

Ministry of Education and Social Welfare

**REPORT OF
THE COMMITTEE
ON
VISVA-BHARTI**



New Delhi

1975

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Sub. National Systems Unit,
National Institute of Educational
Planning and Administration
17-B, Sri Aurobindo Marg, New Delhi-110016
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INTRODUCTION

The Union Minister of Education appointed in February, 1974 a Committee under the Chairmanship of Justice S. A. Masud of the Calcutta High Court, to determine the lines on which Visva-Bharati be developed and to recommend the guidelines for the amendment of the Visva-Bharati Act. The other members of the Committee were:—

- (1) Dr. P. C. Gupta, Vice-Chancellor, Visva-Bharati, Santiniketan.
- (2) Dr. S. Gopal, Chairman, National Book Trust, New Delhi.
- (3) Prof. V. V. John, Visiting Fellow, Indian Institute of Advanced Study, Simla.
- (4) Prof. Sankho Chaudhuri, Honorary Secretary, Lalit Kala Akademy, New Delhi.
- (5) Shri Krishna Kripalani, Member of Parliament, 34, South Avenue, New Delhi.
- (6) Mrs. Anita Banerjee, Reader in Economics, Jadavpur University, Jadavpur, Calcutta.
- (7) Dr. Anil Sadgopal, Kishore Bharati, P.O. Malhanwara, Distt. Hoshangabad (M.P.).
- (8) Shri R. K. Chhabra, Secretary, University Grants Commission, New Delhi.
- (9) Shri R. S. Chitkara, Director (U), Ministry of Education & Social Welfare, New Delhi (Member-Secretary).

Dr. Anil Sadgopal resigned from the membership of the Committee after attending its first meeting in February, 1974.

The Committee held its first meeting in Calcutta on February 20, 1974. The subsequent meetings were held on March 31—April 1, 1974 (Santiniketan), June 28—30, 1974 (Santiniketan), August 10-11, 1974 (Delhi), September 21-22, 1974 (Delhi), October 19-20, 1974 (Delhi), April 12—15, 1975 (Delhi), May 24—28, 1975 (Simla) and July 27, 1975 (Delhi).

At Santiniketan, and Sriniketan the Committee had an opportunity to visit various institutions of Visva-Bharati. The Committee also met members of the Karma-Samiti (Executive Council) and Siksha-Samiti (Academic Council), Principals of Bhavanas, Heads of departments and representatives of teachers, students and karmis. Discussions with them were of great value and use to the members of the Committee. The Committee had also the privilege of meeting some eminent persons closely connected with Visva-Bharati. At Delhi the Committee interviewed four prominent scientists to ascertain their views on the teaching of science in Visva-Bharati.

The Committee received a large number of memoranda containing suggestions on the development of Visva-Bharati re-grouping and re-aligning of departments, restructuring of courses, strengthening of research facilities, introduction of new courses, teaching of science, reorganisation of programmes in Sriniketan, residential character of the University, composition of various authorities of the University, etc.. Some members of the Committee also submitted notes giving their views on various aspects of reorganisation of Visva-Bharati. The suggestions contained in these memoranda and notes have been considered by the Committee while preparing its report.

The Committee wishes to record its appreciation and gratitude to the institutions, agencies and persons who, in the manner noted above and otherwise, extended generous assistance and co-operation to the work of the Committee. The Chairman and other members of the Committee are particularly beholden to Shri R. S. Chitkara, Member-Secretary of the Committee, whose work was invaluable to the work of the Committee and to whose diligence and thoroughness a great deal of what is set forth in the following pages, is due.

I. HISTORICAL BACKGROUND

Visva-Bharati has grown out of the Santiniketan Ashrama founded in 1863 by Maharshi Devendranath Tagore, father of the poet Rabindranath Tagore. Two years earlier the Maharshi had passed through this site, which is about 140 Km. from Calcutta, on his way to visit a friend's estate. The land was then barren and deserted with the exception of a couple of chhatim (saptaparna) trees under which he took rest. He felt a strange calm and elation as he sat and meditated facing a bare horizon behind which the sun was setting. He decided then and there to acquire the site.

Two years later he bought twenty bighas of land and soon built a two-storied Rest House (for long known as the Guest House) and named it Santiniketan or Abode of Peace. In 1888 he made a Trust Deed providing an annual grant for maintenance of the house and the grounds, and dedicated it to all seekers of truth who were free to come and stay to meditate on the Supreme Being, without discrimination of creed or caste. No injury to animal life and no worship of idols were to be permitted within the precincts and no religion was to be reviled. All life and all faiths were to be held in reverence. In 1891 a Mandir (prayer house) of many-coloured glass and no denominational pattern was built for the worship of the Universal God of All, with no built-in shrine or image.

Around this basically spiritual and ethical nucleus grew up gradually what today is known as Visva-Bharati. It began with a small experimental school for children which Rabindranath Tagore set up in December, 1901, with only five pupils. Having himself suffered as a child from a soulless system of schooling prevalent in Calcutta, he wanted to create an environment where children instead of being "pelted with lessons" in brick-and-mortar cages, could grow up in an atmosphere of freedom, in close intimacy with nature, and where teachers and pupils could live together as one community. Life in this open setting was simple, almost austere, but joyous, for nature itself was a constant companion and teacher. Nature-study, sense-training, singing, dancing, story telling and dramatics were part of the daily curriculum, along with the usual standard subjects of study. Tagore himself taught and played with the boys and

wrote the first text books for them. The school was then known as Brahmacharya Asrama. It was Tagore's faith that he was renewing in a modern setting the spirit of the forest schools in ancient India.

Gradually the number of pupils, teachers and classes grew. In 1903 the first two pupils, one of them the poet's son, Rathindranath, sat for and passed the Entrance examination of the Calcutta University. In the beginning no fees were charged and all teaching was free, but as the school grew and the expenses mounted, the pupils had to pay for learning and for board, though community living kept the expenses at the lowest. The organisation was democratic. The teachers met and discussed their problems in an Adyapaka Mandali, other workers in a Karmi Mandali and teachers and pupils met regularly and exchanged views in the Ashram Sammilani. By 1922, the number of pupils who had passed out was sufficiently large for the Poet to inaugurate, on the eve of his visit to England, the Santiniketan Ashramik Sangh (Association of ex-students) which has since taken a keen and active interest in the welfare of Visva-Bharati.

After Tagore's visit to England and the U.S.A. in 1912, the publication of English *Gitanjali*, and the award of the Nobel Prize in the following year, the name of Santiniketan as a centre of experimental education based on indigenous and national ideals began to spread and attracted more students and teachers, not only from other parts of India but from outside as well. Not only the geographical but the cultural and intellectual boundaries of the original Asrama were thus gradually extended. C. F. Andrews and W. W. Pearson became Tagore's close associates, and Kakasaheb Kalelkar (then known as Dattatriya) and Bhimrao Shastri (musician), both from Maharashtra, joined as teachers. In 1914, Gandhiji having completed his mission in South Africa, the boys and teachers of his Phoenix colony came to Santiniketan and found a temporary home there. The liaison had been made earlier when Tagore had deputed Andrews and Pearson to go and aid Gandhiji's mission in South Africa. In February 1915, Gandhiji, accompanied by Kasturba, visited Santiniketan, to see his boys and to meet the poet. Thus began his association with Santiniketan which lasted till the end.

Santiniketan was fast taking on a cosmopolitan character and its horizon was expanding. With Ashit Kumar Haldar, Nandalal Bose and Surendranath Kar teaching the fine arts, and

Dinendranath Tagore and Bhimrao Shastri teaching music, the beginnings were firmly laid of what later became famous as Kala-Bhavana and Sangeet-Bhavana. Outstanding scholars like Pandits Vidhusekhara Bhattacharya and Kshitimohan Sen were laying the foundation of what grew to be Vidya Bhavana, a seat of higher learning in Indian and Asian Studies.

About the same time the beginning was made in the application of modern scientific methods of agriculture, dairy and cattle breeding under the direction of Santosh Mazumdar, whom the poet had earlier sent to the U.S.A., along with his son Rathindranath, to graduate in agriculture science with a view to extending its benefits to the villages around Santiniketan. Tagore believed, long before Gandhiji took up the crusade and gave it a nationwide dimension and impetus, that the basis of Indian economy was the village. He attached primary importance to revitalization of rural economy and society, and made this objective and the student community's participation in it an essential part of his educational mission. This little nucleus of experimental farming and basic rural education was later shifted to a separate and more spacious site, about 2 Km. away, in the vicinity of Surul Village where the poet had purchased a large house with about 25 acres of land, and was named Sriniketan or Abode of well-being.

Tagore's visits to Japan and the U.S.A., both during and after the first world war, had persuaded him of the need of expanding his educational experiment at Santiniketan into a Centre where Indian Culture would be studied in depth and variety, along with other cultures of the east, and where scholars and thinkers of East and West could meet and collaborate in a spirit of mutual fellowship and understanding. Thus was born the idea of Visva-Bharati of which the foundation was formally laid at the end of 1918 and for which the poet selected a motto from Sanskrit: **Yatra Vishvam Bhavatyekanidam**—"Where the world makes its home in a single nest".

In December 1921 Visva-Bharati was publicly inaugurated as a "National University" with an international outlook, as a centre of learning where the cultures of East and West may meet in a common fellowship. In the words of its Founder: "Visva-Bharati represents India where she has her wealth of mind which is for all. Visva-Bharati acknowledges India's obligation to offer to others the hospitality of her best culture

and India's right to accept from others their best." In May 1922 it was registered as a Society under Act XXI of 1860, and its objects set forth in the Memorandum of Association were:

1. To study the mind of man in its realisation of different aspects of truth from diverse points of view.

To bring into more intimate relation with one another through patient study and research, the different cultures of the East on the basis of their underlying unity.

To approach the West from the standpoint of such a unity of the life and thought of Asia.

To seek to realize in a common fellowship of study the meeting of East and West, and thus ultimately to strengthen the fundamental conditions of world peace through the establishment of free communication of ideas between the two hemispheres.

And with such ideal in view to provide at Santiniketan a Centre of Culture where research into and study of the religion, literature, history, science and art of Hindu, Buddhist, Jain, Islamic, Sikh, Christian and other civilizations may be pursued along with the culture of the West, with that simplicity in externals which is necessary for true spiritual realisation, in amity, good fellowship and co-operation between the thinkers and scholars of both Eastern and Western countries, free from all antagonisms of race, nationality, creed or caste and in the name of the One Supreme Being who is Shantam, Shivam, Advaitam.

2. To take over and carry on with or without modification the institutions or properties known as Visva-Bharati, the Brahmacharyasram, Surul Farm and all other agricultural and residential lands and buildings together with all funds and moveable properties forming part of or appertaining to them respectively (more fully set forth in the appendix hereto) founded at or near Santiniketan aforesaid by Rabindranath Tagore; the Brahmacharyasram aforesaid being originally founded at the request and with the help of his revered father Maharshi

Devendra Nath Tagore in connection with the Santiniketan Asrama Trust founded by the latter, and with the sanction of the Trustees of the said Trust; the close and friendly relations Visva-Bharati and the said Santiniketan Asrama in conformity with the spirit of the said Trust, being so far as possible, maintained forever; and provided always that nothing shall be done or permitted to be done within the precincts of Santiniketan, which may reasonably cause pain to any person belonging to any religious sect whatsoever.

3. To organise, establish, affiliate, carry on and maintain, dissolve, disaffiliate or give up, new branches or associated institutions having objects wholly or partly similar to those of the Visva-Bharati.
4. To provide for research and instruction in such branches of learning as may be deemed desirable and be found practicable and for the exchange of cultures between the East and the West and for the advancement of learning and dissemination of knowledge generally.
5. To cooperate with Universities or other educational institutions in any part of the world having objects wholly or partly similar to those of the Visva-Bharati by inviting and sending out teachers, scholars and generally in such manner as may be conducive to their common objects.

By a separate Deed, Tagore transferred to the Society the Copyright of his Bengali books published till 1921. This transfer was the basis on which the Visva-Bharati Grantha Vibhaga or Publishing Department, located in Calcutta, came into being and has flourished since.

Soon after the inauguration of Visva-Bharati, many European scholars of eminence, like Sylvain Levy, Sten Konow, Winternitz, Lesny, Tucci and others came as Visiting Professors and helped to build up and expand the study of Vedic, Avestan and Classical Sanskrit, Pali and Prakrit, Chinese and Tibetan, Comparative Philosophy, Comparative Religion and Philosophy, and allied disciplines. By then the old nomenclature had changed. The Brahmacharya Asrama had been renamed Purva Vibhaga and the higher disciplines were grouped under Uttara

Vibhaga. In 1926 the teaching departments were regrouped and renamed. The school became Patha-Bhavana and is still known as such. Between it and the department of higher studies or Uttar Vibhaga now renamed Vidya-Bhavana, was set up Siksha-Bhavana which provided Diploma Courses in languages and Humanities as well as prepared students for the B.A. examination of the Calcutta University. Sri Ramananda Chatterjee, the distinguished founder-editor of *Modern Review*, was the first Principal of the Siksha-Bhavana, though for a short period only. The Visva-Bharati course was generally taken by foreign scholars interested in some aspect of Indian Culture and by nationalist-minded Indian students averse to studying for a degree of a foreign Government-sponsored University. Many of them have since made their mark in various spheres of public life in India. Diploma courses in Fine Arts and Music were provided under Kala-Bhavana and Sangeet Bhavana respectively.

In 1921 Leonard K. Elmhirst joined Tagore to take charge of Sriniketan. With his expert knowledge of agriculture and his boundless enthusiasm for the welfare of the peasant, he gathered round him a band of young idealists and made Sriniketan a vital and at that time a unique centre where the academic intelligentsia were actively involved in applying scientific methods to farming and carrying its benefits to the surrounding villages.

In Visva-Bharati of that period, all teachers whether they taught children in the Patha-Bhavana or undergraduates in Siksha-Bhavana or guided post-graduate research in Vidya-Bhavana were accorded the same status and were referred to as Adhyapakas and received the same modest salary. Some of them taught and worked in all the three Bhavanas. Nor were there then any invidious distinctions between the academic and non-academic staff. Workers in Sriniketan who worked with the spade and plough or were adopts at carpentry, were as highly respected as Vidya-Bhavana scholars. Nor was any discrimination made on the basis of sex. In the beginning the School was for boys only; later some girls were admitted and a separate hostel provided for them. Visva-Bharati was, however, from the beginning fully co-educational. It was, perhaps, the only 'University' of that period where girls moved about as freely as boys, played games in the open, sang and danced in public, and even learnt fu-jitsu.

Rabindranath Tagore passed away in August 1941. The priceless collection of his paintings numbering over two thousand, his manuscripts running into hundreds, his collection of books, archives and other objects of value which had been carefully treasured by his son was handed over by the latter to Visva-Bharati. Thus came into being Rabindra-Sadan (also known as Bhavana) as the Tagore Memorial Museum, Library and Research Centre on Tagore's life and work. In 1948 was established a Basic Education Training College, named Vinay-Bhavana, with its own campus situated, appropriately, midway between Santiniketan and Sriniketan.

After Tagore's death, his office or chair as Acharya (Chancellor) of Visva-Bharati was occupied by Abanindranath Tagore, Sarojini Naidu and Jawaharlal Nehru successively. In May 1951, during the Prime Ministership of Jawaharlal Nehru, the Parliament of India by Act XXIX of 1951 declared Visva-Bharati as an institution of national importance and provided for its functioning as a unitary, teaching and residential University. Jawaharlal Nehru was appointed the first Acharya (Chancellor) and Rabindranath Tagore the first Upacharya (Vice-Chancellor) of Visva-Bharati, as the newly reconstituted Central University. In introducing the Bill and again while winding up the debate, the then Minister of Education, Maulana Abul Kalam Azad, assured the House that the object of the Bill was "not to give Visva-Bharati the status of an ordinary University", but "to preserve and promote the ideals for which the great institution was established". He said that the current desire of the Government was that the Institution should not lose the uniqueness of its character and should continue on the same purpose for which it was founded by Rabindranath. He also recalled that in January 1947 when he took charge of Ministry of Education, Mahatma Gandhi had said to him "that Gurudev (as he called poet Tagore) had left a great Trust with him which he (the Mahatma) was going to entrust to me thereafter". He used the Urdu words *amanat* and *supurd*. Maulana Sahib added that it would "mean sheer dishonesty and a betrayal of the trust" if any attempts were made to change the ideals which had been embodied in it. The Prime Minister, Pandit Jawaharlal Nehru, speaking on the Bill observed "We have looked upon this not only as a very great institution but as a very special and unique institution, and we are particularly anxious that it should not fall into the rut of other Universities. We are anxious, if I may say so, that our Education Department should not try to bring regimentation of it in line with others".

