)

13.72 An extended programme of financial assistance should be given to poor but able college students on the basis of means and merit. If it is difficult to end at once the reservation of seats in educational institutions for backward classes, a phased programme covering five or, at the most, ten years should be worked out. (7.16)

13.73 The selection of teachers on the basis of caste and community should, on no account, be encouraged and universities must make a determined effort to fight casteism and communalism in all their manifestations. (7.18 and 7.19)

13.74. Caste or communal hostels should not be permitted. Where separate hostels have been built for Harijans

SUMMARY OF RECOMMENDATIONS

out of funds set apart for their welfare, a certain percentage should be set apart for non-Harijans. (7.19)

13.75 It is necessary to foster mutual appreciation of the various religions in the country and universities can assist in this matter by encouraging research on various topics which help towards a greater understanding of and sympathy with different religious faiths. (7.20)

13.76 The University Grants Commission should institute research fellowships for the purpose. (7.20)

13.77 Monographs published as a result of such research should be carefully selected and published by the University Grants Commission. (7.20)

13.78 Courses of an extramural nature should be conducted by universities on subjects of social and political significance in addition to educational programmes. (7.21)

13.79 There should be no migratory restrictions imposed on students. No preference should be shown to students from any particular area in the matter of admission to a university and immediate steps should be taken to remedy such a state of affairs wherever it exists. (7.23)

13.80 It is desirable in the interest of students that recommendations made by the Inter-University Board in respect of the recognition of degrees are accepted by all our universities. This is a matter which needs further examination. (7.24)

13.81 Centres for advanced study and research in different subjects in the various universities of India are a necessary step in integration. (7.25)

13.82 Distinguished professors should also be deputed periodically to different universities so that a larger range of students can benefit from their experience. (7.25)

13.83 College lecturers should be given periodic in-service training through seminars and summer institutes and funds for such seminars and institutes should be provided by the University Grants Commission. (7.26)

13.84 To attract to the teaching profession young men and women of talent who now opt for more lucrative posts,

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the scales of pay suggested by the University Grants Commission should be adopted as widely as possible in colleges. (7.26)

13.85 Steps should be taken by the Union Ministry of Education and the University Grants Commission to make the scheme for research scholarships in the humanities more popular through wide and effective publicity and the liberalisation of rules. (7.28)

13.86 Every student who takes up science should have some background in the humanities and a compulsory paper on India's cultural heritage, just as students in the humanities should have some knowledge of general science. (7.29)

13.87 The use of Indian languages as the medium of instruction from the lowest to the highest stage of education is a matter of profound importance for national integration, as only the adoption of regional languages as media of instruction right up to university level will bridge the gap between the intellectual elite and the mass of the people. Safeguards have to be devised, however, to prevent the lowering of standards. (7.30 and 7.31)

13.88 The change-over to the regional language must be preceded by preparation of textbooks and arrangements for translation from English and, wherever possible, from other modern languages. (7.31)

13.89 In order to maintain inter-university and inter-State communication special attention must be paid to the teaching of the link languages, Hindi and English, when the change-over to regional languages is accomplished. (7.31)

13.90 Special efforts must be made to forge links between universities in different parts of the country when the regional languages become media of instruction, or else, wide gaps will be created not only between universities but also between different States. (7.32)

13.91 For purely intellectual purposes students in universities should have a good knowledge of the English language so that they can express themselves with facility. It is necessary, therefore, that they should frequently listen to lectures and write tutorials in English. (7.34)

13.92 To ensure that the universities are not cut off from one another, that common standards are maintained and

SUMMARY OF RECOMMENDATIONS

gifted Indians are enabled to reach the highest degree of excellence in their chosen fields of knowledge, there should be provision for English as an associate medium of instruction in the universities. This is a necessary corollary to the recognition of English as an associate official language. The use of this associate medium of instruction can be made in some selected colleges, in a university or in some divisions in a large college. Details in this connection will have to be worked out by the universities to suit varying conditions and requirements. (7.40)

13.93 Indian students who go abroad on scholarships or at their own expense, have a duty to the country and to themselves to see that they are fully conversant with India's diverse cultural heritage, her plans for economic progress and security and the background of her struggle for freedom. A special subject dealing with national integration should be made compulsory for all college students throughout the country at the degree level. Failure in the paper would not amount to failure in the whole examination but students should be encouraged to take up a course of this kind through the institution of prizes or awards for outstanding performance in the subject. Special mention should be made in the degree certificate of all those students who have taken this additional paper successfully. (7.42 and 7.43)

13.94 The University Grants Commission may set up a small committee to draw up the details of such a paper and to prepare textbooks with a national approach, on these subjects. (7.43)

13.95 Pending the introduction of such courses, and as a temporary measure, students who go abroad on scholarships should be given an orientation course on India before they leave and presented with two or three books which give some basic information about the country. (7.44)

Youth Programmes

13.96 The Union Ministry of Education should initiate immediate action to plan a minimum programme of recreational and social activities for young people in the age-group 14-25, to cater for those in schools and colleges and also for those who have left school. (8.3)

13.97 Some of the funds for labour and social service camps could be increasingly diverted to campus work

EMOTIONAL INTEGRATION COMMITTEE REPORT

projects through which children help in building stadia, pavilions and other similar amenities for schools and colleges. (8.5)

13.98 An annual inter-State work camp should be held where students in considerable numbers should participate during the vacation in the construction of projects of national importance. (8.6)

13.99 An All-India Youth Council should be set up to co-ordinate all the youth programmes taken up by the Central and State Governments and also to help these various agencies to extend their efforts. (8.7)

13.100 Training for youth leadership should be one of the courses offered in universities, teacher-training institutions and schools of social work. (8.7)

13.101 The Junior Red Cross should be given every encouragement to flourish and its activities spread among as many schools as possible. (8.8)

13.102 Scouts and Guides, in addition to their camping and outdoor activities, should be induced to take up small tasks in keeping their town or the village clean. (8.9)

13.103 A National Playing Fields Association should be founded to organize a nationwide drive to enlist non-official cooperation for donations of land, equipment and funds for providing playing fields. (8.10)

13.104 Every town should at least have one playing field which children from local schools can use. (8.10)

13.105 The scheme of rendering compulsory national service for a period of about one year, before entering life or continuing higher education, should be tried out in certain selected areas as a pilot project. (8.11)

13.106 Holiday camps for young people deserve special attention and voluntary organisations should be given every encouragement to open holiday camps at hill and sea resorts. (8.12)

13.107 Increased facilities for road travel through the provision of special buses or tourist coaches should be

SUMMARY OF RECOMMENDATIONS

provided to enable young people to visit places of historical and industrial interest. (8.13)

13.108. A network of youth hostels should be established all over India and there should be a better distribution of such hostels in the country. (8.14)

13.109 Accurate information should be obtained from the States as to the use made from all these hostels. Examination and follow-up is necessary. (8.14)

13.110 Non-student youth should be enabled not only to have continuation education but also recreational facilities. There is need for long-range planning in this respect. (8.15)

13.111 A committee should be set up with representatives genuinely interested in the problem, to conduct a socio-economic survey to identify youth interests, their recreational pursuits, the degree of casual employment or unemployment, their occupational interests and educational attainments. (8.17)

13.112 On the basis of the study, the question of creating new employment opportunities for youth should first be taken up by the Ministries of Labour and Education in mutual consultation. (8.17)

13.113 Suitable training schemes to cover non-student employed youth, taking into account training programmes already in existence run by various Ministries and voluntary organisations, should then be formulated. (8.17)

13.114 The youth welfare boards in the various States should undertake full responsibility for the implementation of these programmes although the Centre will be responsible for co-ordination. (8.17)

13.115 Continuation classes for the age-group 14-17, to ensure suitable further education for them, should be planned. The system of one-day-in-the-week instruction in special colleges for this category of young people deserves detailed examination and a pilot scheme should be worked out for the establishment of one or two such colleges in every State and for the special training of teachers who will be required to staff them. (8.18)

EMOTIONAL INTEGRATION COMMITTEE REPORT

13.116 Schools for young workers to improve their general education and vocational efficiency should be set up. (8.20)

13.117 Education organised for the adult population should also be further education which mainly stems from individual interests — economic, cultural and social. (9.6)

**Adult
Education**

13.118 It is necessary to have adequate motivation for adult education programmes which should, therefore, be linked with the occupational interests of the people. (9.10)

13.119 Suitable programmes should be organised to give them the necessary education in the acquisition of certain simple skills to help them to utilise their spare time. (9.12)

13.120 People working at the lower levels of industry, service or even agriculture should be encouraged to improve their educational qualifications and/or acquire better skills to improve their vocational efficiency. (9.16)

13.121 Employers, government or non-government, should give these workers necessary encouragement ; a comprehensive scheme for further education of various types for skilled and unskilled people should be drawn up by the Union Education Ministry in consultation with other Ministries or organizations concerned. (9.16)

13.122 Training must progressively be concentrated on providing more opportunities for those who have left formal studies to take up work. A gradual network of day colleges as suggested in the Chapter on Youth Programmes should be established in the country to cater for the needs of non-students. Long-range planning in this respect is necessary. (9.18)

13.123 The social education organiser and the block development officer should ensure that the school and community work in close cooperation for the spread of literacy. (9.18)

13.124 Workers' education should cover the entire country enabling workers to take an intelligent and constructive part in citizenship. The programmes launched by the Central Board of Workers' Education need evaluation so that steps may be taken, wherever necessary, to introduce changes to

SUMMARY OF RECOMMENDATIONS

keep abreast of the changing needs in working conditions. (9.20)

13.125 Although the workers' education scheme is now completely financed by the Central Government, regional boards for workers' education for implementation at State level should also be established. (9.21)

13.126 The present syllabus of the workers' training course may be modified to include general lectures on the cultural heritage of India, the diversity of her trade and handicrafts and her natural wealth. (9.23)

13.127 Special orientation courses should be conducted by teacher-training institutions in the field of workers' education. (9.24)

13.128 Background pamphlets on the institutions and way of life of people in different parts of India should be specially prepared for workers. (9.24)

13.129 It should be the responsibility of adult education organizers to use mass media with discrimination and judgment in adult education programmes. (9.26)

13.130 A combined adult education programme may be drawn up by the Ministries concerned for utilizing museums, libraries, the film and the radio in the education of adults. (9.27)

13.131 In the adult schools and industrial training schools, certain immediate programmes should be included which will help adults to have a basic knowledge of their country and to realize the need for whole-hearted cooperation in its developmental activities. (9.29)

13.132 The Union Ministry of Education should implement a scheme providing for a national minimum scale of salaries for teachers in the primary, middle and secondary schools (10.8)

Teachers

13.133 Every attempt should be made to ensure that the scales recommended by the University Grants Commission are adopted in colleges and universities. (10.8)

13.134 A Pay Revision Committee, consisting of representatives from the Planning Commission, the Ministries of Education

EMOTIONAL INTEGRATION COMMITTEE REPORT

and Finance and representatives from the teaching profession, should be immediately set up to work out the full financial implications and operative details of implementing the scheme for a national minimum scale of salaries for teachers with the help of sub-committees at State levels, if necessary. This work should be completed as expeditiously as possible. (10.9)

13.135 Steps should be taken to ensure security of tenure for all trained teachers. (10.10)

13.136 Other ancillary measures to improve the economic and social status of teachers will also have to be taken up on a countrywide basis. (10.10)

13.137 A scheme should be evolved by the Union Ministries of Education and Health and the State Governments to provide free medical aid for teachers and their families. (10.10)

13.138 Adequate provision should be made in the State Plans for free education up to the secondary stage, at least for the children of teachers. (10.11)

13.139 Teachers should be given free quarters and this facility should be extended in the first instance to women teachers. (10.11)

13.140 The construction of quarters should be taken up as an integral part of the construction of school buildings. (10.12)

13.141 Prospects of higher promotion for teachers and the triple benefit scheme of insurance, provident fund and pension for them should be provided by all the States. (10.12)

13.142 Teachers should not be asked to *apply* for the annual national awards, but the selection should be made by the authorities concerned based on record of work. (10.13)

13.143 The status accorded to teachers by the public should be related essentially to the role played by them in the service of the community. Provision to enable teachers to serve on committees set up in regard to various expansion programmes for education, should be made. (10.14)

SUMMARY OF RECOMMENDATIONS

13.144 A Central Council of Teachers with corresponding counterparts at State and district level to co-ordinate the inter-State programmes recommended for achieving emotional integration, may be formed. (10.14)

13.145 A scheme of further education in the teaching line should be formulated. (10.15)

13.146 There should be selection grades for all types of teachers on the basis of qualifications, efficiency and length of service. The financial implications of such a measure may be referred to the Pay Revision Committee already recommended (10.15)

13.147 A clear-cut programme for teacher training which will promote a national outlook, a sense of citizenship and unity should be drawn up after evaluating present practice. (10.18)

13.148 Teacher-training programmes should be enriched by introducing compulsory courses in group dynamics and cultural anthropology and by making specialisation in any one subject of the higher secondary school also compulsory. (10.18)

13.149 Excursions, inter-school visits, community work and cultural activities should form part of the carefully planned training given to pupil-teachers. (10.18)

13.150 Geography should receive more attention in teacher-training programmes. (10.18)

13.151 Every geography student in training colleges should have basic training in the use of audio-visual material and a thorough training in the use of geographical maps. (10.18)

13.152 Research scholarships in economic and human geography should be made available for study at selected institutions of higher education. (10.18)

13.153 The State Governments should depute their curriculum experts to work in mutual consultation and draw up a suitable curriculum for all training institutions keeping the national objectives in view. (10.19)

13.154 The duration of the teacher-training courses should not be less than two years at any level. (10.20)

EMOTIONAL INTEGRATION COMMITTEE REPORT

13.155 For staffing training colleges, teachers of proved competence should be selected and given higher professional education in institutes of education or universities. Universities and institutes of education should provide special professional education for this purpose. (10.20)

13.156 The minimum age for admission to training schools should be sixteen. (10.21)

13.157 The minimum qualification for men recruits should be a pass in class X. For the time being, this condition may be relaxed for women teachers. (10.21)

13.158 Teachers should be given in-service training at least once in five years to enable them to keep in touch with new trends of development in the field of education and teaching techniques. (10.22)

13.159 A handbook of suggestions should be produced by the Union Government for use in training institutions. (10.23)

13.160 Similar handbooks of suggestions should be prepared for the use of teachers in primary and secondary schools with special reference to the social studies and languages. (10.24)

13.161 These handbooks should give a brief outline of current problems and suggest a number of practical programmes for teachers to work out as part of curricular and co-curricular activities, which help to foster the feeling of Indian-ness. (10.24)

13.162 A panel of names from the teaching profession should be drawn up from which the most competent should be commissioned to write these handbooks. (10.25)

13.163 Although it is not possible to provide religious education as a part of the curriculum for schools in a secular State, education will be incomplete if students are not helped to appreciate the spiritual values which the various religions present to the people. Talks, open to all, on the teachings of various religions by able and competent persons may be arranged in schools. (11.3.5) **Curriculum**

13.164 The overloading of the curriculum in number and content of subjects should be examined at all stages of school study. (11.8)

SUMMARY OF RECOMMENDATIONS

13.165 Detailed curricula for all syllabuses and detailed syllabuses for different subjects in the curricula should be worked out. (11.9)

13.166 Criteria and methods of evaluating whether the objectives set down for the curriculum are actually attained through the educational programmes, should be evolved and improvements suggested. (11.9)

13.167 Basic research should be conducted in the problem of the conditions under which changes in human behaviour occur. (11.9)

13.168 An efficient and well-staffed curriculum research unit should be set up in each State and also at the Centre under the National Council of Educational Research and Training. These units should work in close cooperation with textbook bureaux in teacher-training colleges and the result of their research should form the basis of curriculum construction and criteria for textbooks. (11.10)

13.169 Fellowships for curriculum research should be instituted in selected teacher-training institutions. (11.11)

13.170 The idea of national unity and the unity of mankind should be introduced from the very outset in the curriculum with due regard to children's age and understanding. The teaching of geography should be made compulsory. (11.15)

13.171 A well-thought-out and comprehensive scheme of publication in Indian languages should be launched without delay. (12.3)

13.172 A large programme of translations must be launched. It is also necessary to produce original work in different branches of study written by Indians in Indian languages. (12.4)

13.173 The University Grants Commission should create a special fund for an imaginative programme of publishing worthwhile books in the Indian languages. (12.4)

13.174 Immediate steps need to be taken to lift our textbooks from the neglect and low levels to which they have fallen. (12.8)

**Textbooks
and Other
Reading
Materials**

EMOTIONAL INTEGRATION COMMITTEE REPORT

13.175 Judicious selection of writers and proper co-ordination between the State Governments and publishers is necessary to get good textbooks written for our schools and colleges. (12.10)

13.176 Potential talent in teachers should be developed by training them in the technique of writing textbooks. (12.10)

13.177 A sufficient number of scholarships should be instituted annually for training abroad in textbook writing and publication. (12.11)

13.178 History and geography textbooks, as the subjects demand all-India treatment, should be Centrally produced. (12.14)

13.179 Supplementary books which deal with local history and geography may be produced by the State Governments in the respective regional languages and English so that they can also serve as useful material for inter-State understanding. (12.14)

13.180 Textbooks especially in languages and the social studies imported from abroad for use in India should be screened and care taken to see that no books are suggested for schools which lead to bias or the creation of stereotypes. (12.16)

13.181 The Central Government should be responsible for effective co-ordination of the activities of the State Governments in the field of textbook publication and selection. (12.17)

13.182 The Central Bureau of Textbook Research, now under the National Council of Educational Research and Training should be strengthened to enable it to function as the secretariat of a national body dealing with all matters pertaining to textbooks. (12.18)

13.183 The Bureau will prepare model textbooks for all the States and will have the sole authority of producing history and geography textbooks for distribution to all the States. (12.18)

SUMMARY OF RECOMMENDATIONS

13.184 State textbook committees will have Central representation and the States will be represented on the Central Textbook Committee. (12.19)

13.185 The Central Bureau of Textbook Research may publish a journal to disseminate information in regard to the latest techniques in textbook writing and production. (12.20)

13.186 The Bureau should have a library of textbooks from all over the world and from the States of the Indian Union in the charge of a full-time librarian. (12.21)

13.187 In view of the scarcity of good illustrations a wing of the library should contain blocks for illustration, available on loan to all the States. (12.21)

13.188 The Bureau will maintain liaison with the universities to ensure that textbooks written for them are also free from religious and communal bias. (12.22)

13.189 Unfair suppression of detail should be avoided and facts of history should not be distorted in the attempt to promote integration. (12.23)

13.190 The approach to history teaching and consequently in the writing of history textbooks, should stress cultural and social relationships of our people down the ages. (12.24)

13.191 Geography textbooks should show children that we live today in an inter-dependent world. (12.25)

13.192 The present shortage of up-to-date atlases and maps should be looked into and immediate action taken to meet this inadequacy. (12.26)

13.193 The institution of prizes for children's books written with imagination and originality should be given a wider field. (12.28)

13.194 Every facility should be provided to voluntary organisations to encourage talent in the writing of children's books. (12.28)

13.195 The production of more children's magazines of a high standard, with translations in Hindi and English, would meet a long-felt need. (12.29)

EMOTIONAL INTEGRATION COMMITTEE REPORT

13.196 The help of newspapers which have the advantage of a wide coverage to attract talent should be utilised as fully as possible in getting suitable stories for children. (12.29)

13.197 The best 20 or 30 stories in such a collection can then be compiled for publication in book form. (12.29)

13.198 Newspaper offices which now publish annuals for the adult public may also bring out similar annuals for children with stories and articles about various parts of the country and the world attractively got-up and presented. (12.29)

13.199 The establishment of a syndicate for children's literature might help in meeting the present dearth of good writing in this field through adequate scouting of talent and maintenance of high standards in illustration and get-up. (12.29)

13.200 The Government of India in collaboration with the National Book Trust, the Sahitya Akademi and the Children's Book Trust, should formulate a scheme for the immediate production of a series of reference books for adults and children on the different States and Union Territories of India. (12.30)

13.201 Brief, attractively illustrated booklets for children on various subjects of Indian economy and planning should be published. (12.31)

13.202 Books should be produced on traditional folk-lore and folk-songs from various parts of India together with the transliterated texts and the translation. Other books on various aspects of India should also be brought out. (12.32)

13.203 Good reading habits should be cultivated not only in children but also in adults. One of the primary objectives of library development should be the promotion of school libraries and the training of teacher-librarians to run them. These libraries should be supplemented by public libraries running a children's wing, with a separate reading room for children. (12.33 and 12.34)

13.204 The 'bookmobile' or mobile library which now serves the adult population should also increasingly cater for children in the villages. (12.34)

SUMMARY OF RECOMMENDATIONS

13.205 School libraries and children's libraries should have facilities to link books with pictures, maps, films, filmstrips and recordings. A scheme may be worked out to establish such a library in every secondary school in the country to begin with. (12.35)

13.206 The holding of annual book fairs should be encouraged and every incentive given to promote quality in independent publishing. (12.38.1)

13.207 The free flow of books to this country should not in any way be impeded by trade and import restrictions. Any policy imposing such restrictions should be reviewed. There should be effective liaison between the educational authorities and the customs so that essential books are not held up by red tape. Reduction in postal and freight charges would help the reading habit. (12.38.2)

13.208 Textbook seminars should be held to highlight methods of production in India and in other countries. (12.39)

13.209 Travelling book exhibitions should be held featuring books in the various Indian languages to help to stimulate public interest in our major languages and their literature. (12.40)

13.210 The scheme for the production of literature for neo-literates operated by the Union Ministry of Education should be strengthened so that the work, it has attempted so far, can be expanded and improved. (12.41)

13.211 The Central Bureau of Textbook Research should undertake research in regard to this most important field, to ensure that the books produced for the newly literate cater for all types of adults. (12.41)

13.212 To promote the reading habit among neo-literates, picturestrips with suitably graded reading matter should be produced, as this is bound to be popular. The need for objective and effectively graded illustrations is important. (12.41)

13.213 The highest priority should be given, in programmes for emotional integration, to the proper writing, illustration and production of textbooks at all levels of education and the building up of a storehouse of attractive and imaginative supplementary reading material. (12.42)

CHAPTER XIV

CONCLUSION

14.1 We have now come to the end of the task. It has not been an easy one as is obvious from the very nature of the subject entrusted to us for examination. We have approached it in a spirit of humility and with acute awareness of the many difficulties inherent in the problem and its importance in recent times. The emotional integration of the Indian people is a challenge that cannot be ignored by any person in any part of the country, and tolerance, charity and compassion must be practised if they are not to remain catchwords and empty phrases. Integration touches all points of national life and depends, in the final analysis, on the type of education we give our young people in schools and colleges. We were often told during our examination of witnesses that education could not by itself achieve this integration. While we are not insensible to the reasons which have led them to come to such a conclusion, we consider this a narrow view to take. It may be that the present generation caught in the strains and tensions of a transitional period in our history is confused and bewildered, but it is the duty of our educational institutions to give them a sense of direction and a goal to work for. The re-orientation of our educational system which we have suggested in the Report cannot yield immediate results, but it is our hope that our recommendations will help, in the long run, to strengthen the feeling of national consciousness among the young through the training they will receive hereafter.

14.2 Many of the recommendations we have made require additional finances. We note with satisfaction that programmes for emotional integration, which is a subject of national importance, have been given high priority in the Third Five-Year Plan. We hope, therefore, that immediate steps will be taken to implement the recommendations made in this Report.

Sd. SAMPURNANAND
Sd. INDIRA GANDHI
Sd. T. M. ADVANI

Chairman
Member
Member

CONCLUSION

I sign subject to a Note
which is appended.

Sd. HIREN MUKERJEE	Member
Sd. M. HENRY SAMUEL	Member
Sd. M. N. SRINIVAS	Member
Sd. JODH SINGH	Member
Sd. A. E. T. BARROW	Member
Sd. ASOKA MEHTA	Member
Sd. A. A. A. FYZEE	Member
Sd. K. KURUVILA JACOB	Co-opted Member
Sd. B.S. HAIKERWAL	Co-opted Member

Sd. KAMALA NAIR

Secretary

NEW DELHI

Dated 30th August, 1962

NOTE BY PROF. H. N. MUKERJEE

I write this Note with some hesitation. The Chairman and my other colleagues on the Committee have tried so keenly and generously to reflect in the Report the greatest common measure of our agreement that I would indeed have been happy if I could sign it without any mental reservations and I owe it to the Committee to put them down. Fortunately, they are neither numerous nor very basic, and this Note may be considered more as one of explanation than of dissent.

Our first chapter expounds the vital fact that the pre-conditions of an integrated society have, in spite of our many differences, existed in India to a notable degree for a very long time. I would have liked, however, greater stress on the heart-warming phenomenon that, in spite of the militant affirmations of Islam confronting the infinite eclecticism of Hindu thought and manners, there took place between the two a wonderful commingling, by no means a matter of uniformity but of significant unities, and that in

EMOTIONAL INTEGRATION COMMITTEE REPORT

hospitable India Islam came to be absorbed and assimilated to an extent that can be seen nowhere else in the world that Islam has touched, I would have wished also for ampler recognition of the historic fact that in spite of a social philosophy that was insensitive to the degradation implicit in caste and its excrescences, the so-called lower orders in India kept alive our arts and crafts and such things as tribal dances which reflect, no less than our philosophy does, the soul of our India. In days when our elite were nearly overwhelmed by admiration of Western culture these things shone with a uniqueness that has helped us to recover our balance.

Britain has played, largely unwittingly, the role of the handmaid of history in hastening in the 19th century the growth of our sense of the unity of India. This role, however, I fear, is often overrated. By means of its administrative machinery and its theory of paramountcy (the latter can also be discerned both in earlier Hindu and Muslim thought), Britain did create the infra-structure of a single State. But imperialism, being what it is, also made a determined effort to break up that unity, by playing off the Princely States against the rest of India and exploiting every difference in the country to its advantage. European historiography, of course, helped us greatly to recover what has been called our 'national image' in the 19th century, but this image would have remained a futile dream if for sixty years and more political agitation, including a quarter of a century of intensive struggle mainly under Gandhiji, had not taken place. It needs to be stressed that the political unity of India has been basically the achievement of our own people. Awareness of this background will help us to proceed more spiritedly in our tasks of emotional integration. As the fight for freedom has been our real inspiration in the recent past, the urge for a better life for all in our emerald country, the urge, that is to say, for a socialist society will inspire us today.

Perhaps this will explain why I am not entirely happy with certain formulations in our second chapter. I miss a more generous recognition of Muslim participation in our freedom struggle, in spite of its limitations and the cruel distortion which Pakistan came to represent. I am rather unhappy with expressions like 'linguism' and with trends of thought and policy-making which seem to underrate the essential justice of our people's aspiration, not yet completely fulfilled, towards linguistic States where alone, in terms of

democracy, they can come into their own. I am ready to aver that whatever is disruptive of the country's solidarity must be discountenanced. But I am equally sensible of the requirement that our peoples' wishes, where perversity does not come in, should be respected. Even towards such apparently perverse demands as those noised about by the DMK in the south and its allies, the approach of statesmanship has to be informed by firmness no doubt but also by understanding. Let us affirm that we insist on unity, not uniformity, and that while diversity, in the context of unity, is healthy, separatism is a disease which must be cured by methods that we prefer to be gentle.

