

ALI YAVAR JUNG

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s and Means

"Education : Its Ends and Means" is a monograph comprising two brilliant treatises on education by Shri Ali Yavar Jung, Governor, Maharashtra and Shri B.D. Jatti, Vice President of India. Both the eminent educationists and leading public figures discuss in depth the problems of education in the context of national aims.

Maharashtra Governor Ali Yavar Jung says, "The future of higher education lay in the hands of the teaching staff and the student community rather than in the hands of the administrators. With the exception of a few, neither the teaching community nor the students have proved themselves equal to the responsibilities of the future. It is true that students and teachers have legitimate aspirations needing attention of the States, but they must take care not to play into the hands of vote-seekers.

...Politicians too must realise that backing popular demands like easy examinations would only lead to lowering of the educational standards and undermining of discipline and development. Decreeing the tendency to play politics with education, the Governor says: "if this continues, with pressure alike on the State and the universities, the tomorrows of our higher education are likely to be as ineffectual as its yesterdays".

Referring to the problem of dropouts, he says that the secondary system of education should provide either for a job-oriented course which will ensure earning after completion, or enable the students to enter the first stages of higher education even if they chose later on not to avail of options to join a college or university. While literacy

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CATALOGUE
DATA ENTRY

**EDUCATION
ITS
ENDS AND MEANS**

EDUCATION ITS ENDS AND MEANS

ALI YAVAR JUNG

Governor Maharashtra

Chairman's Address

by

B. D. JATTI

Voice-President of India

**NATIONAL BOOK BUREAU
NEW DELHI**

Education : Its Ends & Means
(1976 Dr. Zakir Husain Memorial Lecture)

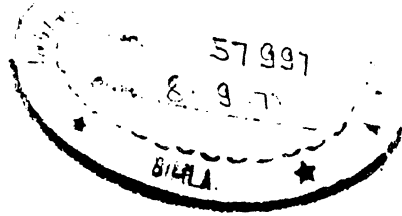


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CONTENTS

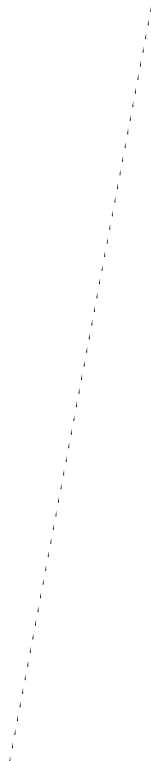
FOREWORD	
<i>G. S. Dhillon</i>	7
PREFACE	
<i>Radhey Mohan</i>	11
THE AUTHOR	9

PART I

HIGHER EDUCATION : ITS ENDS AND MEANS	
<i>Ali Yavar Jung</i>	23

PART II

HIGHER EDUCATION : ITS ENDS AND MEANS	
<i>B.D. Jatti</i>	39



FOREWORD

The Zakir Husain Memorial annual Lectures have now become an important event which educationists and others look forward to. The 1976 lecture was delivered by Shri Ali Yavar Jung, Governor of Maharashtra, and an eminent educationist who discussed the immediate problems of Higher Education in the context of national aims.

Shri Ali Yavar Jung's too, like Zakir Saheb's has been a life dedicated to education. His views, therefore, are distilled from his several years of teaching and running of universities.

It is probably not necessary for me to comment

on the specific ideas he has dealt with in the course of his lecture. The 10+2+3 system, has been suggested as a saviour of our education and of the educated, a large majority of whom today drift from secondary schools to colleges and from colleges to the job market in search of not specific but of any jobs. This state of affairs must end. From the secondary stage itself we must inculcate in the students a sense of self-confidence that they are well equipped for a particular task. That instilling of confidence through preparation for vocation is what the system is supposed to do. Also it is going to reduce the mad-rush to the colleges. But policy makers can not afford to over look the two points that Shri Jung has emphasised upon that there should be no hasty introduction of the new system and that in attempting to control the rush to colleges we should not deprive the weaker sections of their right to higher academic or professional education.