In the following two decades, the growth of Visva-Bharati was along lines not very different from those of the other universities in the country. Several new departments and courses came into being, of which special mention may be made of conventional postgraduate courses in Sciences and Humanities (to be distinguished from the advanced studies in the Humanities which were already there) and a Rural Institute which was later turned into an Agricultural Degree College and a separate degree course in Social Work. There were those who felt that some of the new developments were a departure from the original objectives with which the University had been founded, and to which Maulana Azad had promised continued adherence.

The Karma-Samiti (Executive Council) of the University appointed in January 1970, the Sriniketan Review Committee "to examine the work done in all the units of the Visva-Bharati at Sriniketan and submit a report regarding the lines of its future development". In November, 1970 the Karma-Samiti appointed a special Committee to review and suggest, among other things, the lines of reform for the present academic and administrative structure and activities of Visva-Bharati in the light and context of the ideas and ideals of the Founder-President, as well as in the contemporary social realities. The recommendations made by these Committees have been kept in view by the Committee while making its recommendations.

In November 1971 the Parliament passed an Amending Act making drastic changes in the constitution and powers of the elected bodies of the University. Introducing the Bill, the present Education Minister explained that this had become necessary on account of the atmosphere of violence and disorder, which made the normal working of the University under the 1951 Act difficult. He assured the House that this was a temporary and transitional measure and would in course of time be replaced by a new Amending Act.

In February 1974, the Minister of Education appointed the present Committee under the Chairmanship of Mr. Justice S. A. Masud of the Calcutta High Court "to determine the lines on which Visva-Bharati may develop and to recommend the guidelines for the amendment of the Visva-Bharati Act". Speaking in Rajya Sabha on March 20, 1974, he assured the House "that the Government would try to reconstitute Visva-Bharati as far as possible on the pattern envisaged by the Founder, Poet Rabindranath Tagore".

II. TAGORE'S EDUCATIONAL IDEAS

In the Committee's study of 'the pattern envisaged by the founder', his own pronouncements on education provided invaluable guidance. The following passages taken from Tagore's writings, arranged in a logical rather than chronological sequence, give, better than any interpretation that the Committee could attempt, an idea of the vision that inspired the founding of Visva-Bharati. In arriving at its own conclusions and making its recommendations, the Committee kept these in view, along with such new trends in education as have a relevance to the re-shaping of Visva-Bharati.

"We have come to this world to accept it, not merely to know it. We may become powerful by knowledge, but we attain fullness by sympathy. The highest education is that which does not merely give us information but makes our life in harmony with all existence. But we find that this education of sympathy is not only systematically ignored in schools, but it is severely repressed. From our very childhood habits are formed and knowledge is imparted in such a manner that our life is weaned away from nature and our mind and the world are set in opposition from the beginning of our days. Thus the greatest of educations for which we came prepared is neglected, and we are made to lose our world to find a bagful of information instead. We rob the child of his earth to teach him geography, of language to teach him grammar".

"Children with the freshness of their senses come directly to the intimacy of this world. This is the first great gift they have. They must accept it naked and simple and must never again lose their power of immediate communication with it. For our perfection we have to be vitally savage and mentally civilized; we should have the gift to be natural with nature and human with human society."

"I tried my best to develop in the children of my school the freshness of their feeling for nature, a sensitiveness of soul in their relationship with their human surroundings, with the help of literature, festive ceremonials and also the religious teaching which enjoins us to come to the nearer presence of the world through the soul, thus to gain it more than can be measured—like gaining an instrument, not merely by having it, but by producing music on it. I prepared for my children a real home-coming into this world."

"Children have their active subconscious mind which, like the tree, has the power to gather its food from the surrounding atmosphere. For them the atmosphere is a great deal more important than rules and methods, building appliances, class teachings and text books. . . . I tried to create an atmosphere in my institution, giving it the principal place in our programme of teaching."

"In educational organisations our reasoning faculties have to be nourished in order to allow our mind its freedom in the world of truth, our imagination for the world which belongs to art, and our sympathy for the world of human relationship."

"On each race is the duty laid, to keep alight its own lamp of mind, as its part in the illumination of the world. To break the lamp of any people is to deprive it of its rightful place in the world festival. He who has no light is unfortunate enough, but utterly miserable is he who, having it, has been deprived of it, or has forgotten all about it."

"India has proved that it has its own mind, which has deeply thought and felt and tried to solve accordingly to its light the problems of existence. The education of India is to enable this mind of India to find out truth, to make this truth its own wherever found and to give expression to it in such a manner as only it can do."

"In order to carry this out, first of all the mind of India has to be concentrated and made conscious of itself and then only can it accept education from its teachers in a right spirit, judge it by its own standard and make use of it by its own creative power. The fingers must be joined together to take, as well as to give. So when we can bring the scattered minds of India into coordinated activity, they will then become receptive as well as creative—and the waters of life will cease to slip through the gaps."

"The mischief is that as soon as the idea of a University enters our mind, the idea of a Cambridge University, Oxford University, and a host of other European Universities rushes in at the same time and fills the whole space. We then imagine that our salvation lies in a selection of the best points of each, patched together in an eclectic perfection. We forget that the European Universities are living organic parts of the life of Europe, where each found its natural birth. Patching up noses and other small missing fractions of our features with skins from foreign limbs is allowed in modern surgery; but to build up a whole man by piecing together foreign fragments is beyond the resources of science, not for the present time, but let us fervently hope, for all time to come."

"To make the paraphernalia of our Education so expensive that Education itself becomes difficult of attainment would be like squandering all one's money in buying money-bags I do not seek to glorify poverty. But simplicity is of greater price than the appendages of luxury. When this dawns on mankind, the unhealthy fog which now besmirches civilization will be lifted."

"For the perfect irrigation of learning, a foreign language cannot be a true medium. And this makes me bold to reiterate that when we are compelled to learn through the medium of English, the knocking at the gate and turning of the key take away the best part of our life. The feast may be a waiting

for us inside the room, but the difficulty and delay of admission spoil our appetite and the long privation injures our stomach."

"All true civilisations have been built upon the bedrock of difficulties. . . . We must bravely accept the inconvenient fact of the diversity of our languages, and at the same time know that foreign language, like foreign soil, may be good for pot culture, but not for the cultivation which is widely and permanently necessary for the maintenance of life The use of English inevitably tends to turn our mind for its source of inspiration towards the West, with which we can never be in close touch of life, and therefore our education will mostly remain sterile, or produce incongruities."

"Let me state clearly that I have no distrust of any culture. I believe that the shock of such forces is necessary for the vitality of our intellectual nature What I object to is the artificial arrangement by which this foreign education tends to occupy all the space of our national mind and thus kills, or hampers, the great opportunity for the creation of a new thought power by a new combination of truths. It is this which makes me urge that all the elements in our own culture have to be strengthened, not to resist the Western Culture, but truly to accept and assimilate it, and use it for our food and not as our burden, to get mastery over this culture, and not to live at its outskirts as the hewers of texts and drawers of book-learning."

"The main river of Indian culture has flowed in four streams—the Vedic, the Puranic, the Buddhist and the Jain But a river belonging to a country is not fed by its own waters alone Contributions have similarly found their way to India's original culture In our music, our architecture, our pictorial art, our literature, the Muhammadans have made their permanent and precious contribution And then had descended upon us the later flood of Western culture which bids fair to break through all banks and

bounds, merging all the other streams in its impetuous rush. If we can but make a separate course through which this last may flow, we shall be saved from an eruption whose contribution, however large, may one day prove out of all proportion to its cost."

"So, in our centre of Indian learning, we must provide for the co-ordinated study of all these different cultures—the Vedic, the Puranic, the Buddhist, the Jain, the Islamic, the Sikhs, and the Zoroastrian. And side by side with them the European—for only then we will be able to assimilate the last. A river flowing within banks is truly our own, but our relations with a flood are disastrously the opposite."

"It is needless to add that, along with these languages in which lies stored our ancestral wealth of wisdom, we must make room for the study of all our great vernaculars which carry the living stream of the mind of modern India. Along with this study of our living languages, we must include our folk literature, in order truly to know the psychology of our people and the direction towards which our underground current of life is moving."

"There are some who are insularly modern, who believe that the past is the bankrupt time, leaving no assets for us, but only legacy of debts. They refuse to believe that the army that is marching forward can be fed from the rear. It is well to remind them that the great ages of renaissance in history were those when men suddenly discovered the seeds of thought in the granary of the past."

"The unfortunate people, who have lost the harvest of their past, have lost their present age. They have missed their seeds for cultivation, and go a begging for their bare livelihood. We must not imagine that we are one of these disinherited peoples of the world. The time has come for us to break open the treasure trove of our ancestors and use it for our commerce of life. Let us, with its help, make our future our own—never continue our existence as the eternal rag-picker at other people's dustbins."

“Our conscious mind occupies only a superficial layer of our life, the subconscious mind is almost fathomless in its depth—where the wisdom of countless ages grows up from its base, like the great continents, beyond our ken. Our conscious mind finds its expression in numerous deliberate activities which pass and repass before our view. Our subconscious mind, where dwells our soul, must also have its adequate media of expression therefore again I have to give utterance to a truism and say with profound seriousness that music and the fine arts are among the highest means of national self-expression without which the people remain inarticulate Do we not know that the perfection of colour and form and expression belongs to the perfection of vitality—that the joy of life is only the other side of the strength of life. The timber merchant may think that the flowers and foliage are mere frivolous decorations of a tree, but he will know to his cost that if these are suppressed, the timber also follows them.”

“In the proposed centre of our cultures, music and art must have their prominent seats of honour, and not merely a tolerant nod of recognition. The different system of music and different schools of art, which lie scattered in the different ages and provinces of India, and in the different strata of society, have to be brought there and studied.”

“Our centre of culture should not only be the centre of the intellectual life of India, but the centre of her economic life also. It must cultivate land, breed cattle, to feed itself and its students; it must produce all necessities, devising the best means and using the best materials, calling science to its aid. Its very existence should depend upon the success of its industrial ventures carried out on the co-operative principle, which will unite the teachers and students, in a living and active bond of necessity. This will give us also a practical industrial training whose motive force is not the greed of profit.”

“Such an institution must group round it all the neighbouring villages and vitally unite them with itself in all its economic endeavours. Their housing accommodation, sanitation, the improvement of their moral and intellectual life—these should form the object of the social side of its activity”.

“I have formed the nucleus of an international University in India, as one of the best means of promoting mutual understanding between the East and the West. This institution, according to the Plan I have in mind, invites students from West and the Far East to study the different systems of Indian Philosophy, literature, art and music, in their proper environment, encouraging them to carry on research work in collaboration with the scholars already engaged in this task.”

“India has her renaissance. She is preparing to make her contribution to the world of the future. In the past she produced her great culture, and in the present age she has an equally important contribution to make to the culture of the New World which is emerging from the wreckage of the old.”

“Santiniketan must be saved from the whirlwind and turmoils of politics. . . . We must not forget that our mission is not politics. . . . Where I have my politics, I do not belong to Santiniketan. . . . We must make room for Man, the quest of this age and let not the Nation of this age obstruct this path. . . . Money may remove many of the wants it suffers from, but also may remove its shrine of the Santam Sivam Advaitam—transferring it into an office, presided over by an efficient accountant. . . .”

“Visva-Bharati is India’s invitation to the world—her offer of sacrifices to the highest truth of man.”

III. INSTITUTIONS OF VISVA-BHARATI

The following is an inventory of the existing institutions and current programmes of Visva-Bharati, compiled from material provided by the University:

AT SANTINIKETAN

Patha-Bhavana.—It provides instruction for the Higher certificate course (an 11-year School Leaving Certificate Course) The subjects offered are (a) *Compulsory*—Bengali, English, Sanskrit/Mathematics, Social Studies, General Science; (b) *Elective-(Humanities)* Bengali/English/Sanskrit/Oriya, History, Civics and Economics, Ethics and Physiology, Vocal Music, Instrumental Music, Dancing, Drawing, Painting and Modelling, Home Science, Geography, Mathematics; (c) *Elective (Science)*—Physics, Chemistry, Geology, Mathematics, Geography.

The 11-year school leaving certificate course has recently been replaced by the 10-year course to be followed by a 2-year course. The consequential changes in the subjects of study have already been introduced in the 10-year course, but the pattern of administration and syllabus of the 2-year course have not been finalized.

Candidates below 6 years and above 12 years of age are not considered for admission to Patha-Bhavana.

The Mrinalini Anand Pathshala is the nursery wing of Patha-Bhavana where children in the age group 4-6 are admitted and given training preparatory to joining the Patha-Bhavana for about 2 years.

Vidya-Bhavana (College of Humanities).—It provides instruction for (a) (i) Three-Year B.A. (Hons.) Course in Bengali, English, Hindi, Oriya, Sanskrit, History, Ancient Indian History and Culture, Geography, Economics, Philosophy, Comparative Religion and Mathematics; (ii) Four-Year B.A. (Hons.) Course in Chinese.

(b) Three-Year B.S.W. (Hons.) course in Social Work. This course provides instruction in social work with foundation in general education and social services and equips for careers in the field of social welfare and community development (The Department of Social Welfare is located at Sriniketan).

(c) Two-Year M.A. Course in Bengali, English, Hindi, Oriya, Sanskrit, History, Ancient Indian History and Culture, Economics, Philosophy, and Chinese.

(d) Two-Year research studies leading to Ph. D. degree in any of the subjects in which instruction is provided by Vidya-Bhavana.

(e) Two-Year Certificate course in Language followed by One-Year Diploma Course in Bengali, English, Hindi, Oriya, Sanskrit, Pali, Urdu, Persian, Arabic, Tibetan, Chinese, Japanese, French and German.

Siksha-Bhavana (College of Science).—It provides instructions for:

- (a) Three-Year B.Sc. (Honours) Course in Mathematics, Chemistry, Physics, Botany and Zoology.
- (b) Two-Year M.Sc. Course in Mathematics, Chemistry, Physics, Botany and Zoology.
- (c) Two-Year Research Studies leading to the Ph.D. degree in any of the subjects in which instruction is provided by Siksha-Bhavana.

Vinaya-Bhavana (College of Education).—It provides instructions for the degrees of (a) B.Ed. and (b) M.Ed.—both the courses being of one year's duration. A special feature of the B.Ed. course is training in crafts and other practical and creative activities in addition to the usual subjects, marked emphasis being on the practical aspects of the course. The Department of Education also offers instruction in Education as a subsidiary subject to those who take up Honours in any other subject offered by the Vidya-Bhavana.

Facilities are provided for Two-Year Research Studies leading to the Ph.D. Degree in Education through the Department of Extension Services. The Vinaya-Bhavana conducts in-service courses of various types for teachers of Secondary Schools in the neighbourhood.

Kala-Bhavana (College of Fine Art and Crafts).—It provides instruction for the following courses:

- (a) Five-Year Degree Course in Fine Art and Crafts imparting integrated training in painting, sculpture, graphic art, history of art and crafts with specialisation in any one of the following streams:
 - (i) Painting, (ii) Sculpture, (iii) Graphic Art, and (iv) History of Art.
- (b) Five-Year Diploma Course in Fine Art and Crafts in:
 - (i) Painting, (ii) Sculpture, (iii) Graphic Art; and (iv) Crafts.
- (c) Two-Year Certificate Course in Artistic Handicrafts in the following subjects:
 - Embroidary, Leather work, Weaving, Batik and Dyeing, Alpana, Bandhuni, Design, Ornamental Fresco and design.
- (d) One-Year Post-Diploma Course for students who have passed the Diploma Course in Fine Art and Crafts of this University or possess equivalent qualification.

Sangeet-Bhavana (College of Music and Dance).—It provides instruction for:

- (a) Four-Year Degree Course in Music and Dance—Rabindra-Sangeet, Classical Music (Vocal), Manipuri Dance, Kathakali Dance, Sitar and Esraj.
- (b) Four-Year Diploma Course in Music and Dance—Rabindra-Sangeet, Classical Music (Vocal), Manipuri Dance, Kathakali Dance, Sitar, Esraj and Tabla.
- (c) Four-Year Senior Certificate Course in Music and Dance—Rabindra-Sangeet, Classical Music (Vocal), Manipuri Dance, Kathakali Dance, Sitar, Esraj and Tabla.

- (d) Two-Year Certificate Course in Music and Dance—
Rabindra-Sangeet, Classical Music (Vocal), Manipuri Dance, Kathakali Dance, Sitar, Esraj and Tabla (This is a part-time course to which a University student may be admitted to this course in addition to his normal course of study).
- (e) Two-year Research Studies leading to Ph. D. degree in Music.

Cheena and Hindi Bhavanas.—Cheena Bhavana and Hindi Bhavana are separate reserch departments which organise teaching and research in Chinese and Hindi respectively.