In our report, I fear, there is a little too much of harking back to the philosophy of our ancestors. I cherish that heritage, but recalling the buffetings that we have had in our long history I try to restrain my enthusiasm and avoid metaphysical formulations to which we are all rather prone. I yield to none in my appreciation of 'the beauty of holiness' that I see in religion at its best nor do I minimise the great importance of religion as the encyclopaedic compend, as it were, of human thought and sensibility for many centuries. But I think of secularism, which Free India has inscribed in her Constitution, as the result not only of a desire to respect all varieties of religious thinking and experience, but also because we need, supremely, a scientific attitude of mind, a spirit of fearless questioning in order to find, if we can, the truth, a spirit which is objective and seeks to appraise and understand not only the mysteries of religion, whatever its label, but also the phenomenon of unbelief, of agnosticism and of downright atheism to which, through the aeons of history, many noble minds have been drawn. I am thus somewhat more inclined than my colleagues on the Committee to leave what is called 'moral instruction' entirely to indirect processes, so that it never appears to be *taught* as the truth. The ethics of our restless world will be imbibed by young people in a natural and graceful and uninhibited way if we place before them the beauties of human thought and the glory of action, of service and sacrifice, throughout the ages. I am inclined, thus to quote what Rabindranath Tagore once said, "I consider moral instruction utter waste of time and effort, and I am frightened that good people should be so keen on it. It is as futile as it is disagreeable, and I cannot think of anything that does more harm to society."*

*Towards Universal Man, Ed. 1961, p. 71.

EMOTIONAL INTEGRATION COMMITTEE REPORT

On the question of the medium of instruction at all stages, I am glad my colleagues are in agreement but I would like to stress even more strongly the desirability of going as fast as we ever can. Our people can drink deep at the springs of learning only through the language they learnt at their mother's knee, and emotional integration would then be facilitated a great deal more than we think possible in present conditions.

I am not happy about the recommendations regarding an all-India cadre of educational administrators and the creation of a pool from which the States and the Centre would draw. It might cause friction between academicians and administrators and provoke unavoidable jealousies. I am not persuaded that an innovation of this sort will be helpful in any vital way.

I have a minor grouse against the recommendation regarding children having to have a uniform costume when at school. If I had hopes of Government footing the bill I might have supported the idea, for children looking trim and happy are a delight. But I have my doubts, and I would prefer to be content with suggesting that children might, on School Days and national holidays, be uniformly attired.

I may be permitted to add that I found myself keener than most of my colleagues on the desirability of quantitative expansion of education, worrying less about buildings and equipment and trained staff and such problems. Even a little education is better than none. When in *Adivasi* areas, as well as in sophisticated urban localities, we are going ahead with educational schemes, let not our present lack of resources deter us. The change in the quantity of education we provide will bring about the desired quality of it.

I shall not refer to a few other very minor disagreements, and shall conclude with a reiteration of my appreciation of the way the Committee has sought to come to agreed decisions.

Sd. HIRENDRA NATH MUKERJEE

New Delhi : 30.8.62

Appendices

APPENDIX I

TO BE PUBLISHED IN THE GAZETTE OF INDIA

PART I SECTION I

No. F.29-7/60-SE-I

GOVERNMENT OF INDIA

MINISTRY OF EDUCATION

New Delhi-1, dated the 15th May, 1961.

RESOLUTION

Subject : *Appointment of a Committee to Examine the Role of Education in Promoting Emotional Integration in National Life.*

In pursuance of the recommendations of the State Education Ministers' Conference held at New Delhi on the 4th and 5th November, 1960, the Government of India have decided to set up a committee to examine the role of education in promoting emotional integration in national life, and to suggest suitable programmes in this regard.

2. The Committee will consist of the following :

1. Dr. Sampurnanand *Chairman*
2. Shrimati Indira Gandhi
3. Prof. T. M. Advani
4. Prof. Hiren Mukerjee, M.P.
5. Shri M. Henry Samuel, M.P.
6. Prof. M. N. Srinivas
7. Bhai Jodh Singh
8. Shri A.E.T. Barrow, M.P.
9. Shri Asoka Mehta, M.P.
10. Shri A. A. A. Fyzec

3. The terms of reference of the Committee are :

- (i) To study the role of education in strengthening and promoting the processes of emotional integration in national life and to examine the operation of tendencies which come in the way of their development ;
- (ii) In the light of such study, to advise on the positive educational programmes for youth in general and the students in schools and colleges in particular to strengthen in them the processes of emotional integration.

Sd. R. R. SINGH
Joint Educational Adviser

No. F.29-7/60-SE-I

New Delhi, the 15th May, 1961

ORDER : Ordered that a copy of the Resolution be communicated to all State Governments and Ministries and departments of the Government of India. Ordered also that the Resolution be published in the Gazette of India for general information.

Sd. P. D. SHUKLA
Deputy Educational Adviser

EMOTIONAL INTEGRATION COMMITTEE REPORT

APPENDIX 2

**TO BE PUBLISHED IN THE GAZETTE OF INDIA
PART I SECTION II**

No. F. 9-1/61-EIC

**GOVERNMENT OF INDIA
MINISTRY OF EDUCATION**

New Delhi-1, the 25th November, 1961

**Subject : *Appointment of Two Additional Members on the
Emotional Integration Committee***

The following two additional members have been appointed by co-option to serve on the Emotional Integration Committee set up *vide* Government of India Resolution published in Part I Section I of the Gazette of India dated 20th May, 1961 :

1. Shri K. Kuruvila Jacob
2. Dr. B. S. Haikerwal

Sd. RAJA ROY SINGH
Joint Educational Adviser

To

The Publisher
Gazette of India
New Delhi

APPENDIX 3

**COPY OF D. O. LETTER No. F.31-3/61-SE-1
DATED THE 29TH MAY, 1961**

*From Dr. K. L. Shrimali, Union Minister of Education
To the Chief Ministers of All State Governments*

In view of the fissiparous tendencies that seem to be gaining strength in national life, the last Conference of the State Education Ministers recommended that a committee should be constituted to examine how education can play a fitting role in strengthening the forces of national cohesion and promoting emotional integration. The Government of India in the Ministry of Education have accepted the recommendation of the Conference and have set up a high-power committee under the chairmanship of Dr. Sampurnanand. I enclose, for your information, a copy of the Resolution which gives the terms of reference of the Committee and its composition. I have no doubt that the Committee will have the benefit of your and your Government's advice and help in the discharge of its functions.

With kind regards

APPENDICES 4 AND 5

APPENDIX 4

COPY OF D. O. LETTER No. 31-3/61-SE-1
DATED THE 6TH JUNE, 1961

*From Shri Raja Roy Singh, Joint Educational Adviser,
Ministry of Education
To the Chief Secretaries of All State Governments*

As you are perhaps aware, the last Conference of the State Education Ministers recommended the setting up of a committee to examine the ways in which education can contribute effectively to strengthening national unity, and promoting the processes of emotional integration. The problem has taken on an added urgency in view of the fissiparous tendencies that seem to be gathering strength.

2. The Government of India have, therefore, constituted a high-power committee under the chairmanship of Dr. Sampurnanand. I am desired to enclose for your information a copy of the Resolution which contains the terms of reference of this Committee and its composition, and to request that such assistance as the Committee may require for its work may please be given by the State Government.

APPENDIX 5

COPY OF D.O. LETTER No. 31-3/61-SE-1
DATED THE 6TH JUNE, 1961

*From Shri Raja Roy Singh, Joint Educational Adviser,
Ministry of Education
To the Education Secretaries of All State Governments*

As you are aware, the last Conference of the State Education Ministers recommended the setting up of a committee to examine the ways in which education can play a constructive part in strengthening national unity, and promoting the processes of emotional integration. The problem has taken on an added urgency in view of the fissiparous tendencies that seem to be gaining strength.

2. The Government of India have, therefore, constituted a high-power committee under the chairmanship of Dr. Sampurnanand. A copy of the Resolution which contains the terms of reference of this Committee and its composition, is enclosed for your information.

3. To help the Committee in the discharge of its function, may I request you to designate a senior officer from your Education Department to act as Liaison Officer whom the Secretary of the Committee could approach for such assistance and information as may be required ?

4. I have no doubt that the Committee will have your fullest cooperation in the task that is entrusted to it.

EMOTIONAL INTEGRATION COMMITTEE REPORT

APPENDIX 6

INAUGURAL MEETING OF THE EMOTIONAL INTEGRATION COMMITTEE Address by the Minister for Education, Dr. K. L. Shrimali on 10th July, 1961

“Dr. Sampurnanandji and friends,

“I am grateful to you for having accepted our invitation to serve on this Committee in spite of your heavy preoccupations. I am glad that on this Committee we have members representing important political and cultural groups of our country. The problems of national integration has recently assumed great importance and I have every hope that this Committee would suggest suitable measures which may enable our educational system to function more effectively as an instrument for bringing about greater social cohesion and emotional integration. Without being chauvinistic we must make the youth of the country conscious of the fact that our borders are not invulnerable and they must stand united and be prepared to protect them against aggression. For the preservation of freedom against external aggression, for the solution of social and economic problems and in the fight against centrifugal forces we must build up a strong and healthy sense of national unity.

“During the period of struggle for independence, a sense of national unity was created among our people. The urge for freedom provided the unifying bond and we learnt to subordinate narrow regional interests and group loyalties to the ideal of *Swaraj* and to some extent we were successful. Partition was the result, to some extent, of our failure to bring about greater cohesion among the two major communities of undivided India. This should be a lesson for us.

“The process of national integration must continue and be strengthened if we are to preserve and enrich our hard won freedom. We need as much today that overwhelming sense of purpose to meet the new challenge to our freedom as we did in the past to win it. The impulse of freedom should not be allowed to weaken or its brilliance to fade in any way.

“There is still another reason why we should make a deliberate effort to foster the feeling of nationalism. We have already launched a big programme of social and economic reconstruction. We shall achieve success only to the extent that we are able to channelise the emotional urges underlying nationalism. It is the sentiment of nationalism which can unfold before our people the vision of the new society which is gradually taking shape and which would instil in them the sense of discipline that is necessary to achieve a great ideal, the capacity to work diligently, the readiness to make sacrifices in a great cause and the spirit of enterprise and cooperation. There is no motive more powerful than nationalism which can lift the masses out of ignorance, apathy and frustration. Let us not be apologetic about cultivating deliberately a strong sense of nationalism among our people.

“In his latest book, ‘Beyond the Welfare State’, Gunnar Myrdal, one of the world’s foremost economists, has recognised that ‘the instigation of nationalistic feelings among backward peoples is a precondition for social and economic progress. If progress is the goal, to foster these emotions becomes a rational means for accomplishing

it'. Nationalism may be associated with reaction in those Western countries which have already attained a high level of national integration but in an underdeveloped country like ours where people are divided on account of social, economic, cultural and religious differences, the powerful stimulant of nationalism is needed to break down cultural isolation and to develop among the people a sense of common purpose.

"In a country like ours which has accepted and allows a diversity of cultures and religions, it is all the more important to have some kind of unifying force. Linguistic and other group loyalties are deeply rooted in the soil and history of India. These narrow loyalties have a tendency to pull the people apart and widen the gulf which already separates them from each other. During the struggle for Independence the communities forgot their linguistic and cultural differences and worked together under the inspiration of a common purpose.

"After Independence there is again a tendency among the communities to separate and to emphasise their cultural differences. This is a dangerous tendency and must be counteracted by giving a positive and idealistic content to our concept of nationalism. Cultural diversity is not cultural isolation. It is sustained and made possible by an underlying unity. Different cultural streams following their own course in different regions are the tributaries to the main river of Indian culture which has nourished this country for thousands of years. If the streams were to go their own way they would lose themselves in the desert of isolation. On the other hand, their intermingling and confluence has given us the precious heritage of Indian culture. Only the vision of one nation can carry it forward in an ever broadening stream.

"If we are convinced that in the present state of our development we must make a deliberate effort to develop national consciousness among our people, it is a legitimate demand that our educational system should be geared to fulfil this purpose. Educational policies and practices are determined largely by national needs and requirements and our greatest need today is the development of national consciousness among our youth. Schools must become the instruments for the realisation of national ideals. They must give to the youth a feeling of common interest and a sense of belonging to a worthy national community which had a great past, and a present full of hopes and dreams merging into a glorious future.

"Education must make the growing youth realise that they are indissolubly bound to the nation and its destiny, its tragedies and joys, its conflicts and settlements, its failures and achievements, its mistakes and wisdom and they should come to regard it with pride and with love and the impelling desire to serve it whole-heartedly.

"This can be done only when teaching is animated with a spirit of nationalism. It is not only the study of history and social studies but also literature, music and art which can contribute to national awareness. All curriculum subjects can show the essential unity of the various elements in the nation and how they have contributed to the progress of the nation as a whole ; all subjects can give the basis of national pride and can lead pupils to a feeling of personal responsibility that should express itself in efforts towards a still finer national development.

"In this whole programme of developing national integration the teachers occupy the key position. It is not the subject-matter or the

EMOTIONAL INTEGRATION COMMITTEE REPORT

method of teaching which is of so much importance as the spirit with which they approach the problem. They must understand the possibilities of each subject and teach them in a way which would be conducive to the strengthening of national awareness. They must have a broad vision of the society and must be inspired with a spirit of dedication in order that they in their turn may be able to inculcate national feeling among their students. They must rise above narrow parochial loyalties and by their behaviour and example develop among the youth a spirit of tolerance and mutual appreciation, qualities which are of basic importance for the citizens of a pluralistic society like ours and without which emotional integration cannot be achieved.

“In this hour of crisis teachers cannot remain passive spectators. They must fight against all those forces—ignorance, prejudice and fanaticism that create barriers among the people and separate one section of the community from the other. They must not remain content with giving mere factual information to their students but mould their minds so that they might become worthy citizens of a great country. The programme of teacher training should, therefore, occupy an important place in any programme of national integration.

“The sentiment of national consciousness is a fruition of a series of experiences by which the individual is brought into conscious contacts with the full facts of his nationality. The National Flag and the National Song which are symbols of our past struggles and future promises, Independence Day celebrations and other holiday youth camps—all these can be utilised to make the youth realise that they belong to a larger unit. It should be one of the important functions of our schools to emphasise the fundamental unity of our culture. It should be the central point upon which the national consciousness should be focussed. The spiritual and cultural life of our people and our historic traditions and loyalties—all these elements which make the ethos and cultural pattern of our people, should form an integral part of national education. Our educational system must reflect the cultural values of our society so that the younger generation may take pride in our way of life.

“The kind of nationalism which we wish to develop is not incompatible with the ideal of internationalism. We have no ill will against any nation nor any aggressive designs. Nationalism narrowly conceived has its own dangers when it is directed against other nations. That has not been our nationalism at any time. It has been a peaceful and liberating force. At this stage of our development, when inner conflicts and tensions raise themselves, nationalism will have the same liberating and healing influence. Moreover, it is only when we are united as a nation that we would be able to play our part as effective and equal partners in the community of nations.

“I have outlined in brief some of the basic assumptions about which there would be general agreement. It is not my intention to anticipate the recommendations of this Committee. I would, however, like to draw your attention to one important aspect of the problem. As you are aware, in our Constitution, education is the responsibility of the State Governments and still in such important matters where questions of cultural harmony between different communities or of national integration are concerned, the Ministry of Education at the Centre cannot remain indifferent. It has a certain responsibility for safeguarding the

cultural interests of the minorities and it must ensure that the national policies and programmes prescribed by it are properly implemented. This requires a closer collaboration between the Central and State Governments without, of course, infringing upon the autonomy of the States, than we had in the past.

“The Committee might perhaps consider whether for the achievement of the desired objectives it would be helpful to have a cadre of educational service with a wide and all-India outlook. The task with which this Committee has been entrusted, has acquired a sense of urgency on account of disruptive tendencies which are finding expression today in the various parts of the country. We must take quick action to check these tendencies so that we may lead the country towards greater political stability and economic progress.

“In the end, I should like to assure the Committee of unreserved cooperation of the Ministry in its work.”

APPENDIX 7

INAUGURAL MEETING OF THE EMOTIONAL INTEGRATION COMMITTEE

**Address by the Chairman, Dr. Sampurnanand
on 10th July, 1961**

“It is none too early that we have begun to take an interest in the emotional aspect of our national life. The British had no particular reason to pay any special attention to the emotional life of their subjects except to the extent that it might be potentially dangerous in the political sphere.

“After the attainment of *Swaraj*, we seem to have proceeded both in the administrative and educational fields more or less on the assumption that mental activity is confined to cognition and conation only. We failed completely to profit from the experience of other people. The Soviet Union, for instance, took up educational reform while the Revolution was still fighting for its existence and the reform it undertook was not limited merely to revised syllabi and curricula but gave a permanent place to procedures calculated to harness the emotions of young men and women along lines considered desirable for the stability of the State and the achievement of the ideals for which the Communist Party stands.

“We, on the other hand, failed to recognise the fact that emotions cannot be bottled up for ever and not giving them their due importance may lead to explosion which may shake society to its very foundation.

“The problem of emotional integration can be approached from two sides. There is, in the first place, a study of it from the point of view of the individual. It is generally recognised in educational theory—and practice emphasises this—that proper utilisation of knowledge requires intellectual integration.

“The empirical knowledge of facts has to be organised and the achievements of investigation in one branch of study have to be coordinated with similar study in other branches. Then only can the functioning of the intellect be systematic and yield maximum results.

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“This is equally true of the emotions. We are heirs to a vast store, mostly unconscious and sub-conscious, of hereditary and racial experience and a large body of instincts and possess a growing volume of complexes. Besides this, there is that inscrutable and largely inexplicable quality which constitutes an individual’s personality, something exclusively and distinctively his own, the result, perhaps, of the *sanskaras* of previous lives. It is in this field, which, after all, permeates and guides our activities at every step, that the emotions have their play. As Dr. Bhagwan Das has shown in his *Science of the Emotions*, this multiplicity of emotions stems from likes and dislikes. Unless these are coordinated, life would become chaotic.

“Such coordination has to be carried out at two stages. There has to be a coordination and integration *inter se* and, further, coordination and integration with the kind of life which, on the basis of intellectual and other considerations, we visualize for ourselves as members of society. Everyone has seen examples of unintegrated personalities, brilliant men who are misfits in the general life of society. They seem very often to work against their own best interests, because, to use two homely words, their heads and hearts do not go together.

“There is also the other approach to the problem of emotional integration where we consider the life of society as a whole. At the present moment, particularly for purposes of the study in which we are at present engaged, this is by far the more important aspect of the matter. *Swaraj* was achieved as the result of the sacrifice and suffering willingly undergone by a large number of men who aspired to make the country free of foreign domination. The country had a leader of the calibre of Mahatma Gandhi and our efforts succeeded.

“During the struggle for independence, barriers of caste and class, religion, language and province seemed to have broken down. India became something real, substantial and tangible, instead of a mere geographical expression and everyone worked and functioned as an Indian. But it seems now that this was almost a passing phase. Fissiparous tendencies, the existence of some of which was not even previously suspected, have raised their heads and it seems that the sentiment which animated us in those days was not so much pro-Indian as anti-British. It is this state of affairs which has led to a great searching of hearts and is the genesis of the present Committee.

“It is not that the term ‘Fundamental Unity of India’ carries no real meaning. There has been a cultural unity based to a large extent on the Hindu religion for several centuries. Sacred rivers, mountains and places of pilgrimage are spread all over the country and are objects of reverence and affection to vast numbers of men who have had the opportunity to visit a few of them. There are great names of scholars, saints and heroes which enjoy universal respect. There is the idea, not very definite perhaps but nonetheless real, that we all belong to the country named *Bharat* which in some ways occupies a unique position in the world.

“There is the tradition embodied in the famous shloka :

गायन्ति देवाः किल गीतकानि धन्यास्तु ये भारतभूमिभागे
स्वर्गापवर्गास्पदमार्गभूते भवन्ति भूयः पुरुषाः सुरत्वात् ।

APPENDIX 7

(The gods say that those among them who will be re-born as men in *Bharat* which is the gateway to heaven and *moksha* will be fortunate indeed.) There was also a common bond supplied by the Sanskrit language which was the *Rashtrabhasha* of the country for several centuries. It was not the language of the common people and did not seek to destroy regional *prakrits*. Many of these had great literature of their own, but it was the language of the intelligentsia and official intercourse, and enabled men, educated men, from one part of the country freely to mix with people elsewhere. Its place was taken later by Persian, particularly during the time of the Moghals. A common Indian culture was gradually growing up as a result of the social intercourse between various classes of Indians, Hindus and Muslims, and the free flow of talent from one part of the country to the other, that was characteristic of great Indian empires from the Maurya right up to the Moghal.

“But, with all this, it must be admitted that there was no sense of Indian nationalism, as the term, ‘nation’ is interpreted today. As a matter of fact, national sentiment of the modern type is not very old even in the West. It is idle to speculate what form Indian policy might have taken, left to itself. It is possible that a great and powerful Indian nation-state might have grown up; on the other hand, it is equally possible that the country might have broken up into a number of independent states, cultural unity notwithstanding.

“The arrival of the British on the political stage rudely disturbed the natural development of our history. They came at a time when India was in a singularly disadvantageous position to meet any attack from outside. It was in the throes of the kind of commotion and disintegration which always follows the break-up of powerful cementing forces like the Moghal empire. The British became rulers of India without ever having conquered the country.

“The subjugation to a common foreign domination induced in the people of India a sense of cohesion. This was no doubt fostered by our old traditions. Had this not been so, Burma would also come into the Indian fold. The feeling that we are members of the common Indian nation is obviously of recent growth and a product of British rule. It is a precious acquisition and we cannot allow it to weaken. It would be disastrous for India if it were to break up again into more or less independent units, jealous and suspicious of one another, and buttressing up their isolationism by more or less artificial barriers of creed and culture. There are elements in our religion and in our culture that work strongly towards uniting one part of the country with another; these have to be conserved. But a more positive effort has to be made to bring about dynamic nationalism, as distinct from that chauvinism which is one of the worst enemies of democracy.

“At the same time we have to take note of the important fact that, during British rule, fissiparous tendencies were also allowed full opportunity for growth. It seems ungenerous to say so but it would also appear that some of them were deliberately encouraged. The country was divided into a number of provinces with a rigidity unknown to our previous history, naturally leading to isolationism and provincialism of an unhealthy kind.

“Indian history as taught in our schools was divided into three periods—the Hindu, the Muslim and the British, generating in the minds

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of the students the feeling that Hindus and Muslims are as distinct from one another as they obviously are from the British. The poison of communal differences was thus sown in the child's mind at a very early stage of life.

"The growth of industrialisation has brought a number of social phenomena in its wake. The joint family system has almost completely broken down creating a sense of insecurity to which young men and women were strangers a decade or two ago. Members of the younger and older generations seldom live together long enough, with the result that family traditions and the good manners inseparable from sound family life have received a bad jolt. Religion has gone out of fashion and the social and other sanctions that held men together have lost their hold on the mind of the younger generation.

"Then there are the important economic factors that have to be considered. Education is spreading and our population is going up by leaps and bounds. The young man in school and college begins to understand the hard facts of life at a very early age. He knows the hardship to which his parents put themselves to give him education. He understands the problem of marriageable daughters that is worrying them and he is not at all sure that he will get worthwhile employment after finishing his education. He goes up from one class to another not because he is particularly interested in his studies but because he and his parents do not know what else to do with him.

"Quite naturally, he seeks relief from his mental tensions in some kind of activity, the wilder the better. Acts which we condemn as indiscipline are not the results of an overdose of original sin. They are simply expressions of an endeavour to drown one's troubles with mental and muscular hashish. And we have also to take note of the fact that there is a growing disparity between the economic and the physiological age of marriage, giving rise to a number of neuroses, both in men and women.

"Then there is the fact to which I drew attention earlier, our unfortunate neglect of the emotions. We have placed no ideals before our youth. Material prosperity is desirable in itself but it does not lift a man above himself. It is only the atonement with something higher than one's own petty self of likes and dislikes, ambitions and desires that can canalise emotions, that can enable a man to control them, to sublimate them and to rise to his full height as a man, a whole man.

"The problem of integration has been attacked from various directions. The University Grants Commission took it up some time ago and, as we know, made some useful suggestions to this end. The Education Ministers' Conference at its last session also examined the problem. As a matter of fact, this Committee has been set up in pursuance of the recommendations made by the Conference. Recently, the recommendations made by the Committee presided over by one of our distinguished members, Shrimati Indira Gandhi, were adopted by the All-India Congress Committee at its last meeting. The points of view of those bodies may have been different from one another, with the natural consequence that the recommendations which they made meet our problem more or less at different levels so to say, but I have no

doubt that they dovetail into one another.

“Our Committee will not deal directly with its administrative and political aspects but life is one and any categorisation of it is only a matter of convenience and, therefore, artificial. We shall confine ourselves mainly to what may be broadly called the educational aspect, the role of education in integrating the emotions with one another, on the one hand, and with the currents of national life on the other.

“Of course it would be an idle effort entirely to ignore the political and administrative background of the milieu in which we live and function. I also hope that we shall be able to invite the attention of our national leadership to the necessity of evolving philosophy of life which alone can provide an ideal worth living and dying for, an ideal which can call out the best that is in us. The youth of the country is heir to a great tradition of service and sacrifice but we have to make the proper appeal to it.

“I trust that in its endeavour to perform the task allotted to it, the Committee will have the fullest cooperation and help from every one—educationists, political leaders, administrators and members of the general public. It is not possible for me to anticipate the recommendations of the Committee but it is my earnest hope that we shall be able to make some valuable contribution to the solution of this important problem.”

APPENDIX 8

No. F.31-13/61-SE-1

EMOTIONAL INTEGRATION COMMITTEE

MINISTRY OF EDUCATION

GOVERNMENT OF INDIA

New Delhi-1, the 21st July, 1961

30th Asadh, 1883 (S.E.)

DEAR FRIEND,

The Government of India have appointed a Committee on Emotional Integration to study the problems and difficulties which come in the way of the unification of the country, and to examine the role of Education in strengthening the bonds which make us Indians first and last whatever our language, creed or political affiliations.

2. As we all know, the years following Independence have marked India's progress in many fields, but they have also witnessed the gradual increase of separatist tendencies in national life. One of the hardest problems before us today is the building up of a national mind by curbing the religious, linguistic and communal conflicts which tend to disunite us.

3. The task before the Committee is to suggest positive educational programmes for youth in general and the students in schools and colleges in particular, to strengthen in them the processes of emotional integration and thereby also to strengthen our national unity. In this

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task, the Committee looks forward to having the benefit of your knowledge and experience. We are issuing this Questionnaire to you to enable you to express your views on a subject which is engaging the attention of every public minded citizen today.

4. The Questionnaire is brief and for your convenience, we have provided a blank space underneath each question for the answer. If the space is insufficient for any of the answers, a separate sheet may be attached.

Replies may kindly be sent by the 30th August, 1961, to :
The Secretary,
Emotional Integration Committee,
Ministry of Education,
Government of India,
New Delhi.

The Committee hopes to receive your full help and cooperation in this matter.