An elitism even of quality has to guard itself against the snobbery that people in better off circumstances often grow in. After all where background and facilities differ so vastly from group to group as in our country, an institution based entirely on high proficiency can only be lashing the doors of higher education to the large majority of the rural people. This will conflict with the national aims of giving the weaker sections a better deal to lift them

from their socio-economic backwardness.

Our Vice-President Shri B. D. Jatti has underlined a very significant link in the humanities' studies of our universities. No doubt our universities are encouraging many aspects of ideological studies. But they are far from evolving what Shri Jatti calls an integrated approach to the ideological studies "resulting in a philosophy of higher education which can be considered as a genuine contribution from our country."

Our Prime Minister has off and on been reminding us that our universities have lagged seriously behind in evolving a genuinely Indian milieu in education. We have fortunately today, a climate not only for reform but for serious implementation of it, free from pressures.

Shri Ali Yavar Jung has done the right thing in pinpointing the failures of the teaching and student communities in measuring up to the demands on them. The demand for easier and still easier examinations has done grave damage. But certain political elements have found this a worth while stick to beat the government and authorities with and therefore supported it. These elements stand curbed today. There should, therefore, be no more dallying about educational reform which must be taken up as a serious job and seriously attended to with a thoroughness of a famed physician attending on a critical patient.

The Dr. Zakir Husain Educational and Cultural Foundation which has taken up the encouragement of new ideas in education and innovations in teaching as a major part of its work is ready to do on its part its bit in the task ahead.

President

Dr. Zakir Husain
Educational and Cultural
Foundation, New Delhi

A handwritten signature in black ink, appearing to read 'G.S. Dhillon', written over a horizontal line.

(G.S. DHILLON)
Minister of Shipping and Transport

PREFACE

It is some what surprising that the question of a proper system of education to serve the national purpose should still be a debatable issue a quarter century after independence is obtained. Somehow an erroneous impression has gone the rounds that the system evolved by Gandhiji was fit only for the self-sufficient rural milieu that the Mahatma envisaged, and that the modern era necessitates an entirely different system. The doubts resulted in our hesitation in switching over to the Nai Talim. Unfortunately, no alternate education system has been evolved which could meet the demands of the modern age. The

old system with some modifications continued. It has succeeded in providing technical personnel needed for the fast pace of industrialisation, but it has also dumped on our laps lakhs of educated unemployed and unemployables. However, some ideas have at last crystallised out of the continuing debate on education—a debate to which the Zakir Husain Educational and Cultural Foundation has contributed substantially through its seminars and lectures.

The present lecture in this series is very much thought provoking. It throws up several ideas which need to be fitted into the emerging scheme of things. Mr. Ali Yavar Jung has rightly begun with the problem of primary education wherein lies the country's salvation. The idealism which the Constitution makers had at the time has given place to a feeling of hopelessness in this field. Their dream of a free and compulsory education to encompass the 6-14 age group within 15 years has turned out to be a romantic one. Even the 6-11 age group will not be fully covered with the beginning of the 80's. Not that progress has not been achieved. In fact in the first ten years of planning enrolment in this age group went up by about 10 per cent, then next 10 per cent increase in enrolment was achieved in five years and the further five years saw an acceleration in enrolment by 14 per cent. But even so the beginning of the 80's would find us 3 per cent below a 100

per cent enrolment. This is despite a sharp increase in expenditure on primary education from Rs. 239 crores in the Fourth Plan to Rs. 743 crores in the Fifth Plan. It is, therefore, not a matter of resources only. Education is not a manufacturing process, so much of investment giving so much of dividends. It is quite obvious that the traditional way of spreading education will take us almost an age to achieve 100 per cent literacy.