Rabindra-Bhavana.—Rabindra-Bhavna provides facilities for the study of and research into the life and works of Rabindranath Tagore and his manifold contribution to the diverse fields of human endeavour to scholars from Visva-Bharati, as well as those from other parts of the country. It includes the Rabindra Sadana (Tagore Museum), which is engaged in the collection, preservation and presentation of valuable materials relating to Rabindranath Tagore and his activities including those of the Visva-Bharati. The collections consist of Manuscripts, Letters, Paintings, Photographs, Books, Journals, Newspaper-clippings, Voice records, Recorded Tapes, Musical scores, Films and Film-strips, Mementos, Souvenirs, Personal Effects and other articles relating to Rabindranath.

AT SRINIKETAN

Palli-Sanghathana Vibhaga (Department of Rural Reorganisation).—Palli Sangathana Vibhaga has during the course of years developed the following activities:

(1) *Silpa-Sadana (Cottage Industries Centre)* with the following programmes—

(a) *Reorientation Training in Crafts*—

- (i) Advance course for craftsmen from neighbouring villages (continuing education); and

- (ii) Short-term job Oriented Courses from the comprehensive developed area.
- (b) *Follow-up Production Schemes*—
 - (i) At Extension Workshops at Sriniketan; and
 - (ii) At Decentralised Production Units in Villages.
- (c) *Scales Organisations*—
 - (i) Emporia in Sriniketan and Santiniketan; and
 - (ii) Authorised setting agencies in Calcutta and other places.
- (d) *Research in Design, Production Methods, Production Techniques, Implements and Basic Materials.*
- (2) *Village Extension Section*—
 - (a) *Comprehensive Development Programme*—
 - (i) Socio-economic survey and data collection;
 - (ii) Identifications of families for different subsidiary occupation;
 - (iii) Identification of possible irrigation facilities in different areas;
 - (iv) Organisation of Village Development Societies; and
 - (v) Establishment of liaison with different developmental agencies for getting facilities to the Villages in respect of irrigation, fertilizers and other inputs, Agro-services, etc.
 - (b) *Adult Education Programme*—
 - (i) Adult Literacy Centres;
 - (ii) Primary schools and night schools for children (including Adibasis Schools);
 - (iii) Periodic Vocational training camps;
 - (iv) Periodic camps on improved agriculture and rural health; and
 - (v) Mass Education programmes in villages through Audio-visual media.

(e) *Brati-Balaka and Rural Youth Organizations—*

- (i) Bratia-Balaka troops through villages schools; and
- (ii) Organisation of Rural Youth through Cultural and Social Programmes.

(d) *Rural Library Services—*

- (i) Feeder Library Service (Chalantika);
- (ii) Area Library Services; and
- (iii) New Rural Libraries with aids from Rammohan Roy Library Foundation.

(e) *Rural Health Services—*

- (i) Rural Health Cooperatives; and
- (ii) Health Services through Youth Organisations and Village development societies.

(f) *Womens' Handicrafts Training Centres—*

- (i) Permanent centres at Bhubandanga and Sriniketan; and
- (ii) Mobile centres in villages.

Palli-Siksha Sadana (College of Agriculture).—The Palli-Siksha Sadana provides facilities for a Four-Year (Honours) Course in Agriculture Science B.Sc. (Agr.). It undertakes research programmes in Agriculture and Animal Husbandry. There is considerable emphasis on training in Agricultural Extension. The Sadana also offers Two-Year Research studies in agriculture.

Siksha-Satra.—The Siksha-Satra was established with the aim of imparting rural-biased school education to boys and girls from surrounding villages. The School which is non-residential in character now conducts the Higher Secondary Courses, as prescribed for Patha-Bhavana, and the changes introduced in the latter have also been followed here. Crafts find a special place in the educational programmes of the students.

Sponsored programme located at Sriniketan Siksha-Charcha (Junior Basic Teachers' Training College).—Sponsored and financed by the Government of West Bengal, Siksha-Charcha runs a One-Year Teachers' Training Course in Basic Education mostly for teachers deputed by District School Boards of West Bengal. It is under the administrative control of Vinaya-Bhavana.

Agro-Economic Research Centre.—The Centre has been established by the Ministry of Food and Agriculture, Government of India with a view to extending the facilities for agricultural economic research in the country.

Family and Child Welfare Training Centre.—The Centre is run with grants from the Central Social Welfare Board for the training of family and child welfare training workers according to the programme of the Board.

Home Economics Training Centre.—The Centre sponsored by the Department of Agriculture and Community Development, Government of West Bengal, trains community development workers.

AT CALCUTTA

Granthana-Vibhaga (Publishing Department).—Established in 1923, the Granthana-Vibhaga (Publishing Department) is responsible for publishing works of Rabindranath Tagore. One of the principal endeavours of the Vibhaga has been to compile the writings of the Poet and publish them in the form of books. The Vibhaga has also collected and published all the available songs of the Poet. The other important publications include: Visva-Vidya Sangraha Granthan Mala (world knowledge books) and Loko-Siksha Granthan Mala (popular education books), and Sahaj Path (Part I and II), which is the approved text book in Schools in West Bengal. It also publishes works of many other authors of repute.

IV. ACADEMIC PROGRAMMES OF VISVA-BHARATI

The First Degree

Degree classes in arts and science subjects, on the traditional pattern, were started in Visva-Bharati as a grudging concession to local clamour; and the poor quality of the work done in these classes, and the inadequately motivated student clientele that these courses attracted, appear to be largely responsible for the troubles on the campus in recent times. This has led to the desperate suggestion that degree classes in Visva-Bharati may be scrapped, except the special courses done in the Kala-Bhavana and the Sangeet Bhavana.

There is no case for duplicating, under the auspices of Visva-Bharati, facilities for the ordinary B.A. and B.Sc. courses that a hundred other universities and three thousand colleges are doing all over the country. It may however be unwise to build a super-structure of postgraduate and research work in several disciplines on the tenuous basis of an undergraduate course in fine arts and music only. It should be possible to develop in Visva-Bharati an undergraduate course with distinctive characteristics that could rescue our first degree courses from the disrepute into which they have generally fallen. The course so developed should be at least equivalent to the honours courses in the traditional universities, and admission to the course could be limited to students with exceptional ability, whose proficiencies could, if necessary, be tested on a national basis through a competitive entrance examination.

There may be initial difficulties in switching over to an admission policy based on selections on a national basis. There should however be no compromises and concessions in this matter, and, if necessary, admissions to the first degree courses, other than in fine arts and music, where the nature of the subjects themselves enforce selectivity, may be discontinued for a period of five years or so, or until the campus and the community have time to adjust themselves to a new policy.

The 10 + 2 + 3 pattern on which school and college courses are proposed to be reorganized throughout the country,

offers the right opportunity for taking new decisions on the standards and content of the three-year degree course. This raising of the standards of the first degree will depend to a large extent on the way the two-year course that comes between high school and the first degree course, is designed. The sort of 10 + 2 + 3 pattern now prevalent in some regions provides no guidance in the matter.

What is now being done in the eleven years of secondary schools can actually be done in ten years, if the curriculum is pruned so as to rid it of non-essential and peripheral content. The basic requirements in secondary education, apart from disciplines such as languages, mathematics, history, and the fundamental concepts in science, are a training in some manual and sensory skills and a capacity for observing and understanding one's environment. Around these disciplines and skills could be developed an awareness of the national heritage and of contemporary issues. These ends can be achieved through a variety of programmes, and the two schools in Visva-Bharati should be encouraged to try innovative and experimental programmes.

An even more vigorously innovative spirit should inspire the programmes for the two-year course that will follow the ten years of high school. They should include, besides ambitious courses in the humanities, pure sciences and the social sciences, a number of work-oriented or vocational courses. The latter should serve the twofold purpose (a) of imparting productive skills with which the students could go straight into the job market or go for further vocational training; and (b) of familiarizing even those not looking for immediate jobs with the practices and attitudes of the working world. What should be sought is not merely productive competence but a removal of psychological inhibitions in regard to certain kinds of work.

All students should have three components in the curriculum they take up, namely, arts, science and vocational courses. The three components could be mixed in varying proportions for individual students. And there should be such flexibility in the arrangement that a student should be able to change the nature of the 'mix' as he proceeds from one class to another or even from one term to the next. One of the objectives of this two-year course should be to enable the student to decide whether he would proceed to further academic or professional studies, or go out into the world of work. Needless to say, this would involve

a continuing awareness of job opportunities and requirements in the region and in the country, and also a continuous revision of the curriculum in the light of the changing requirements in the job market, as well as in the area of higher studies.

As students of Visva-Bharati may have to migrate elsewhere for their further studies after the two-year course preceding the first degree course, it would be necessary to ensure that the proficiencies acquired by students by the end of the two-year course in Visva-Bharati compare favourably with two-year courses elsewhere in West Bengal and in the country as a whole. This however need not involve the wholesale adoption of any programme prescribed by the educational authorities in West Bengal. Instead, Visva-Bharati, with its advantages of compactness and special facilities, should be able to provide a model for the rest of the country. This should be a co-operative task to be undertaken by the entire teaching community of Visva-Bharati, irrespective of whether the individual teachers are now teaching high school or college classes. And there need be only one unit of the two-year course, to meet the needs of the students of Patha-Bhavana and Siksha-Satra.

If the two-year course is imaginatively designed, one result would be to enable the University to introduce a first degree course of high quality, such as might spearhead radical reform all over the country. Having no obligation to admit all comers, as regional universities might be obliged to do, Visva-Bharati should be able to offer ambitious and unusual courses at the first degree stage. The first degree courses could also be used as a means of restoring to their original primacy those courses and subjects on which the repute of Visva-Bharati was originally founded.

Whatever courses in the fine arts, music, the humanities, the social sciences, physical sciences or mathematics are included in the curricula for the first degree course, should be of the honours standard of the other universities, except for those that might be taken as 'subsidiary' offerings to go along with a student's major subject of study. In addition, every student should also take an action or work-oriented course, involving work with the community outside the campus. The latter should ordinarily represent a third of the formal learning time of the undergraduate during his first two years. This can be done without reducing the curricular requirement in the academic courses. In regard to the

service-oriented part of the curriculum, there should be no examination of the traditional sort, but every student should produce a brief statement of what was attempted, what was achieved, and what improvements he would suggest in regard to the resources available and his own work if he had a chance to do it all over again.

The curricular requirements should be flexible enough to allow a student a large measure of freedom to take short courses in Bhavanas other than the one in which he is formally enrolled. Subject to the minimum requirements that the University may lay down for the two-year and three-year levels discussed above and for diploma courses, the students should be encouraged to draw up his own programme of studies, which may include some non-traditional subjects.

A student should have the option to do a part of his work through independent study, with the minimum of guidance from the faculty. Assessment of the results of independent study could be done through written and oral tests as well as through theme papers or theses written by the student. The idea is to introduce the abler students to the discipline of research even while they are at the under-graduate stage.

Among subjects at the undergraduate stage, pride of place will belong to fine arts, music, philosophy, languages, Indian and the world in historical perspective, and the ecology of the region. Such departments as agriculture and social work should function as an aid to the University's commitment to community service, and should not duplicate courses that are available in the more conventional universities. The University should however be open to new curricular ideas, such as its learning resources would make it possible for the University to implement. A departure from the traditional pattern of subject offerings at the undergraduate stage could be to introduce shorter units of study, lasting no more than a year or even a semester or a term, instead of every subject being cut to the same length as every other subject, usually lasting the whole length of the degree course. This would enable the University to introduce new courses on an experimental basis, which might eventually lead to far-reaching changes in curricula.

Sriniketan

In the effort to prevent Visva-Bharati from turning out to be an inferior replica of the traditional Indian University and to restore to it some of the original vision of Rabindranath Tagore a key role will have to be assigned to Sriniketan. At present, a visit to the Sriniketan complex gives one the impression that compared to Santiniketan, it has to be content with the status of a poor relation. The training and production facilities at the Silpa-Sadhana, for instance, have been put to less than maximum use, owing to non-availability of funds for repairs of looms and other machinery and equipment. Despite professions to the contrary, Sriniketan would seem to figure, in the conception of many functionaries, as no more than a quaint, if attractive, adjunct to a modern university.

The contribution that Sriniketan has made to the revival and development of traditional folk arts and crafts, to the refinement of public taste in these matters, and to promoting interaction between this seat of learning and the rural community around, is generally acknowledged. But there is no acknowledgement that these services could form an integral part of higher education, and even less awareness that they could be utilised for transforming the quality of that education.

A major hurdle in designing a new role for Sriniketan is the kind of ponderous organization that Visva-Bharati has, through the years, built up for managing its multifarious activities. One experiences some difficulty in threading one's way through the different organizational units and levels. These should be simplified, not through provisions in a new Act, but by dropping from the Act references to details of organization and leaving them to be worked out internally by the academic community. In any such simplified organization, a broad distinction could be made between units that have teaching, research and/or production functions with specified programmes and clientele, and units that are of the nature of shared facilities intended to serve the whole campus, such as the Library, the treasures of Rabindra-Bhavana, Silpa Sadana and the University press. A great part of Sriniketan's programmes and activities could be developed as common facilities shared by students and faculty members working in different units of Visva-Bharati. How this could be worked out is briefly explained below.

Everyone is agreed that it would be a betrayal of the original vision of Visva-Bharati if it now settled down to producing the same academic stereotype as is being produced by a hundred other universities in the country. The desire to prevent this is behind such suggestions as that undergraduate classes be discontinued, conventional science teaching programmes beyond the school level be given up, and the teachers' college be closed. There is a great deal to be said for scrapping the humdrum. There must be something distinctive, and if possible pace-setting, about the Visva-Bharati programmes. This can be achieved without undue subtractions from existing establishments by adding a new dimension to the learning process.

This new dimension has two aspects spelt out, with varying emphasis, by the Education Commission. One is that curricula should include some action-based or production-based programmes, which the Commission calls 'work experience'. The other aspect is what it has called 'national service,' which could more accurately be described as interaction between the academic community and the community around. Where these two kinds of programmes have currently been adopted by schools or universities elsewhere in the country, they function as superadded adjuncts to the normal curriculum and largely expendable. Neither work-experience nor community service has made any difference to the way the academic subjects in the curriculum were studied. A more integrated approach is however possible, particularly in Visva-Bharati.

As already indicated earlier, the undergraduate programme for every student should not only contain the usual mix of academic courses in arts and science subjects but also courses that he or she could take under the auspices of the Palli-Samgathan Vibhaga. Apart from participating in extension work, students could take courses in the craft training centre, as also in the Kala-Bhavana and Sangeet-Bhavana in addition to subjects listed under the humanities, social sciences and Physical and biological sciences. At the time of admission, every student could be advised in regard to the right mix that will suit his aptitudes, and the arrangement should be so flexible as to permit him to change his options, particularly at the early stages. There should be no need of making the 'work experience' or the 'national service' compulsory; once it is made clear that Visva-Bharati prefers students who are looking for non-traditional programmes in higher education.

It may be doubted whether work-study programmes in the Silpa-Sadana or in Village Extension could be taken up by an undergraduate without his being obliged to give up a significant part of his academic studies. The truth is that the current programmes for the B.A. and B.Sc. in our universities do not keep the students busy for even half the time available to them, and even so, the courses could do with some pruning. Besides, involvement in productive work and in service to the rural community would be a welcome departure from the routine of academic studies.

The injection of this new element into the ordinary degree programme will however not succeed unless the faculty of the teaching Bhavanas have some understanding of the philosophy on which Sriniketan is founded. Once such understanding is fostered, the mutual stimulation between the two wings of Visva-Bharati should produce invaluable results.

This consumption will not be achieved easily. The two chief obstacles are the excessively hierarchical structure that the University has brought into the original set-up in Visva-Bharati, and the absence of all self-study and institutional research. The first of these is dealt with elsewhere in this report where academic organization and the system of reward are discussed. As for self-study and institutional research, this should be made one of the educational functions of Vinaya-Bhavana, which at present is doing a nearly dispensable job of conventional teacher training. There should be continuing study of Visva-Bharati's policies and practices, with a view to correcting errors and planning innovative and experimental programmes. The Committee ventures to think that such study will disclose that Visva-Bharati is currently making inadequate use of the facilities that Sriniketan offers for the enrichment of the academic programmes pursued in Santiniketan.

Since a large number of students do undergraduate courses with a view to qualifying themselves for admission to post-graduate courses, it may seem that departures from the conventional programmes for the B.A. and B.Sc. degrees will not be acceptable to students. If properly designed, the curricular departures mentioned above will produce better graduates rather than less proficient ones. Besides, it is expected that the designing of undergraduate courses would be the joint work of teachers involved at the various levels of learning—school, undergraduate

and postgraduate. So compact a university as Visva-Bharati should be immune from the perils of academic fragmentation. It is also to be expected that experience with richer undergraduate programmes would help the faculty to improve the quality of postgraduate courses.

Imaginative and dedicated involvement in the welfare of the rural community around Visva-Bharati would, paradoxically, be a way of rescuing it from sinking to the level of a regional or purely local university. What is suggested above will turn the Bolpur-Surul region into a laboratory for a national university instead of Bolpur-Surul turning the university into a local facility for itself. It is presumed that admission policies and scholarship programmes would be so designed as to attract good students from all over the country. A national university does not lose its identity by being deeply involved in regional and local welfare. Aloofness from such concern is responsible for the unreality of academic pursuits and consequent helplessness when confronted by the environing reality.