Yours sincerely,
Sd. SAMPURNANAND
Chairman

EMOTIONAL INTEGRATION COMMITTEE MINISTRY OF EDUCATION GOVERNMENT OF INDIA QUESTIONNAIRE

*(Answer to each question may be given in separate paragraph ;
extra sheets may be added, where necessary.)*

I. (1) What, in your opinion, are the tendencies in our national life which work against the unification of the country ?

- I. (2) What are the reasons for these fissiparous tendencies ?
- Economic reasons
 - Language tensions
 - Religious differences
 - Lack of a common ideal or goal
 - Other factors

- I. (3) Do you consider that these factors were
- more evident before Independence ?
 - less evident before Independence ?
 - equally in evidence then and now ?

Please state reasons for your choice.

II. (1) What do you understand by emotional integration ?

II. (2) What, in your opinion, is the role education can play in strengthening the emotional integration of the country ?

II. (3) At what stage in a child's education should the idea of the country's unity be first introduced ?

II. (4) What are your suggestions, for inculcating in pupils' minds the basic idea of the oneness of the country, at

- the primary level ?
- the secondary level ?
- the university level ?

II. (5) What are the ways in which the parents and the community can help the teacher in this project ?

II. (6) Do you consider that schools, colleges and hostels should be non-communal and cosmopolitan, or restricted to members of a particular community ? Please state reasons for your choice.

II. (7) Bearing in mind the varied cultural heritage of the country, what basic unities do you find in this diversity of culture which make us essentially Indian ? How would you propose to strengthen these tendencies ?

SIGNATURE OF SENDER.....

FULL ADDRESS.....

.....

.....

APPENDIX 9

ANALYSIS OF REPLIES TO QUESTIONNAIRES ISSUED BY THE EMOTIONAL INTEGRATION COMMITTEE

At the meeting of the Emotional Integration Committee held on 10th July, 1961, in New Delhi, it was decided, that public opinion on the question of emotional integration may be elicited through a questionnaire. 10,800 copies of the Questionnaire were issued to vice-chancellors, registrars of universities, headmasters, principals, eminent educationists and members of Indian missions serving abroad. Up to 13th November, '61 1,210 replies to the Questionnaire were received which were tabulated and analysed.

To facilitate detailed study and analysis, answers were tabulated separately for each question and where necessary [Q.II (4) and Q.II(7)] for each part of the question.

2. Fissiparous Tendencies and Reasons for Them

Several factors were mentioned which are acting as disintegrating forces in the country. Considering the opinions expressed, the fissiparous tendencies and reasons for them can be broadly grouped under the following headings :

1. Casteism and Communalism
2. Religious bigotry and intolerance
3. Regionalism
4. Linguism
5. Re-organisation of States on linguistic basis
6. Social and economic factors
7. Party politics and exploitation by political parties
8. Illiteracy and lack of proper education
9. Lack of patriotism
10. Corruption, narrow-mindedness and lack of character
11. Lack of a common goal

It will be observed from Tables 1 (1) and 1.(2) (that follow) that, of all factors responsible for creating differences, casteism, communalism, religion and linguism are the most potent. The policy of the Government to grant privilege to certain backward classes in the matter of

employment, has been criticised and has been stated to be one of the causes responsible for creating the feeling of separateness. It is pointed out that even in educational institutions (mostly communal) students are discriminated against for purposes of admission and grant of other facilities.

The question of language has caused considerable discontent and there is great divergence of opinion regarding the status of the different languages. The declaration of Hindi as the national language in preference to other languages, the tendency of non-Hindi-speaking people to find fault with Hindi, the 'imposition' of Hindi on people of all regions and the haste with which this is being done, have been mentioned as some of the points of contention. The lack of a common language and common script have also been considered responsible for the language controversy.

The rapid industrialisation of the country has brought in its wake several socio-economic problems. Wealth has tended to be concentrated in fewer hands so that the gulf between the rich and the poor has widened. Added to this is the problem of unemployment and over-population.

The march towards industrialisation has also resulted in the loss of values which is evident in the weakening of family ties, the growth of individualism and the development of materialistic outlook. These factors have indirectly helped the growth of separatist tendencies.

In so far as the political aspect of integration is concerned, the general consensus of opinion is that we lack strong and efficient leadership and a strongly organised, well-founded political party. Our leaders lack sincerity and missionary zeal. They are said to be selfish opportunists hankering for power and, in this pursuit, exploiting the religious susceptibilities of the illiterate masses. There is also a multiplicity of parties struggling for supremacy.

In the sphere of education there is lack of a national system and proper organisation of education at the primary, secondary and university levels. It is stated in some replies that educational institutions, for various reasons, have failed to form well-balanced personalities and to develop qualities of character, civic consciousness and a sense of responsibility.

Some of the other reasons commonly mentioned are a general lowering of the moral tone, indiscipline, corruption and nepotism among public men and irresponsible propaganda through press and platform. Fissiparous tendencies are also attributed to the weaknesses inherent in the democratic and federal form of the Government and also to the lack of understanding of the working and methods of democracy.

The majority (70 per cent) feel that fissiparous tendencies were less evident before Independence. This was so because all able leadership was engaged in the struggle for freedom. Major and minor differences and group loyalties were ignored in the wider interests of attaining the common goal.

It is felt that before Independence the ruling power had a strong and efficient administration. All disturbances were ruthlessly quelled and there was not much scope for power politics whereas now the position is different. A small percentage of people feel that on the whole

the position is almost the same before and after Independence. Although the language tensions almost did not exist, religious differences were much more evident before Independence. The economic position continues to be much the same.

3. What is Emotional Integration ?

Most of the respondents have found it difficult to put the concept of Emotional Integration into words although they have understood it fairly well.

Emotional Integration, in general, has been considered as a feeling of oneness, brotherhood and patriotism. It has been considered as a complete unification or merging of all the diversities into a compact whole. But Emotional Integration does not mean complete unification of our diversities or shedding of the very characteristics that make Indian culture a diverse one. 34 per cent, therefore, partly understand the concept, having considered it to be the complete unification of people's minds. 51 per cent understand the idea as a feeling of unity irrespective of caste, creed, religion or language. They feel that the wider interests of the nation should always be given precedence over the narrow interests of our language, religion or political group. Loyalty to the nation should come prior to all the group loyalties. It is described as a feeling among people to share certain common objectives, purposes or ideals and giving them high precedence over smaller personal or sectional loyalties. In other words, it has been defined as a feeling of oneness which may transcend all group or cultural differences and synthesise the different religions, castes, linguistic communities emotionally into a compact whole.

Some of the good definitions are given below :

- (i) "Emotional Integration is a strong feeling of brotherhood and nationhood that inspires a people in all spheres of its thought and activity and helps it to sink and ignore all real differences —individual, parochial, linguistic or religious."
- (ii) "Emotional Integration means the common mental bond that would bind all men and women in our land, irrespective of their religions and faith, for one common ideal i.e. the true progress of their country, aesthetically, spiritually and materially."
- (iii) "An emotionally integrated personality is a completely satisfied personality whose urges, aspirations and emotions are sufficiently sublimated and directed towards healthy fruitful channels and who should have been sufficiently trained in the creed of temperance and tolerance."
- (iv) "Emotional Integration means creating a mental outlook which will prompt and inspire every person to place loyalty to the country above group loyalties and the welfare of the country above narrower sectarian interests."
- (v) "Emotional Integration implies a feeling of oneness, as distinct from thinking. When all people irrespective of their religion, caste, language etc., are emotionally drawn together on all vital national problems, they may be described as a nationally integrated community."

EMOTIONAL INTEGRATION COMMITTEE REPORT

- (vi) "By Emotional Integration we mean that we come to feel in common for our country, give up old loyalties to caste, community, language and region and build some common loyalties to our country and people as a whole. We have to feel emotionally that we are Indians first and everything afterwards."
- (vii) "Emotional Integration is emotional stability in each individual, harmonious development of each individual personalityWhen a group of people are linked together with common aspirations and ideals we can say that there is emotional integration in the group. Aspirations and ideals of one group are not in conflict with the aspirations and ideals of another group."
- (viii) "Emotional Integration is the harmonious blending of personal emotion of an individual with his social personality."
- (ix) "Emotional Integration in relation to an individual implies a well-balanced personality.....In relation to community, Emotional Integration implies a state of society in which there is no mutual distrust among its members, no mutual hatred, no ill will, no grudge or bad blood. There is a readiness to understand and appreciate one another's point of view."
- (x) "Emotional Integration means the welding of the diverse elements of society into a very compact harmonious and homogeneous mass with common ideals and objectives, which may guide the people to make unflinching sacrifice of the highest order for a just and proper cause. Emotional Integration is the denial of separatism."
- (xi) "Emotional Integration connotes a feeling of unity and oneness in diversity.....The problem of emotional integration is not the problem of welding but the problem of synthesis, and the problem of organised consciousness to certain common ideals and values."
- (xii) "Emotional Integration is a feeling of harmony and oneness or the 'desire to live together' which may transcend all group or cultural differences and weld the different religions and linguistic communities emotionally into a compact whole."
- (xiii) "Emotional Integration connotes :
A firm conviction on the part of the individual that he is an integral unit of the community and a reciprocal relationship exists between him and the community. The individual, therefore, responds to the community, in a manner congenial to the healthy development of self and community at the same time.
- This conviction presupposes :
- (a) That the personality of the individual is itself integrated and balanced, and
- (b) That the individual behaves with a sense of social responsibility, which means, that he is ready to serve the society to the best of his ability and to sacrifice minor self interests in such service."
- (xiv) "I understand by Emotional Integration a certain balanced outlook, a psychological equation of what I *want* to be and

what I actually am. It is a poise of personality involving not only emotions, but thought and action, ideas and will. An emotionally integrated human being returns the right responses to the problems and situations of life. He does not suppress the elements of his personality but sublimates them. Emotional Integration in the national context, should mean (1) harmony of attitude and temperament within each individual and the absence of a feeling of frustration, and (2) the easing of all conflicts in society. A cooperative, instead of a competitive and aggressive, spirit will prevail. Individual discontent and social unrest are the very negation of Emotional Integration which is simply another word for happy trustful living, each individual discovering himself and finding his place and function in the social whole. It makes for a perfect individual in a perfect society."

- (xv) "Emotional Integration is much better indicated as belief in a common destiny which expresses itself in feeling, thought and behaviour particularly in time of stress and danger. The belief is a product of complex factors like (a) history and memory of common struggles and achievements, (b) a common language at least for purposes of public relations, (c) absence of barriers and separateness in ordinary social relationships, (d) well-established conventions which uphold and ensure the basic freedom and privacy of individual life."

4. Role of Education

Education can play a vital role in strengthening emotional integration. It is felt that education should not only aim at imparting knowledge but should develop all aspects of a student's personality. It should broaden the outlook, foster a feeling of oneness and nationalism and a spirit of sacrifice and tolerance so that narrow group interests are submerged in the larger interests of the country. Various suggestions in this regard have been made in the answers to Questions Nos. II(2) and II (4) [Table II(2) and II (4) that follow].

It is felt that the school and college curriculum should be re-oriented to suit the needs of a secular state.

At the primary stage the importance of stories, poems, folk-lore, and teaching of social studies, national anthem and other national songs, has been emphasised. Daily morning prayer has also been recommended.

At the secondary stage the curriculum should include, among other things, the study of language and literature, social studies, moral and religious instruction and co-curricular activities.

At the university level the study of different social sciences, languages and literature, culture and art and also the exchange of teachers and students have been recommended.

The place of co-curricular activities in the curriculum is considered to be very important. These activities include common observance and celebration of festivals and events of national importance, sports, educational excursions, tours and picnics, military training like the N.C.C.,

EMOTIONAL INTEGRATION COMMITTEE REPORT

A.C.C., Scouts and Guides, student camps, debates, symposia, dramatics and youth festivals. The use of audio-visual aids like films, pictures, radio and T.V. has also been commended.

It is felt that participation in co-curricular activities helps in the growth of a well-balanced and well-adjusted personality. It creates a group feeling of oneness and brotherhood, broadens the outlook and develops a catholicity of spirit and tolerance which are necessary for good citizenship.

The teaching of social studies has been recommended at all levels *i.e.*, at the primary, secondary and university stages. This would impart knowledge of the geographical, historical and cultural background of the country and of the world as a whole. Books on social studies should include references to the lives and works of the great men of India and of the world and also stories from ancient books like the Ramayana and the Mahabharata. In order that textbooks play their legitimate role in the strengthening of emotional integration, it is necessary that they be re-oriented and improved. In the preparation of history books special care needs to be taken to see that facts are not misrepresented, distorted or exaggerated to create prejudices.

The get-up as well as the content of textbooks requires a change. At the primary level the textbook writers should make a liberal use of pictures and illustrations so as to create interest in the child at the very outset.

As regards the question of language, the respondents to the Questionnaire, have not shown preference for any particular language or script for being adopted as the common national language and script. Only a few have specifically suggested that Hindi should be the national language and medium of instruction and Devanagari as the common script, and a few are in favour of adopting the Roman script. A suggestion has also been made for having modernised Hindi, with words taken from English and other Indian languages, as the common language.

Some suggestions have been made regarding the adoption of the three-language formula which provides for the study of the mother tongue, Hindi and English. This would enable students to learn one of the regional languages.

The study of moral principles and religion at school and university level has been stressed. It has been proposed that a comparative study of all religions and their universal principles should form an integral part of the programme of education. This would exclude formal teaching of any particular religion. The attempt should be to cull the basic principles of all religions and to synthesise them. Morning assembly and morning prayer have also been suggested.

The personality of the teacher has a profound effect on the outlook and attitude of the child. In order, therefore, to have a generation of broad-minded, emotionally integrated individuals, it is pointed out that the lot of the teacher should be improved. The present teacher is a poorly paid, least respected, disgruntled person who has drifted into the profession for lack of anything better to do. It has been urged that the status of the teacher should be raised.

5. Stage at Which the Idea of Oneness Should be Introduced

Since childhood is the most impressionable period of a person's life, most of the respondents to the Questionnaire feel that the idea of unity should be introduced at the primary level or as early as possible, preferably at the pre-primary or nursery stage and by parents at home. 50 per cent are of the view that it should be introduced at the primary level and 31 per cent hold the view that it should be introduced at the nursery stage. A small minority (13 per cent) hold the view that the idea of the country's oneness should be introduced at the secondary stage when the child has developed his reasoning ability.

6. Communal and Non-Communal Institutions

The feeling of oneness can be strengthened by having non-communal academic institutions and hostels. Such institutions provide the greatest opportunity to students drawn from different groups, community and regions, of living, thinking and feeling together. Students will be enabled to understand one another and to familiarise themselves with their varied ways of living, dress, culture, beliefs, customs, traditions and festivals. Non-communal institutions thus help to foster a healthy attitude and a cosmopolitan outlook which is in keeping with the idea of a secular state. One of the respondents has correctly stated that it is only by living as 'one' and learning as 'one' that the young mind can be brought to think as 'one'.

Most of the persons who have answered the Questionnaire, are in favour of having non-communal institutions and the banning of communal ones. A very small percentage, almost negligible, continues to favour communal institutions. By the majority, such institutions are considered to be dangerous as they create caste consciousness, bigotry and separatist tendencies.

On account of the differences in the ways of living of the various communities and differences in their food habits, a few suggestions have been made in favour of having communal hostels. It is also suggested that, to begin with, the change towards having non-communal institutions should be gradual.

7. The Role of the Parents and the Community

In order that the parents and the community may contribute effectively towards the education of their children, it is felt that they themselves should be educated. An educated community can assist the teacher and supplement his efforts in various ways.

An active cooperation between parents and teachers has been suggested to be one of the ways by which it would be possible for both to understand the child and thus help his growth. This cooperation could be organised through the setting up of a parent-teacher association or a guardians' association which would arrange meetings between parents and teachers and undertake various programmes for the benefit of parents, teachers and children. Cooperation could also be on a casual basis, as for instance, frequent meetings to discuss special problems of children and participation of parents in school programmes like parents' day, festivals, exhibitions, dramas and seminars and discussions.

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Since education begins at home, the importance of a healthy home atmosphere and home training has been emphasised. It is necessary that parents and the community inspire children by their own example and attitude and provide a rich cultural environment. They should also encourage their wards to participate in the programmes arranged by the school, as for instance, social service camps, manual labour and other co-curricular activities.

The community can help directly in the provision of educational facilities by arranging for the supply of suitable juvenile literature, giving financial aid and instituting awards and prizes. A positive effort could be made to start youth clubs and libraries where children may spend their leisure hours usefully. These ventures should be undertaken and financed by the community. Excursions and tours should also be organised from time to time so that maximum opportunity is provided for knowing and mixing with other people.

3. Basic Unities and Suggestions for Strengthening Them

In spite of the diversity of culture, there is an underlying uniformity in the pattern of life of the people of India. What makes us feel essentially Indian is the simple philosophy of life, the humanitarian outlook, a spirit of tolerance and sacrifice and a regard for the higher values of life.

The oneness of India is evident in the great traditions of music, art and architecture, the ancient monuments and places of pilgrimage spread all over the sub-continent and its ancient Sanskrit literature, epics and sacred books. The contributions made by great national and international figures like Buddha, Ashoka, Tulsidas, Kalidas, Tagore, Mahatma Gandhi and others have become part of the common heritage of which all Indians are proud.

We have a common geography and a common historical background. Our common problems and common goals and aspirations in the economic, social and political spheres act as unifying forces which have continually been strengthened by scientific and technological advances and the media of mass communication.

It is felt that the strengthening of basic unities in India will necessitate a re-orientation in the system of education. It has been recommended that the curriculum should include, among other things,

- (a) study of language and literature,
- (b) study of culture,
- (c) study and teaching of moral principles and religion,
- (d) arts and crafts,
- (e) excursion and travel,
- (f) films and exhibitions.

Among other miscellaneous suggestions made by some of the respondents are the translation and publication of suitable literature in various regional languages, setting up of youth hostels and holiday homes, the maintenance of monuments and control over the means of propaganda.

TABLE NO. I (1)

No. of Replies to Questionnaire	Casteism/Communalism %	Religious Bigotry/Intolerance/Lack of Moral Training %	Regionalism %	Linguism/Lack of a Common National Language %	Reorganisation of States on Linguistic Basis %	Illiteracy/Lack of Proper Education %	Economic and Social Factors %	Party Politics and Exploitation by Political Parties %	Lack of Patriotism %	Corruption/Narrow-mindedness and Lack of Character %
1210	62	39	44	57	13	15	27	27	12	23

TABLE NO. I (2)

No. of Replies to Questionnaire	Economic Reasons %	Language Tensions %	Religious Differences %	Lack of a Common Ideal or Goal %
1210	78	85	76	72

TABLE NO. I (3)

No. of Replies to Questionnaire	Factors More Evident Before Independence %	Factors Less Evident Before Independence %	Factors Equally in Evidence Then and Now %
1210	6	70	13

11% did not reply to the question.

TABLE NO. II (1)

No. of Replies to Questionnaire	Vague/Irrelevant %	Partly Understood %	Fairly Well Understood %
1210	8	34	51

7% did not reply to the question.

TABLE NO. II (2)

No. of Replies to Questionnaire	Teachers' Role %	Improvement of Textbooks and Curricula %	Teaching of Social Studies %	Common Language and Script %	Co-curricular Activities %	Audio-Visual Aids %	Fostering A Feeling of Oneness and Patriotism, and Widening of Outlook %	Development of Personality and Formation of Correct Attitudes and Habits %	Moral Instruction %
1210	18	2	20	9	18	5	42	9	9

TABLE NO. II (3)

No. of Replies to Questionnaire	Pre-Primary %	Primary %	Secondary %
1210	31	50	13

6% either did not reply to the question or the replies were not relevant.

TABLE NO. II (4) Primary Stage

No. of Replies to Questionnaire	Stories/Poems/ Folk-Tales %	Teaching of Social Studies %	Co-curricular Activities	Films/Audio- Visual Aids %	Improvement of Textbooks %
			National Anthem/Songs/Games/Picnics/ Excursions/Festivals %		
1210	34	30	25	12	6

Secondary Stage

No. of Replies to Questionnaire	Language and Literature %	Teaching of Social Studies %	Co-curricular Activities	Audio-Visual Aids %	Moral Instruction and Religion %	Tours, Excursions and Inter-State Exchange of Students and Teachers %
			Music and Art, Celebra- tion of Festivals and Events of National Importance and Other Activities %			
1210	15	42	29	7	8	14

University Stage

No. of Replies to Questionnaire	Study of Social Sciences %	Study of Indian Culture %	Language and Literature %	Projects and Research %	Excursions and Tours %	Other Co-curricular Activities %	Inter-State Exchange of Teachers and Students %
1210	15	10	12	4	19	25	7

TABLE NO. II (5)

No. of Replies to Questionnaire	Teacher-Parent Contact %	Education of Parents %	Setting an Example to Children %	Organisation and Participation in Melas, Festivals, Exhibitions and Events of National Importance %	Providing a Healthy Environment at Home and Outside %	Taking Interest in Children's Education and Developing Correct Attitudes and Habits %	Preventing Children from Engaging in Undesirable Activities Including Politics %	Inculcating a Sense of Respect for the Teacher %
1210	54	9	20	18	18	12	6	7

TABLE NO. II (6)

No. of Replies to Questionnaire	Communal %	Non-Communal %
1210	2	90

8% did not reply to the question or did not show preference for any particular type of institution.

TABLE NO. II (7) Basic Unities

No. of Replies to Questionnaire	Religious Mindedness and Worship of God %	Common Social and Moral Values and Respect for Them %	Common Saints and Heroes and Reverence for Them %	Common Sacred Books %	Celebration of Festivals %	Arts and Crafts %	Places of Pilgrimage %	Language and Literature %
1210	36	36	11	10	9	10	8	11

Suggestions

No. of Replies to Questionnaire	Common Language and Common Script %	Improvement in the Quality and Content of Text-books and Curricula %	Celebration of Occasions of National Importance %	Moral and Religious Teachings and Study of Culture %	Films and Exhibitions %	Excursion, Travel and Pilgrimage %	Arts and Crafts %	Language and Literature %
1210	5	8	7	24	6	8	4	01

APPENDIX 10
PERSONS INTERVIEWED
BY
THE EMOTIONAL INTEGRATION COMMITTEE

Delhi

12-10-1961

1. Prof. Humayun Kabir, Minister of Scientific Research and Cultural Affairs, New Delhi
2. Dr. C. D. Deshmukh, Vice-Chancellor, University of Delhi
3. Dr. S. K. Chatterji, Chairman, West Bengal Legislative Council, Calcutta
4. Pandit H. N. Kunzru, M.P.
5. Sardar Teja Singh, Retired Chief Justice, Delhi
6. Shri J. P. Naik, Adviser (Primary Education), Ministry of Education, New Delhi
7. Shri K. R. Kripalani, Secretary, Sahitya Akademi, New Delhi
8. Mr. Frank Anthony, M.P.

Hyderabad

30-11-1961

1. Shri Pattabhi Rama Rao, Minister for Education, Andhra Pradesh
2. Shri M. P. Pai, Chief Secretary to the Government of Andhra of Pradesh
3. Shri J. P. L. Gwynn, Education Secretary to the Government of Andhra Pradesh
4. Dr. N. Ram Lal, Director of Public Instruction (Retired), Andhra Pradesh
5. Shri Gopal Rao Ekbote, M.L.A., Hyderabad
6. Shri Devulapalli Ramanuja Rao, Vice-President, Andhra Sarvaswatha Parishath, Hyderabad
7. Shri Habibur Rehman, Honorary Secretary, Anjuman Taraqqi Urdu, Hyderabad
8. Shri Hari Lal Waghray, General Secretary, Hindi Prachar Sabha, Hyderabad
9. Rai Dilsukh Ram, Retired Commissioner of Sales Tax, Hyderabad
10. Rao Bahadur A. J. Veeraswamy, Honorary Secretary, Keyes Girls' Secondary School, Secunderabad
11. Shri J. T. Fernandez, M.L.A., Hyderabad
12. Mrs. Premilatha Gupta, Honorary Secretary, Navjeevan Balika Vidyalaya, Ramkote, Hyderabad

1-12-1961

1. Dr. D. S. Reddi, Vice-Chancellor, Osmania University, Hyderabad
2. Members of the University Staff, Osmania University, Hyderabad

APPENDIX 10

3. Heads and staff of selected higher secondary schools, Hyderabad and Secunderabad

2-12-1961

1. Principal and staff of the College of Education, Osmania University, Hyderabad
2. Staff of the Social Studies Department, Government Training College, Hyderabad

Mysore

4-12-1961

1. Shri N. A. Nikam, Vice-Chancellor, University of Mysore, Mysore
2. Heads of Departments, University of Mysore, Mysore

Nanjangad

5-12-1961

1. Shri K. S. Muniswamy, Chief Executive Officer, Adult Education Centre, Nanjangad

Bangalore

6-12-1961

1. Shri Mohamed Sharief, Ex-Minister, Bangalore
2. Shri Gurudutt, Retired Director of Public Instruction, Bangalore
3. The Director, Educational Research Bureau, Government of Mysore, Bangalore
4. Shri B. Vasudeva Murthy, Retired High Court Judge, Bangalore
5. Shri P. Kodanda Rao, Servants of India Society, Bangalore
6. Shri F. W. Corbett, M.L.A., Bangalore
7. Principals of colleges and heads of selected secondary schools, Bangalore
8. Shri M. P. L. Shastry, Malleswaram Education Society, Bangalore

7-12-1961

1. Shrimati Grace Tucker, Deputy Minister for Education, Government of Mysore, Bangalore
2. Mr. R. J. Rebello, Chief Secretary to the Government of Mysore, Bangalore
3. Shri Mohamed Rahmathulla, Education Secretary, Government of Mysore, Bangalore
4. Shri A. C. Devegowda, Director of Education, Government of Mysore, Bangalore
5. Representatives of the Central Muslim Association, Bangalore

Madras

14-12-1961

1. Principals and staff of selected colleges in Madras
2. Headmasters and headmistresses of selected high schools in Madras

EMOTIONAL INTEGRATION COMMITTEE REPORT

15-12-1961

1. Shri A. Lakshmanaswami Mudaliar, Vice-Chancellor, Madras University, Madras

16-12-1961

1. Shri C. Subramaniam, then Minister for Finance and Education, Government of Madras, now Union Minister for Steel and Heavy Industries, New Delhi
2. Shri K. B. Gopalaswamy Iyer, Chief Secretary, Government of Madras
3. Shri K. Srinivasan, Education Secretary, Government of Madras, Madras
4. Shri N. D. Sundaravadivelu, Director of Public Instruction, Government of Madras, Madras
5. Dr. P. V. Cherian, Chairman, M.L.C., Madras
6. Shri Bashir Ahmed Sayeed, Retired High Court Judge, Madras
7. Shri K. S. Ramaswami Shastri, Retired District Judge, Madras
8. Rev. D. Thambusami, President, South India Teachers' Union, Madras
9. Mrs. Mona Hensman, Ex-Principal, Madras
10. Mrs. Bashir Ahmed, Correspondent, S.I.E.T. (South India Education Trust) College, Madras
11. Dr. Chidambaranathan Chettiar, M.L.C., Madras