Postgraduate Studies and Research

Before 1951, and before the conventional postgraduate courses in arts and science subjects were introduced, Visva-Bharati used to provide facilities for advanced studies and research in several branches of the humanities, such as languages, philosophy and history as well as in fine arts. There is reason to suspect that the quality of some of these studies suffered a diminution as a result of pouring them into the matrix of the conventional post-graduate courses. The entry of a large number of graduates of indifferent quality into the post-graduate classes must have compelled the adoption of courses that were no more ambitious or distinguished than the ones in several other universities. It should however be possible to reverse this trend and adopt more exacting standards at the postgraduate level.

The discontinuance of the conventional B.A. and B.Sc. courses will remove from the scene the kind of candidate for postgraduate studies who is not academically equipped for them. There should be simultaneous discouragement of the notion among certain faculty members that no academic department in a university can fulfil its destiny unless it teaches M.A. or M.Sc. classes. This, rather than genuine educational needs, seems to be behind the demand for starting postgraduate classes in agriculture and social work. These courses are already available in

several other universities, and there is no particular urgency for duplicating the facilities in Visva-Bharati. Meanwhile, there is need for examining whether the equipment and faculty personnel available for the existing postgraduate courses are adequate. Such strengthening of faculty and improvement of equipment as may be necessary should be arranged promptly to ensure that these courses maintain a high degree of excellence. The expectation should be that the quality of the faculty will attract to Visva-Bharati able students from all over the country. Where neither the facilities nor the clientele in a post-graduate course reach the required standards of excellence, and there is no prospect of meaningful improvement, such a course should be discontinued. Meanwhile, the new pattern of first degree courses suggested earlier in this chapter should prompt the creation of new postgraduate courses or re-vamping of existing courses, which may be different from the traditional ones.

These new courses may include postgraduate programme in music and the fine arts, particularly in sculpture, painting, graphic arts and mural painting.

The Committee has the impression that the facilities for research available in Visva-Bharati are not being fully utilized. What is happening, or rather not happening, with the material available in Cheena-Bhavana is an example. Rabindra-Bhavana, which, however, is not so badly neglected, provides unlimited material for research, of which greater use could certainly be made. The University should encourage all faculty members to take up some project of research, and provide facilities for such expansion of their academic interests.

Examinations

In a small, compact university like Visva-Bharati, it should be easy to reform examinations. It is largely a question of the will to change, and the choice of what is viable in the context of Visva-Bharati from among the plentiful suggestions that have been put out by the University Grants Commission (vide Examination Reform—a **Plan of Action**) and the Association of Indian Universities. Among the research enterprises that the re-organized Vinaya-Bhavana undertakes, should be a programme of research into evaluation procedures, so as to keep the examinations of Visva-Bharati under continuous review.

It is needless to stress the point that the different styles of examinations that are now being recommended all over the country, such as internal assessment and external assessment, objective tests and essay type questions, question banks, open book tests, etc., are not mutually exclusive and it is not necessary for the University to opt for one style to the exclusion of all others. Instead, careful consideration should be given to determining what particular type of test or tests would yield the most reliable assessment of students' work in different subjects and disciplines and at different levels. Experiments should be undertaken with programmes of independent study by students with the minimum of guidance by the faculty, and in this and even in other programmes, students could be encouraged to make a self-assessment of their own work, which could be taken into account in the final evaluation.

V. REORGANIZATION OF VISVA-BHARATI

The adoption of the pattern of twelve years of schools (10 plus 2) preceding the first degree courses would call for a re-organisation of the two schools in Visva-Bharati known as Patha-Bhavana and Siksha-Satra. They should be developed as two ten-year units, one functioning in Santiniketan and the other at Sriniketan, leading to the two-year course for which a single unit should be enough to meet the students attending classes in both ten-year units. These three units should together constitute Patha-Bhavana, under one Adhyakshya, with two headmasters (or Upadhyakshas) for the two ten-year units. Owing to the importance that will be attached to work-experience and vocational courses at the ten-year and two-year levels, Patha-Bhavana would be expected to develop the closest liaison with the training and production facilities available at Sriniketan.

The Units of the Patha-Bhavana should be developed as experimental schools, such as recommended by the Education Commission, trying out innovations in curricula, teaching methods and examinations. In designing innovations, and in assessing their implementation, Vinaya-Bhavana, under the new orientation suggested elsewhere in this report, should be able to help Patha-Bhavana. It is expected that the teachers in Visva-Bharati would themselves prepare the textbooks for the secondary level, which the University could publish. There should be no distinction between the two units of Patha-Bhavana in regard to courses, methods of instruction, recruitment of teachers and the provision of physical facilities, except to the extent that the residential character of the Santiniketan unit needs certain special arrangements. The unit at Sriniketan may require special arrangements for remedial courses and for stipends to the tribal children.

At the post-secondary level, the present organization needs some changes. The present use of the name 'Bhavana' to indicate different kinds of establishment is confusing. A Bhavana should be visualised as a community of scholars belonging to disciplines which are linked with one another organically in terms of subject matter and methodology, and in terms of problem areas.

Keeping this in view, the following should be the Bhavanas in Visva-Bharati:

1. **Patha-Bhavana:** As indicated above, this will comprise both the existing schools, reorganised on the ten-plus-two pattern of secondary and pre-university education.

2. **Kala-Bhavana:** Kala-Bhavana should exploit its unique position in imparting knowledge in all traditional techniques in Fine Arts without neglecting the contemporary trends. The degree courses should preferably follow the old pattern of a comprehensive training for five years. It is expected that, in addition to the courses in fine arts and crafts and art history, already included in the programmes of Kala-Bhavana, it will also make some study of the folk arts of India. Besides doing designs for the Crafts Training Centre, Kala-Bhavana could organize diploma courses in art for those students who want to take short courses, in addition to the courses they may be doing in other Bhavanas. Kala-Bhavana also maintains an art gallery, where exhibitions are regularly held and a museum with a fairly good collection of contemporary Indian Art. The existing facilities for this purpose will need to be expanded, and specimens of Indian folk art added.

3. **Sangeet-Bhavana:** Its present courses are more or less limited to Rabindra Sangeet, Hindustani classical music, and Manipuri and Kathakali dances. The programmes should be expanded to include Karnatic music, vocal and instrumental, Bharata Natyam, Kathak and other styles of Indian dance, and some study of Western music. Similarly, the excellent traditions of dramatic art that Visva-Bharati has established through the performances of Tagore's plays, should be enriched further through the organised study and training in the dramatic arts generally, as is done in the National School of Drama in Delhi. The potentialities of growth in Sangeet-Bhavana are so great that it may be expedient to have an expert body go into the matter and draw up plans for its reorganization and development. There should be an auditorium, a library of music, and a well-equipped audio-visual unit which could also be of invaluable use in the language programmes under Siksha-Bhavana. Needless to say, the success of the plans of development will depend largely on the appointment of an able person as the Adhyaksha of the Bhavana.

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The Sangeet-Bhavana and ~~Uda-Bhavana~~ should provide facilities for study also to persons who may not be seeking a degree or diploma.
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4. **Vidya-Bhavana:** Vidya-Bhavana should concern itself chiefly with advanced studies, at the postgraduate level, and with research, in philosophy, religions, history and the social sciences, with special emphasis on comparative philosophy and religion, cultural history and the study of the history, economy and society of the region. This should go along with such undergraduate teaching as may be required under the new first degree programmes the Committee is recommending elsewhere in this report.

5. **Siksha-Bhavana:** Since the Committee recommends that Vidya-Bhavana limit its programmes to the areas specified above, the other areas now covered by Vidya-Bhavana will have to be separately organised. The Committee's recommendation is that this may be done under Siksha-Bhavana, the fields of study now undertaken by this Bhavana being organized under a new Bhavana, to be called Vigyan-Bhavana. Under this new arrangement, Siksha-Bhavana should concern itself with languages and literature, both Indian and foreign. Both Cheena-Bhavana and Hindi-Bhavana will continue to be departments under this grouping, and, to avoid confusion, may be renamed suitably. Undergraduate teaching under this Bhavana will be on the same basis as recommended for Vidya-Bhavana.

6. **Vigyan-Bhavana:** What has been said above regarding the level of studies in Vidya-Bhavana and Siksha-Bhavana should apply to Vigyan-Bhavana also, which will devote itself to the study of the physical, biological and agricultural sciences, and to mathematics. The Committee would not suggest any limit to the level of advanced studies and research in science that this Bhavana should attempt, but the decisions in regard to its programmes should be made with strict reference to the facilities and personnel available, and not in imitation of what is being done in other universities. The science faculty, more than those in some of the other disciplines, should be able to show to the University community, and to the rural community around, how knowledge could, even in the short run, be put to work in the service of man. Besides what they could do to enliven the academic programmes at the school level, by helping to present to students the 'two cultures' in a fruitful synthesis rather than in a state of confrontation, they could make invaluable contributions

to all aspects of the work in Sriniketan. The work of the agriculture department would be of particular importance in the vocational and community service programmes that would be organised by Sriniketan, as an integral part of the studies at both secondary and undergraduate levels. But this happy development would involve the shedding of certain academic obsessions that prompt the faculty to stick to traditional courses at the university level.

7. **Vinaya-Bhavana:** The present B.Ed. and M.Ed. courses in Vinaya-Bhavana, which duplicate facilities available elsewhere, should be discontinued, and the teacher training at Vinaya-Bhavana should be limited to training diploma and degree holders of Kala-Bhavana and Sangeet-Bhavana for the teaching profession, and to orienting teachers for the special responsibilities that will devolve on them with the introduction of the new 'ten-plus-two' pattern. In addition, this Bhavana should be developed as an educational research centre, charged particularly with a continuous examination of the policies and practices of Visva-Bharati, and also with the study and dissemination of experimental and innovative ideas in education at all levels. The University should have an Academic Planning Board for permanent planning and evaluation which could function from Vinaya-Bhavana, but in close liaison with the other institutions of the University.

8. **Rabindra-Bhavana:** Rabindra-Bhavana houses the largest collection of Tagore's manuscripts, paintings, different editions of his works, and other priceless material. There is no better centre for stimulating and promoting research in the life and work of the poet. The Committee recommends that it should continue to be maintained as a separate centre for advanced studies and research on Tagore. The facilities now provided at this centre have to be strengthened in respect of cataloguing, laminating and preserving manuscripts and paintings, etc. The Bhavana should have an advisory committee, with the Vice-Chancellor as Chairman.

The other institutions which deserve special mention are:

Granthan-Vibhaga: That copyright in the works of Tagore will lapse in 1992 need not seriously affect the future of Granthan-Vibhaga, which has so far thrived principally on publishing Tagore's writings. Already, the Vibhaga has ventured into other fields of academic publishing. The Vibhaga will continue to have

plenty of work on its hand by way of publishing authoritative editions of Tagore's works. In this, the treasures of Rabindra-Bhavana, and the research that it promotes, will be a continuous source of new material. It should continue and expand its programmes of academic and literary publishing, in addition to publishing Tagore's works. The Committee would suggest that the Vibhaga should have an advisory committee, under the Chairmanship of the Vice-Chancellor, to plan its future development and to oversee its growth.

Palli-Samgathana-Vibhaga: In the previous chapter the Committee has dealt with the special role that Sriniketan should play in the academic programmes of Visva-Bharati at both school and University levels. Palli-Samgathana-Vibhaga, with its extension programmes and community service, will be the main agency that would help to give the new dimensions to academic status that are mentioned in this connection.

The Library: The Central Library with its collection of more than three hundred thousand printed books, 12 thousand manuscripts and 12 hundred current journals needs some addition to its modern equipment, such as reprographic machines. It should serve as the apex Library with a number of subsidiary units located in the different Bhavanas. The holdings in these subsidiary libraries should be catalogued, and the catalogue cards should be available for references in the Central Library. Any practice of deputing untrained office staff to work in the Library should be discontinued, and the professional staff in the Library strengthened.

The Agro-Economic Centre and the Siksha-Charcha

The Agro-Economic Research Centre at Sriniketan is not an integral part of Visva-Bharati. The Committee recommends that the Ministry of Agriculture may be asked to shift the Centre to some other place. In Siksha-Charcha also the training course is not integrated with the academic structure and programmes of Visva-Bharati. There is, therefore, no justification for this institution to continue with the University.

VI. THE PARIDARSAKA (VISITOR) AND THE PRADHANA (RECTOR)

The Paridarsaka (Visitor)

Section 10 of the Visva-Bharati Act provides that the President of India shall be the Paridarsaka (Visitor) of the University. He has the right to cause an inspection to be made by such person or persons as he may direct, of the University, its buildings, laboratories and equipment and of any institution maintained by the University and also of the examinations, teaching and other work conducted or done by the University, and to cause an inquiry to be made in like manner in respect of any matter connected with the University. The procedure of conducting such inquiry has also been laid down in the Act. There are however minor differences from similar provisions made in the latest Acts of other Central Universities. Moreover, unlike the other Central Universities, the Paridarsaka (Visitor) has not been given the power to annul any proceeding of the university which is not in conformity with the Act, the Statutes or the Ordinances of the University.

The Committee recommends that the following provisions may be made with regard to the powers of the Paridarsaka (Visitor):

- (1) The Paridarsaka (Visitor) shall have the right to cause an inspection to be made by such person or persons as he may direct, of the University, its buildings, laboratories and equipment, and of any College or Institution maintained by the University; and also of the examinations, teaching and other work conducted or done by the University and to cause an enquiry to be made in like manner in respect of any matter connected with the administration or finances of the University, or its institutions.
- (2) The Paridarsaka (Visitor) shall, in consultation with the Acharya (Chancellor) in every case, give notice

to the University of his intention to cause an inspection or inquiry to be made and on receipt of such notice, the University shall have the right to make such representations to the Paridarsaka (Visitor) as it may consider necessary.

- (3) After considering the representations, if any, made by the University, the Paridarsaka (Visitor) may cause to be made such inspection or inquiry as is referred to in (1).
- (4) Where any inspection or inquiry has been caused to be made by the Paridarsaka (Visitor), the University shall be entitled to appoint a representative who shall have the right to be present and to be heard at such inspection or inquiry.
- (5) The Paridarsaka (Visitor) may, if the inspection or inquiry is made in respect of the University or any Institution maintained by it, address the Upacharya (Vice-Chancellor) with reference to the result of such inspection or inquiry, and the Upacharya (Vice-Chancellor) shall communicate to the Karma-Samiti (Executive Council) the views of the Paridarsaka (Visitor) with such advice as the Paridarsaka (Visitor) may be pleased to offer upon the action to be taken thereon.
- (6) The Karma-Samiti (Executive Council) shall communicate through the Upacharya (Vice-Chancellor) to the Paridarsaka (Visitor) such action, if any, as it proposes to take or has been taken upon the result of such inspection or inquiry.
- (7) Where the Karma-Samiti (Executive Council) does not, within a reasonable time, take action to the satisfaction of the Paridarsaka (Visitor), the Paridarsaka (Visitor) may, after considering any explanation furnished or representation made by the Karma-Samiti (Executive Council), issue such directions as he may think fit and the Karma-Samiti (Executive Council) shall comply with such directions.
- (8) Without prejudice to the foregoing provisions, the Paridarsaka (Visitor) may, by order in writing,

annul any proceeding of the University which is not in conformity with the Act, the Statutes or Ordinances.

Provided that before making any such order he shall call upon the University to show cause why such an order should not be made, and if, any cause is shown within a reasonable time, he shall consider the same.

(9) The Paridarsaka (Visitor) shall have such other powers as may be prescribed by the Statutes,

The Pradhana (Rector)

The Committee recommends that the Governor of West Bengal may continue to be the Pradhana (Rector) of the University.

VII. AUTHORITIES AND COMMITTEES OF THE UNIVERSITY

The Visva-Bharati Act provides that the following shall be the authorities of the University:

- (1) the Samsad (Court);
- (2) the Karma-Samiti (Executive Council);
- (3) the Siksha-Samiti (Academic Council); and
- (4) such other authorities as may be declared by the Statutes to be authorities of the University.

The Committee recommends that the Boards of Bhavanas and the Artha-Samiti (Standing Finance Committee) may also be included in the authorities of the University.

The Samsad (Court)

The Committee has considered in detail the functions of the Samsad (Court) and the recommendations of the Committee on Governance of Universities and Colleges that it should remain essentially a deliberative body.

The Samsad (Court) should have the following powers and functions:—

- (a) To review the broad policies and programmes of the University and to suggest measures for the improvement and development of the University;
- (b) to consider and approve the annual report;
- (c) to consider and pass resolutions on the annual accounts of the University and the report of its auditors on such accounts;
- (d) to advise the Paridarsaka (Visitor) and Acharya (Chancellor) in respect of any matter relating to the University which may be referred to it for advice; and
- (e) perform such other functions as may be prescribed by the Statutes.