Trivandrum

13-12-1961

1. Shri Pattom A. Thanu Pillai, Chief Minister to the Government of Kerala, Trivandrum
2. Shri R. Sankar, Deputy Chief Minister to the Government of Kerala, Trivandrum
3. Dr. K. C. K. E. Raja, Vice-Chancellor, Kerala University, Trivandrum
4. Shri Rama Varma (Appan) Thampuran, Director of Public Instruction, Trivandrum
5. Mr. A. N. Thampi, Chairman, Education Advisory Board, Trivandrum
6. Dr. Bhaskaran Nair, Director of Collegiate Education, Trivandrum
7. Mrs. Lakshmi Narayan Nair, Chairman of the State Social Welfare Board, Trivandrum
8. Shrimati K. Bhanumati Amma, Headmistress, Cotton Hill High School, Trivandrum
9. Shri N. Gopala Pillai, Editor of the Malayalam Encyclopaedia, Trivandrum

19-12-1961

1. Shri K. P. K. Menon, Chief Secretary to the Government of Kerala, Trivandrum

APPENDIX 10

2. Shri P. K. Abdulla, Education Secretary to the Government of Kerala, Trivandrum
3. Shri Suranad Kunjan Pillai, Editor, The Malayalam Lexicon, Trivandrum
4. Principals and staff of selected colleges in Trivandrum

Ernakulam

20-12-1961

1. Principals and staff of Maharaja's College, Ernakulam

Delhi

17-3-1962

1. Dr. A. N. Khosla Member, Planning Commission, New Delhi
2. Shri Shriman Narayan, Member, Planning Commission, New Delhi
3. Dr. D. S. Kothari, Chairman, University Grants Commission, New Delhi
4. Prof. M. Mujeeb, Vice-Chancellor, Jamia Millia Islamia, New Delhi
5. Shri B. D. Bhatt, Director of Education, Delhi Administration, Delhi
6. Dr. (Mrs.) M. Koshy, Principal, Lady Shri Ram College for Women, Delhi
7. Shri M. M. Begg., Principal, Delhi College, Delhi
8. Shri M. N. Kapur, Principal, Modern School, New Delhi
9. Mrs. A. Jacob, Principal, St. Thomas Higher Secondary School, New Delhi

Pondicherry

12-4-1962

1. Shri S. K. Datta, Chief Commissioner, Government of Pondicherry, Pondicherry
2. Shri C. E. Bharathan, Councillor for Education, Pondicherry
3. Shri Rollin Paranjodi, Director of Public Instruction, Pondicherry
4. Shri A. Joshua, Deputy Director of Public Instruction, Pondicherry
5. Shri Prosper Kulandai, Member of Representative Assembly
6. Shri A. Abraham, Member of Representative Assembly
7. Shri Hussain, Member of Representative Assembly
8. Shri P. K. Raman, Member of Representative Assembly
9. Shri Kamichetty, Member of Representative Assembly
10. Shri Periathamby, District Educational Officer
11. Miss K. V. Vijayalakshmi, Special Officer for Women's Education
12. Shri Marcandan, Delegate to the D.P.I., Karikal
13. Principals and professors of selected colleges in Pondicherry
14. Shri Nazir Hussain, Delegate to D.P.I., Yanam

EMOTIONAL INTEGRATION COMMITTEE REPORT

15. Headmasters and headmistresses of selected schools
16. Shri Paul Joseph, Pondicherry
17. Shri B. Doreswamy, Instructor, Teachers' Training Centre, Pondicherry .
18. Secretary and members of the Aurobindo Ashram, Pondicherry

13-4-1962

1. Shri Thomas Abraham, Chief Secretary, Government of Pondicherry, Pondicherry
2. Shri Surjeet Singh Mamak, Secretary (General Administration), Government of Pondicherry, Pondicherry

Srinagar

16-5-1962

1. Shri G. M. Sadiq, Minister of Education, Government of Jammu and Kashmir
2. Shri K. G. Saiyidain, Educational Adviser to the Government of Jammu and Kashmir
3. Principals of selected girls' schools and colleges in Jammu and Kashmir

17-5-1962

1. Shri G. A. Mukhtar, Director of Education, Government of Jammu and Kashmir
2. Principals of selected boys' schools and colleges in Jammu and Kashmir

18-5-1962

1. Shri R. C. Raina, Education Secretary to the Government of Jammu and Kashmir
2. Shri P. N. Chaku, Finance Secretary, Government of Jammu and Kashmir

19-5-1962

1. Shri Bakshi Ghulam Mohammad, Prime Minister of the Government of Jammu and Kashmir

Mount Abu

15-6-1962

1. Dr. Mohan Singh Mehta, Vice-Chancellor, Rajasthan University, Jaipur

Bombay

19-7-1962

1. Shri Y. B. Chavan, Chief Minister, Government of Maharashtra, Bombay
2. Shri Shantilal Shah, Education Minister, Government of Maharashtra, Bombay
3. Shri N.T. Mone, Chief Secretary, Government of Maharashtra, Bombay
4. Shri P. J. Chinmulgund, Education Secretary, Government of Maharashtra, Bombay

APPENDICES 10 AND 11

5. Dr. A. G. Pawar, Director of Education, Government of Maharashtra, Bombay
6. Lieutenant-General S. S. P. Thorat, Chairman, Maharashtra Public Service Commission, Bombay
7. Shri G.D. Parikh, Rector, Bombay University
8. Principals of selected colleges in Bombay
9. Headmasters of selected schools in Bombay

APPENDIX 11

STATE LIAISON OFFICERS

1. **Andhra Pradesh** Shri L. Bullayya,
Deputy Director of Public Instruction
(Secondary)
Hyderabad
2. **Assam** Shri S. C. Rajakhowa
Director of Public Instruction
Shillong
3. **Bihar** Shri S. M. Ahmad
Additional Director of Public Instruction
Patna
4. **Gujarat** Shri S. H. Varia
Deputy Secretary to the Government of
Gujarat
Education and Labour Department
Ahmedabad
5. **Jammu & Kashmir** Shri G. A. Mukhtar
Director of Public Instruction
Srinagar
6. **Kerala** Dr. K. Phaskaran Nair
Director of Collegiate Education
Trivandrum
7. **Madhya Pradesh** Shri L. C. Gupta
Secretary
Government of Madhya Pradesh
Education Department
Bhopal
8. **Madras** Shri M. Muhammad Ghani, B.A. (Hons) L.T.
Deputy Director of Public Instruction
(Training)
Director of Public Health Department
Madras
9. **Mysore** Shri C. Vasudevaiah
Deputy Director of Public Instruction
Bangalore

EMOTIONAL INTEGRATION COMMITTEE REPORT

- | | | |
|-----|----------------------|---|
| 10. | Maharashtra | Shri E. R. Dhongde,
Joint Director of Education
<i>Poona</i> |
| 11. | Orissa | Prof. B. C. Dass,
Director of Public Instruction
<i>Cuttack</i> |
| 12. | Punjab | Dr. Jaswant Singh
Deputy Director of Public Instruction
(Colleges)

<i>Chandigarh</i> |
| 13. | Rajasthan | Shri Shankar Sahai Saxena
Director of College Education
<i>Jaipur</i> |
| 14 | Uttar Pradesh | Shri S. N. Mehrotra
Deputy Director of Education
<i>Allahabad</i> |
| 15. | West Bengal | Shri James Elloy, I.A.S.
Deputy Secretary to the Government of West
Bengal

Education Department
<i>Calcutta</i> |

APPENDIX 12

**TOUR PROGRAMME AND MEETINGS OF THE
EMOTIONAL INTEGRATION COMMITTEE**

Tour Programme

17.11.1961 to 18.11.1961	Sariska (Alwar)
30.11.1961 to 2.12.1961	Hyderabad
3.12.1961 to 5.12.1961	Mysore, Nanjangad
6.12.1961 to 8.12.1961	Bangalore
14.12.1961 to 16.12.1961	Madras
18.12.1961 to 19.12.1961	Trivandrum
20.12.1961	Cochin/Ernakulam
21.12.1961	Madras
11. 4.1962 to 13. 4.1962	Pondicherry
15. 5.1962 to 21. 5.1962	Srinagar
19. 7.1962 to 21. 7.1962	Bombay

Meetings

First Meeting	New Delhi	10. 7.1961
Second Meeting	New Delhi	19. 8.1961 to 20. 8.1961
Third Meeting	New Delhi	11.10.1961
Fourth Meeting	New Delhi	16.11.1961 to 17.11.1961
Fifth Meeting	New Delhi	25. 1.1962
Sixth Meeting	New Delhi	16. 3.1962 to 17. 3.1962
Seventh Meeting	Mount Abu	14. 6.1962 to 16. 6.1962
Eighth Meeting	Jaipur	25. 7.1962 to 28. 7.1962
Ninth Meeting	New Delhi	7. 8.1962 to 9. 8.1962
Tenth Meeting	New Delhi	23. 8.1962 to 30. 8.1962

APPENDIX 13

QUESTIONNAIRE

The Committee on Emotional Integration set up recently by the Ministry of Education under the chairmanship of Dr. Sampurnanand held its first meeting in Delhi in July, 1961. The Committee has appointed a sub-committee to go into the content analysis of textbooks at all the three stages of education with particular reference to language readers and textbooks in geography, history, civics and moral instruction, as these are the fields in which the processes of emotional integration can be strengthened in children's minds.

2. It is possible that procedures and policy regarding the selection and publication of textbooks have undergone revision since the Central Bureau of Textbook Research brought out its brochure in 1958, on "Textbook Selection Procedures in India." This questionnaire, therefore, seeks to obtain brief and up-to-date information on State policy in the selection of textbooks, their authorship and content with particular reference to the role that such books can play in inculcating in the minds of our youth the essential unity of the country.

(N.B. *Please attach extra sheets for the replies.*)

SECTION 1 : AGENCIES

1. What is the composition and manner of appointment of the Textbook Selection Committee/Board in the State ?
2. Does it cover all primary and secondary school textbooks and supplementary reading ? If not, what is the actual range covered ?
3. Are the books prescribed or approved ?
4. If books are nationalised, up to what level is this done ?
5. Is the State planning complete nationalisation of textbooks up to the higher secondary level ?
6. Do you consider that textbooks should be supplied free to students whose parents are in the lower income group ? To what extent, if any, does such a scheme function in the State ?
7. Are textbooks published by the State, or by private publishers ?

SECTION 2 : AUTHORS AND PUBLISHERS

1. Who selects the authors of textbooks ?
2. What are the criteria laid down for such selection ?
3. Is there a panel of reviewers ? If so, who selects the panel ?
4. Are circulars sent to reviewers guiding them on the standards expected, on the syllabus and the treatment of the subject-matter, teaching aids and physical features of printed books ?
5. Who scrutinises and evaluates the reviews ?
6. Is reliance placed mainly on Indian authorship ? Or are translations of English books used ?
7. Who selects the final list of books ?
8. For how long is this list valid ?

EMOTIONAL INTEGRATION COMMITTEE REPORT

9. How many textbooks have been changed within less than five years and for what reasons ?
10. Who selects the publishers ?
11. What are the criteria laid down for the selection of publishers ?

SECTION 3 : PHYSICAL FEATURES OF TEXTBOOKS

1. Are publishers given detailed instructions regarding the standard of publication ?
2. What is the agency that ensures that textbooks have a pleasing format, good type and attractive but durable get-up ?
3. If illustrations are used, are they imaginative and appealing, or are good illustrations difficult to get ?
4. What are the practical difficulties, if any, encountered in
 - (a) getting suitable writers,
 - (b) getting suitable publishers,
 - (c) getting books published and supplied to students within the prescribed schedule ?

SECTION 4 : CONTENT

1. What steps are taken to see that there is no linguistic, communal, regional or caste bias in textbooks and that nothing is included which might hurt the feelings or susceptibilities of any region or individual ?
2. Are lessons included specifically in language readers or in textbooks for civics on the eradication of untouchability ?
3. Are lessons included bearing on patriotism, love of the country, pride in a common Indian heritage ?
4. If stories of heroes are included, are they given a purely regional slant or are they shown against the larger background of Indian heroism ?
5. Are any lessons included on inter-regional and international understanding ? At what level are they first introduced ?
6. How many lessons per week are allotted to :
 - (a) Civics
 - (b) History
 - (c) Geography
 - (d) Languages
 - (e) Religious and Moral Instruction ?

(Please give the figures for all the three age-groups, wherever relevant.)

7. Do textbooks for children contain, right from the primary stage, stories to bring out the importance of good manners and kindness to animals ?
8. At what stage of education is the knowledge of the Constitution introduced ?
9. At what stage are students taught the duties of citizenship ?
10. At what stage and in what manner are India's developmental projects under the Five-Year Plans introduced to students ?

APPENDICES '13 AND 14

11. How is care taken to see that in history textbooks distorted versions are not given and that the over-all picture of India's unity is kept before the child ?
12. What weightage is given to the freedom movement ? How many pages are devoted to it ?
13. What steps are taken to teach geography as an inspirational subject ? Is the knowledge of regional geography given in the larger context of Indian geography and then in the still larger context of world geography ?
14. Are language readers in the lower classes profusely illustrated ?
15. What care is taken to ensure the accuracy of illustrations regarding dress and locale ?
16. Are translations of the same text given in the different local language for minority groups, or does the subject-matter vary ?
17. Are books on moral instruction kept secular and free from bias for or against any religion ?
18. What, if any, are the books recommended for compulsory reading ?
19. Is there a handbook to guide teachers in training the young for inter-regional amity and understanding and for teaching history, geography, civics and languages in a manner designed to inculcate in the minds of their pupils the essential unity of the country ?
20. How far and in what specific ways do you think that a central agency can assist,
 - (a) in removing the various difficulties encountered in the production of suitable textbooks,
 - (b) in ensuring a broad national outlook through the medium of books ?

APPENDIX 14

EMOTIONAL INTEGRATION COMMITTEE PRELIMINARY REPORT

When the Emotional Integration Committee was set up at the end of May 1961, the Union Education Minister had expressed the view that the Committee might consider presenting a preliminary report to the Ministry. The first meeting of the Committee, originally scheduled for June, could be held only on July 10, 1961. At this meeting a working paper prepared for the Committee's consideration was discussed, and it was agreed that a general questionnaire be issued to all the vice-chancellors, principals of colleges, heads of schools, the directors of public instruction/education, and other education officials. Over 9,000 copies of the questionnaire were issued and in addition copies were sent on request to members of the public who expressed an interest in the Committee's work and to members of our missions abroad. Replies from over 1,000 people have been received and analysed.

EMOTIONAL INTEGRATION COMMITTEE REPORT

A questionnaire on textbooks was also issued to the various State Governments. Several States have sent their replies; replies from others are expected shortly. The Committee set up a sub-committee to go into the content analysis of textbooks in the social studies and languages. Since a complete content analysis of all the textbooks should have meant a mammoth study and, therefore, impractical of completion within the limited time at the disposal of the Committee, it was decided to conduct a sample analysis. The Secretary of the Committee has so far visited eight States and met the State education officials and several heads of schools and training colleges, and textbooks have been made available to the Committee for the sample survey which is under way.

A second working paper was discussed by the Committee at its meeting on August 19 and 20. It was decided to present by November this year a brief Preliminary Report to the Ministry of Education embodying certain suggestions for immediate implementation in the next academic year so that it may be placed before the Central Advisory Board of Education at its next meeting in January 1962. The Preliminary Report has been written after due examination of the views expressed in the answers to the general questionnaire and after considering the evidence tendered by some eminent persons who were good enough to respond to our invitation and give us the benefit of their views on the very important problems facing the country today.

The Committee would here like to reiterate what the Prime Minister said at the National Integration Conference held at the end of September this year : "All over the world we see strange things happening and there are not many countries which can be considered to have real stability. In spite of our failings and weaknesses and difficulties we are a stable country going ahead, which can compare very favourably with any other country. But the fact also remains that the problems before us are of a giant stature. I have no doubt that we have the capacity to solve them. Essentially these big problems have to be approached logically, reasonably and as a matter of faith : faith in ourselves, faith in our people, faith in our capacity to work together." The Conference had also stressed the fact—and with this the Committee is in complete agreement—that the importance of education in fostering national unity could not be minimised. Education, properly oriented, can prove the greatest cohesive force in the country.

When submitting our main report which we hope to do in the next few months, the various problems confronting the country and schemes for the promotion of emotional integration will be dealt with in greater detail. The present report contains suggestions for immediate implementation. In making these suggestions the Committee would like to stress the composite structure of Indian culture and the need to preserve unity in diversity by cherishing and respecting equally the various cultural strands which enrich Indian civilisation.

Recommendations

1. (a) The Third Five-Year Plan envisages the provision of universal primary education. Such an extension of educational facilities would go some distance towards removing traditional disabilities of large sections of our people. The situation, as it is emerging, requires a review of the existing policies of assisting the socially handicapped.

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As far as the scheduled castes and scheduled tribes are concerned they possess certain Constitutional safeguards. These will continue for a decade, and their position will then be reviewed by competent authorities in the light of the results achieved.

(b) There are also other sections of people who suffer from social disabilities. It is not only necessary to provide wider educational facilities for students from these sections but to devote special attention to them. Measures must be taken to attract them to schools and improve the level of their education so that they can compete on less unequal terms with the advanced members of our society. For such students it is essential to have a better teacher-pupil ratio, and for such teachers, better training and remuneration should be provided. The extra expenditure incurred in this connection, in the opinion of the Committee, is perfectly justified.

(c) In regard to admissions to educational institutions and the award of scholarships and fellowships, national integration will be furthered if these are decided on the basis of means and merit. In considering means, not only the income but the educational and social background of the parents need to be taken into account. Such criteria which are essentially social and economic, will be far more relevant to our secular democratic State than any based on caste and religion. The Committee is firmly of the opinion that together with determined efforts to assist in an effective manner the socially handicapped, we should move towards the adoption of criteria that are free from the age-old divisive characteristics of our society.

(d) Hostels should not be set aside for any one community or group. They should be open to all and mixing should be encouraged. It is repugnant to the spirit of the Constitution and national unity to encourage separatism in academic institutions. Recognition should not be given to institutions where divisive tendencies are encouraged. However, in those cases where institutions are maintained by trusts or donors, every effort should be made to persuade trustees and donors to open them to all communities. They should also be advised to get the trust deeds or gift deeds suitably changed through the appropriate court.

(e) Application forms for admission to schools and colleges, other educational institutions and hostels, for recruitment to the various services and for scholarships should not contain any column seeking information regarding an applicant's caste or religion.

(f) Domiciliary restrictions in regard to migration of students at school and college level should be removed and every State should freely admit to its educational institutions students from other States, particularly at the university level.

2. (a) The Committee is in agreement with the importance assigned to education by the National Integration Conference recently and it further broadly endorses the recommendation made by the Conference in this behalf.

(b) The Committee agrees with the Chief Ministers' Conference that the linguistic minorities are entitled to get instruction in their mother tongue at the primary stage of education. Effective steps should be taken to implement this principle not only in the letter but also in the spirit.

EMOTIONAL INTEGRATION COMMITTEE REPORT

(c) At the secondary stage the medium of instruction will generally be the regional language or where certain circumstances prevail, another language mentioned in the Eighth Schedule of the Constitution, or English.

(d) The Committee endorses the three-language formula, recommended by the Chief Ministers' Conference. The Committee regrets to note that the three-language formula has been misapplied in various ways by certain States. The variations result in either the three-language formula in practice operating as a two-language formula or in ignoring the need to study the two link languages, Hindi and English. The formula should be clearly understood to mean that all students beyond the primary stage must learn both Hindi and English. Primary education will be in the mother tongue, secondary education will be in the regional language or in the mother tongue in the case of linguistic minorities, provided (i) the mother tongue is one of the languages of the Eighth Schedule, and (ii) students in sufficient number are available who desire education in such a language. A further variation that will have to be allowed in the use of English or Hindi as the medium of instruction in selected secondary schools, provided that the other language, Hindi or English as the case may be, and the regional language are also added. At the university level, if the medium of instruction is the regional language, Hindi and English will be added as separate languages for study. It urges that not only should the formula be implemented forthwith but the opportunity be availed of in the Hindi-speaking regions to teach one of the South Indian languages as a reciprocal gesture to the need for learning Hindi in South India.

(e) The Committee recognises the need for strengthening the link for inter-State communication as also for developing another link for contact with the international world and with advances in science and technology. To this end the Committee recommends that the study of Hindi and English should commence in the school at an early stage.

(f) As regards the medium for university education, the Committee feels that the regional languages are bound to replace English as the medium of instruction over a period of time. The Committee is strongly of the view that such a change-over must be accompanied by the strengthening of the link of inter-State communication and for this purpose Hindi must continue to be taught as a second language as in the secondary stage of education where necessary and, further that English will continue to be studied not only as an important language but as the medium of communication with the world and a source of enrichment for all our languages.

(g) The Committee is of the opinion that where schools and colleges using minority languages cannot be affiliated to universities or boards within the State, they may be affiliated to universities or boards outside the State. Existing affiliations may continue.

(h) The Committee recommends that research should be undertaken on graded and basic vocabularies in the various Indian languages, to facilitate the implementation of the three-language formula and in view also of the fact that it is likely that the regional languages will ultimately be used for university education. The common Indian language which will ultimately take the place of English as a means of inter-State communication should also have its vocabulary enriched and strengthened, and its alphabet simplified. For this purpose the

vocabulary should be drawn from all the living languages of India and "from the forms, style and expressions used in Hindustani and in other languages of India", as laid down in Article 351 of the Constitution. The need, therefore, for an All India Research Centre in Indian Languages is, in the opinion of the Committee, imperative.

3. The Committee does not propose in this Preliminary Report to take up the question of textbooks and the many problems that they present, as they will be dealt with more fully in the main report. It, however, makes the following recommendations for immediate implementation :

(a) SCHOLARSHIPS AND FELLOWSHIPS

Scholarships and fellowships for specialised training abroad in textbook writing, production and illustration should be instituted on a priority basis in view of the urgent need for trained personnel in these two fields. Assistance from Unesco may be obtained, where necessary, in getting the trainees/fellows suitably placed.

(b) WORLD SEMINAR ON TEXTBOOKS

To ensure that the country's problems in regard to textbook publication are not studied in isolation the Committee recommends the convening of a World Seminar on School Textbooks and Supplementary Readers, with India as the venue, in October 1962 as part of the U.N. Day programme. Such a seminar would help teachers and educationists, textbook writers and publishers in India to profit from the experience of other countries.

(c) ALL INDIA SEMINAR ON TEXTBOOKS

The Committee recommends that before the World Seminar, an All India Seminar on Textbooks with particular reference to the teaching of social studies and languages should also be held.

(d) WORLD EXHIBITION OF TEXTBOOKS

A World Exhibition of Textbooks could also be usefully organised during the seminar week and the books in question would form a useful addition to the Central Textbook Bureau, of textbooks used all over the world.

4. The Committee feels that there are certain measures of a more or less ceremonial nature which have a great influence on the moulding of character in young children. They help to create a group consciousness sensitive to stimuli. With this end in view the following are suggested :

(a) THE SCHOOL UNIFORM

The Committee considers it necessary to have a common uniform in schools. It is possible that a large number of students may find it difficult to meet the cost, particularly where climatic conditions necessitate the use of two sets. However, the necessary money for these uniforms would have to be provided by the Government even though the whole cost need not fall on the exchequer. A substantial subsidy should be enough.

(b) DAILY ASSEMBLY

It would be advisable to begin classes everyday with a gathering of all the students in the open air or the school hall depending on the

EMOTIONAL INTEGRATION COMMITTEE REPORT

season. After roll call there should be a ten-minute talk by the head of the institution or a senior teacher. The talk need not be extempore but a striking excerpt from the lives and speeches of well-known personalities—ancient or modern—could easily form an occasional feature of this morning assembly. Much depends, of course, on the standard of the talk and on a uniform excellence being maintained. A series of talks, either collections from great writers or speeches by distinguished Indians, could be made available in gramophone records or in print. Some schools perhaps already follow a similar method. It would be useful to extend it to schools all over the country and to see that a suitable collection of talks is put into a volume and made available to all schools. Audio-visual aids should also be used to help the teachers to equip themselves for these talks.

After the talks and before the children disperse, there should be a mass singing of the National Anthem. Children should not only know how to sing the National Anthem but they should also know all the verses of the Anthem and their meaning. Competent translations of the Anthem should be made in all the regional languages for this purpose. The story of the National Flag and the Anthem should be familiar to every child.

(c) TERMINAL GATHERING

The Head of the institution should make it a point to have a gathering of students, teachers and parents twice a year at the beginning of each term where, in addition to the brief resume of important events connected with the institution in the previous term and of activities which are planned for the current term, he should impress upon all students their responsibility to the school and to the country. At this terminal gathering students should keep standing and repeat a pledge dedicating themselves to the service of their country and their countrymen. A draft of such a pledge in English is given below. Needless to say the effectiveness of the speech and of the pledge will depend on the general atmosphere which has been built up in the school and the solemnity preserved on the occasion.

PLEDGE

India is my country, all Indians are my brothers and sisters.

I love my country, and I am proud of its rich and varied heritage. I shall always strive to be worthy of it.

I shall give my parents, teachers and all elders respect, and treat everyone with courtesy. I shall be kind to animals.

To my country and my people, I pledge my devotion. In their well-being and prosperity alone lies my happiness.

(d) OPEN-AIR DRAMAS

Integration through cultural activities is already being undertaken to some extent. One such activity that should be encouraged could take the form of open-air dramas. These are inexpensive and it should

not be difficult for each school to have three or four such plays in a year. At least one play should be based upon a theme derived from the classics or from the history of ancient India and another could deal with some story from recent Indian history. A third could deal with a famous hero or heroine from the past not belonging to the region in which the institution is situated. In predominant Hindu areas there should be some plays dealing with non-Hindu lives and *vice versa*.

(e) STUDENTS' EXCHANGE AND TOURS

Conducted tours of students from one State to another should be undertaken in increasing numbers and it is equally important to have conducted tours for teachers. These inter-State visits, if properly organised, should do much to acquaint both teachers and children with different parts of our country. In this connection the Committee would like to emphasise that the youth hostel movement needs to be taken up more seriously. A network of youth hostels should be set up by all the States in selected places.

The Committee also recommends the practice prevalent in countries abroad where students live *au pair*, i.e., a child from one part of the country spends some time with a child in another part of the country on a reciprocal basis and this helps to foster understanding between different regions. Language would, of course, present some difficulties, but these difficulties are not insurmountable.

(f) SCHOOL IMPROVEMENT

The Committee is of the opinion that when so much needs to be done to improve the quality and standard of our school buildings and campus it would be very useful if every school and every institution could carry out a plan, however small it might be, in this regard. Activities not necessarily in the curriculum could be taken up so that children could contribute in their own small way to the growth of the school. This would not only increase their pride in, and loyalty to, the school but would also help in improving the school for future students. All encouragement should be given to them to undertake campus activities in their own areas.

5. (a) The Committee does not propose at this stage to go into detailed recommendation regarding the curriculum but would recommend that the study of history and geography needs to be made compulsory in every school, having regard to the importance of these subjects as fields of study where emotional integration can be fostered. Equally important is the need to teach children about India's developmental projects not on a regional but on an all-India basis.