The Composition of the Samsad (Court) may be as follows:—

- (i) Acharya (Chancellor);
- (ii) Upacharya (Vice-Chancellor);
- (iii) Pro-Vice-Chancellor;
- (iv) Adhyakshas of Bhavanas;
- (v) Dean of Student Welfare;
- (vi) Granthagarika (Librarian);
- (vii) Karma-Sachiva (Registrar);
- (viii) Chatra-Parichalaka (Proctor);
- (ix) Heads of University Teaching Departments;
- (x) Head of Granthan-Vibhagha;
- (xi) Head of Palli-Samgathana-Vibagha;
- (xii) Heads of other Institutions;
- (xiii) All Professors;
- (xiv) Two Readers by rotation according to seniority;
- (xv) Five Lecturers to be elected from amongst themselves;
- (xvi) Three teachers to be elected from among the teachers of Patha-Bhavana;
- (xvii) Five representatives of non-teaching staff to be elected from amongst themselves;
- (xviii) Ten students to be elected from amongst themselves in the manner prescribed in the Ordinance, of whom at least four shall be girls;
- (xix) Ten representatives of Parliament (six to be nominated by the Speaker of the Lok Sabha and four to be nominated by the Chairman of the Rajya Sabha from among the members thereof);
- (xx) Five representatives of the Alumni Association to be elected by the Association from among its members;

- (xxi) Twelve members from learned professions and special interest to be nominated by the Paridarsaka (Visitor);
- (xxii) Three Vice-Chancellors of others Central Universities to be nominated by the Paridarsaka (Visitor);
- (xxiii) A person nominated by the Pradhana (Rector);
- (xxiv) Two persons nominated by the Acharya (Chancellor); and
- (xxv) Other members of the Karma-Samiti (Executive Council) not specified above.

All members of the Samsad (Court), other than ex-officio members and members representing the students, may hold office for a term of three years. Members representing students may hold office for a period of one year or till such time as they continue to be students, whichever is earlier. Thirty members may form the quorum for any meeting of the Samsad (Court).

The Karma-Samiti (Executive Council)

The Karma-Samiti (Executive Council) should be the principal executive body of the university and should have the following powers and functions:—

- (a) to manage and administer the revenue and property of the University and to conduct all administrative affairs of the University not otherwise provided for;
- (b) to create teaching and academic posts, to determine the number and emoluments of such posts and to define the duties and conditions of service of Professors, Readers, Lecturers, and other academic staff maintained by the University:

Provided that no action shall be taken by the Karma-Samiti (Executive Council) in respect of the number, qualifications and the emoluments of teachers and academic staff otherwise than after consideration of the recommendations of the Siksha-Samiti (Academic Council);

- (c) to appoint such Professors, Readers, Lecturers and other academic staff, as may be necessary, on the recommendation of the Selection Committees constituted for the purpose and to fill up temporary vacancies therein;

- (d) to provide for appointment of Visiting Professors, Emeritus Professors/Scholars and Resident Artists and Writers and to determine the terms and conditions of such appointments;
- (e) to appoint teachers in Patha-Bhavana on the recommendations of Selection Committees constituted for the purpose and to fill up temporary vacancies thereto;
- (f) to create administrative, ministerial and other necessary posts and to make appointments thereto in the manner prescribed by the Ordinance;
- (g) to grant leave of absence to any officer of the University, other than the Acharya (Chancellor) and the Upacharya (Vice-Chancellor) and to make necessary arrangements for the discharge of the functions of such officer during his absence;
- (h) to regulate and enforce discipline among employees in accordance with the Status and the Ordinances;
- (i) to manage and regulate the finance, accounts, investments, property, business and all other administrative affairs of the University, and for that purpose, to appoint such agents as it may think fit;
- (j) to invest any money belonging to the University including any unapplied income, in such stocks, funds, shares or securities as it shall, from time to time, think fit, or in the purchase of immovable property in India, with the like powers of varying such investments from time to time;
- (k) to transfer or accept transfers of any movable or immovable property on behalf of the University;
- (l) to provide buildings, premises, furniture and apparatus and other means needed for carrying on the work of the University;
- (m) to enter into, vary, carry out and cancel contracts on behalf of the University;
- (n) to entertain, adjudicate upon, and, if thought fit, to redress any grievances of the employees and students of the University, who may, for any reason feel aggrieved;

- (o) to appoint examiners and moderators and, if necessary to remove them, and to fix their fees, emoluments and travelling and other allowances, after consulting the Siksha-Samiti (Academic Council);
- (p) to select a common seal for the University and provide for the custody and use of such seal;
- (q) to make such special arrangements as may be necessary for the residence and discipline of women students;
- (r) to delegate any of its powers to the Upacharya (Vice-Chancellor), the Pro-Vice-Chancellor, the Karma-Sachiva (Registrar) or the Finance Officer or such other employee or authority of the University or to a Committee appointed by it as it may deem fit;
- (s) to institute fellowships, scholarships, studentships, medals and prizes;
- (t) to regulate and administer funds received from any Trust;
- (u) to confer honorary degrees; and
- (v) to exercise such other powers and perform such other duties as may be conferred or imposed on it by the Act, or the Statutes.

The Composition of the Karma-Samiti (Executive Council) may be as follows:—

- (i) Upacharye (Vice-Chancellor);
- (ii) Pro-Vice-Chancellor;
- (iii) One Adhyaksha from the Adhyakshas of Kala-Bhavana and Sangeet-Bhavana by rotation according to seniority;
- (iv) Two Adhyakshas from the Adhyakshas of Vidya-Bhavana, Siksha-Bhavana, Vinaya-Bhavana, and Vigyan-Bhavana by rotation according to seniority;
- (v) One Adhyaksha from the Adhyakshas of Patha-Bhavana and Rabindra-Bhavana by rotation according to seniority;

- (vi) One Head from the Heads of Granthan-Vibagha and Palli-Samgathana-Vibagha by rotation according to seniority;
- (vii) One Professor other than an Adhyaksha by rotation according to seniority;
- (viii) Two teachers other than Professors, to be elected by teachers of the University from amongst themselves;
- (ix) Three persons to be elected by the Samsad (Court) from among its members, none of whom shall be an employee or a student of the University and of whom one shall be a member of the Alumni Association;
- (x) Four persons to be nominated by the Paridarsaka (Visitor); and
- (xi) Two persons to be nominated by the Acharya (Chancellor).

All members of the Karma-Samiti (Executive Council), other than an ex-officio members should hold office for a term of two years. Nine members may form the quorum for any meeting of the Karma-Samiti (Executive Council).

The Siksha-Samiti (Academic Council)

The Siksha-Samiti (Academic Council) should be the principal Academic Body of the University and should have the following powers and functions:—

- (a) to exercise general supervision over the academic policies of the University and working of Bhavanas;
- (b) to bring about inter-Bhavana coordination, to establish or appoint Committees for taking up projects on an inter-Bhavana basis;
- (c) to consider matters of general academic interest either at its own initiative or referred to by a Bhavana, or the Karma-Samiti (Executive Council) and to take appropriate action thereon;
- (d) to perform in relation in to academic matters, all such duties and to do all such acts as may be necessary for the proper carrying out of the provisions of the Act, the Statutes and Ordinances; and

- (e) to frame such regulations and rules consistent with the Statutes and Ordinances regarding the academic functioning of the University, discipline, residences, admissions, award of fellowships and studentships, fee concessions, corporate life and attendance.

The composition of the Siksha-Samiti (Academic Council) may be as follows:—

- (i) Upacharya (Vice-Chancellor);
- (ii) Pro-Vice-Chancellor;
- (iii) Adhyakshas of Bhavanas;
- (iv) Head of Granthan-Vibagha;
- (v) Head of Palli-Samgathana Vibagha;
- (vi) Heads of the University Teaching Departments;
- (vii) Heads of other Institutions;
- (viii) All Professors;
- (ix) Two Readers by rotation according to seniority;
- (x) Five Lecturers to be elected from amongst themselves;
- (xi) Dean, Student Welfare;
- (xii) Granthagarika (Librarian);
- (xiii) Chatra-Parichalaka (Proctor);
- (xiv) Two teachers of Patha-Bhavana by rotation according to seniority;
- (xv) Five representatives of students, to be elected from amongst themselves in the manner prescribed in the Ordinances; and
- (xvi) Five persons, not being in the service of the University, co-opted by the Siksha-Samiti (Academic Council) for their special knowledge.

Except student members, who may hold office for one year or so long as they continue to be students, whichever is earlier, and ex-officio members, all other members of the Siksha-Samiti (Academic Council) may hold office for a term of two years. Twenty members may form a quorum for any meeting of the Siksha-Samiti (Academic Council).

No student who has passed the High School or equivalent examination more than eight years earlier or the pre-university or an equivalent examination more than seven years earlier or has taken more than one year in excess of the period prescribed for the course for which he is a student should be eligible to become a member of the Samsad (Court) or Siksha-Samiti (Academic Council). Further, no student should be eligible to become a member of the authorities unless he has been on the rolls of the university for at least one year before he enters upon his office as such member.

The Committee recommends that no proposal agreed to by the Siksha-Samiti (Academic Council), which involves financial implications shall be implemented without the prior approval of the Karma-Samiti (Executive Council).

Boards of Bhavanas

Every Bhavana should have a Bhavana Board, which may have the following functions:

- (a) to coordinate the teaching and research activities of Departments and duties assigned to a Bhavana; and to promote and provide for inter-disciplinary teaching and research; and to arrange for examination and periodical tests in subjects falling within the purview of the Bhavana;
- (b) to appoint Committees or to undertake research projects common to more than one Department;
- (c) to forward to the Karma-Samiti (Executive Council) the recommendations of the Boards of Studies and Board of Research Studies; and
- (d) to approve courses of studies proposed by the Board of Studies;
- (e) to advise the Karma-Samiti (Executive Council)/ Siksha-Samiti (Academic Council) in academic matters on their own or on matters referred to them.

The composition of a Bhavana Board may be as follows:—

- (i) Adhyaksha of the Bhavana;
- (ii) Professors in the Bhavana;

- (iii) Heads of Departments assigned to the Bhavana who are not Professors;
- (iv) One Reader and one lecturer by rotation according to seniority from each Department in the Bhavana;
- (v) Two persons nominated by the Siksha-Samiti (Academic Council) from other Bhavanas of the University;
- (vi) One student from each Department to be elected in the manner prescribed in the Ordinances (subject to eligibility conditions as in the case of the Samsad' (Court) and Siksha-Samiti (Academic Council); and
- (vii) Two persons not in the service of the University coopted by the Board for their special knowledge of any subject assigned to the Bhavana.

All members of a Bhavana Board, other than students who may hold office for one year or so long as they continue to be students, whichever is earlier, and ex-officio members, may hold office for a term of two years.

All elections to the Samsad (Court), Karma-Samiti (Executive Council) and Siksha Samiti (Academic Council) and other bodies should be in accordance with the system of proportional representation by means of single transferable vote.

The Artha-Samiti (Standing Finance Committee)

The Artha-Samiti (Standing Finance Committee) may consist of the following members:

- (i) Upacharya (Vice-Chancellor);
- (ii) Pro-Vice-Chancellor;
- (iii) One Adhyaksha to be nominated by the Karma-Samiti (Executive Council);
- (iv) One person nominated by the Karma-Samiti (Executive Council) from amongst its members other than those in the service of the University; and
- (v) Three persons nominated by the Paridarsaka (Visitor).

The members of the Artha-Samiti (Standing Finance Committee), other than ex-officio members, may hold office for a term of two years. The Committee should meet atleast twice every year to examine the accounts and to scrutinise proposals for expenditure. In particular the Committee may have the following powers and functions:—

- (a) to consider the annual account and financial estimates of the University prepared by the Finance Officer, and submit them with its comments to the Karma-Samiti (Executive Council) for approval; and
- (b) to fix limits for the total recurring expenditure and total non-recurring expenditure for the year, based on the income and resources of the University which, in the case of productive works, may include the proceeds of loans.

It may also be provided that no expenditure shall be incurred by the University (a) in excess of the limits fixed by the Artha-Samiti (Standing Finance Committee) and (b) other than that provided for in the budget without the approval of the Committee.

Departments

Each Department may consist of:—

- (i) Teachers in the Department;
- (ii) Adhyaksha of the Bhavana or Adhyakshas of Bhavanas concerned;
- (iii) Honorary Professors, if any, attached to the Department;
- (iv) Such other members as may be members of the Department in accordance with the provisions of the Ordinances; and
- (v) Two experts not in the service of the University to be coopted by the Department.

Each Department may function as a Board of Studies. A Board of Studies may have the following powers and functions:

- (a) to recommend to the Bhavana Board;
 - (i) courses of Studies;
 - (ii) appointment of examiners;
 - (iii) creation or abolition or up-grading of teaching posts;
 - (iv) field of study of each post at the time of its creation;
 - (v) measures for improvement of standard of teaching and research;
 - (vi) subjects for research for various degrees and other requirements of research work; and
 - (vii) appointment of supervisor of research.
- (b) to allocate teaching work among the teachers;
- (c) to consider matters of general and academic interest to the Department and of its functioning; and
- (d) to perform such other functions as may be assigned to it by the Bhavana.

A Department for reasons of its size or otherwise may in the interest of efficient discharge of its functions, constitute Committees and assign them responsibilities in specified areas.

A Bhavana Board may, wherever necessary, decide that instead of a separate Board of Studies for each Department, the Bhavana Board itself may function as the Board of Studies.

Patha-Samiti for Patha-Bhavana

The Patha-Samiti for Patha-Bhavana should consist of:—

- (i) Pro-Vice-Chancellor (Chairman);
- (ii) Adhyaksha of Patha-Bhavana;
- (iii) Two senior teachers in each subject taught in the Patha-Bhavana;

- (iv) Adhyapakas of Kala-Bhavana, Sangeet-Bhavana and Vinaya-Bhavana;
- (v) Head of the Palli-Sangathana Vibagha;
- (vi) Two persons assigned by the Siksha-Samiti (Academic Council); and
- (vii) Two experts not in the service of the University co-opted by the Patha-Samiti.

The Patha-Samiti for the Patha-Bhavana may have the following functions:

- (a) to recommend to the Siksha-Samiti (Academic Council):—
 - (i) courses of Studies and text-books;
 - (ii) appointment of examiners; and
 - (iii) creation or upgrading of teaching posts.
- (b) to consider matters of general and academic interest in the Patha-Bhavana; and
- (c) to perform such other functions as may be assigned to it by the Siksha-Samiti (Academic Council).

The University may have also the following Boards/Committees:—

(1) *Research Board*.—The University may have a Research Board for co-ordinating the research work of various Bhavanas. The Board may consist of Adhyakshas of Bhavanas, two teachers from each Bhavana and some outside experts.

(2) *Admission Committee*.—The University may have an Admission Committee to lay down the principles of governing the policy of admission to different Bhavanas of the University. The Committee may review the admission policy from time to time. The Committee may consist of:—

- (i) Upacharya (Vice-Chancellor);
- (ii) Pro-Vice-Chancellor;

(iii) Adhyakshas of Bhavanas and, two Professors, two Readers and two Lecturers to be nominated by the Upacharya (Vice-Chancellor); and

(iv) Karma-Sachiva (Registrar).

(3) *Building and Campus Committee.*—The Karma-Samiti (Executive Council) may appoint a Building and Campus Committee to look after the building programmes and the development of the Campus of the University. The Committee may include, besides the Upacharya (Vice-Chancellor) and Pro-Vice-Chancellor, some technical experts and teachers, Adhyaksha Kala-Bhavana, University Engineer and Estate Officer. The Upacharya (Vice-Chancellor) may also consult, whenever necessary, persons associated with the University.

VIII. OFFICERS OF THE UNIVERSITY

The Visva-Bharati Act provides that the following shall be officers of the University:—

- (i) the Acharya (Chancellor);
- (ii) the Upacharya (Vice-Chancellor);
- (iii) the Artha-Sachiva (Treasurer);
- (iv) the Karma-Sachiva (Registrar); and
- (v) such other officers as may be declared by the Statutes to be officers of the University.

The office of the Treasurer does not exist in any other Central University except in Delhi University*. The Committee has given considerable thought to the question of retaining this office in Visva-Bharati, where there is a whole-time Finance Officer. In this connection, the following extract from the Report of the Committee on 'Model Act for Universities' is relevant:—

"The Committee is of the view that with the expansion of University work and activities, honorary (or paid) Treasurers independently elected by the Court or the Executive Council, is not in general a satisfactory arrangement. The Committee recommends that the Treasurer or Finance Officer should be whole-time salaried officer appointed by the Executive Council specially charged with the responsibility of looking after the finances of the University. The officer should be designated as Finance Officer rather than Treasurer. It would be his duty to attend to proper investment of the University's

*In Delhi University also, the office of the Treasurer is proposed to be abolished in the Delhi University (Amendment) Bill, 1975 pending in the Parliament.

funds, watch the expenditure, and to deal generally with matters connected with the finances of the University. He should not operate as a brake or as an instrument for delaying progress. This, however, should not be understood to mean that importance of keeping correct accounts and following the budgetary laws is under-estimated."