(b) The Committee is of the view that the keystone of any educational structure is the teacher, and the training colleges have a vital role to play in preparing teachers for the task of teaching subjects in such a way that the essential unity of the country is woven into the very fabric of the child's personality. Immediate steps should, therefore, be taken to have handbooks prepared for the teaching of social studies and languages, with a view to fostering national unity. The teacher should always bear in mind that education should enable a child not only to develop his abilities and individual judgment but also his sense of moral and social responsibility. It would provide for the

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harmonious development of his personality by providing for his intellectual, moral, social and aesthetic needs. It should prepare him for good citizenship, for loyalty and service to the country and its traditions and culture. Handbooks should be prepared for the use of every primary and secondary school teacher with these objectives in view, containing suggestions for organising activities in all schools on a planned basis, for fostering national unity. These handbooks should form an essential part of the equipment of every teacher who should apply and adopt these suggestions to suit the special conditions of the school in which he works.

6. The institution of an all-India award for the best general essay in each State from high school and college students, on any other State in India, its climate, the characteristics of its people, social customs, plan projects and so on, is desirable. The essay need not be erudite but should show adequate knowledge well presented. The winner of each award may be given a free all-India tour. (Perhaps the Ministry of Transport and the Railways can help in this connection by providing free travel and free accommodation.

In conclusion, the Committee would like to emphasise that programmes undertaken for the promotion of emotional integration in schools and colleges would have at best a limited effect unless they have the full cooperation of the community for their implementation.

A summary of the recommendations is given below :

- (1) Admissions to schools, colleges and other educational institutions should be on the basis of means and merit and not on a communal or caste basis.
- (2) Recognition should not be given to institutions where divisive tendencies are encouraged.
- (3) Freeships and scholarships should be awarded only on the basis of means and merit.
- (4) Domiciliary restrictions in regard to migration of students between one State and other should be removed.
- (5) The three-language formula should be effectively implemented.
- (6) The study of Hindi and English should commence at a very early stage in the school.
- (7) Research in Indian languages with special reference to vocabularies should be undertaken.
- (8) Scholarships and fellowships should be awarded for specialised training in textbook writing, production and illustration.
- (9) A World Seminar and World Exhibition of Textbooks should be held in 1962 to be preceded by an All-India Seminar on Textbooks.

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- (10) A common uniform should be introduced in all the schools in the country.
- (11) There should be a daily 10 minutes' talk in the school assembly and daily singing of the National Anthem.
- (12) Terminal gatherings should be held twice a year at which students should take a pledge dedicating themselves to the service of their country and countrymen.
- (13) Open-air dramas should be encouraged.
- (14) Student exchanges and tours should be a regular feature of the school programme.
- (15) The youth hostel movement needs to be taken up seriously. Youth hostels should be set up by all the States at select places.
- (16) The teaching of history and geography and India's developmental projects should be made compulsory.
- (17) Suitable handbooks for teachers in the social studies and languages should be published.
- (18) An annual all-India award for the best general essay on different States in India should be instituted.

The Committee recommends that these suggestions may be put into effect by the Central and State Governments from the next academic session.

Sd : SAMPURNANAND
Sd : INDIRA GANDHI
Sd : T. M. ADVANI
Sd : HIREN MUKERJEE
Sd : M. HENRY SAMUEL
Sd : M. N. SRINIVAS
Sd : JODH SINGH
Sd : A. E. T. BARROW
Sd : ASOKA MEHTA
Sd : A. A. A. FYZEE
Sd : B. S. HAIKERWAL
Sd : K. KURUVILA JACOB

NEW DELHI
November 17, 1961

APPENDIX 15

CONSTITUTIONAL PROVISIONS

Directive Principles of State Policy

Art. 45. The State shall endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years.

**Free and
Compulsory
Education
for Children**

Art. 46. The State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation.

**Educational
and Economic
Interests of
Weaker
Sections**

Union List

(SEVENTH SCHEDULE)

63. The institutions known at the commencement of this Constitution as the Banaras Hindu University, the Aligarh Muslim University and the Delhi University, and any other institution declared by Parliament by law to be an institution of national importance.

64. Institutions for scientific or technical education financed by the Government of India wholly or in part and declared by Parliament by law to be institutions of national importance.

65. Union agencies and institutions for

- (a) professional, vocational or technical training including the training of police officers ; or
- (b) the promotion of special studies or research ; or
- (c) scientific or technical assistance in the investigation or detection of crime.

66. Co-ordination and determination of standards in institutions for higher education or research and scientific and technical institutions.

Concurrent List

(SEVENTH SCHEDULE)

- 20. Economic and social planning
- 25. Vocational and technical training of labour
- 39. Newspapers, books and printing presses

State List

(SEVENTH SCHEDULE)

11. Education including universities, subject to the provisions of entries 63,64, 65 and 66 of List I* and entry 25 of List** III.

* Union List

**Concurrent List

APPENDIX 16
SYSTEM OF SCHOOL CLASSES IN INDIA [1960-61]*

STATE	Primary Stage		Middle Stage		High Stage	
	Name of Classes	Duration of years	Name of Classes	Duration of years	Name of Classes	Duration of years
1	2	3	4	5	6	7
Andhra Pradesh	I, II, III, IV and V	5	VI, VII and VIII	3	IX, X, XI and XII	4
Assam	A, B, I, II and III	5	IV, V and VI	3	VII, VIII, IX and X	4
Bihar	I, II, III, IV and V	5	VI and VII	2	VIII, IX, X and XI	4
Gujarat :						
(i) Gujarat Region	I, II, III and IV	4	V, VI and VII	3	VIII, IX, X and XI	4
(ii) Saurashtra Region	I, II, III and IV	4	V, VI, VII and VIII	4	IX, X and XI	3
(iii) Kutch Region	Infant, I, II, III and IV	5	V, VI and VII	3	VIII, IX, X and XI	4
Jammu & Kashmir	I, II, III, IV and V	5	VI, VII and VIII	3	IX and X	2
Kerala	Standards I, II, III and IV	4	Standards V, VI and VII	3	Standards VIII, IX, X and XI	4
Madhya Pradesh	I, II, III, IV and V	5	VI, VII and VIII	3	IX, X and XI	3
Madras	Classes I, II, III, IV and V of secondary schools and standards I, II, III, IV and V of elementary schools	5	Forms I, II and III of secondary schools and standards VI to VIII of elementary schools	3	Forms IV, V and VI	3

*Information supplied by the Ministry of Education.

Appendix 16—Contd.

1	2	3	4	5	6	7
Maharashtra :						
(i) Erstwhile Bombay State	I, II, III and IV	4	V, VI and VII	3	VIII, IX, X and XI	4
(ii) Erstwhile Madhya Pradesh State (Vidarbha Region)	I, II, III and IV	4	V, VI and VII in Indian middle schools	3	IX, X and XI	3
			V, VI, VII and VIII in English middle schools	4		
(iii) Erstwhile Hyderabad State (Marathwada Region)	Infant, I, II, III and IV	5	V, VI and VII	3	VIII, IX and X	3
Mysore :						
(i) Erstwhile Mysore	Standards I, II, III, IV and V in Bellary district and civil areas Classes I, II, III and IV in other areas	5 } 4 }	Forms I, II and III in Bellary district and civil areas	3	Forms IV, V and VI in Bellary district and civil areas Classes I, II and III in other areas	3
			Classes I, II, III and IV in other areas	4		
(ii) Erstwhile Bombay State	Standards I, II, III and IV	4	Standards V, VI and VII	3	Standards VIII, IX, X and XI	4
(iii) Erstwhile Hyderabad State	Infant, I, II, III and IV	5	V, VI and VII	3	VIII, IX, X and XI	4
(iv) Erstwhile Madras State	Standards I, II, III, IV and V	5	Standards VI, VII and VIII of higher elementary schools Forms I, II and III of secondary schools	3	Forms IV to VI	3
(v) Erstwhile Coorg State	Standards I, II, III, IV and V	5	Forms I, II and III	3	Forms IV to VI	3

Orissa	I, II, III, IV and V	5	VI and VII	2	VIII to XII	5
Punjab	I, II, III, IV and V	5	VI, VII and VIII	3	IX and X	2
Rajasthan	I, II, III, IV and V	5	VI, VII and VIII	3	IX, X and XI	3
Uttar Pradesh	I, II, III, IV and V	5	VI, VII and VIII	3	IX and X	2
West Bengal	I, II, III and IV	4	V, VI, VII and VIII	4	IX, X and XI	3
A. & N. Islands	I, II, III, IV and V	5	VI, VII and VIII	3	IX to XI	3
Delhi	I, II, III, IV and V	5	VI, VII and VIII	3	IX to XI	3
Himachal Pradesh	I, II, III, IV and V	5	VI, VII and VIII	3	IX and X	2
L. M. & A. Islands	Standards I, II, III and IV	4	Standards V, VI and VII	3	Standards VIII, IX and X	3
Manipur	A, B, I and II	4	III, IV, V and VI	4	VII, VIII, IX and X	4
Tripura	I, II, III, IV and V	5	VI, VII and VIII	3	IX, X and XI	3
N.E.F.A.	A, B, I, II and III	5	IV, V and VI	3	VII, VIII, IX and X	4
Nagaland	A, B, I and II	4	III, IV, V and VI	4	VII, VIII, IX and X	4
Pondicherry	Infant, Standards I to IV	5	Forms I to III	3	Forms IV, V and VI	3

NOTE : In Goa primary education has been of four to five years' duration and secondary education is imparted through various agencies where the pattern varies.

APPENDIX 17
NUMBER OF SECONDARY AND HIGHER
SECONDARY SCHOOLS*

State	1960-61		1965-66	
	High/Higher Secondary Schools	Higher Secondary Schools	High/Higher Secondary Schools	Higher Secondary Schools
Andhra Pradesh	1,192	140	1,632	540
Assam	631	45	728	105
Bihar	1,500	122	1,850	180
Gujarat	834	—	1,302	—
Jammu & Kashmir	262	24	312	149
Kerala	891	—	956	349
Madhya Pradesh	801	701	1,031	1,031
Madras	1,468	—	1,650	200
Maharashtra	2,468	95	3,621	166
Mysore	750	69	960	269
Orissa	400	7	520	20
Punjab	1,341	272	1,691	545
Rajasthan	542	308	742	408
Uttar Pradesh	1,732	778	2,104	936
West Bengal	1,825	743	2,300	1,393
A. & N. Islands	3	3	3	3
Delhi	299	299	349	349
Himachal Pradesh	86	14	97	42
Manipur	59	—	59	15
N.H. & T. Area	7	—	20	—
Tripura	34	8	39	25
L.M. & A. Islands	1	—	2	—
N.E.F.A.	5	—	5	3
Pondicherry	33	—	39	7
TOTAL :	17,164	3,628	22,012	6,735

NOTE : The State of Uttar Pradesh has 4 years of secondary course instead of 3 and, therefore, the intermediate colleges (giving 4 years' instruction) called higher secondary schools by that State have been treated as such in this table.

* Information supplied by the Ministry of Education.

APPENDIX 18

INTRODUCTION OF THE THREE-YEAR DEGREE COURSE*

**THREE-YEAR DEGREE COURSE

UNIVERSITY	YEAR OF IMPLEMENTATION
1. Aligarh	1958-59
2. Andhra	1958-59
3. Annamalai	1958-59
4. Banaras	1960-61
5. Bihar	1960-61
6. Bhagalpur	1960-61
7. Burdwan	1960-61
8. Baroda	1957-58
9. Calcutta	1960-61
10. Delhi	1943-44
11. Gauhati	1962-63
12. Gujarat	1962-63
13. Jabalpur	1960-61
14. Jadavpur	1956-57
15. Jammu & Kashmir	1962-63
16. Karnatak	1958-59
17. Kerala	1957-58
18. Kurukshetra	1961-62
19. Madras	1957-58
20. Marathwada	1957-58
21. Mysore	1958-59
22. Nagpur	1958-59
23. Osmania	1957-58
24. Panjab	1961-62
25. Patna	1960-61
26. Poona	1959-60
27. Rajasthan	1958-59
28. Ranchi	1960-61
29. S.N.D.T. Women's	1959-60
30. Saugar	1956-57
31. Utkal	1960-61
32. S.V. Vidyapeeth	1958-59
33. Sri Venkateswara	1958-59
34. Vikram	1958-59
35. Visva-Bharati	1954-55

*The universities of Uttar Pradesh and the Bombay University have not introduced the scheme and still have the four-year degree course. The U.P. Government proposes to have a three-year degree course after a 12-year school-cum-intermediate course while the University of Bombay proposes to have a three-year honours course after intermediate.

**Information supplied by the Ministry of Education and the University Grants Commission.

APPENDIX 19

THE THREE-LANGUAGE FORMULA RECOMMENDED

By

The Central Advisory Board Of Education

In 1956*

The C.A.B.E. at its meeting held in 1956 recommended that three languages should be taught at the secondary stage. The Board recommended the following two formulae :

1. (a) (i) Mother tongue
(ii) or, regional language
(iii) or, a composite course of mother tongue and a regional language
(iv) or, a composite course of mother tongue and a classical language
(v) or, a composite course of regional language and a classical language
 - (b) Hindi or English
 - (c) A modern Indian or a modern European language provided it has not already been taken under (a) and (b) above
2. (a) As above
 - (b) English or a modern European language
 - (c) Hindi (for non-Hindi-speaking areas) or another modern Indian language (for Hindi-speaking areas)

The second of the two formulae has been adopted by most of the States.

*Twenty-Third Meeting of the Central Advisory Board of Education, 1956

STATEMENT SHOWING THE POSITION OF INTRODUCTION OF THE THREE-LANGUAGE FORMULA BY DIFFERENT STATES AND UNION TERRITORIES*

- | | |
|-------------------|---|
| 1. ANDHRA PRADESH | (a) Telugu or a composite course of mother tongue and Telugu
(b) Hindi
(c) English |
| 2. ASSAM | (a) Vernacular (mother tongue)
(English and Hindi are compulsory from class IV to class VIII)
(b) Classical subjects are compulsory in classes VII and VIII |

* Supplied by Ministry of Education.

APPENDIX 19

- (c) In the matric class (i.e. IX and X) vernacular and English are compulsory and classical subjects, optional.
- (d) In the higher secondary schools of 4 years' course from class VIII to class XI English and vernacular are compulsory throughout. Hindi is compulsory up to class X.

3. BIHAR

Every student is required to read English, Hindi and his mother tongue. The Hindi-speaking students are required to read another Indian language.

4. GUJARAT

- (a) Gujarati and mother tongue, if it is different from Gujarati
- (b) Hindi
- (c) English

5. JAMMU AND KASHMIR

Instruction in the schools is provided in Urdu and Hindi, and English is taught in the secondary stage. Among other regional languages, Panjabi is also taught as an optional subject.

6. KERALA

- (a) First language:
Part I—four periods per week (Optional)
Part II—three periods per week (Optional)

Under Part I

A pupil can take any one of the languages, namely, Malayalam, Tamil, Kannada, Sanskrit, Arabic, Gujarati, Urdu, French or Syriac.

Under Part II

A pupil can take any one of the languages, namely, Malayalam, Tamil, Kannada or Special English for English-medium pupils.

NOTE: In oriental schools *i.e.*, special schools for languages such as Sanskrit or Arabic pupils will compulsorily take Sanskrit or Arabic under both parts.

- (b) Second language :
English—six periods per week (Compulsory)

7. MADHYA PRADESH

The State Government has accepted the second three-language formula suggested by the Central Advisory Board of Education, namely,

- (a) (i) Mother tongue (ii) or regional language (iii) or a composite course of

EMOTIONAL INTEGRATION COMMITTEE REPORT

mother tongue and a regional language (iv) or a composite course of mother tongue and a classical language (v) or a composite course of regional language and a classical language

- (b) English or a modern European language
- (c) Hindi (for non-Hindi-speaking areas) or another modern Indian language (for Hindi-speaking areas)

8. MADRAS

- (i) Regional language or mother tongue
- (ii) Hindi or any other Indian language not included in Part I
- (iii) English or any other non-Indian language

9. MAHARASHTRA

The State Government has adopted the following pattern :—

- (i) Mother tongue or regional language
- (ii) English
- (iii) Hindi

10. MYSORE

Three languages are being taught at the secondary stage already. The Government of Mysore propose to modify the existing three-language scheme on the lines of the decisions taken by the Chief Ministers' Conference.

11. ORISSA

The three-language formula adopted by the State Board of Secondary Education for the High School Certificate Examination is as under :—

1. M.I.L. (Oriya, Hindi, Urdu, Telugu, Bengali) higher standard
2. English
- 3.(i) For students who take Oriya (higher standard) as M.I.L. (Modern Indian Language):
 - (a) Sanskrit
 - (b) Hindi (lower standard)
- (ii) For students who take Hindi (higher standard) as M.I.L. :
 - (a) Sanskrit
 - (b) Oriya (lower standard)
- (iii) For students who take languages other than Hindi or Oriya (higher standard) as M.I.L. :
 - (a) Hindi (lower standard) or Sanskrit or Persian
 - (b) Oriya (lower standard)

12. PUNJAB

- (a) English
- (b) Hindi
- (c) Punjabi

13. RAJASTHAN

- (a) Hindi and mother tongue where that is different from Hindi
- (b) An Indian language (as mentioned in the Eighth Schedule) other than Hindi
- (c) English or any other modern European language

14. UTTAR PRADESH

The three-language formula adopted at the Chief Ministers' Conference has been accepted. It has accordingly been decided to introduce the following languages in classes VI to XII in the State from July, 1962 :

- (a) The regional language and mother tongue when the latter is different from the regional language
- (b) An Indian language (as mentioned in the Eighth Schedule of the Constitution)
- (c) English or any other modern European language

15. WEST BENGAL

- (a) First language : Mother tongue, which may be any recognised modern Indian language or English in classes I to X or I₁ to XI, as the case may be.
- (b) Second language : English or, if English be the first language, Bengali—in classes III to X or III to XI, as the case may be.
- (c) Third language :
 - (1) Hindi or, if Hindi be the first language, Bengali—in classes VI and VII of all schools;
 - (2) Any one of the following classical languages, namely, Sanskrit, Pali, Arabic, Persian, Latin or Greek,
 - (i) As a compulsory subject in class VIII of all schools,
 - (ii) As a compulsory subject in classes IX and X of high schools, and
 - (iii) As one of the three compulsory elective subjects for the humanities course and as an optional fourth elective subject for any other course of study—in classes IX, X and XI of higher secondary schools.

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16. A. AND N. ISLANDS For classes IX and above as in West Bengal
17. DELHI The three-language formula has been introduced in the syllabus of the multi-purpose higher secondary schools in Delhi. A student of the multipurpose higher secondary school is required to take three languages on a compulsory basis according to the following formula :
1. English
 2. Mother tongue or regional language
 3. The third language other than the mother tongue ; in this are included, Hindi, Urdu, Bengali, Punjabi, Tamil, Sindhi, Gujarati, Marathi and Telugu
- As regards introduction of the three-language formula in the remaining higher secondary schools, the matter is being taken up with the Central Board of Secondary Education which will conduct the higher secondary examinations in the higher secondary schools of Delhi from the next year.
18. HIMACHAL PRADESH (a) Hindi
(b) English
(c) Urdu
19. L.M. AND A. ISLANDS As in Kerala.
20. MANIPUR Manipuri, Hindi and English are being taught in schools. In Bengali- and Hindi-medium schools, Bengali or Hindi as the case may be, is taken in the place of Manipuri.
21. N.E.F.A. (a) English
(b) Hindi
(c) Assamese
22. TRIPURA The language pattern adopted for this Territory up to class VIII of schools is :
- (a) Regional language/mother tongue (in the case of some tribes having a written language of their own)
 - (b) English
 - (c) Hindi
- (Class IX and above as in West Bengal.)

APPENDIX 20

THREE-LANGUAGE FORMULA SUGGESTED by THE CHIEF MINISTERS' CONFERENCE IN 1961*

A three-language formula had been evolved by the Government of India, in consultation with the State Governments, for adoption at the secondary stage of education for teaching language subjects. It was agreed that the formula should be simplified and the language subjects for teaching at the secondary stage of education should be as follows :

- (a) The regional language and mother tongue when the latter is different from the regional language ;
- (b) Hindi or, in Hindi-speaking areas, another Indian language; and
- (c) English or any other modern European language.

*Statement issued by the Meeting of Chief Ministers of States and Central Ministers held on August 10, 11 and 12, 1961; Para 9

APPENDIX 21

EXTRACTS FROM THE STATEMENT ISSUED BY THE NATIONAL INTEGRATION CONFERENCE SEPTEMBER-OCTOBER, 1961

(PAGE 7 AND PAGES 8 TO 10)

9. In the case of secondary education, the Conference agreed with the Chief Ministers that the mother-tongue formula could not be fully applied for use as the medium of instruction in the secondary stage of education. It is expected that instruction will be generally given in the regional language or, where certain circumstances prevail, in any other language mentioned in the Eighth Schedule of the Constitution or in English. Special arrangements may, however, be made in the case of certain hill districts and certain *Adivasi* areas.

11. The Conference recognised that Hindi must develop ultimately as the link for inter-State communication. As, however, it would take some time for the language to evolve sufficiently to express all modern concepts, English will continue to serve the purpose till Hindi is adequately developed.

12. The Conference accepted the proposition that the study of English is important from the point of view of international communication and the growth of modern knowledge generally and more especially in science, industry and technology. This would be necessary at all stages of higher education, particularly so at the level of post-graduate study and advanced research.

13. The three-language formula, as set out in paragraph 9 of the Chief Ministers' recommendations was generally accepted. It was urged that early steps should be taken in the Hindi-speaking areas to teach another modern Indian language, preferably of the South Indian group, in order to implement the three-language formula. It was also agreed

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that the study of Hindi and English should be commenced at an early stage. It was felt in this connection that the distances between the different Indian languages would diminish as the stock of modern new words for new concepts grew, as it was bound to, with the advancement of learning.

14. It was agreed that where schools and colleges using minority languages could not be affiliated to universities or boards within the State, they might be affiliated to universities or boards outside the State. Existing affiliations may continue.

15. As regards the medium for university education, while a plea was made for the use of Hindi as the medium on an all-India basis, the general view was that the regional languages are bound to replace English as the medium of instruction as soon as the necessary preparations for the change-over could be made acceptable to the academic world. But it was agreed that in such an arrangement, there would be the necessity of a link in the shape of a language understood all over India. It was felt that this link must ultimately be Hindi, but since Hindi, like any other regional language, will take some time for its full development, English will continue to be such a link. This implied that Hindi must continue to be taught as a second language as in the secondary stage of education, where necessary; and it also implied that English, apart from continuing as a transitional link, will remain as a language of international importance for the enrichment of our languages in regard to science and technology.

APPENDIX 22

EXTRACTS FROM THE PROCEEDINGS OF THE FIRST MEETING OF THE NATIONAL INTEGRATION COUNCIL

JUNE 2 AND 3, 1962

(PAGES 3 TO 6)

“The Council reaffirms the conclusions set out in paragraph 15 of the Statement issued by the National Integration Conference in September-October, 1961. The Council recalls that these conclusions did not differ materially from the decisions in regard to the medium of instruction at the university stage arrived at by the Chief Ministers’ Conference in August, 1961, as also that they had since been accepted by the Emotional Integration Committee in its Preliminary Report.

“The Council observes that the policy in this respect is being implemented in varying measures by different universities, but it is of the view that its implementation should be more purposeful. In the Council’s view, the change is justified not so much by cultural or political sentiments as on the very important academic consideration of facilitating grasp and understanding of the subject-matter. Further, India’s

university men will be unable to make their maximum possible contribution to the advancement of learning generally, and science and technology in particular, unless there was a continuous means of communication in the shape of the regional languages between its masses, its artisans and technicians and its university men. The development of the talent latent in the country will also, in the view of the Council, be retarded unless regional languages are employed as media of instruction at the university stage.

“The Council considers that, while generally speaking, the replacement of English as medium was thus an inevitable end which should be actively pursued, every care should be taken by universities to ensure that the transition is made without jeopardising the quality of education and after careful preparation, e.g., the cooperation of teachers and the availability of good standard books written by university teachers or other experts for which every incentive should be provided by the authorities concerned.

“The Council lays stress on the importance of teaching English as a compulsory subject, whether in any transitional scheme of the adoption of regional languages as medium of instruction, or even after the replacement has been fully carried out at a future date. In the transitional stage, English will serve as the link among university men, and between university and university in respect of exchange of professors or migration of students; whilst, at all times, as a language of great international importance, English would furnish a link with the outside world, constitute an indispensable tool for further study and assist in the development of the regional languages.

“The Council hopes that while English would thus be an international link at all times, its place as an internal link will gradually be taken by Hindi as it develops. The Council, therefore, urges that at the university stage, the students should be equipped with a progressively better command of Hindi in addition to a good working knowledge of English such as would enable them to follow lectures delivered in that language.

“In the light of these considerations, the Council reiterates the recommendations of the Chief Ministers’ Conference that the standard of teaching both in Hindi and English should be improved and maintained at a high level in schools and colleges.

“The change in the medium of instruction in a university is primarily a question for the university to decide. While it seems natural that regional languages would gradually become the media of instruction at the university stage, the Council sees no reason why there should be any bar to the use of English or Hindi as a medium of instruction in a university, or in some of its colleges. Indeed it foresees that in some special circumstances the establishment of such a college might become a desideratum.

“In this connection, the Council urges that there should be a provision in every university permitting the use of Hindi or English as an option to the regional language for answering examination papers.”

APPENDIX 23

THE ADOPTION OF INDIAN LANGUAGES AS MEDIUM OF INSTRUCTION IN THE UNIVERSITIES

Sl. No.	Name of the University	Medium of Instruction in the University If the medium is an Indian language, the classes for which it has been adopted.	If the medium of instruction is English, has the university any programme to adopt an Indian language as medium of instruction ?	If reply to col.4 is in affirmative, the names of such languages and the classes for which the medium of Indian language is proposed to be adopted.
1	2	3	4	5
1.	AGRA	Medium of instruction is English but the teachers have the option to give lectures in Hindi.	Hindi has been adopted as the optional medium of instruction and examination for the following degrees:-- B.A , B.T., B. Com., M.A., M.Com., B.Sc. (Ag.)	
2.	ALIGARH	Medium of instruction is English for all subjects except the Indian languages. The medium is Urdu in the case of B.U.M.S course; for Islamic Studies and Muslim Theology the medium of instruction is English or Urdu.	The Academic Council of the University has appointed a committee to examine the whole question of the medium of instruction and examination in all its aspects. The report of the Committee has not so far been received.	
3.	ANDHRA	Medium of instruction at present is English.	The policy of the University is to have Telugu (regional language) as the medium of instruction.	Telugu will be introduced when suitable books are prepared first at the pre-university level and later at the degree level, B.A., B.Sc., B.Com. (Pass) and Hons. as well as for the medical, agricultural and engineering courses. For law courses the medium of instruction will be the same as the language of the courts. Teaching in Hindi will be optional at pre-university and pass degree levels.

4.	<u>ANNAMALAI</u>	Medium of instruction is English.	No	Does not arise.
5.	ALLAHABAD	At the under-graduate level, Hindi is an optional medium of instruction as well as examination. The University, however, resolved that Hindi may be accepted as an optional medium for answering at M.A. level from 1959. (This does not apply to examinations in Urdu, Arabic, Persian, English and Mathematics.)		
6.	BANARAS HINDU	The medium of instruction is English for B.Sc., M.Sc., M.Com., LL.B., B.Ed., M.Ed. and other technical courses. It is Hindi and English for I.A., B.A., M.A., I.Sc., I.Com., B.Com., LL.B., B.Ed. and A.B.M.S.		
7.	BARODA	Medium of instruction is at present English.	The University has decided not to adhere to its earlier decision to shift over to an Indian language as its medium of instruction.	
8.	BIHAR	Medium of instruction in all the non-language subjects for I.A., I.Sc., I.Com., B.A., B.Sc. and B.Com. is Hindi. For all other examinations, the medium for non-language subjects is English.	No programme under contemplation as yet.	Does not arise.
9.	BOMBAY	Medium of instruction is at present English. The medium of examination is English at all stages except at the examinations for the diploma in education where there is an option at present of either English or one of the regional languages.	No programme as yet.	Does not arise.
10.	BURDWAN	The University has not yet taken any positive steps to introduce an Indian language as medium of instruction and examination. At the under-graduate level, however, teachers are free to use Bengali or English as the medium of instruction and students are allowed to write answers in some papers either in English or Bengali.		
11.	CALCUTTA	Medium of instruction is at present English.	No programme as yet.	Does not arise.

Appendix 23—Contd.

1	2	3	4	5												
12. DELHI	Medium of instruction is English.	The University has plans to introduce Hindi as the medium of instruction and examinations with effect from July 1962 as per following programme :—	<table border="0"> <tr> <td>B. A. (Pass)</td> <td>July 1962-65</td> </tr> <tr> <td>B.Sc. (Pass)</td> <td>" 64-67</td> </tr> <tr> <td>B. A. (Hons)</td> <td>" 63-66</td> </tr> <tr> <td>B.Sc. (Hons)</td> <td>" 65-68</td> </tr> <tr> <td>M.A.</td> <td>" 66-68</td> </tr> <tr> <td>M.Sc.</td> <td>" 70-72</td> </tr> </table>	B. A. (Pass)	July 1962-65	B.Sc. (Pass)	" 64-67	B. A. (Hons)	" 63-66	B.Sc. (Hons)	" 65-68	M.A.	" 66-68	M.Sc.	" 70-72	The Academic and Executive Councils have accepted the programme.
B. A. (Pass)	July 1962-65															
B.Sc. (Pass)	" 64-67															
B. A. (Hons)	" 63-66															
B.Sc. (Hons)	" 65-68															
M.A.	" 66-68															
M.Sc.	" 70-72															
		Among other steps taken by the University to implement its programme of change-over from English in the medium of instruction, it should be mentioned that a special board has been constituted for considering the problem of change-over in all its aspects and the University has already taken some decisions regarding the question of organizing seminars, preparation of standard books in translations and so on.														
13. GAUHATI	Medium of instruction is English in the university stage.	Not yet.	Does not arise.													
14. GORAKHPUR	Medium of instruction in graduate and post-graduate classes in all subjects except languages, is English and Hindi both. Candidates have the option to answer question papers in subjects other than languages through the medium of Hindi or English.		Hindi (probably for all levels)													

15. GUJARAT

Gujarati shall be medium of instruction and examination. As an alternative to Gujarati, Hindi is also permissible as the medium of instruction and examination in all the professional faculties and also at post-graduate level in all faculties.

According to the present phase of the programme of the University, the medium of instruction and examination in all subjects of the following examinations will cease to be English with effect from the years mentioned against them:-

Medium of Instruction : Gujarati

Course	Year
B.A.	1961
M.A.	1963
B.Sc.	1962
B.Com.	1962
B.Sc.(Agg)	1963
B.Sc.(Engg)	1965
III MBBS	1966
Law Preliminary	1962
I LL.B	1963
II LL.B	1964
B. Pharmacy	1964

16. JABALPUR

The medium of instruction is English in the faculties of Agriculture, Medicine, Engineering, Vet. Science and Law. It is also English in the case of M.Sc., M.A. (Psychology) and M.Ed. The medium of instruction is Hindi in the case of I.A., I.Com., B.Com., and B.T. and Diploma in Teaching. It is Hindi and English both in the case of B.A., M.A., I.Sc., B.Sc., M.Com. and B. Ed.

17. JAMMU AND KASHMIR

The University has intimated that generally for arts subjects it should be possible without undue delay to have the medium of instruction changed into regional language and where the regional language is not sufficiently developed, into Hindi.

In respect of science teaching in colleges and in institutions of technical studies the medium should continue for some time to be English.

Even in regard to subjects in which the medium will be the regional language a compulsory paper on English should be insisted upon, not so much for the study of language as to enable the students to read the literature on the subject direct in English.

18. JADAVPUR

Pending the adoption of Bengali as the medium of instruction, English is continuing as the medium of instruction.

Bengali as an optional medium has, however, been prescribed for the preparatory Arts, B.A. Part I examination. The University has accepted the proposal of the Working Group of the U.G.C. in respect of the medium of instruction and the university has taken the following

1

2

3

4

5

JADAVPUR—Contd.

decisions for implementation of the scheme :

1. Bengali should be made the optional medium of expression in humanities and social sciences.
2. The question of introducing Bengali as an optional medium in sciences or engineering has been kept pending, subject to recommendations from Science Faculty.
3. The University aims to effect the complete change-over in three years.
4. The University has decided to re-examine the syllabus of English language papers in order to ensure that students attain competence to understand the language for functional purposes.
5. Has also decided to hold a joint discussion with the Universities of Calcutta and Burdwan for publishing textbooks in Bengali.

19. KARNATAK

The medium of instruction is at present English.

The University decided to change its present medium of instruction according to the following phased programme :

1. That the regional language be introduced as an optional medium of instruction in the affiliated colleges in the first year arts, science and commerce courses with effect from June, 1955 and progressively in the higher classes thereafter.
2. That the affiliated colleges be also given the option of teaching through English or Hindi by making special provision for giving intensified courses in those languages.
3. That steps be taken by the University to produce suitable textbooks in the regional languages.
4. That status quo be continued regarding the medium of instruction at the post-graduate stage.
5. That Hindi be taught as a compulsory subject up to the intermediate stage at the arts, science, commerce and agricultural colleges from June, 1955.

6. That a special intensified course in English be introduced in the first two years in the arts, science, agriculture and commerce colleges beginning from June, 1955 in 1st year class and the Board of Studies in English be requested to work out details for such a course with the least possible delay.
20. **KERALA** Medium of instruction is English. No proposal at present to adopt an Indian language as medium of instruction. Does not arise.
21. **KURUKSHETRA** Medium of instruction is English.
22. **LUCKNOW** Hindi from 1946-47 for B.A., B.Sc., B.Com., but with an option to answer question papers in English. LL.B. students have also the latter option. For post-graduate classes the medium is English with permission to answer question papers in Hindi.
23. **MADRAS** Medium of instruction is English. The Government of Madras has introduced Tamil as the medium of instruction for the humanities subjects at the degree level in one college during 1960-61 as a pilot project. For post-graduate studies the University is not in favour of adopting a regional language as a medium of instruction at this stage. At the under-graduate level, however, the University has some programmes of shifting from present medium of instruction to a regional language.
24. **OSMANIA** English is the medium of instruction though University Charter prescribes Hindustani also. No proposal as yet.
25. **POONA** English is the medium of instruction, but there is an option to offer Marathi for the B.A. and B.Com. courses. In the Faculty of Science up to I.Sc. level this option is granted. No programme as yet.
26. **PANJAB** English continues to be the medium of instruction and examination in all subjects other than Indian languages. It should, however, be mentioned that there is option for the candidates to answer in English, Hindi or

Appendix 23—Contd.

1	2	3	4	5
PANJAB—Contd.	Panjabi in arts subjects and in particular, in the case of pre-university/inter and B. A. classes. Also at P. U. C. and B. A. level teachers can impart instruction in regional language, i. e., Hindi/ Panjabi, and not necessarily in English.			
27. PATNA	<p>(a) Hindi would be the medium of instruction and examination in every subject other than languages for examinations mentioned below with effect from the dates noted against each :</p> <ol style="list-style-type: none"> 1. The intermediate examinations in arts, science and commerce of 1959. 2. The degree examinations in arts, science and commerce of 1961. 3. The master's examinations in arts, science and commerce of 1963. 4. The diploma in education examination of 1962. 5. The M. Ed. examination of 1963. 6. The examinations for the degree of Bachelor of Law Part I of 1962 and Part II of 1963. 7. The I. Sc. (Engineering) examination of 1961. 8. The B. Sc. (Engineering) examination of 1962. 9. The B. Sc. (Engineering) examination Part II of 1963. 10. The intermediate M. B. B. S. examination of 1961. 11. The final M. B. B. S. examination Part II of 1964 provided <ol style="list-style-type: none"> (a) That candidates may, if they so desire, write their answers in English at any of the above examinations up to and inclusive of the examination of 1963; (b) That candidates may, if they so desire, write their answers in Hindi, Bengali and Urdu, <ol style="list-style-type: none"> (i) at the intermediate examination in arts, science and commerce up to and inclusive of the examination of 1960, (ii) at the bachelor examinations in arts, science and commerce up to and inclusive of the examinations of 1960; (c) That for the examinations in the faculties of engineering and medicine, the medium of instruction and examination shall be English until the dates specified above for these examinations, when the medium shall change into Hindi. 			

NOTE: Save as otherwise provided in this regulation, for the intermediate and degree examinations in the faculties of arts, science and commerce, the medium of instruction and examination in all non-language subjects shall be Hindi written in Devanagari script.

(b) The medium of examination for the following language subjects in respect of all examinations shall be as follows:

1. English to be answered in English.
2. Hindi, Urdu, Bengali, Oriya and Maithili to be answered in the language concerned.
3. French, German and Italian to be answered in English or the language concerned.
4. Sanskrit to be answered in Sanskrit or Hindi or Bengali or Oriya or Maithili. Arabic to be answered in Arabic or Urdu or Hindi. Persian to be answered in Persian or Urdu or Hindi. Nepali to be answered in Nepali or Hindi.
5. Greek and Latin to be answered in English or in the language concerned.

28. RAJASTHAN Medium of instruction is English. There is however option in the Faculties of Arts and Commerce to answer the question papers either in English or Hindi.
29. RANCHI Medium of instruction in all the non-language subjects for the I. A., I. Sc., I. Com. (including pre-university) B.A., B.Sc. and B.Com. examinations is Hindi, and medium of instruction in non-language subjects for all other examinations is English. The students have been given option to write their answers in English, Hindi, Urdu and Bengali for the pre-university and inter examinations.
30. ROORKEE Medium of instruction is English.
31. SAUGAR The medium of instruction and examination for all courses of studies leading to the first degree (except languages concerned) in the Faculty of Arts shall be Hindi. No teaching shall be provided through English. The University had already begun a phased programme for introducing Hindi as the medium of instruction as well as examination in the various faculties. In the case of Science Faculty the medium of instruction and examination for all courses of studies leading to the first degree was Hindi from 1960 onwards. In the case of post-graduate examinations teachers are allowed to use either Hindi or English as they deem fit. In the case of professional faculties the medium of instruction shall be English. In the case of B.A. course the medium of instruction can be Hindi or English. For Ayurveda it is Hindi. Similarly in the case of M.Ed. course the medium of instruction may be Hindi or English depending on the students and teachers. In exceptional cases of hardship the Vice-Chancellor can give permission to allow any candidate or candidates to have English as the medium of instruction as well as examination even at the first degree level.
32. S.N.D.T. WOMEN'S Gujarati and Marathi are the media of instruction up to all stages including post-graduate classes for M.A., B.Ed. and M. Ed.
33. VARANASI
SANSKRIT Medium of instruction is Sanskrit and Hindi for all classes.

Appendix 23—Contd.

1	2	3	4	5
34.	UTKAL	Medium of instruction is English.	Not as yet.	Does not arise.
35.	S. V. VIDYAPEETH	<p>(a) For courses of study leading up to degree examinations:</p> <p>(i) Hindi or Gujarati at the convenience of the teachers and students for the preparatory examination, with the option to teachers and students to use English;</p> <p>(ii) English beyond the preparatory course, with the option to the teachers and students to use Hindi or Gujarati, except in the Faculty of Technology including Engineering in which it shall be English with the option to the teachers and students to use Hindi or Gujarati.</p> <p>(b) For diploma courses, Hindi or Gujarati at the convenience of teachers and students.</p>		
36.	SRI VENKA- TESWARA	Medium of instruction is English.		
37.	VISVA-BHARATI	Bengali continues to be the medium of instruction.		
38.	IND. AGRI. RES. INSTITUTE	Medium of instruction is English.		
39.	IND. INSTITUTE OF SCIENCE	Medium of instruction is English.		
40.	VIKRAM	In M.A., M.Com., B.Ed. and M. Ed., students can offer either English or Hindi as the medium of instruction and examination. In Law, Engineering, Agriculture and Science Faculties, the medium of instruction is only English. Hindi is optional at the under-graduate level.	No programme for adoption of Hindi or any other language as medium of instruction where English is in force.	Does not arise.

NOTE: Information supplied by the University Grants Commission, New Delhi.

APPENDIX 24

CONSTITUTIONAL PROVISIONS REGARDING THE RIGHTS OF MINORITIES

Protection of Interests of Minorities Art.29(1) Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.

Art.29(2) No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them.

Minorities' Right to Establish and Administer Educational Institutions Art.30(1) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

Art.30(2) The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

Provision for Language Spoken by a Section Art.347 On a demand being made in that behalf the President may, if he is satisfied that a substantial proportion of the population of a State desire the use of any language spoken by them to be recognised by that State, direct that such language shall also be officially recognised throughout that State or any part thereof for such purpose as he may specify.

Language for Representations on Grievances Art.350. Every person shall be entitled to submit a representation for the redress of any grievance to any officer or authority of the Union or a State in any of the languages used in the Union or in the State, as the case may be.

Instruction in Mother Tongue at Primary Stage Art.350. A. It shall be the endeavour of every State and of every local authority within the State to provide adequate facilities for instruction in the mother tongue at the primary stage of education to children belonging to linguistic minority groups ; and the President may issue such directions to any State as he considers necessary or proper for securing the provision of such facilities.

Special Officer for Linguistic Minorities Art.350. B. (1) There shall be a special officer for linguistic minorities to be appointed by the President.

APPENDIX 25

**SCHEME FOR THE PROVISION OF
SCHOOL UNIFORMS**

The scope of the scheme for the provision of school uniforms is limited to primary and secondary schools. [Enrolment figures from 1950-51 to 1965-66 in primary, middle and secondary schools are given below :—

*Stage and Age-Group	1950-51 (Lakhs)	1955-56 (Lakhs)	1960-61 (Likely Achieve- ment) (Lakhs)	1965-66 (Targets) (Lakhs)
PRIMARY (6-11)				
Enrolment	191.5	251.7	343.4	496.4
Percentage of the Age-Group	42.6	52.9	61.1	76.4
MIDDLE (11-14)				
Enrolment	31.2	42.9	62.9	97.5
Percentage of the Age-Group	12.7	16.5	22.8	28.6
SECONDARY (14-17)				
Enrolment	12.2	18.8	29.1	45.6
Percentage of the Age-Group	5.3	7.8	11.5	15.6
TOTAL (6-17)				
Enrolment	234.9	313.4	435.4	639.5
Percentage of the Age-Group	25.4	32.1	39.9	50.1

2. Every school may prescribe a simple uniform for its pupils consisting of a shirt, a pair of shorts and a cap. Each student would need two sets. Parents will be expected to provide their children with uniforms. Cloth should be available for sale in schools on a cooperative basis to keep the cost to the minimum.

3. Only in cases where parents cannot afford to provide uniforms would financial assistance be necessary. No uniform should ordinarily be given free and parents will be expected to meet at least part of the cost. On a rough calculation it is assumed that about 10 per cent of the children enrolled, will need to be supplied with uniforms. Either 10 per cent of the children may be wholly supplied with uniforms, or a much larger percentage say, 20 per cent covered through partial assistance on a 50:50 basis.

4. With 64 million children expected to be in schools by the end of the Third Plan, uniforms may have to be provided for 64 lakhs of

*Third Five-Year Plan, Government of India, Planning Commission, p. 574

APPENDICES 25 AND 26

children on a 10 per cent basis. The cost of a complete set may roughly come to Rs. 9 as under :

One cap	Rs. 0.50 nP.
One shirt (cloth of an average quality of 2 yds. at Rs. 1.50 per yard) plus stitching charges	Rs. 4.00 nP.
One pair of shorts (1½ yds. of cloth at Rs. 2 per yard) plus stitching charges	Rs. 4.50 nP.
	<hr/>
	Rs. 9.00
	<hr/>

Two sets will, therefore, cost Rs. 18 per child per year. This is a purely tentative estimate. Further saving through bulk purchase and variation in stitching charges may reduce the cost to Rs. 15 per child per year. For 64 lakhs of children the total cost will, therefore, be roughly about Rs. 10 crores per annum.

APPENDIX 26

RECOMMENDATION MADE BY THE CENTRAL ADVISORY BOARD OF EDUCATION—29TH SESSION JANUARY 1 AND 2, 1962 : RELEVANT EXTRACTS

Item 8. To consider steady decline in the number of students joining courses in Indian languages and arts subjects in college classes

The Board noted with concern the sharp decline in the number of students of high ability in the courses in the arts subjects generally and in cultural subjects in particular, and recommended the following measures :

- (i) To institute a suitable scheme of awarding scholarships, jointly financed by the Central and State Governments, to encourage good students to offer subjects that do not provide lucrative prospects of employment (for example, philosophy, Sanskrit, oriental studies etc.);
- (ii) To explore the possibility of devising measures for securing parity in employment and other prospects as between the students of these subjects and of science and technological subjects; and
- (iii) To examine the feasibility of instituting visiting professorships for short terms of three to six months' duration, under which distinguished authorities on such subjects in India and foreign countries may be invited to lecture at universities and colleges in order to create interest among the students for the study of such subjects.

APPENDIX 27

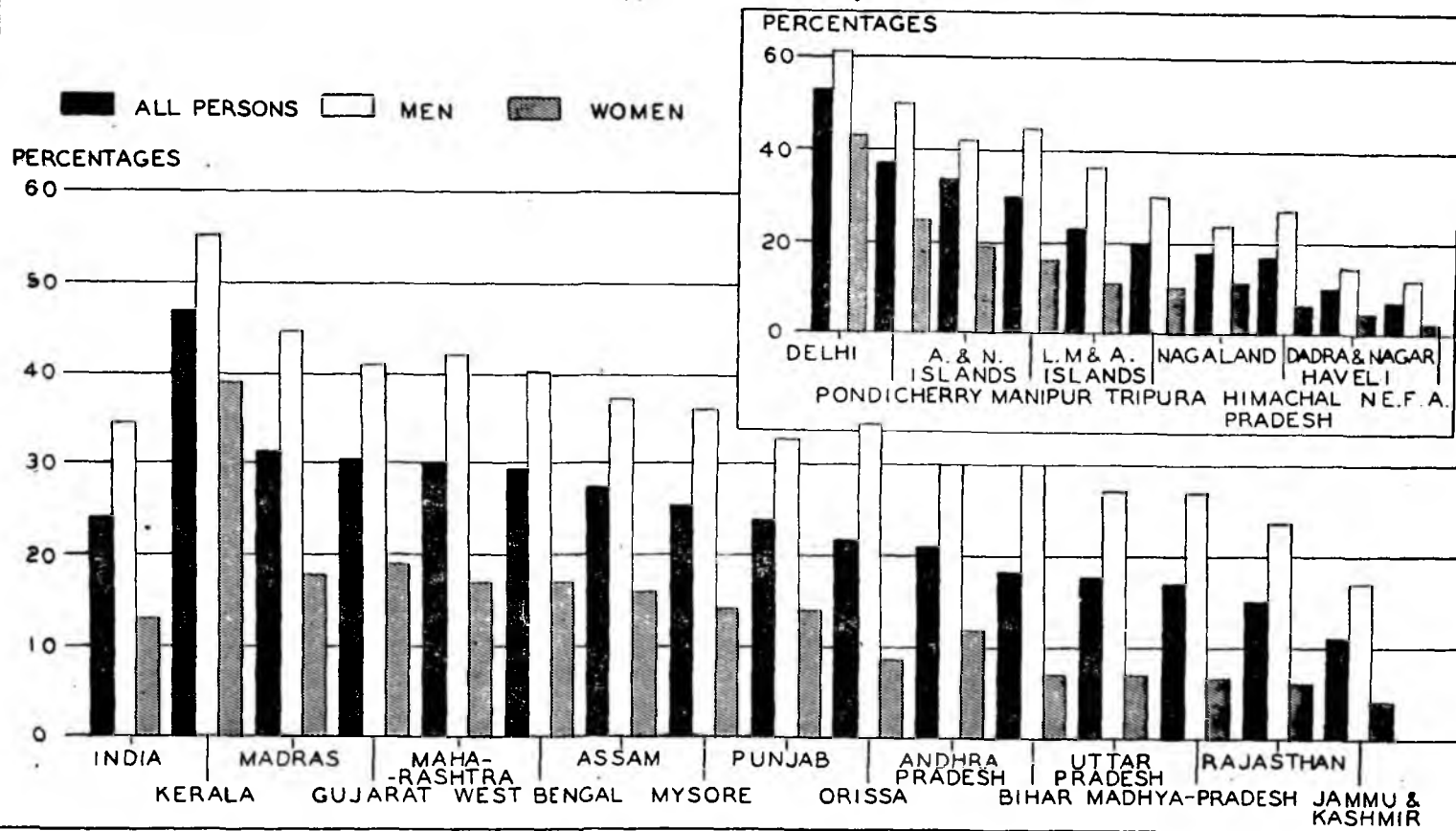
YOUTH HOSTELS IN INDIA*

STATE	NO. OF HOSTELS
Andhra Pradesh	6
Assam } Manipur }	1
Bihar	32
Delhi	3
Gujarat	1
Jammu & Kashmir	3
Kerala	1
Madhya Pradesh	7
Madras	6
Maharashtra	15
Mysore	7
Orissa	3
Punjab	8
Rajasthan	13
Uttar Pradesh	15
West Bengal	18
TOTAL :	<u>139</u>

*Information supplied by the Youth Hostels Association of India, New Delhi

LITERACY IN INDIA 1961

(COVERING ALL AGES)



APPENDIX 29

GENERAL LITERACY RATES (1961 CENSUS)**

STATE	RATE PER 1000	PERCENTAGE
1. Delhi	528	52·8
2. Kerala	469	46·9
3. Pondicherry	366	36·6
4. Andaman & Nicobar Islands	337	33·7
5. Madras	314	31·4
6. Manipur	304	30·4
7. Gujarat	*303	*30·3
8. Maharashtra	298	29·8
9. West Bengal	*291	*29·1
10. Assam	276	27·6
11. Mysore	253	25·3
12. Punjab	242	24·2
13. Laccadive, Minicoy & Aminidivi Islands	233	23·3
14. Orissa	215	21·5
15. Andhra Pradesh	212	21·2
16. Tripura	202	20·2
17. Bihar	184	18·4
18. Uttar Pradesh	173	17·3
19. Madhya Pradesh	171	17·1
20. Himachal Pradesh	171	17·1
21. Rajasthan	152	15·2
22. Jammu & Kashmir	*107	*10·7
23. N.E.F.A.	71	7·1

NOTE : In Goa the percentage of literacy is 30·5 for the total population. (1960 census)

**Adult Literacy, Report of the Seminar on Literacy, p. 12, Publication No. 3, National Fundamental Education Centre, National Institute of Education, National Council of Educational Research and Training

*Based on provisional figures.

APPENDIX 30

LITERACY RATES FOR MEN AND WOMEN (1961 CENSUS)**

STATE	RATE PER 1000 MEN AND WOMEN	
	<i>Men</i>	<i>Women</i>
1. Andhra Pradesh	152	60
2. Assam	202	75
3. Bihar	150	34
4. Gujarat	*211	*92
5. Jammu & Kashmir	*87	*20
6. Kerala	272	197
7. Madhya Pradesh	138	33
8. Madras	224	90
9. Maharashtra	217	81
10. Mysore	183	70
11. Orissa	172	43
12. Punjab	177	65
13. Rajasthan	124	28
14. Uttar Pradesh	140	33
15. West Bengal	*213	*78
16. Andaman & Nicobar Islands	262	75
17. Delhi	340	188
18. Himachal Pradesh	141	30
19. Manipur	224	80
20. N.E.F.A.	64	7
21. Pondicherry	242	124
22. Tripura	153	49
23. Laccadive, Minicoy & Aminidivi Islands	177	56

NOTE : Sexwise figures for literacy are not yet available for Goa.

**Adult Literacy, Report of the Seminar on Literacy, p. 13, Publication No. 3, National Fundamental Education Centre, National Institute of Education, National Council of Educational Research and Training.

*Based on provisional figures.

APPENDIX 31

**SALARY SCALES AND ALLOWANCES OF PRIMARY TEACHERS IN GOVERNMENT SCHOOLS
AS ON 1-1-1962**

Name of State	Category of Teachers	Qualifications	Scales of Pay	Dearness Allowances Payable	Other Allowances, if Any
1	2	3	4	5	6
			Rs.		
1. ANDHRA PRADESH	1. Lower Grade Teacher	—	55-1-60-2-70	Rs. 10	Compensatory allowance is paid in cities, towns and city municipalities at different rates ranging from Rs. 3 Rs. 10
	2. Higher Elementary Grade Teacher	—	55-1-60-2-90	Rs. 10	
	3. Secondary Grade Teacher	1. Trained Teachers 2. Untrained Teachers	80-4-100-5-150 55-1-60-2-90	Rs. 10 Rs. 10	
2. ASSAM	1. Lower Primary or Junior Basic School Teacher	1. Untrained Pandits	40-1-60	20% D.A. for pay up to Rs. 60 p.m.	Extra D.A. of Rs. 6 up to Rs. 100
		2. Guru or Basic trained Pandits	50-1-65	15% D.A. for pay from Rs. 61 to Rs. 100 p.m.	Charge allowance of Rs. 3 each to head pandits of a school <i>Ad hoc</i> allowance of Rs. 9 per teacher
		3. Matric untrained	50-1-65		
		4. Matric Guru trained or non-matric Normal passed	55-1-70-24-75		
	2. Middle Vernacular School and Junior Basic School Teacher	5. Untrained Pandits	40-1-60	20% D.A. for pay up to Rs. 60	Extra D.A. of Rs. 6 up to Rs. 100

	6. Guru or Basic trained Pandits	50-1-65			<i>Ad hoc</i> allowance of Rs. 9 per teacher	
	7. Hindi or Classical Teachers	55-1-65-2½-80	15% D.A. for pay from Rs. 61 to Rs. 100		Charge allowance of Rs. 10 to each head pandit of a school	
	8. Matric untrained	50-1-65				
	9. Matric Normal and Senior Basic trained Teachers	60-4-80-EB-4-100-EB-5-125	17½% of D.A. for pay above Rs. 100		In case of autonomous hill districts the benefits of (i) cash allowance of Rs. 13.50 per month per teacher, (ii) compensatory allowance of Rs. 10 per month and (iii) winter allowance at the rate of Rs. 10 per month for 5 months only.	
	10. Intermediate, Matric, Normal and Matric Senior trained Teachers	75-4-115-EB-4-135-5-150				
3. BIHAR	1. Graduate trained	100-5-125-EB-4-150-3-175	} Rs. 20 p.m. where the pay plus D.A. is up to Rs. 100 p.m. and Rs. 15 where the pay plus D.A. is above Rs. 100 p.m.	} Varies from Re. 1 to Rs. 5 depending on the type of school		
	2. Graduate untrained or Intermediate trained	75-3-85-EB-4-105-2-115				
	3. Inter untrained or Matric trained	50-2-70-EB-2-90				
	4. Matric untrained, Madhyama or Maulvi & Non-Matric trained	45-2-55-EB-2-75				
	5. Non-Matric untrained and U.P. trained	40-1-50-EB-1-60				
4. GUJARAT	1. Untrained Teacher	40 p.m. fixed	Rs. 45		H.R.A. and C.L.A. paid, if admissible according to rural	
	2. Jr. trained Teacher	50-1½-65-2½-70-80-2½-90	Rs. 55			

Appendix 31—Contd.