The above recommendation has also been endorsed by the Committee on Governance of Universities and Colleges. The Committee recommends that the office of the Artha-Sachiva (Treasurer) may be abolished and the Finance Officer may be included in the list of officers of the University.

It has been represented to the Committee that the volume of work of the Upacharya (Vice-Chancellor) has increased considerably. Because of the need to attend to routine work and to administration, he is unable to attend adequately to the more important work of policy-making and development of the University. The Committee therefore, recommends that the University may have a Pro-Vice-Chancellor to assist the Upacharya (Vice-Chancellor) in his duties. It may be expedient to make the work at Sriniketan the special responsibility of the Pro-Vice-Chancellor. He should reside at Sriniketan.

The following paragraphs deal with the manners of appointment of various officers and their powers and duties:

The Acharya (Chancellor)

According to the provisions of the Visva-Bharati Act, the Acharya (Chancellor) is the Head of the University. He is elected by the Samsad (Court) from among persons recommended by the Karma-Samiti (Executive Council). The Committee is not in favour of the system of election for this high office and recommends that the Acharya (Chancellor) may be a high dignitary of the State or the Union Government or an eminent person in the public life of the country nominated by the Paridarsaka (Visitor) on the recommendation of the Karma-Samiti (Executive Council) for a period of three years. The Acharya (Chancellor) may be eligible for re-appointment. He may preside over the convocations of the University and meetings of the Samsad (Court).

The Upacharya (Vice-Chancellor)

Under the present Visva-Bharati Act the Upacharya (Vice-Chancellor) is appointed in the following manner:—

“The Karma-Samiti (Executive Council) will forward a panel of three names to the Samsad (Court) with their recommendations in order of preference. If the Samsad (Court) by a majority of the members present and voting, accepts the first name of the panel forwarded by the Karma-Samiti (Executive Council), the Paridarsaka (Visitor) will confirm the appointment. In case the Samsad (Court) accepts the first the other two names will not be put to vote. If, however, the first name on the panel is not acceptable to the Samsad (Court), all the three names will be put to vote and a fresh order of preference will be recommended by the Samsad (Court). Both the orders of preference will then be forwarded to the Paridarsaka (Visitor) with the recommendations of the Karma-Samiti (Executive Council) and of the Samsad (Court) and the appointment will be made by the Paridarsaka (Visitor) from among the said names”.

In the case of other Central Universities, the Vice-Chancellor is appointed by the Visitor from among a panel of not less than three persons recommended by a Committee. Under the present circumstances this is the best system for the appointment of a Vice-Chancellor and may be followed in Visva-Bharati also. The Committee should consist of three persons, none of whom should be an employee of the University. Out of the three persons two should be nominated by the Karma-Samiti (Executive Council) and one by the Acharya (Chancellor), who should be the Convenor of the Committee. The Committee may be expected to make some study of the heads of the University before recommending the panel of names. The Committee should arrange names in an alphabetic order without indicating any preference. The Paridarsaka (Visitor) in consultation with the Acharya (Chancellor) would be entitled to appoint any of the persons in the panel. In case he is unable to accept any of the names, he may call upon the Committee to submit a fresh panel of names.

The Upacharya (Vice-Chancellor) may hold office for a term of five years from the date on which he enters upon his

office and should not be eligible for re-appointment. He should retire on attaining the age of sixty-five years. If the office of the Upacharya (Vice-Chancellor) becomes vacant due to his death, resignation or otherwise or if he is unable to perform his duties owing to absence, illness or any other cause, the Pro-Vice-Chancellor may discharge the duties of the Upacharya (Vice-Chancellor) until the Upacharya (Vice-Chancellor), if he is on leave, returns to office, or a new Upacharya (Vice-Chancellor) is appointed and assumes office. If the Pro-Vice-Chancellor is not available, the duties of the Upacharya (Vice-Chancellor) may be performed by the senior-most Professor.

The Upacharya (Vice-Chancellor) should be the principal executive and academic officer of the University and should exercise general supervision and control over the affairs of the University and give effect to the decisions of all the authorities of the University. It should be his duty to see that the provisions of the Act, the Statutes, the Ordinances and the Regulations are duly observed and he should have all powers necessary to enforce such observance. He should be the *ex-officio* Chairman of the Karma-Samiti (Executive Council), the Siksha-Samiti (Academic Council) and the Artha Samiti (Finance Committee) and preside over the meetings of the Samsad (Court) in the absence of the Acharya (Chancellor). It may be provided in the Act that if the Upacharya (Vice-Chancellor) is of the opinion that immediate action is necessary on any matter, he may exercise any power conferred on any authority under the Act. He should, however, report to the concerned authority forthwith, which may, if it is of the opinion that such action should not have been taken refer the matter to the Paridarsaka (Visitor) whose decision should be final.

The Pro-Vice-Chancellor

The Pro-Vice-Chancellor should be appointed by the Karma-Samiti (Executive Council) on the recommendation of the Upacharya (Vice-Chancellor). If the recommendation of the Upacharya (Vice-Chancellor) is not accepted by the Karma-Samiti, the matter may be referred to the Paridarsaka (Visitor) who may either appoint the person recommended by the Upacharya (Vice-Chancellor) or ask him to recommend another person to the Karma-Samiti (Executive Council). His terms of office should be decided by the Karma-Samiti (Executive Council) but it should not in any way exceed five years or

until the expiration of the term of office of the Upacharya (Vice-Chancellor) whichever is earlier. He should be eligible for re-appointment but should retire on attaining the age of 65 years. His emoluments and other terms and conditions of service may be prescribed by Statutes.

The Pro-Vice-Chancellor should assist the Upacharya (Vice-Chancellor) in respect of such matters as may be specified by the Upacharya (Vice-Chancellor) in this behalf from time to time. He may also exercise such powers and perform such duties as may be assigned or delegated to him by the Upacharya (Vice-Chancellor) but supervision of the work at Sriniketan should be his special responsibility.

The Adhyakshas of Bhavanas

The Committee recommends that every Bhavana should have an Adhyaksha. In addition to his academic duties the Adhyaksha should be the Head of the Bhavana and be responsible for coordination of teaching and research obligations in the Bhavana. He should be appointed by Karma-Samiti (Executive Council) from amongst the Professors, by rotation, according to seniority for a period of two years. If there is no Professor in a Bhavana, the senior-most Reader in the Bhavana, may exercise the powers of the Adhyaksha of the Bhavana. The Adhyakshas should also be designated as Officers of the University.

The Karma-Sachiva (Registrar)

The Karma-Sachiva (Registrar) should be appointed by the Karma-Samiti (Executive Council) on the recommendation of a Selection Committee whose composition may be specified in the Statutes. His age of retirement should be the same as of other non-academic employees.

The Karma-Sachiva (Registrar) should have the power to enter into agreements, sign documents and authenticate records on behalf of the University. He should be the *ex-officio* Secretary of the Karma-Samiti (Executive Council), the Siksha Samiti (Academic Council) and the Boards of Bhavanas but not a member of any of these authorities. He should be *ex-officio* Member-Secretary of the Samsad (Court). It should be the duty of the Karma Sachiva (Registrar):—

- (a) to be the custodian of the records, the common seal and such other property of the University as the

Karma-Samiti (Executive Council) shall commit to his charge;

- (b) to issue all notices convening meetings of the Samsad (Court), the Kara-Samiti (Executive Council), the Siksha-Samiti (Academic Council), the Boards of Bhavanas, the Boards of Studies, the Boards of Examiners and of any Committees appointed by the authorities of the University;
- (c) to keep the minutes of all the meetings of the Samsad (Court), the Karma-Samiti (Executive Council), the Boards of Bhavanas and of any Committees appointed by the authorities of the University;
- (d) to conduct the official correspondence of the Samsad (Court), the Siksha-Samiti (Academic Council), and the Siksha-Samiti (Academic Council);
- (e) to supply to the Paridarsaka (Visitor), and Acharya (Chancellor), copies of the agenda of the meetings of the authorities of the University as soon as they are issued and the minutes of such meetings;
- (f) to represent the University in suits or proceedings by or against the University, sign powers of attorney and verify pleadings or depute his representative for the purpose; and
- (g) to perform such other duties as may be specified in the Act, the Statutes, the Ordinances or the Regulations or as may be required from time to time, by the Karma-Samiti (Executive Council) or the Upacharya (Vice-Chancellor).

The Finance Officer

The Finance Officer should be appointed in the same manner as the Karma-Sachiva (Registrar). The Committee however, recommends that a convention may be established to appoint on deputation an I.A. & A.S. officer as the Finance Officer for a fixed term.

The Finance Officer should be the *ex-officio* Secretary of the Artha-Samiti (Standing Finance Committee) but not its member. He should exercise general supervision over the funds of the University and advise it with regard to its financial policy

subject to the control of the Karma-Samiti (Executive Council). He may also:—

- (a) hold and manage the property and investments of the University including trust and endowed property;
- (b) ensure that the limits fixed by the Artha-Samiti (Standing Finance Committee) for recurring and non-recurring expenditure for a year are not exceeded and that all moneys are expended on the purposes for which they are granted or allotted;
- (c) be responsible for the preparation of annual accounts and the budget of the University and for their presentation to the Karma-Samiti (Executive Council);
- (d) keep a constant watch on the states of the cash and bank balances and on the states of investments;
- (e) watch the progress of the collection of revenues and advise on the methods of collection employed;
- (f) ensure that the registers of buildings, land, furniture and equipment are maintained upto date and that stock-checking is conducted of equipment and other consumable materials in all offices, special centres, specialised laboratories, and Institutions maintained by the University;
- (g) call for explanation for unauthorized expenditure and for other financial irregularities and suggest disciplinary action against persons at fault; and
- (h) call with the permission of the Upacharva (Vice-Chancellor) for from any Office, Centre, Laboratory, or Institution maintained by the University, any information or returns that he may consider necessary for the performance of his duties.

Heads of Departments

The manner of appointment of Heads of Departments varies in Central Universities depending upon the needs of the University. The Committee recommends that in Visva-Bharati, ordinarily, the Head of a Department may be appointed by the Karma-Samiti (Executive Council) from Professors and Readers

in the Department by rotation according to seniority. The procedure may vary depending upon the needs of a particular Department. A Head of the Department may hold office for a term of two years.

In this connection the Committee would like to endorse the recommendation of the Committee on Governance of Universities that a Head of the Department "should ordinarily delegate and distribute the administrative functions amongst his colleagues, both to allow himself adequate time for teaching and research and to promote a sense of participation among the members of the Department".

The Granthagarika (Librarian)

The Granthagarika (Librarian) should be appointed by the Karma-Samiti (Executive Council) on the recommendations of a Selection Committee whose composition may be specified in the Statutes.

The Dean of Student Welfare

If the Karma-Samiti (Executive Council), after considering the recommendations of Upacharya (Vice-Chancellor), is of the opinion, that the Dean of Student Welfare needs to be appointed, such a Dean may be appointed from time to time from amongst the teachers of the University not below the rank of a Reader, by the Karma-Samiti (Executive Council) on the recommendation of the Upacharya (Vice-Chancellor). The Dean may hold office for a period of three years. There should also be provision for appointing a teacher not below the rank of a Reader, to discharge the duties of a Dean of Student Welfare in addition to his own duties on payment of a suitable allowance. The person appointed as Dean of Student Welfare should continue to hold lien on his substantive post and should be eligible to all the benefits that would have otherwise accrued to him but for his appointment as Dean of Student Welfare.

The Chatra Parichalaka (Proctor)

The Chatra-Parichalaka (Proctor) may be appointed by the Karma-Samiti (Executive Council) from amongst the teachers of the University, not below the rank of a Reader, on the recommendation of the Upacharya (Vice-Chancellor). His tenure of appointment may be three years. His main function should be to assist the Upacharya (Vice-Chancellor) in the maintenance of

discipline among the students of various Bhavanas (except students of the Patha-Bhavana where the responsibility should rest with its Adhyaksha).

The Heads of Grantham Vibagha and Palli-Samgathana Vibagha

In view of the importance being attached to the Grantham Vibagha and Palli-Samgathana Vibagha it is necessary that their Heads should be senior persons with competence and sufficient experience in their respective fields. Their scales of pay should be such so as to attract well qualified persons. They should be appointed by the Karma-Samiti (Executive Council) on the recommendations of Selection Committees whose composition may be specified in the Statutes.

The Adhyaksha, Rabindra-Bhavana

The Adhyaksha, Rabindra-Bhavana, should be an eminent scholar who can guide and supervise the research activities of the Bhavana. He should be appointed by the Karma-Samiti (Executive Council) on the recommendations of a Selection Committee whose composition may be specified in the Statutes.

The Adhyaksha, Patha-Bhavana

The Adhyaksha, Patha-Bhavana, may be appointed by the Karma-Samiti on the recommendations of a Selection Committee whose composition may be specified by the Statutes.

IX. APPOINTMENT OF TEACHERS AND SECURITY OF SERVICE

Selection of Teachers

Complaints are very often received alleging favouritism and sometimes even 'manipulation' in appointing teachers, causing frustration and heart-burning. To inspire confidence, selection of Teachers—Lecturers, Readers and Professors—in Visva-Bharati should be made on merit on all-India basis after duly advertising the vacancy in leading newspapers in the country. A proper procedure may be laid down for making preliminary selection of candidates to be called for interview for any post by a Selection Committee. One of the outside expert-members of the concerned Selection Committee may be nominated by the Vice-Chancellor to assist the University authorities in screening the applications and selecting candidates for interview.

The Committee further recommends:—

- (a) All appointments to permanent posts in the University may be made by the Karma-Samiti (Executive Council) on the recommendation of a Selection Committee after such posts have been duly advertised and the candidates concerned have been interviewed by the Selection Committee, except in cases where such Committee decides to consider the case of a candidate otherwise than by an interview. If the Karma-Samiti (Executive Council) is unable to accept any recommendation made by a Selection Committee, it may record its reasons and submit the case to the Acharya (Chancellor) whose decision should be final.
- (b) The Karma-Samiti (Executive Council) may invite a person of high academic distinction and professional attainment to accept a post of Professor in the University on such terms and conditions as it deems fit and, on the person agreeing to do so, appoint him to the post.

- (c) The Karma-Samiti (Executive Council) may also appoint a teacher or any other academic staff working in any other University or Institution for undertaking a joint project.
- (d) The Selection Committee for appointment to posts of Professors, Readers and Lecturers in the University may consist of—
- (i) Upacharya (Vice-Chancellor),
 - (ii) Pro-Vice-Chancellor,
 - (iii) A nominee of the Paridarsaka (Visitor),
 - (iv) Persons specified in the corresponding entry in column 2 of the following table:—

(1)	(2)
<p>Professor</p> <ol style="list-style-type: none"> (i) Adhyaksha of the Bhavana concerned. (ii) Head of the Department concerned if he is a Professor. (iii) One Professor of the Department to be nominated by the Upacharya (Vice-Chancellor), 	<ol style="list-style-type: none"> (iv) Not less than three persons, not being in the service of the University or members of the Karma-Samiti (Executive Council), and Siksha-Samiti (Academic Council), nominated by the Karma-Samiti (Executive Council) out of a panel of not less than six names recommended by the Siksha-Samiti (Academic Council) for the special knowledge of or interest in the subject with which the Professor to be appointed will be concerned, (i) Adhyaksha of the Bhavana concerned, (ii) Head of the Department concerned, (iii) One Professor of the Department or if there is no Professor, a Reader of the
<p>Reader Lecturer</p>	

Department, to be nominated by the Upacharya (Vice-Chancellor),

- (iv) Not less than two persons, not being in the service of the University or members of the Karma-Eamiti (Executive Council) and Siksha-Samiti (Academic Council), nominated by the Karma-Samiti (Executive Council) out of a panel of not less than six names recommended by the Siksha-Samiti (Academic Council) for the special knowledge of or interest in the subject with which the Reader/Lecturer to be appointed will be concerned.
- (e) The procedure to be followed by a Selection Committee in making recommendations may be laid down in the Ordinances. No meeting of a Selection Committee may be held unless at least one expert is present in the meeting.
- (f) Appointments to temporary posts may be made in the manner indicated below:—
- (i) If the temporary vacancy is for a duration longer than one academic session, it may be filled on the advice of the Selection Committee in accordance with the procedure indicated in (d) above. If the Upacharya (Vice-Chancellor) is satisfied that in the interests of work it is necessary to fill the vacancy, the appointment may be made on a purely temporary basis by a local Selection Committee referred to in (ii) below for a period not exceeding six months.
- (ii) If the temporary vacancy is for a period less than a year, an appointment to such vacancy shall be made on the recommendation of a local Selection Committee consisting of the Adhyaksha of the

Bhavana concerned, the Head of the Department and a nominee of the Upacharya (Vice-Chancellor).