1	2	3	4	5	6
			Rs.		
GUJARAT—Contd.		3. Sr. trained Teacher	56-1 $\frac{1}{2}$ -65-2 $\frac{1}{2}$ -70-SG 3-100	Rs. 55	or urban area.
5. JAMMU & KASHMIR	General Line Teacher		50-5-90-6-120	Rs. 25 p.m. for pay up to Rs. 100 and Rs. 30 p.m., above Rs. 100	
6. KERALA	1. Primary School Teacher 2. Language Teacher 3. Drawing Teacher 4. Music Teacher 5. Physical Education Instructor 6. Craft Teacher		40-120	Rs. 22+5	Rs. 12+Rs. 5 (Rs. 12 as additional dearness allowance and Rs. 5 house rent allowance)
7. MADHYA PRADESH			Government Schools		
	1. Asstt. Teacher	1. Middle passed untrained	85-2 $\frac{1}{2}$ -100-EB-4-140	Rs. 10	
		2. Middle passed trained	90-2 $\frac{1}{2}$ -EB-4-140-5-170	Rs. 10	
		3. Matric trained	-do-	Rs. 10	An initial start of Rs. 95 per month is admissible, if trained before entry into service.
			Schools Managed by Local Bodies		
	2. Asstt. Teacher	4. Middle passed untrained	40-1-50-2-70	The dearness allowance to primary school	

	3. Asstt. Teacher	5. Middle pass trained & Matric untrained	45-2½-60-EB-4-100	teachers under local bodies is paid at different rates. Government pays subsidy for dearness allowance at the rate of Rs. 12, 15, 17 and 20 per teacher per month.	
		6. Matric trained	50-125		
8. MADRAS	1. Lower Elementary	1. Trained	55-1-70	Rs. 10	
		2. Untrained	55	Rs. 10	
	2. Higher Elementary	3. Trained	65-1-70-2-90	Rs. 10	
		4. Untrained	85	Rs. 10	
	3. Secondary	5. S.S.L.C. Trained	90-4-110-3-140	Rs. 10	
		Untrained	90	Rs. 10	
		6. B.A.,B.Sc. trained	140-5-180-10-250	Below Rs. 150, Rs. 10; Rs. 150 and above, Rs. 20	
		7. B.A.,B.Sc. untrained	140	Rs. 10	
	4. Tamil Pandit	8. Vidwan	90-4-110-3-140	Rs. 10	
	5. Physical Training Instructor		-do-	Rs. 10	
	6. Pre-vocational Instructor	9. General and technically qualified	65-1-70-2-90	Rs. 10	
		10. Technically qualified	55-1-70	Rs. 10	
		11. Proficient in pre-vocational subjects	55 fixed (with general education)	Rs. 10	
	12. -do-	50 fixed	Rs. 10		
7. Part-Time Instructor		30	Nil		
9. MAHA-RASHTRA	1. Ordinary Teacher	1. Untrained	40 p.m. fixed pay	1. Rs. 45 D.A. for pay up to Rs. 50	Compensatory local allowance varies from Rs. 3 to Rs. 5.
		2. Jr. trained	50-1½-65-2½-70-SG-2½-90	2. Rs. 55 D.A. for pay between Rs. 51 and Rs. 100	
		3. Sr. trained	56-1½-65-2½-70-SG-3-100		House rent allow-

Appendix 31—Contd.

1	2	3	4	5	6
			Rs.		
	MAHA-RASHTRA—Contd.		(S.G. awarded to 20% of the cadre, after 10 years of service) 40 p.m. fixed		ance varies from Rs. 5 to Rs. 10 p.m.
	2. Special Teacher for Hindi	4. Qualified Untrained 5. Trained	50-1½-65-2½-70-SG-2½-90 (S.G. awarded to 15% of the cadre, after 15 years of service) 40-1-45-EB-1½-60-2½-65		
	3. Other Special Teachers for Drawing, Music, and Sewing				
10.	MYSORE	1. S.S.L.C. trained	80-150	Rs. 10	Compensatory-cum-house allowances are sanctioned to teachers in Bangalore (Corporation area) and cities and towns with a population of one lakh and above from 1.1.1961. Rate varies from Rs. 5 to Rs. 10.
	2. -do-	2. Non-S.S.L.C. trained	70-110	Rs. 10	
	3. -do-	3. S.S.L.C. untrained	80-150	Rs. 10	
	4. -do-	4. Non-S.S.L.C. untrained	65-90	Rs. 10	
	5. Music Teacher	5. S.S.L.C. & trained in Music	80-150	Rs. 10	
	6. Drawing Teacher	6. S.S.L.C. & trained in Drawing	80-150	Rs. 10	
	7. Hindi Teacher	7. S.S.L.C., Praveshika	80-150	Rs. 10	
	8. Craft Teacher		80-150	Rs. 10	
11.	ORISSA	1. Untrained Non-Matric	65-1-75-EB-2-77-3-80-5-85	Rs. 10 for pay up to Rs. 150	1. <i>Unhealthy Locality Allowance</i> Teachers who are

	2. Trained Non-Matric	70-1-75-2-95	-do-	not
	3. Untrained Matric	80-3-110-EB-3-116-4-120-5-135	-do-	inhabitants of unhealthy areas receive Rs. 5 per month as unhealthy locality allowance. (This is applicable to only Government primary school teachers.)
	4. Trained Matric	100-4-120-5-130-EB-5-155	-do-	
2. Non-Government Aided Primary School Teacher	5. Trained Matric	100-4-120-5-130-EB-5-150		2. <i>Duty Allowance</i> In primary schools where there are more than two teachers the head teacher of the school gets Rs. 2 per month as duty allowance. (This is applicable for both Govt. and non-Govt. primary school teachers.)
	6. Untrained Matric	80-3-115-EB-5-125		
	7. 9th Standard trained	75-1-84-2-90		
	8. 9th Standard and trained M.E. and M.V. Teachers	70-1-79-2-85		
	9. Untrained M.E. Teachers	60 fixed		3. <i>House Rent Allowance</i> Teachers serving in non-Government primary schools (under municipality and notified area council) who have no houses of their own or are not provided with free accommodation, will be given house rent allowance varying from Rs. 2 to Rs. 5.
247 12. PUNJAB Teacher	Middle J.B.T. & Matric J.B.T.	60-4-80-5-100/5-120	Rs. 40 p.m. for pay up to Rs. 150	Compensatory allowance as pre-

Appendix 31—Contd.

1	2	3	4	5	6
			Rs. 120-5-175 (for 15% of the posts)	Rs. 45 for pay above Rs. 150 p.m.	scribed, where adm- issible. Temporary allowance equal to two increments, if the pay is above Rs. 100 p.m.
PUNJAB—Contd.					
13. RAJAS- THAN	Asstt. Teacher	1. Trained/untrained Matric	75-4-95-5-105-EB- 5-130-5-160 (Grade III Teachers) Trained Matric will have an initial salary of Rs. 91 plus usual D.A.	Rs. 10 D.A. for pay below Rs. 160 Rs. 20 D.A. for pay between Rs. 150-300	
14. UTTAR PRADESH					
		Teachers Under Local Bodies			
	1. Head Teacher	1. Trained P.T.C./ M.T.C. (U.T.C.)	55-1-60-EB-1-65- EB-1-70	D.A. varies from Rs. 12 to Rs. 19.50 p.m.	Under Third Plan schemes, lady teachers serving in Junior and Senior Basic schools in rural areas outside their homes are entitled to village allowance of Rs. 15 p.m. (trained) and Rs. 10 p.m. (un- trained).
	2. Asstt. Teacher	2. Trained	50-1-55-EB-1-60		
	3. Asstt. Teacher	3. Untrained	40 p.m. fixed		
		Primary Teachers in Government Girls' Schools			
	4. Asstt. Mistress	H.T.C. grade	35-2-45-EB-2-65	Rs. 33 D.A. for pay	NIL

	5. Head/Asstt. Mistress		45-2-65-EB-3-80	below Rs. 50 p.m. Rs. 35 D.A. for pay above Rs. 50 p.m.	-do-
	6. Asstt. Mistress		45-2-65-EB-3-80- EB-4-100	-do-	-do-
15. WEST BENGAL	1. Head Teacher	1. Basic trained	80-2-100-3-130-4-150	25% of pay subject to a minimum of Rs. 17.50 p.m.	In addition, the teachers of the primary and junior Basic schools, under the district school boards, enjoy provident fund benefit at the rate of 6½% of pay as shown in column (4) and usual gratuity benefits. The children of the primary and Basic school teachers also enjoy fee-concession for their education at the secondary stage.
	2. Asstt. Teacher Category 'A'	2. Basic trained	80-2-100-3-130-4-150	25% of pay subject to a minimum of Rs. 17.50 p.m.	
	3. Head Teacher	3. Matric Primary trained	80-1-90-2-110-3-125	Rs. 17.50 p.m.	
	4. Asstt. Teacher Category 'B'	4. -do-	-do-	-do-	
		5. Untrained Matric or non-Matric Primary trained	75-1-80	-do-	
	Category 'C'	6. Untrained non-Matric appointed before 1.4.49 and in continuous service	65-1-70	-do-	
16. A. & N. ISLANDS	1. Primary School Teacher	1. Basic trained (Matriculate)	118-4-170-EB-5-200-EB-5-225	D.A. varies from Rs. 10 to Rs. 20 p.m.	Persons recruited from the mainland for service in the Islands are entitled to Andaman special pay varying from 33½% to 45% of basic pay.
	2. Primary School Teacher	2. Matric untrained	110-3-131-4-155-EB-4-175-5-180		
	3. Asstt. Teacher	3. Non-Matric trained	100-3-130-EB-3-142		
	4. Asstt. Teacher	4. Non-Matric untrained	86-1-85-2-95-EB-3-110		
	5. Peripatetic Teacher	5. Matric passed	118-4-170-EB-5-200-EB-5-225		
17. DELHI	1. Asstt. Teacher	1. Matric trained	118-4-170-EB-5-200-EB-5-225	Rs. 10	(i) 8% of pay subject to a minimum of Rs. 12.50 and a maximum of

Appendix 31—Contd.

1	2	3	4	5	6
Rs.					
DELHI—Contd.					
Municipal Corporation of Delhi					
	1. Head Teacher	1. Trained Matric or trained Middle with 15 years' experience	150-5-160-8-240	Rs. 10 D. A. for pay below Rs. 150 Rs. 20 D. A. for pay between Rs. 150 and Rs. 300	Rs. 75 as city compensatory allowance. (ii) 15% of pay subject to a minimum of Rs. 20 as house rent allowance. <i>City Allowance</i> Minimum Rs. 5 Maximum Rs. 10 <i>House Rent Allowance</i> Maximum Rs. 15* Minimum Rs. 7.50 according to pay.
	2. Asstt. Teacher	2. (a) Matric J.V. or Middle S.V. (b) Middle J.V. trained	118-4-179-EB-5-200-EB-5-225 110-3-131-4-155-EB-4-175-5-180		
18.	HIMA- CHAL PRADESH	1. Junior Teacher	1. Matric trained (admissible to 85% of the posts) (b) 120-5-175	Rs. 40 D. A. for pay between Rs. 51 and Rs. 150 Rs. 45 D. A. for pay between Rs. 151 and Rs. 175	Varies from 30% to 100% of pay and D.A.
		2. Untrained	40	Rs. 30	
19.	L.M.&A. ISLANDS	Teacher	1. Graduate trained 15-395 2. Matric trained 118-4-170-EB-5-200-EB-5-225	Rs. 20 Rs. 10	40% special pay of the basic pay for duty in the Islands.

		3. Non-Matric trained	110-3-131-4-155-EB-4-175-5-180	Rs. 10	-do-
		4. Untrained	80-1-85-2-95-EB-3-110	Rs. 10	No special pay
20. MANIPUR	Primary/Junior Basic School Teacher				
	1. Head Pandits/Asstt. Pandits	1. Non-Matric	40-1-60	20% of pay + Rs. 6 special allowance	(1) Hill allowance of 20% of pay and
	2. -do-	2. Matric untrained & non-Matric trained	50-1-65	20% of pay for pay up to Rs. 60 and 15% of pay thereafter + Rs. 6 special allowance	(2) winter allowance of 10% of pay subject to a minimum of Rs. 10 for 5 months from November to March are given to teachers serving in hills.
	3. -do-	3. Guru trained & non-Matric, Normal pass	55-1-70-2½-75		
21. N.E.F.A.		(a) Matric untrained	60-4-80-EB-4-100-EB-5-125	15% of pay for pay between Rs. 61 and Rs. 100 plus Rs. 6 as extra D.A.	33½% of basic pay subject to a minimum of Rs. 50 p.m. when posted in the interior plus Rs. 13.50 p.m. as C.A. in lieu of ration.
		(b) Matric trained	75-3-105-EB-4-125	17½% of pay for pay above Rs. 100.	
		(a) Under-Matric trained	60-2-80-EB-2½-100	-do-	
		(b) Under-Matric untrained	40-1-50-EB-2½-65		
22. PONDICHERRY					
	Group 'A'—Teachers Recruited before de facto Merger of Pondicherry State on 1-11-54				
	1. General Education Teacher	1. Inter trained	102-20/3-182-32/3-278	Rs. 15 D.A. for pay below Rs. 150	At the rate of Rs. 10 per child.
		2. Inter untrained	Fixed pay of Rs. 89	Rs. 25 D.A. for pay between Rs. 151-300	
		3. Matric trained	96-18/3-168-26/3-246	Rs. 35 D.A. for pay above Rs. 300	
		4. Matric untrained	Fixed pay of Rs. 76	-do-	-do-
	2. Drawing Master		102-20/3-182-32/3-278	-do-	-do-
	3. Music Teacher		96-18/3-168-26/3-246	-do-	-do-
	4. Sewing Mistress		96-18/3-168-26/3-246	-do-	-do-

Appendix 31—Contd.

1	2	3	4	5	6
PONDICHERRY—Contd.		Rs.			
Group 'B'—Teachers Recruited after de facto Merger of Pondicherry State on 1-11-54					
1. General Education Teacher	1. Lower Elementary trained	55-1-70	For pay below Rs. 150 : D.A. Rs.10	House rent allowance is also admissible.	
	2. Middle/Higher Elementary trained	65-1-70-2-90	For 150-300 : ,, Rs.20		
	3. Matriculation or equivalent trained	90-4-110-3-140	For 301-320 : The amount by which the pay falls short of Rs. 320		
2. Pandit Grade II	4. Vidwan trained	90-4-110-3-140			
3. Language Teacher Grade I	5. S.S.L.C. with Vidwan and Pandit training	140-5-180-10-250			
4. Physical Training Teacher	} Technically III Form trained	90-4-110-3-140			
5. Drawing Teacher					
6. Craft Teacher					
7. Home Science Teacher					
23. TRIPURA	1. Asstt. Teacher Junior Basic School	Matric or above, trained	55-3-88-EB-3-118-4-130 with five advance increments	For Rs. 51-100 : D.A. 40 For Rs. 101-150 : ,, 45 For Rs. 151-200 : ,, 50 For Rs. 201-250 : ,, 55	1. Revised C. A. For basic pay including D.A., C.A. from Rs. 141 to 200, C.A. is Rs. 15 p.m. For basic pay above 200 including D.A., C.A. is Rs. 17.50. 2. Minimum C.A. is Rs. 7.50. For basic pay including D.A. up to Rs. 150, 10%.

2. Asstt. Teacher
Primary School

1. Matric trained

55-3-88-EB-3-118-
4-130 with five ad-
vance increments

For basic pay inclu-
ding D.A. above Rs.
150, 8%.

2. Matric untrained

55-3-88-EB-3-118-
4-130

3. *Special C.A.*: Rs.
7.50

3. Non-Matric trained

55-3-88-EB-3-118-
4-130

4. Cash allowance
Rs. 5

24. NAGALAND

1. Matric trained

55-1-70-2½-75
17½ special pay

Inner line special
pay Rs. 50 pay-
able in Nagaland.

2. Matric untrained

50-1-65

15% of pay and special
pay, and extra D.A. Rs. 6
(fixed)

Cash allowance
Rs. 13.50 for all
categories.

3. Under-matric trained

50-1-65

-do-

Winter allowance @
10% of pay and spl.
pay for 5 months in
a year.

4. Under-matric
untrained

40-1-60

-do-

Teachers with
lower educa-
tional qualifi-
cations

40-1-60

Rate of D.A. is 17½% for
pay (excluding spl. pay)
from Rs. 101 and above.
Rate of D.A. is 15%+
Rs. 6 (fixed) for pay (incl.
spl. pay) from 60-100.

25. TUEN-
SANG
DISTRICT

1. Graduate
Teacher

1. B. A. or B.Sc.
untrained

125-7½-155-EB-9-
245-EB-10-275

17½%

C. A. Rs. 13.50 and
winter allowance
10%

2. (a) Matriculate
Teacher

2. Matric untrained

60-4-80-EB-4-100-
EB-5-125

17½%

-do-

3. (b) -do-

3. Matric trained

75-3-105-EB-4-125

17½%

-do-

4. (c) -do-

4. Non-Matric
trained

75-2½-100-100-EB-4-120

17½%

-do-

5. (a) Under-
matric

5. Class X trained

50-3-80-EB-4-100

15%+Rs. 6

-do-

6. (b) -do-

6. Class X untrained

40-1-50-EB-2½-65

15%+Rs. 6

-do-

7. (c) -do-

7. -do-

40-1-60

15%+Rs. 6

-do-

8. Asstt. Instruc-
tor, Class IV or
V

8. Untrained

28-1-40

20%+Rs. 6

-do-

Appendix 31—Contd.

1	2	3	4	5	6
			Rs.		
26. GOA	1. <i>Teacher in Portuguese Schools</i>		(a) With more than 20 years of service Rs. 533.33 (b) With more than 10 years of service Rs. 483.33 (c) With less than 10 years of service Rs. 433.33	Dearness allowance is not paid.	Only a family allowance is admissible subject to certain provisions.
	2. Portuguese Marathi, Portuguese Gujarati, and Portuguese Urdu Schools		(a) With more than 20 years of service Rs. 483.33 (b) With more than 10 years of service Rs. 366.66 (c) With less than 10 years of service Rs. 291.66		

NOTE : (1) There are no salary scales for teachers as such. A teacher automatically moves to the appropriate group of salary after a specified number of years provided his service record is satisfactory.

(2) The scales mentioned above are for permanent teachers. Scales of temporary teachers of the Government institutions and those of private institutions are less.

The statement has been prepared by the Ministry of Education on the basis of information from State Governments and Union Territory Administrations.

SALARY SCALES AND ALLOWANCES OF SECONDARY TEACHERS IN GOVERNMENT SCHOOLS

Name of State	Category of Teachers	Qualifications	Scale of Pay	Dearness Allowances Payable	Other Allowances, if Any						
1	2	3	4	5	6						
1. ANDHRA PRADESH	Asstt. Teacher	1. Post-Graduate trained 2. Post-Graduate untrained 3. Graduate trained 4. Graduate untrained 5. Intermediate trained 6. Intermediate untrained 7. Matric trained 8. Matric untrained 9. Middle trained 10. Middle untrained 11. Lower Elementary trained 12. Lower Elementary untrained	Rs. 180-7½-210-10-300-15-375 130-5-155-7½-200-10-250 (Min. only) 130-5-155-7½-200-10-250 Start @ Rs. 100 in the pay scale of Rs. 80-150 80-4-100-5-150 65-2-95 80-4-100-5-150 65-2-95 65-2-95 65-2-95 55-1-59-2-75 55-1-59-2-75 55 (No increment) (a) 125-5-160-7½-220 (b) 80-4-100-5-120 (a) 130-5-155-7½-200-10-250 (b) 80-4-100-5-135 (a) 125-5-160-7½-220 (b) 80-4-100-5-150 (a) 80-4-100-5-150 (b) 70-2-90-3-120	All Government servants drawing pay in the revised scales with effect from 1-11-61 or from the date on which they elect to come into the revised scales of pay are eligible for dearness allowance at the following rates : <table data-bbox="1034 576 1286 683"> <tr> <td><i>Pay Limit</i></td> <td><i>Rate of D.A.</i></td> </tr> <tr> <td>Less than Rs. 150</td> <td>Rs. 10</td> </tr> <tr> <td>Rs. 150 to 300</td> <td>Rs. 20</td> </tr> </table> (with marginal adjustment up to Rs. 300)	<i>Pay Limit</i>	<i>Rate of D.A.</i>	Less than Rs. 150	Rs. 10	Rs. 150 to 300	Rs. 20	Compensatory allowance is given only in towns with a population of over one lakh.
<i>Pay Limit</i>	<i>Rate of D.A.</i>										
Less than Rs. 150	Rs. 10										
Rs. 150 to 300	Rs. 20										
	Physical Training Teacher										
	Language Teacher										
	Drawing Teacher										
	Music Teacher										

Appendix 32—Contd.

1	2	3	4	5	6		
			Rs.				
2. ASSAM	Asstt. Teacher	1. Post-Graduate trained	(a) 150-300+two advance increments	For Pay Rs.	Hills Plains	Hill allowance and also cash allowance of Rs. 13.50 for pay up to the maximum of Rs. 300 are admissible.	
			(b) 175-15-250-EB-15-340-EB-15-430-20-450 with higher start of Rs. 220 for higher secondary schools	Up to 30 31-60 61-100 101-250 Above 250	50%+Rs.6 40%+Rs.6 25%+Rs.6 30%+Rs.6 20%		40%+Rs.6 20%+Rs.6 15%+Rs.6 17½%
		2. Post-Graduate untrained	-do-	250	17½%		17½%
		3. Graduate trained	(a) 150-300+two advance increments for hon. and distinction graduates				
			(b) 125-275+two advance increments+20% special pay for higher secondary schools				
		4. Graduate untrained	125-275				
		5. Intermediate trained	75-150+two advance increments				
		6. Intermediate untrained	75-4-115-4-135-5-150				
		7. Matric trained	-do-				
		8. Matric untrained	60-4-80-4-100-5-125				
		9. Middle trained	-do-				
	Language Teacher		(a) 75-4-115-4-135-5-150 in secondary schools				
			(b) 60-4-80-4-100-5-125 in M. E. schools.				
	P.T. Teacher		-do-				
	Drawing Teacher		(a) 125-7½-155-9-245-EB-10-275 in normal schools				

	(b) 60-4-80-4-100-5-125 in M.E. schools
Music Teacher	125-7½-155-9-245- EB-10-275
Craft Teacher	100-10-130-6-190- 10-250
Classical Teacher	125-7½-155-9-245- EB-10-275
Senior Hindi Teacher	125-7½-155-9-245- EB-10-275
Hindi Teacher in High and M.E. schools	75-125
Hindi Teacher in M.V. schools	55-1-65-2½-80

3. BIHAR

Asstt. Teacher	1. Post-Graduate trained	{ (a) 150-10-230-EB-15-350 (b) 150-350 (c) 100-5-130-EB-6-190	For Rs. 40-100, D.A. is 40% (Min. 17½ and Max. 25+flat rate of Rs. 15 p.m.) For Rs. 100-200, D.A. is 25% (Min. 25 and Max. 45+ flat rate of Rs. 15 p.m.) For Rs. 200-300, D.A. is 20% (Min. 45 and Max. 60+ Rs. 5 flat rate up to D.A. of Rs. 55 p.m.) For above Rs. 300, D.A. is 17½% (Min. 60 and Max. 100)	
	2. Post-Graduate			150-10-230-EB-15- 350 (Senior scale in high/higher secondary schools)
	3. Graduate trained			100-5-130-EB-6-190 (Junior scale in high/ higher secondary schools)
	Language Teacher	4. Intermediate trained	100-5-130-EB-6-190 (in middle schools)	Additional D.A. @ Rs. 5 flat rate for teacher drawing pay not exceed- ing Rs. 250
		5. Matriculate	70-3-85-EB-4-105-2-125	
		6. Middle trained	50-2-70-EB-2-90 45-2-55-EB-2-75	
		7. Trained Graduate	(a) 100-5-130-EB-6-190 (b) 70-3-85-EB-4-105- 2-125 (c) 45-2-50-EB-2-75	

Other allowances as
admissible to other
State Government
employees.

Appendix 32—Contd.

1	2	3	4	5	6
BIHAR—Contd.			Rs.		
	8. Acharya and Fazil	(d) 75-4-95-EB-5-120-3-150			
	P.T. Teacher in High/Higher Secondary schools	100-5-130-EB-6-190			
	Drawing Teacher Sr. Grade in High/Higher Secondary schools	150-10-230-EB-15-350			
	Jr. Grade in High/Higher Secondary schools	75-4-95-EB-5-120-3-150			
	Music Teacher in High/Higher Secondary schools	100-5-130-EB-6-190			
	Music Teacher in Middle schools	45-2-55-EB-2-75			
	Craft Teacher in High/Higher Secondary schools	150-10-230-EB-15-350			
	Craft Teacher in Middle schools	45-2-55-EB-2-75			
4. GUJARAT Teacher	1. Post-Graduate trained	150-7½-240-EB-10-350	D. A.	For Pay	Compensatory allowance and house rent allowance are given.
	2. Graduate trained	120-5-170-EB-8-250-EB-10-300	Rs. 60	Up to Rs. 150	
	3. Graduate	100 p.m. fixed pay	Rs. 65	Rs. 151-200	
	4. Intermediate trained	61-3-85-EB-4-125-5-140	Rs. 70	Above Rs. 200	
			Rs. 55		
			Rs. 55	Up to Rs. 100	
			Rs. 60	Rs. 101-140	

	5. Matric trained	-do-	-do-	
	6. Matric or Intermediate	-do-	-do-	
Drawing Teacher		60-4-120-EB-5-170	Rs. 55	Up to Rs. 100
Drawing Master		150-10-200	Rs. 60	Rs. 101-150
Language Teacher		60-4-120-EB-5-170	Rs. 65	Rs. 151-200

Additional pay is given for higher qualifications.

5. JAMMU & KASHMIR

Not Available

6. KERALA Teacher

			<i>D.A.&D.P.</i>	<i>For Pay</i>	<i>Spl. D.A.</i>	<i>Pay</i>
1. Post-Graduate trained	(a)	150-250	Rs. 27	Rs. 31-45	Rs.	Rs.
2. Graduate trained	(b)	80-165	Rs. 33	46-140	12	55
3. Post-Graduate		65 fixed	22½%	141-200	12	58
4. Graduate		-do-	(Subject to a min. of Rs. 36)		10	57
5. Intermediate trained		40-120	-do-		8	59
6. Matric trained		-do-	20%	201-325	7	60
7. Intermediate		40 fixed	(Subject to a min. of Rs. 47)		6	61
8. Matric		-do-			5	62
9. Middle trained		40-120			5	Up to 200
10. Middle		40 fixed				
11. Lower Elementary trained		40-120				

House rent allowance of Rs. 7 is also given.

Language Teacher

12. Higher grade Pandits	(a)	150-250
	(b)	80-165

P.T. Teacher

13. Lower grade Pandits		40-120
14. Lower grade		40-120
15. Higher grade		50-150

Drawing Teacher

-do-

Music Teacher

-do-

Needle work Teacher

-do-

Craft Teacher

40-120

7. MADHYA PRADESH

Lecturer

250-10-290-15-350-EB-20-450

D.A.

For Pay

House rent is admissible in certain towns at Rs. 7 per month.

Career Master Teacher

1. Graduate teachers	}	150-150-5-160-6-190-EB-6-220-10-240-9-EB-	Rs. 10	Up to Rs. 150
2. Trained graduates		12½-290 (Two advance	Rs. 15	Rs. 151-300
			Rs. 20	Rs. 301-480
			Difference	Rs. 481-500

Appendix 32—Contd.

1	2	3	4	5	6
MADHYA PRADESH—Contd.			Rs.		
	P.T. Instructor	3. Degree holders in physical education	increments to trained graduates) 190-10-250-EB-12½-300	between	
		4. Diploma holders in physical education	140-140-5-160-6-190- EB-6-220-10-240	Rs. 500	
	Commerce Teacher	}	150-150-5-160-6-190- EB-6-220-10-240- -240-EB-12½-290	and act-	
	Craft Teacher		(Two advance incre-	ual pay	
	Music Teacher		ments to trained		
	Dance Teacher		graduates)		
	Teachers of Middle schools		90-2½-100-EB-4-140- EB-5-170 (Initial start of Rs. 95 p.m., if trained)		
8.	MADRAS		Information Not Available		
9.	MAHA- RASHTRA	Asstt. Teacher		D.A.	
		1. Post-Graduate trained	70-5-130-EB-6-160-8-	Rs.	For Pay
		2. Post-Graduate	200 and also Rs. 154-275	45	Rs.
		3. Graduate trained	in Marathwada	55	Up to 50
		4. Graduate	} (a) 60-120 } in Vidharbha	60	51-100
		5. Intermediate trained		(b) 70-130 }	65
		6. Intermediate	(c) 61-140 in Marathwada	70	151-200
	Language Teacher		(a) 60-4-120-5-170 (W. Maharashtra)		201-300
			(b) 70-150 (Vidharbha)		
			(c) 61-140 (Marathwada)		
					C.L.A. and H.R.A. are admissible to Government servants at different rates.

P.T. Teacher	(a) 61-3-85-4-125-5-140 (W. Maharashtra)
	(b) 60-120 (Vidharbha)
	(c) 70-160 (Marathwada)
Music Teacher	(a) 60-4-120-5-150 (W. Maharashtra)
	(b) 55-3-85-4-105 (Vidharbha)
	(c) 56-120 in Marathwada
Drawing Teacher	(a) 52-3-85-4-125-5-130 (W. Maharashtra)
	(b) 60-120 (Vidharbha)
	(c) 65-130 (Marathwada)

10. MYSORE	Asstt. Teacher	1. Post-Graduate trained	130-5-150-8-190-10-250	D.A. Rs. 10 Rs. 20	For Pay Below Rs. 150 Rs. 150-300	Compensatory - cum - house rent allowance varies from Rs. 3 to Rs. 10 accord- ing to pay and location.
		2. Graduate trained	200-10-320-15-350 (Selection grade)			
		3. Post-Graduate } 4. Graduate }	130 p.m. fixed			
		5. Intermediate trained	(a) 80-3-110-4-130-5-150 (b) 130-5-150-8-190-10-130 (Hyd. Karnatak Area)			
		6. Matric trained } 7. Intermediate } 8. Matric }	(a) 80-3-110-4-130-5-150 (b) 130-5-150-8-190-20-210			
	Language Teacher	(a) 130-5-150-8-190-10-230 (b) 200-10-320-15-350 (Sel. Grade)				
	P.T. Teacher	9. Graduates with diploma in physical education	130-5-150-8-190-10-250			
		10. Matric with certificate in physical education	80-3-110-4-130-5-150			
	Drawing Teacher	11. Diploma holders	110-5-150-6-180-10-220			
		12. S.S.L.C. with training in drawing	80-3-110-4-130-5-150			
	Music Teacher	13. S.S.L.C. with proficiency in music	110-5-150-6-180-10-220			
		14. Graduate with proficiency in music	130-5-150-8-190-10-250			
	Craft Teacher	15. Diploma holders	110-5-150-6-180-10-220			
		16. Without diploma	100-5-150-6-180-10-200			

Appendix 32—Contd.

1	2	3	4	5	6		
			Rs.				
11. ORISSA	Asstt. Teacher	1. Post-Graduate trained	185-10-235-15-250-EB-	D.A.	<i>For Pay</i>		
		2. Graduate trained	15-325			Rs.	Rs.
		3. Post-Graduate	115-5-130-6-160-EB-			10	Below 150
		4. Graduate	10-190-15-220	20	150-300		
		5. Intermediate trained	115-5-130-6-160-EB- 10-180				
		6. Intermediate	100-4-120-5-130-EB- 5-155				
		7. Matric trained	-do-				
		8. Middle trained	70-1-75-2-95				
		9. Middle and Lower Elementary trained	65-1-75-EB-2-77-3-				
	80-5-85						
	Language Teacher	10. Acharya	115-5-130-6-160-EB- 10-190-15-200				
		11. Shastri	100-4-120-5-130-EB- 5-155				
		12. Madhyama	80-3-110-EB-3-116-4- 120-5-135				
	Physical Training Instructors	13. Matriculate with phy. edn. trg.	100-4-120-5-130-EB- 5-155				
		14. Intermediate with phy. edn. trg.	115-5-130-6-160-EB- 10-180				
15. Graduate with phy. edn. trg.		185-10-235-15-250-EB- 15-325					
Drawing Teacher			110-4-130-5-165-EB- 6-195				
Music Teacher			80-3-110-EB-3-116-4- 120-5-135				
Craft Teacher			-do-				

12. PUNJAB	Senior Master	1. B. A./M. A./M. Sc. with B. Ed., S.S.T.C. or B. T., Sr. Basic trained	250-10-300	D. A. Rs. 40 45 50 60 70	For Pay Rs. 51-150 151-200 201-250 251-300 301-350	Temporary Allowance (1) 2 increments in pay from Rs. 101 to Rs. 250 (2) 1 increment in pay from Rs. 251 to Rs. 420 subject to a maximum of Rs. 25
	Master/Mistress/ Commercial Master/Agriculture Master Physical Training Master/Mistress	-do-	110-8-190-10-250			
	Classical and Vernacular Teacher/ Drawing Teacher/ Teacheress	2. Graduate with training in advanced physical education course	-do-	1. 140-10-220 2. 120-7½-165-10-175 3. 60-4-80/5-100/5-120 with a higher start of Rs. 80 for Shastris and Rs. 72 for Gyanis/ Prabhakars/Drawing teachers		
	Junior Teacher			1. 60-4-80/5-100/5-120 2. 120-5-175 70-5-90-5-100/5-150		
	Tailoring Mistress J.S. Mistress (Matric or F.A. with J.ST.)			80-5-110/8-190/10-250 Masters and Mistresses in Rs. 110-250 grade are given two advance increments on acquiring higher qualification of M.A./M.Sc./M.Ed. in III Division and three advance incre- ments on acquiring higher qualification of M.A./M.Sc./M.Ed. in I or II Division.		

Appendix 32—Contd.

1	2	3	4	5	6	
			Rs.			
13. RAJA-STHAN	Asstt. Teacher	1. Post-Graduate trained	200-10-280-EB-15-400	D. A.	For Pay	CCA admissible in cities of Jaipur, Jodhpur, Ajmer and Kota at 10% of the pay.
		2. Post-Graduate untrained	-do-	Rs.	Rs.	
		3. Graduate trained	110-5-135-EB-10-225	30	1-39	
		4. Graduate untrained	90-5-140	35	40-59	
		5. Intermediate trained	70-4-90-EB-5-140	40	60-79	
		6. Intermediate untrained	70-4-90-5-100	39	71	
		7. Matric trained	60-4-80-5-100-EB-5-130	38	72	
				37	73	
				36	74	
		8. Matric untrained	50-4-70-5-80	35	75-99	
		9. Middle trained	50-2-60-EB-3-75	40	100-199	
		10. Middle untrained	40-1-50	45	200-250	
	Language Teacher		70-4-90-EB-5-140	35	250 above	
	P.T. Teacher		(a) 110-5-135-EB-10-225			
			(b) 70-4-90-EB-5-140			
			(c) 60-4-80-5-100-EB-5-130			
	Drawing Teacher		70-4-90-EB-5-140			
	Music Teacher		-do-			
	Metal Work and Craft Teacher		-do-			
14. UTTAR PRADESH	Asstt. Teacher	1. Post-Graduate trained	200-10-250-EB-10-310-EB-14-450	D. A.	For Pay	
		2. Post-Graduate untrained	-do-	Rs.	Rs.	
		3. Graduate trained	120-8-200-EB-10-300	33	Up to 50	
		4. Intermediate trained	75-5-120-EB-8-200	35	51-150	
		5. J. T. C.	60-4-80-EB-5-120	40	151-450	
			(Middle schools)	The amount	451-489	
		6. H. T. C.	45-2-65-EB-3-80	by which		
			(Middle schools)	pay falls		
	Language Teacher	7. Post-Graduate or Post-Graduate trained	200-10-250-EB-10-310-EB-14-450	short of		
				Rs. 490		
				p.m.		

	8. Graduate trained	120-8-200-EB-10-300
	9. Intermediate trained and Matric trained	75-5-120-EB-8-200
P.T. Teacher		{ 75-5-120-EB-8-200 120-8-200-EB-10-300
Drawing Teacher		{ 75-5-120-EB-8-200 120-8-200-EB-10-300
Music Teacher		{ 75-5-120-EB-8-200 (C.T.) 120-8-200-EB-10-300 (L.T.)

15. WEST BENGAL

Information Not Available

16. ANDAMAN Asstt. Teacher & NICOBAR ISLANDS

	1. Post-Graduate trained	170-10-290-EB-15-380
	2. Post-Graduate untrained	-do-
	3. Graduate trained	-do-
	4. Intermediate trained	118-4-170-EB-5-200-EB-5-225
	5. Intermediate untrained	110-3-131-4-155-EB-4-175-5-180
	6. Matric trained	118-4-170-EB-5-200-EB-5-225
	7. Matric untrained	110-3-131-4-155-EB-175-5-180
	8. Lower Elementary trained	100-3-130-EB-3-142
	9. Lower Elementary untrained	80-1-85-EB-2-95
Language Teacher	10. Graduate trained	(a) 170-10-290-EB-15-380 (b) 150-5-160-8-200-EB-8-256-EB-8-280-10-300
P.T. Teacher		118-4-170-EB-5-200-EB-5-225
Drawing Teacher		-do-
Music Teacher		-do-

Rs. 10 p.m. for pay up to Rs. 149 and Rs. 20 p.m. for pay from Rs. 150 to 300

The teachers recruited from the mainland are entitled to a special pay @ 33½% of basic pay.

Appendix 32—Contd.

1	2	3	4	5	6
Rs.					
17. DELHI					
Higher Secondary					
Teacher Grade I (for XI class)	250-10-290-15-380- EB-15-470			Same as for Central Govt. employees	
Teacher Grade II (for classes VI to X)	170-10-290-EB-15-380				
Language Teacher Grade I (for XI class)	250-10-290-15-380- EB-15-470				
Language Teacher Grade II (for classes VI to X)	170-10-290-EB-15-380				
Demonstrator	-do-				
Drawing Teacher Grade I (for XI class)	-do-				
Drawing Teacher Grade II (for classes VI to X)	160-8-256-EB-8-280- 10-300				
P.T. Instructor Grade I (for classes IX to XI)	170-10-290-EB-15-380				
P.T. Instructor Grade II (for classes VI to VIII)	130-5-160-8-200-EB-8- 256-EB-8-280-10-300				
Domestic Science Teacher Grade I	170-10-290-EB-15-380				

(for classes IX to XI)

Domestic Science
Teacher Grade II
(for classes VI to VIII)

~~130-5-160-8-200-EB-8-
256-EB-8-280-10-300~~

Music Teacher
Grade I

170-10-290-EB-15-380

Music Teacher
Grade II

~~118-4-170-EB-5-200-
5-225~~

High Schools

Teacher Grade II
(for classes VI to X)

~~170-10-290-EB-15-380~~

Language Teacher
Grade II (for
classes VI to X)

-do-

Demonstrator

-do-

Drawing Teacher
Grade II (for
classes VI to X)

~~160-8-256-EB-8-280-
10-300~~

P. T. Instructor
Grade I (for
classes IX and X)

170-10-290-EB-15-380

P. T. Instructor
Grade II (for
classes VI to VIII)

~~130-5-160-8-200-EB-8-
256-EB-8-280-10-300~~

Domestic Science
Teacher Gr. I (for
classes IX and X)

170-10-290-EB-15-380

Domestic Science
Teacher Gr. II (for
classes VI to VIII)

~~130-5-160-8-200-EB-8-
256-EB-8-280-10-300~~

Appendix 32—Contd.

1	2	3	4	5	6
DELHI—Contd.			Rs.		
	Music Teacher Grade I		170-10-290-EB-15-390		
	Music Teacher Grade II		118-4-170-EB-5-200- 5-225		
Middle Schools					
	Teacher Grade III (for classes VI to VIII)		160-8-256-EB-8-280- 10-300		
	Language Teacher Gr. III (for classes VI to VIII)		-do-		
	Drawing Teacher Gr. III (for classes VI to VIII)		130-5-160-8-200-EB-8- 256-EB-8-280-10-300		
	P.T. Instructor Gr. II (for classes VI to VIII)		-do-		
	Domestic Science Teacher Gr. II (for classes VI to VIII)		-do-		
	Music Teacher Grade II		118-4-170-EB-5-200- EB-5-225		
18. HIMA- CHAL PRADESH	Asstt. Teacher	1. Post-Graduate trained	(a) 250-25-550-25-750 (b) 250-20-350 (c) 110-10-250 with start of Rs 126 and Rs. 151 for III class and I/II	D.A. Rs. 30 40 45	For Pay Rs. Up to 50 51-100 101-200
					Compensatory allow- ance is given at the specified rates in specified localities.

			class M. A's. res-	50	201-250
			pectively	60	251-300
		2. Post-Graduate untrained	65 fixed	75	301-750
		3. Graduate trained	As in the case of post-graduate trained except that a higher start in the scale Rs. 110-10-250 is given.		
		4. Graduate untrained	65 fixed		
		5. Intermediate trained	60-120		
		6. Intermediate untrained	40 fixed		
		7. Matric trained	60-120		
		8. Matric untrained	40 fixed		
	Language Teacher		{ 140-200		
			{ 120-175		
			{ 60-120		
	P.T. Teacher		As above, and 110-250 if they are B.A., D.P.E.		
	Drawing Teacher		As in the case of language teacher		
	Music Teacher		-do-		
19.	L.M. & A. ISLANDS	Asstt. Teacher	1. Post-Graduate trained	170-10-290-EB-15-380	At Central rates
			2. Graduate trained	-do-	
			3. Intermediate trained	118-4-170-EB-5-200-EB-5-225	
			4. Matric trained	-do-	
			5. Middle trained	110-3-131-4-155-EB-4-175-5-180	
			6. Lower Primary trained	-do-	
			7. Non-Matric untrained	80-1-85-2-95-EB-3-110	
	Language Teacher Grade I		8. Trained Graduate or equivalent qualification	170-10-290-EB-15-380	
	Language Teacher Grade II			130-5-160-8-200-EB-8-256-8-280-10-300	

Appendix 32—Contd.

1	2	3	4	5	6
L. M. & A. ISLANDS—Contd.			Rs.		
Drawing Teacher Grade I	9.	Graduate with diploma in drawing	160-8-256-EB-8-280-10-300		
Drawing Teacher Grade II			130-5-160-8-200-EB-8-256-8-280-10-300		
Craft Instructor			140-5-175		
Coir Instructor			100-3-130-EB-3-142		
P. T. Teacher Grade I	10.	Graduate with diploma in physical education	170-10-290-EB-15-380		
P. T. Teacher Grade II	11.	Matric with certificate in physical education	130-5-160-8-200-EB-8-256-8-280-10-300		
20. MANIPUR Asstt. Teacher	1.	Post-Graduate trained	125-7½-155-9-245-EB-10-275	1. Varies from 15% to 40% of pay up to Rs. 250	1. Extra allowance of Rs. 6 p.m. for pay not exceeding Rs. 100 p.m.
	2.	Graduate trained	-do-	2. For pay more than Rs. 250 p.m. :	2. Cash allowance of Rs. 13½ for pay up to 300 p.m.
	3.	Graduate untrained	100-10-130-EB-6-190-EB-10-250	(a) Married officers drawing pay up to Rs. 1000—C.L.A.—17½% of pay subject to a minimum of Rs. 50.	3. Hill allowance and winter allowance are also given.
	4.	Intermediate trained	75-3-105-EB-4-125	-do-	
	5.	Intermediate and Matric trained	60-4-80-EB-4-100-5-115	(b) Single officers drawing pay up to Rs. 1000—C.L.A.—7½% of pay subject to a minimum of Rs. 30.	
	6.	Matric untrained	100-10-130-EB-6-190-EB-10-250		
Language Teacher (Hindi)		Graduate	75-3-105-EB-4-125		
P. T. Teacher		Under-Graduate	60-4-80-EB-4-100-5-115		
P. T. Teacher		Matric	100-10-130-EB-6-190-EB-10-250		
P. T. Teacher			-do-		
Music Teacher					
Carpentry and					

Weaving
Instructor

21. N.E.F.A.	Asstt. Teacher	1. Post-Graduate trained	165 in the scale of 150-7½-180-9-270-EB- 10-300	17½% of pay + Rs. 13.50 as cash allowance. In addition Rs. 6 is given to those whose pay is below Rs. 100.	Special pay @ 33½% of basic pay subject to a min. of Rs. 50 per month					
		2. Post-Graduate untrained	150-7½-180-9-270-EB- 10-300							
		3. Graduate trained	125-7½-155-9-245-EB- 10-275 + 2 advance increments							
		4. Graduate untrained	125-7½-155-9-245-EB- 10-275							
		5. Intermediate trained, Intermediate and Matric trained	75-3-105-EB-4-125							
		6. Matric untrained	60-4-80-EB-4-100- EB-5-125							
		7. Middle trained	60-2-80-EB-2½-100							
		8. Middle untrained	40-1-50-EB-2½-65							
	Language Teacher	9. Matric	75-3-105-EB-4-125							
		10. Under-Matric	40-1-50-EB-2½-65							
22. PONDICHERRY	Teacher	1. Intermediate trained	90-4-110-3-140	<i>D.A.</i> Rs. 10 20	<i>For Pay</i> Rs. Below 150 150-300	<i>H.R.A. in Pondicherry</i> <i>For Pay</i> Rs. Rs. 5 7 9 12 Up to 74 75-99 100-124 125-300				
		2. Matric trained	-do-							
		3. Middle trained	65-1-70-2-90							
		4. Lower Elementary trained	55-1-70							
	Language Teacher	(a) 130-5-180-10-250 (Pandits Grade I)								
		(b) 90-4-110-3-140 (Pandits Grade II)								
	Drawing Teacher Music Teacher Craft Teacher Home Science Teacher		-do-							<i>H.R.A. in Karikal, Mahe, Yanam and Villianur for pay up to 200 : Rs. 3; and for pay above Rs. 200 : Nil</i>
			-do-							
			-do-							
			-do-							

Appendix 32—Contd.

1	2	3	4	5	6
PONDICHERRY—Contd.			Rs.		
		5. Untrained teacher	Minimum of scale without eligibility for increments		
28. TRIPURA	Asstt. Teacher	1. Post-Graduate trained	100-5-160-EB-5-215-10-225	D. A. Rs. 30	For Pay Up to Rs. 50
		2. Post-Graduate untrained	100-5-160 (Middle schools)	Rs. 40	Rs. 51-80
		3. Graduate trained	100-5-160-EB-5-215-10-225	Rs. 45	Rs. 81-140
		4. Graduate untrained	100 in the scale of	Rs. 50	Rs. 141-200
		5. Intermediate trained	55-3-91-EB-3-118-4-130	Rs. 55	Rs. 201-250
		6. Intermediate untrained	55-3-91-EB-3-118-4-130 with 5 advance increments	D.A. up to Rs. 50 is treated as part of pay.	
		7. Matric trained	-do-		
		8. Matric untrained	-do-		
	Language Teacher	9. Graduate	55-3-91-EB-3-118-4-130	No other allowance	
		10. Diploma in language	100-5-160-EB-5-215-10-225 (Secondary schools)		
	P.T. Teacher		55-3-91-EB-3-118-4-130 with start of Rs. 70		
	Drawing Teacher	11. Graduate	100-5-160-EB-5-215-10-225		
		12. Diploma holder	55-3-91-EB-3-118-4-130 with start of Rs. 70		
		12. Diploma holder	55-3-91-EB-3-118-4-130 with start of Rs. 70		

Music Teacher

200-10-420-15-450
 (Lecturers in Secondary
 schools)
 55-3-91-EB-3-118-4-130
 with start of Rs. 70

24. GOA**Lycceum****General**

(a) With more than 20 years of service	1,208.33
(b) With more than 10 years of service	1,116.66
(c) With less than 10 years of service	916.66

Dearness allowance is not paid.

Family allowances admissible only, subject to certain provisions.

Handicraft

(a) With more than 20 years of service	550.00
(b) With more than 10 years of service	533.33
(c) With less than 10 years of service	483.33

Physical Education

(a) With more than 20 years of service	833.33
(b) With more than 10 years of service	716.66
(c) With less than 10 years of service	550.00

Music

(a) With more than 20 years of service	833.33
(b) With more than 10 years of service	716.66
(c) With less than 10 years of service	550.00

Appendix 32—Contd.

1	2	3	4	5	6
GOA—Contd.			Rs.		
*Technical Schools					
	General	(a) With more than 20 years of service	1,208.33		
		(b) With more than 10 years of service	1,166.66		
		(c) With less than 10 years of service	916.66		
	Asstt. Teacher	(a) With more than 20 years of service	1,016.66		
		(b) With more than 10 years of service	916.66		
		(c) With less than 10 years of service	833.33		
	Physical Education	(a) With more than 20 years of service	833.33		
		(b) With more than 10 years of service	716.66		
		(c) With less than 10 years of service	600.00		
	Master of Handicrafts	(a) With more than 20 years of service	600.00		
		(b) With more than 10 years of service	533.33		
		(c) With less than 10 years of service	483.33		

- NOTE :** * (i) Foreman and a teacher of English are paid Rs. 356.66 and Rs. 600 respectively per month irrespective of their experience.
(ii) The scales mentioned above are for permanent teachers.
(ii) The scales mentioned above are for permanent teachers.

The statement has been prepared by the Ministry of Education on the basis of

APPENDIX 33

SCALES OF PAY OF UNIVERSITY TEACHERS

The University Grants Commission has recommended the following scales of pay for university teachers* :—

Professor	Rs. 1000-50-1500
Reader	Rs. 700-50-1100
Lecturer	Rs. 400-30-640-40-800

The scales have come into effect from April 1961 in Central Universities. In the case of State Universities the Commission has agreed to pay (during the Third Five-Year Plan period) 80% of the difference between the new scales and the revised scales of the Second Plan period.

*Report of the University Grants Commission, April, 1960 to March, 1961, p. 30

APPENDIX 34

EDUCATION AND TEACHERS' TRAINING*

B. Ed/B. T. Diploma In Education

UNIVERSITY	MINIMUM ADMISSION REQUIREMENTS	DURATION (YEARS)
1	2	3
All the Universities (except Allahabad, Bihar, Jadavpur, Roorkee, S.V.B.V. which have no provision for the course).	Graduates** in Arts/ Science/ Commerce	One

*Directory of Institutions for Higher Education, Ministry of Education, 1961, p. 252.

**In the case of Andhra, Burdwan, Jabalpur, Karnatak, Kerala, Panjab, Poona, Rajasthan and Vikram Universities, graduates in any faculty can be admitted. In Karnatak a hundred days' teaching experience in a high school is also a prerequisite. In Marathwada and Nagpur, graduates in Agriculture can also be admitted. In the case of Kurukshetra, B.A./B.Sc. (Education) course is of 4 years' duration after Matric.

In Goa there is no postgraduate teacher training institution.

APPENDIX 35

NATIONALISATION OF TEXTBOOKS IN INDIA*

S. No.	Name of the State	Complete Nationalisation	Up to What Level	Partial Nationalisation (of only a few books)	Up to What Level
1	2	3	4	5	6
1.	ANDHRA PRADESH			/	Books up to class V in Telugu Medium.
2.	ASSAM			/	English, Assamese and Bengali Readers for class VI, and three books on Agriculture, one on Logic, one on Cutting and Tailoring, Assamese Prose Selection, Assamese Poetical Selection and Sanskrit Readers for use in the higher secondary and multi-purpose schools.
3.	BIHAR			/	Textbooks for classes I to XI.
4.	GUJARAT			/	Language series for standards I to IV of primary schools and textbooks on commercial and agricultural subjects for standards VIII to XI in Gujarati.
5.	JAMMU & KASHMIR	/	Books up to class VIII		
6.	KERALA	/	Books for the entire primary and secondary school classes		
7.	MADHYA PRADESH			/	Arithmetic books up to the primary standard i.e. V class, and books in Hindi, and Marathi languages and General Science up to the middle standard i.e. class VIII.
8.	MADRAS			/	English textbooks for standards V and VI.

9.	MAHARASHTRA	/			Language Readers in Marathi, Gujarati and Kannada for standards I to IV, English Readers I to III for use in standards V to VII of non-English teaching schools, Agriculture (Marathi, Gujarati and Kannada) and Commerce textbooks in Marathi and Gujarati for standards VIII to XI.
10.	MYSORE	/			Language Readers in Kannada, Tamil, Telugu, Marathi, Urdu and Hindi for primary students, and language detailed texts for public examination-going class in higher secondary scheme.
11.	ORISSA	/			Textbooks on English, Oriya and Sanskrit at the high school level and English detailed study, Sanskrit and Oriya detailed study for the high school certificate and higher secondary school certificate examinations.
12.	PUNJAB	/	Books for classes I to VIII	/	Textbooks in English, Hindi, Punjabi and Urdu for the matriculation and higher secondary examinations.
13.	RAJASTHAN	/	Books for classes I to VIII		
14.	UTTAR PRADESH	/	Textbooks for the primary classes		
15.	WEST BENGAL	/			<i>Kishalaya</i> Part I, Part II, Part III and <i>Prakriti Parichaya</i> Part I and Part II.
UNION TERRITORIES					
16.	DELHI		There is no nationalisation.		
17.	N.E.F.A.	/	Books up to class III		

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*Information has been collected from the State Governments.

National Institute of Educational Planning
 Class 108
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