- (iii) In case of sudden casual vacancies in teaching posts caused by death or any other reasons the Adhyaksha may, in consultation with the Head of the Department concerned, make temporary appointment for a month and report to Upachaya (Vice-Chancellor) and the Karma-Sachiva (Registrar) about such appointment.
- (iv) No teacher appointed temporarily shall, if he is not recommended by a regular Selection Committee for appointment be continued in service on such temporary employment, unless he is subsequently selected by a local Selection Committee or a regular Selection Committee, for a temporary or permanent appointment, as the case may be.

Security of Service of Teachers

The Committee strongly recommends that teachers must be given statutory security of service. For this purpose, the following provisions may be incorporated in the Act:—

- (i) No teacher of the University may be appointed to a permanent post except under a written contract. The original contract may be lodged with the University and a copy thereof furnished to the employee concerned.
- (ii) Any dispute arising out of a contract of employment including non-compliance of the provisions of the Act, the Statutes and Ordinances, may, at the request of the teacher, be referred to a Tribunal of Arbitration, consisting of one member each nominated by the Karma-Samiti (Executive Council), the teacher concerned and the Paridarsaka (Visitor). The nominee of the Paridarsaka (Visitor) may act as the convenor of the Tribunal. The decision of the Tribunal shall be final and binding on the parties and it may have powers to order reinstatement of the teacher concerned and to award him salary. No suit or proceeding may lie in any court of law on any matter which is required to be referred to the Tribunal of Arbitration.

- (iii) Every teacher of the University, who is aggrieved by the decision of any officer or authority, may be given the right to prefer an appeal against such decision or to request for a review to the Karma-Samiti (Executive Council) and thereupon the Karma-Samiti (Executive Council) may confirm, modify or reverse the decision against which appeal or review is preferred.
- (iv) A teacher may be suspended by the Upacharya (Vice-Chancellor) by an order in writing for such misconduct as may be prescribed by the Statute. The Upacharya (Vice-Chancellor) shall report forthwith to the Karma-Samiti (Executive Council) and the circumstances in which such order has been made and the Karma-Samiti (Executive Council), may, within 15 days from the date of receipt of the report, revoke the same if it is of opinion that the circumstances of the case do not warrant the suspension. Any person aggrieved by an order or suspension which is not revoked by the Karma-Samiti (Executive Council), may request for a review of the decision within 30 days from the date on which such order is communicated to him, by the Karma-Samiti (Executive Council) and the Karma-Samiti (Executive Council) may confirm, modify, vary or reverse the order.
- (v) No teacher appointed by the University may be dismissed or removed from service or otherwise punished, except after an inquiry in which he has been informed of the charges against him and given a reasonable opportunity of being heard in respect of those charges, and where it is proposed, after such an inquiry, to impose on him any such penalty, it shall not be done until he has been given a reasonable opportunity of making a representation in relation to the penalty proposed to be imposed, but only on the basis of evidence adduced during such inquiry.
- (vi) The Karma-Samiti (Executive Council) may, however, be entitled to dismiss or remove from service,

without holding any such inquiry as referred to above, a teacher—

- (a) if he is of unsound mind or is a deaf-mute or suffers from contagious leprosy;
 - (b) if he is an undischarged insolvent; and
 - (c) if he has been convicted by a Court of Law of any offence involving moral turpitude.
- (vii) Notwithstanding the terms of the contract between the University and a teacher, a teacher may resign from his office by giving, where he is permanent, three months' notice and where he is temporary, one month's notice in writing to the Karma-Samiti (Executive Council) or by paying three months'/one month's salary in lieu of such notice. The Karma-Samiti (Executive Council) may, however, permit the period of three months/one month's notice to be reduced.
- (viii) Where any teacher of the University is entrusted by the University with any duties, such teacher should be subject to the disciplinary control of the University and the University should be competent to take action for the breach of such duty or any offence committed in relation to the duties assigned to him. Similarly, if the teacher is guilty of any misconduct within the precincts of the University or in connection with any examination conducted by the University, such teacher shall be under the disciplinary control of the University. The University shall, however, take disciplinary action after giving the person concerned a reasonable opportunity of being heard and of showing cause against the proposed action.

Security of service of other Employees

Provisions relating to appointment by a written contract, Tribunal of Arbitration and right of appeal or review may also be made applicable to other employees also. These may be incorporated in the Statutes.

Welfare of Teachers and Employees

If Visva-Bharati has to attract teachers from all over the country, adequate housing facilities will have to be provided to them. The University Grants Commission may place adequate funds at the disposal of the University for this purpose. Advantage may also be taken of the loan schemes available for construction of houses. Similar facilities may also be provided to non-teaching staff.

It is also necessary to provide for study leave for teachers who desire to improve their academic qualifications and for sabbatical leave to undertake study or research or other academic pursuits solely for the object of increasing their proficiency and usefulness to the University.

* The provision of medical facilities in the University campus is essential to attract talented people to Visva-Bharati. A suitable scheme may be evolved by the University Grants Commission for this purpose.

Teachers and Professional Responsibility

While rules should provide for reasonable conditions of service for teachers, including security of tenure and safeguards against serious dereliction, the Committee acknowledges that it is very little that rules by themselves can do to ensure high professional norms of behaviour among the teaching community. Such norms can be promoted only through self-regulation within the profession. It is to be hoped that teachers' organisations will take steps to develop their own code of professional ethics and ensure its observance by members. In a residential university, these professional obligations have certain special dimensions that need not be spelt out here. The University, in consultation with such professional organizations, should devise means of periodically assessing the work of teachers. No infallible methods for doing this have so far been discovered, but this should not discourage efforts towards approximations to correct assessment. A teacher's work could be assessed by himself, by his peers and by his students. Such a multiple system of assessment, adopted in an atmosphere of devotion to the common pursuit, should make a significant contribution to improving the standards of teaching and learning in the University.

X. STUDENT PARTICIPATION, STUDENT WELFARE, ETC.

Student Participation

It has been represented to the Committee that the students may be given representation on the various authorities and bodies of Visva-Bharati. The Committee on Governance of Universities and Colleges, while discussing this question, had observed as follows:—

“We believe that this participation would be of vital importance if the Universities are to play a major role in national development. Student participation is not a static concept. It is an evolving concept and is intimately related to the progress of universities, improvement of academic standards and university reform generally. Whereas every university in our view should make a constructive and deliberate effort to promote student participation, the level of effectiveness and intensity of such participation would obviously depend on a variety of factors, specially the stage of development of the university and tone of its academic life. In other words, it is an academic concept, and is based on the assumption that the process of learning in the university is a joint adventure or quest of the teachers and students, a partnership in the acquisition of knowledge, and as such, it is not a unilateral process in which the teachers teach or instruct, and the students learn or receive knowledge. Considered purely as an academic concept, the participation of students in the academic life of the university involves a continuous dialogue between the teachers and the taught. It is a serious inadequacy in our university system today that in respect of matters pertaining to education or instruction, the system does not seem to provide a channel of communication, either formal or informal, between the teachers and the students, or between the administrative wing of the university

and the students. Absence of such communication creates a feeling in the mind of the students that they do not have any share in the management of the affairs of the University. They do not, therefore, develop a sense of belonging to it, which is very essential for the successful working of the university.

The process of learning and the training of student's mind involves his active participation, rather than passive assimilation. Similarly, his participation should be sought in matter relating to the organisation of learning and in academic administration. Such participation would create among the students a greater sense of responsibility; help in developing their personality, enable teachers to benefit from the fresh ideas of the youth and also serve to make the educational system responsive to the urges and challenges of society".

The Committee is in general agreement with the above observations.

The Committee has already recommended that students may be given representation on the Samsad (Court), the Siksha-Samiti (Academic Council) and the Bhavana Boards. It is felt that at present it may not be desirable to give students any representation on the Karma-Samiti (Executive Council). There are, however, several other Committees, in which students should have proper representation. The Committee recommends the setting up of the following Committees:—

- (i) Each Bhavana should have a joint Teacher-Student Committee. The function of the Committee should be to discuss matters affecting the academic work of students in the teaching programmes of the Bhavana. It can be constituted on a pattern that the University may decide on. Even more important is the participation of all students in discussing the problems that may concern them both in the Bhanavas and in the University at large. Regular discussion of all issues affecting their work and the work of the University would not only help to promote greater harmony and understanding but will also be valuable educational experience.

- (ii) in each hostel there should be a Student Advisory Committee, under the Chairmanship of the Dean of Student Welfare to advise the authorities of the University in the management of the hostel, including mess, the maintenance of discipline and organisation of extra-curricular and corporate activities.
- (iii) There should also be Committees for games, social service and cultural activities in accordance with the traditions already prevailing in the University with student members. Teachers may be associated to guide or advise but should not ordinarily exercise any authority.

Student Welfare

The Committee recommends that adequate resources be placed at the disposal of the University to provide basic amenities to the students such as adequate hostel accommodation, adequate library seats, textbook libraries and book-banks, fellowships, scholarships, stipends and free concessions, provision of cheap but wholesome meals, playgrounds, accommodation for taking up extra-curricular activities, medical facilities, etc. If Visva-Bharati has to attract students from all over India, it is essential that hostel and catering facilities should be improved and strengthened and the number of fellowships and scholarships considerably increased. Students, specially girl students, should be actively associated with cooking and mess arrangements, particularly in Patha-Bhavana. In an institute where students come from all parts of India, the menu should be varied and should reflect the food habits of different parts of India. The work in a mess may also be assessed for a grade at the end of each academic session.

Discipline

The Committee recommends the inclusion of the following provisions:

- (a) All powers relating to discipline and disciplinary action in relation to students should vest in the Upacharya (Vice-Chancellor) subject to the provisions of the Act. He may delegate all or such of his powers as he deems fit to the Chatra-Parichalaka (Proctor) or in the absence of the Chatra-Parichalaka (Proctor) to such other persons as he may specify in this behalf.

- (b) Detailed rules of discipline and proper conduct should be framed by the University and every student should be provided with a copy of these rules.
- (c) At the time of admission, every student should be required to sign a declaration that on admission he submits himself to the disciplinary jurisdiction of the Upacharya (Vice-Chancellor) and the other authorities of the University who may be vested with the authority to exercise a discipline under the Act, the Statutes and the Ordinances and the Rules that have been framed thereunder by the University.
- (d) The Committee further recommends that where any student of the University commits any misconduct within the precincts of the University or commits any offence in relation to any examination conducted by the University, it would be lawful for the University to take disciplinary action against such a student after giving him reasonable opportunity of being heard and of showing cause for such action.

Grievances of Students

It is essential to include in a University Act measures for removal of grievances of students. The Committee recommends that the following provisions may be made in this regard in the Visva-Bharati Act:—

- (i) Every student of the University who aggrieved by the decision of any officer/Authority of the University, shall have the right to prefer an appeal against such decision within such time as may be prescribed, to the Karma-Samiti (Executive Council) and thereupon the Karma-Samiti (Executive Council) may confirm, modify or reverse the decision appealed against.
- (ii) Any student whose name has been removed from the rolls of the University by orders of the Upacharya (Vice-Chancellor) and who has been debarred from appearing in such examination for one or more years, may within ten days of the receipt by him of such orders, prefer an appeal to the Karma-

Samiti (Executive Council) and the Karma-Samiti (Executive Council) may confirm, modify or reverse the decision of the Upacharya (Vice-Chancellor).

- (iii) Any dispute arising out of any disciplinary action taken by the University against a student resulting in the removal of his name from the rolls of the University for more than one year, shall, at the request of the student, be referred to a Tribunal, to be called the Students' Tribunal, which may consist of the following members:—
- (a) One member appointed by the Karma-Samiti (Executive Council),
 - (b) One member nominated by the student concerned, and
 - (c) One member appointed by the Paridarsaka (Visitor), who shall be the Convener.

The decision of the Tribunal shall be final and binding on the authorities and no suit or proceedings shall lie in any court in respect of any matter which is referred to the Tribunal.

Alumni Association

Under the Visva-Bharati Act the following persons are eligible for membership of the Alumni Association:—

- “(a) Every person who holds a degree or diploma of the University or has successfully completed a course of studies for such a degree or diploma:

Provided he has been in residence at the University for not less than one academic year and has not been expelled or restituted by the University. Residence in the Institution known as Visva-Bharati for at least one academic year immediately before the incorporation of the Institution as a University shall be regarded as sufficient compliance with the above proviso.

- (b) Every person whose name appears on the list of the life members of the Asramika Sanga of the former Visva-Bharati Society on the 1st of July, 1951, a copy of which shall be deposited with the Central Government.

- (c) Any member of the staff of the University on retirement or resignation who has been on the staff for five years or more.
- (d) Every person who successfully completed a course of studies at the Visva-Bharati as a whole-time regular student either before or after its incorporation as University for at least 4 academic years and has attained 21 years of age provided he has not been expelled or rusticated by the Visva-Bharati”.

The Committee recommends that these provisions may be retained but (d) above may be revised as follows:—

Every person who has been on the rolls of the University as a whole-time regular student either before or after its incorporation as University for at least 4 academic years and has attained 21 years of age provided he has not been expelled or rusticated by the University.

XI. SUGGESTIONS FOR OTHER AMENDMENTS OF THE VISVA-BHARATI ACT

In the foregoing chapters the Committee has made several recommendations which involve changes in the relevant sections of the Act and also in the Statutes. In addition to these, the Committee suggests the following further changes:

Objects of Visva-Bharati

The objects for which Visva-Bharati was founded by late Rabindranath Tagore are set out in the First Schedule included in the Visva-Bharati Act. These are, however, not exactly the same as contained in the Memorandum of Association of Visva-Bharati. The Committee recommends that the First Schedule may be modified to incorporate the objects in toto as included in the Memorandum. Section 2 of the Visva-Bharati Act may also be amended to indicate that the First Schedule sets out the objects for which the University was established by Rabindranath Tagore.

Powers of the University

One of the important provisions to be included in the Act of a University relates to its powers. The powers incorporated in the present Act of Visva-Bharati need to be elaborated and enlarged. The Committee recommends that the University may have the following powers:—

- (1) to provide for instruction in such branches of learning as the University may, from time to time, determine and to make provision for research and for the advancement and dissemination of knowledge;
- (2) to grant, subject to such conditions as the University may determine, diplomas or certificates to, and confer degrees and other academic distinctions (on the basis of examinations, evaluation or any other method of testing) on persons;
- (3) to confer honorary degrees or other distinctions;

- (4) to organise and to undertake extra-mural studies and extension services;
- (5) to provide for the promotion of rural re-construction, social welfare, development of cottage industries and all other nation-building activities and works of public benefits;
- (6) to institute Professorships, Readerships, Lecturerships, and other teaching or academic posts required by the University and to appoint persons to such posts;
- (7) to provide for appointment of Visiting Professors, Emeritus Professors/Scholars and Resident Artists and Writers;
- (8) to appoint or recognise persons as Professors, Readers, or Lecturers or otherwise as teachers of the University;
- (9) to create teaching posts in Patha-Bhavana and to appoint teachers to such posts;
- (10) to provide for the terms and conditions of service of employees of the University;
- (11) to appoint persons working in any other University or organisation as teachers of the University for a specified period;
- (12) to create administrative, ministerial and other posts in the University and to make appointments thereto;
- (13) to cooperate or collaborate or associate with any other University, authority or institution of learning in such manner and for such purpose as the University may determine;
- (14) to approve persons working in any institution co-operating, collaborating or associating with the University, for imparting instruction or supervising research, or both, and to withdraw such approval;
- (15) to approve an Institution of learning for such purposes as the University may determine and to withdraw such approval; to approve persons working in any Institution for imparting instruction or supervising research, or both, and to withdraw such approval;

- (16) to establish such special centres, specialised laboratories or other units for research and instruction as are, in the opinion of the University, necessary for the furtherance of its object;
- (17) to establish and maintain Patha-Bhavanas (Schools), Bhavanas, Departments, Chatravasas (hostels) and other Institutions;
- (18) to make provision for research and advisory services and, for that purpose, to enter into such arrangements with other Institutions or bodies as the University may deem necessary;
- (19) to determine standards for admission to the university, which may include examinations, evaluation or any other method of testing;
- (20) to institute and award fellowships, scholarships, studentships, medals and prizes;
- (21) to demand and receive payment of fees and other charges;
- (22) to supervise the residences of the students of the University and to make arrangements for promoting their health and general welfare;
- (23) to make such special arrangements in respect of women students as the University may consider desirable;
- (24) to regulate the conduct of the students of the University;
- (25) to regulate the conduct and duties of the employees of the University;
- (26) to regulate and enforce discipline among the employees and students of the University and take such disciplinary measures in this regard as may be deemed necessary;
- (27) to make arrangements for promoting the health and general welfare of the employees of the University;
- (28) to receive benefactions, donations and gifts; and to acquire, hold, manage and dispose of any property, movable or immovable, including trust and endowment properties, for the purposes of the University;

- (29) to borrow, with the approval of the Central Government, on the security of the property of the University, money for the purposes of the University; and
- (30) to do all such other acts and things as may be necessary or incidental to the exercise of all or any of the powers of the University or necessary or conducive to the attainment of all or any of the objects of the University.

Statutes

Under the present Visva-Bharati Act, the power to make new or additional Statutes or amend or repeal the Statutes, rests with the Karma-Samiti (Executive Council). The relevant provisions are:—

- (1) The Statutes may be amended, repealed or added to by Statutes made by the Karma-Samiti (Executive Council).
- (2) The Karma-Samiti (Executive Council) shall not propose the draft of any statute affecting the status, powers or constitution of any authority of the University until such authority has been given an opportunity of expressing the opinion upon the proposal and any opinion so expressed shall be in writing and shall be submitted to the Paridarsaka (Visitor).
- (3) Every new Statute or addition to a statute or any amendment or repeal of a Statute shall be submitted to the Paridarsaka (Visitor) who may assent to it or withhold his assent therefrom or remit it to the Karma-Samiti (Executive Council) for further consideration.
- (4) A Statute passed by the Karma-Samiti (Executive Council) shall have no validity until it has been assented to by the Paridarsaka (Visitor).

The Committee recommends that the above procedure, which has definite advantages, may continue to be followed.

The Statutes may provide for the following matters:—

- (a) the constitution, powers and functions of the authorities and other bodies of the University, as may be necessary to be constituted from time to time;
- (b) the election and continuance in office of the members of the said authorities and bodies, the filling up of vacancies of members and all other matters relating to those authorities and other bodies for which it may be necessary or desirable to provide;
- (c) the appointment, powers and duties of the officers and other academic staff and their emoluments;
- (d) the appointment of teachers of the University and other academic staff and their emoluments;
- (e) the appointment of teachers and other academic staff working in any other University or organisation for a specified period for undertaking a joint project;
- (f) the appointment of Visiting Professors, Emeritus Professors/Scholars and Resident Artists and Writers; and the terms and conditions of such appointments;
- (g) the terms and conditions of service of the employees of the University;;
- (h) the appointment of teachers of Patha-Bhavan and their emoluments;
- (i) the constitution of a pension or Provident Fund and the establishment of an insurance scheme for the benefit of the employees of the University;
- (j) the principles governing the seniority of employees of the University; ;
- (k) the procedure for an appeal or review by an employee or student of the University;
- (l) the procedure for the settlement of disputes between employees and the University, or students of the University and the University;
- (m) the conferment of honorary degrees;

- (n) the institution of fellowships, scholarships, studentships, medals and prizes
- (o) the maintenance of discipline among the students of the University;
- (p) the maintenance of discipline among the employees of the University;
- (q) the establishment and abolition of Patha-Bhavanas (schools), Bhavanas, Departments, Chatravasas (hostels), and other Institutions;
- (r) the management, supervision and inspection of Patha-Bhavanas (schools) and other Institutions establishment and maintained by the University;
- (s) the regulation of the conduct and duties of the employees of the University and regulation of the conduct of the students of the University;
- (t) the establishment of Campuses, special centres, specialised laboratories of other units for research and inspection;
- (u) the administration and regulation of the funds received from any Trust;
- (v) the delegation of powers vested in the authorities or officers of the University;
- (w) the categories of misconduct for which any action may be taken under the Act or the Statutes or the Ordinances;
- (x) all other matters which, by the Act, are to be, or may be, provided for by the Statutes.

Ordinances

The Karma-Samiti (Executive Council) should continue to have the power to make, amend, repeal and add to the Ordinances of the University. The existing provisions may, however, be modified to bring these in line with the latest provisions

made in the Acts of other Central Universities, as indicated below:

- (1) The Ordinances of the University, as in force immediately before the commencement of the Visva-Bharati (Amendment) Act, may be amended, repealed or added to, at any time by the Karma-Samiti (Executive Council):

Provided that no Ordinance shall be made in respect of matters enumerated in the following paragraphs, other than those enumerated in clauses (e), (h), (j), (m), (o) and (p), unless a draft for such Ordinance has been proposed by the Siksha-Samiti (Academic Council).

- (2) The Karma-Samiti (Executive Council) shall not have power to amend any draft proposed by the Siksha-Samiti (Academic Council) under the provisions of (1) above but may reject the proposal or return the draft to the Siksha-Samiti (Academic Council) for consideration, either in whole or in part, together with any amendments which the Karma-Samiti (Executive Council) may suggest. The Siksha-Samiti (Academic Council) may consider the question afresh and in case the original draft is reaffirmed by a majority of not less than one-half of the membership of the Siksha-Samiti (Academic Council) and by a majority of not less than two-thirds of the members of the Siksha-Samiti (Academic Council) present and voting, the draft may be sent back to the Karma-Samiti (Executive Council) which shall either adopt it or refer it to the Paridar-saka (Visitor) whose decision thereon shall be final.
- (3) Every Ordinance made by the Karma-Samiti (Executive Council) shall come into effect immediately.
- (4) Every Ordinance made by the Karma-Samiti (Executive Council) shall be submitted to the Paridar-saka (Visitor) within two weeks and the Visitor shall have the power to direct the University, within four weeks from the date of receipt of the Ordinances, to suspend the operation of any such Ordinance and

he shall, as soon as possible, inform the Karma-Samiti (Executive Council) about his objection to the proposed Ordinances.

- (5) The Paridarsaka (Visitor) may, after receiving the comments of the University, either withdraw the order suspending the Ordinance or disallow the Ordinance and his decision thereon shall be final.

The Ordinances may provide for the following matters:—

- (a) the admission of students to the University and their enrolment as such;
- (b) the courses of study to be laid down for all Degrees, Diplomas and Certificates of the University;
- (c) The Degrees, Diplomas, Certificates and other Academic Distinctions to be awarded by the University, the qualifications for the same, and the means to be taken relating to the granting and obtaining of the same;
- (d) the purposes for which certificates awarded by the Lok Siksha Samsad (People Education Council) of the University may be recognised by the University;
- (e) the fees to be charged for courses of study in the University and for admission to the Examinations, Degrees, Diplomas and Certificates of the University;
- (f) the conditions of the award of fellowships, scholarships, Studentships, Exhibitions, Medals and Prizes;
- (g) the conduct of examinations, including the terms of office and manner of appointment and the duties of examining bodies, examiners and moderators;
- (h) the conditions of residence of students at the University and the special arrangements, if any, for the residence of women students;
- (i) the special arrangements, if any, which may be made for the discipline and teaching of women students, and prescribing for them of special courses of study;

- (j) the terms and conditions of service of employees the university other than those prescribed by the Statutes;
- (k) the terms and conditions of the approval of institutions of learning and its withdrawal;
- (l) the manner of cooperation or collaboration or association with other universities, authorities or institutions of learning;
- (m) the terms and conditions on which persons working in an approved institution, or in any institution cooperating, collaborating or associating with the University, may be approved as teachers and for withdrawing such approval;
- (n) the creation, composition and function of any other body which is considered necessary for improving the academic life of the University;
- (o) the constitution and activities of the Alumni Association; and
- (p) all other matters which, by the Act or the Statutes, are to be, or may be, provided for by the Ordinances.

Regulations

(1) The authorities of the University may make Regulations consistent with the Act, the Statutes and the Ordinances. For this purpose the following provisions are included in the Visva-Bharati Act:

- (a) laying down the procedure to be observed at their meetings and the number of members required for form a quorum;
- (b) providing for all matters which by this Act, the Statutes or the Ordinances are to be prescribed by the Regulations; and
- (c) providing for all other matters solely concerning the authorities or Committees appointed by them and not provided for by this Act, the Statutes and the Ordinances.

(2) Every authority of the University shall make Regulations providing for the giving of notice to the members of such authority of the dates of meetings and of the business to be considered at meetings and for the keeping of a record of the proceedings of meetings.

(3) The Karma-Samiti (Executive Council) may direct the amendment, in such manner as it may specify, of any Regulations made under sub-section (1).

No change need be made in these provisions.

Annual Report

It is considered desirable that the Annual Report of the University prepared by the Karma-Samiti (Executive Council) may in the first instance be considered by the Samsad (Court). The Committee recommends that the following provision may be made in the Act in this regard:

- (1) The annual report of the University shall be prepared under the direction of the Karma-Samiti (Executive Council) and shall be submitted to the Samsad (Court) for approval on or after such date as may be prescribed by Statutes and the Samsad (Court) shall consider the report in its annual meeting. The report for any academic year should be submitted not later than six months after the close of the academic year.
- (2) The Samsad (Court) shall submit the annual report to the Paridarsaka (Visitor) along with its comments, if any.

Annual Accounts

The Government of India have decided that the annual accounts of every Central University together with the audit report may be laid before both Houses of Parliament. It is also necessary to make provision for the submission of the accounts and the audited report to the Samsad (Court). The Committee recommends that the existing section 36 of the Visva-Bharati Act may be substituted by the following:—

- (1) The annual accounts and balance-sheet of the University shall be prepared under the directions of

the Karma-Samiti (Executive Council) and shall once at least every year and at intervals of not more than fifteen months be audited by the Comptroller and Auditor General of India or by such person or persons as he may authorise in this behalf.

- (2) The annual accounts when audited shall be published in the Gazette of India and a copy of the accounts together with the audit report shall be submitted to the Samsad (Court) and the Paridarsaka (Visitor) along with the observations of the Karma-Samiti (Executive Council).
- (3) Any observations made by the Paridarsaka (Visitor) on the annual accounts shall be brought to the notice of the Samsad (Court) and the observations of the Samsad (Court), if any, shall, after being considered by the Karma-Samiti (Executive Council), be submitted to the Paridarsaka (Visitor).
- (4) A copy of the accounts together with the audit report, as submitted to the Paridarsaka (Visitor), shall also be submitted to the Central Government which shall, as soon as may be, cause the same to be laid before both Houses of Parliament.

The Committee recommends that as in the Acts of other Central Universities, provisions relating to the following matters may also be included in the Act of Visva-Bharati:

Protection of action taken in good faith

No suit or other legal proceeding shall lie against any officer or employee of the University for anything which is in good faith done or intended to be done in pursuance of any of the provision of this Act, the Statutes or Ordinances.

Mode of proof of University record

A copy of any receipt, application, notice, order, proceeding or resolution of any authority or committee of the University, or other documents in possession of the University, or any entry in any register duly maintained by the University, if certified by the Karma-Sachiva (Registrar), shall be received as *prima facie* evidence of such receipt, application notice, order, proceeding or resolution, documents or the existence of entry in the register and shall, notwithstanding anything

contained in the Indian Evidence Act, 1872, or in any other law for the time being in force, be admitted as evidence of the matters and transactions specified therein where the original thereof would, if produced have been admissible in evidence.

XII. GENERAL OBSERVATIONS

The Committee is aware that the changes in organisations structures recommended in the foregoing chapters would make but a small contribution towards improving the efficient and fruitful functioning of the University. More important are the recommendations relating to academic programmes, particularly those that are aimed at restoring to the Visva-Bharati some of the original advantages it had owing to its rural location, involvement in the welfare of the community around, and the education of children in an atmosphere of freedom and intimate communion with nature. It is unusual for a University to be involved with school education to such an extent as Visva-Bharati has been. Our higher education has largely made a habit of being ashamed of the lower levels of education, and occasionally sought in them an alibi for its own inadequacies. Visva-Bharati should claim the distinction of adopting an entirely different approach, by building its hopes of high performance at the University level on the work that is done at the school level.

The attitude of the University towards the rural community around should not be one of the condescension, nor even of mere community service in however generous a spirit. The approach should be primarily educational, and express itself in the use of the community around, its economy, social life and culture, as learning resources. In other words, the University should learn from the villagers, even as a latter profit by the training and the services that the University can give them.

It has been brought to the notice of the Committee that not enough use has been made by the University of the presence on the campus and the immediate neighbourhood, of well-known scholars and other distinguished people, who have been attracted to Santiniketan and have made their permanent homes there, on account of the atmosphere that Tagore's foundation had created in the region. The University should find some way of associating these distinguished people with the life of the University. It should go further and encourage artists, scholars, scientists and other distinguished persons to visit Santiniketan and stay with the University community for short or long periods.

The simplicity of life that is implied in the suggestion for ensuring intimate interaction between the University and the community around, implies radical departures from the hierarchical structures and their accompaniments so familiar on most campuses. Mention may in this connection be made of the wage structure at Visva-Bharati. It may perhaps be too late in the day to look back nostalgically to the days when there were no high or low among the teaching community, everyone was an *adhyapaka* and there were no wide disparities in the emoluments of the teachers who taught the lower or the higher classes. The faculty that teaches the University classes has now been given the grades of salary laid down by the Ministry of Education and Social Welfare. This should not prevent the academic community from considering how to re-introduce into Santiniketan a rational and equitable wage structure. It should be possible to design a new dispensation under which teachers' emoluments will not depend on the classes they teach, but on their educational qualifications, experience and the social nature of individual responsibilities. There should be firm recognition of the fact that teaching at the lower levels is more strenuous than teaching the higher classes where the students are largely able to look after themselves. And what should be aimed at is not more parity in wages, but maintenance of standards of austerity that would be an example to the young people joining the University. The Committee feels that the ideals of Visva-Bharati will not have been achieved until more equalitarian standards of community life are achieved in the campus.

The University may have to give some thought to the anomalous situation that exists owing to the fact that some of the assets and facilities at Santiniketan (which include the original nucleus which gave its name to the place) are controlled by a Trust distinct from the University administration. It may be necessary to seek legislation to ensure that the facilities and the assets that the University needs and makes use of, are legally owned by the University.

The University, being of a residential character, should be granted adequate funds for construction of more hostels for students and of houses for the employees. In the allocations given to the different Bhavanas and agencies of the University there should be enough elbow room to allow the Heads of these units to incur contingency expenditure and to finance

small, innovative programmes for which the regular budget does not provide. With adequate provision of funds for the various programmes of the University, a corresponding degree of financial control on expenditure could also be expected.

The Committee would like to stress once again the special importance of what it has recommended in Chapter IV of this Report, regarding the key role that Sriniketan should fill in the total programmes of Visva-Bharati. Through its auspices, rural development service should become an integral part of the education at Visva-Bharati. Silpa-Sadana, for instance, would not only continue to give advanced courses to craftsmen in the neighbouring villages, arrange follow-up *both* schemes at extension workshops, and carry on research in design, production methods and techniques, but also involve students at the secondary and undergraduate stages in such work. Similarly, the adult education and extension activities of Brati-Balaka (Rural Youth Organization) and Palli-Siksha Sadana should not only train rural folk, but should also serve as agencies for bringing the academic community, both teachers and students, in close contact with the rural community around. The Palli-Sanghathana Vibhaga and the Palli-Siksha Sadana should be developed as important resources, not only for community service, but also for transforming the quality of the education imparted to the regularly enrolled, full-time students in Visva-Bharati.

In regard to the future development of Visva-Bharati, the Committee would suggest that careful consideration should be given to the new orientation that the Committee has recommended for its academic programmes, before the allocations for the Fifth Five Year Plan are made. The Committee would also like to stress that, as a matter of financial discipline, and with a view to promoting the special objectives of Visva-Bharati, funds earmarked for special purposes, either through endowments or through State grants, should be used for the purposes originally intended. The Committee has hopes that, once Visva-Bharati decides to retrieve its original objectives from the accretions of recent times, it could attract assistance and support from sources other than governmental.

In the innovations and reorientation that the Committee has recommended, one of the primary objectives is to restore to Visva-Bharati its national and inter-national character. The University owes it to Tagore and to its alumni, to live up to its

own name. Scholarships and residential facilities should be such as to attract able students from all over the country, and even from abroad to this seat of learning. The Committee's expectation is that this transformation will itself help to solve many of the problems that the University has been facing in recent years. The efficacy or success of achieving Tagore's ideals in Visva-Bharati would, however, depend not so much on the provisions of the amended Act as on a deeper realisation of such ideals by the members of the University community, and by inspired cooperation among themselves in a spirit of humility and tolerance.

(Sd.) S. A. Masud,
P. C. Gupta,*

(Sd.) S. Gopal,

(Sd.) V. V. John,
Sankho Chaudhuri,*

(Sd.) Krishna Kripalani,

(Sd.) Anita Banerjee,

(Sd.) R. K. Chhabra,

(Sd.) R. S. Chitkara.

New Delhi July 27, 1975.

Dr. P. C. Gupta and Professor Sankho Chaudhuri had communicated their consent to the Report. They could not however, be present at the time of signing it.

**Sub. National Systems Unit,
National Institute of Educational
Planning and Administration**

17-B, Sri Aurobindo Marg, New Delhi-11001

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