Mr. Jung also in this connection emphasises upon the related problem of drop-outs and lapsing into illiteracy of even those who have had the primary education. While the 11-14 age group too has received considerable attention in this sphere, the difference between the enrolment in the 6-11 and 11-14 groups has, if anything, widened, despite the crores spent on secondary education and the large scale expansion of secondary education that has taken place with almost every *taluka* headquarter having a high school. In 1950-51, the total enrolment in the 6-11 was 42.6 per cent and in the next age group 12.7, a difference of 30 per cent. In 1973-74, the enrolment in the first age group must have reached 83.9 per cent and in the next one 35.6, giving a difference of 48 per cent. This widening gap is only a graphic illustration of the huge number of school drop-outs, many of whom must have lapsed into illiteracy in the absence of any reading material. There are of course economic and

social reasons for this phenomenon. But its persistence virtually nullifies the effect of the huge outlays on primary education. It once again brings home to us an important element in educational policy—that it is not enough if we achieve 100 per cent enrolment in primary stage.

The need for continuing education after primary stage brings us face to face with the complex problem of tailoring an educational pattern to fit in with the village realities. Already policy planners are talking of several entry points, so that students come and leave according to their circumstances and could still continue their education. Informal education is also a well understood word today. But it will have to be translated into an action-programme at village level.

Something is at last being done to end another important problem in education—the vain drift from secondary schools to colleges and then onwards into the employment market where demand outstrips available jobs by ten times or more. The N.C. E.R.T has come out with its position paper on the 10 plus 2 plus 3 system. The Government has been able to persuade the States to shift to this pattern and the first steps are being taken. But this will have necessarily to be a step by step affair. The success of the system by and large will depend on the tests applied in determining aptitudes and skills. Since

there cannot be democracy in politics without democracy in education, an elitism in higher education will be against our policy. Mr. Ali Yavar Jung gives a timely warning against opportunities for higher education being denied to the under-privileged on the plea that they do not have the necessary academic aptitudes. With the stratified social privileges, the examinees are not competing on equal terms and the mere fact that some body does not have first division is no proof that he is academically unfit for higher education. Already many institutions have undertaken internal assessment along with a final examination. But this does not touch the problem of students coming from poor social backgrounds who cannot find even an undisturbed hour or proper lighting to study at home. The democracy of education calls for proper methods to scout talent and then Government must provide for licking that talent into shape. Hasty adoption of the new system without providing for such problems in advance can be self-defeating.

There is then the question of higher education and Mr. Ali Yavar Jung does not mince words in blaming the teachers and students for resisting change. The craze for easy examination on the part of students (often supported by politicians from outside) is matched often by resistance among teachers in the adoption of new system of teaching and new

subjects. Learning as a discovery may be an impossible method where even elementary laboratory facilities are not available. But the greater resistance often is from teaching personnel who now have to innovate rather than merely go by the written texts and transmit these ideas.

In fact innovation and discovery were some of the methods Zakir Saheb incorporated in his conception of education. At Jamia Millia he specifically told teachers to promote such innovation and discovery. Education through tackling of problems could go a long way in removing the hiatus between the educated and the not so fortunate. Mr. Jung suggests even breaking down of the ivory tower approach by organising discussions with villagers and intergration of work experience in rural areas through a feed-back system.

The Gandhian system had gone a step forward by making education completely relevant to the environment through a process of doing and learning within that environment. It has often been said that book learning and learning by rote have been the major defects of the system handed down by the British. In his life time Zakir Saheb was unhappy that the Gandhian system of basic education was not given its due in the post independent India. And even now, the ideas like work experience, rural work for graduates etc., are only pale shadows of what he

envisaged. It is to be considered whether a return to Gandhian system would not have been less costly and more purposeful.

The Gandhian ideal which Zakir Saheb translated into a total educational system was based on an integral view of education and life. If education begins as a learning related to the immediate environment and the people there in, it develops firm roots in the soil and the educated cannot be isolated from the socio-economic milieu from which he is to receive his sustenance and to which he is anxious to contribute his mite. These days we hear so much about the brain drain and the hiatus between the educated and uneducated. These problems must be laid squarely at the doors of the present system and to our inability to grasp the significance of the Gandhian system long ago.

Educationists must address themselves to the task of bringing back the Gandhian system of education into our institutions not as a curiosity but as part of their work. Probably, this way alone lies our salvation looking to the magnitude and intractability.

In many parts of the country, there is also commercialisation of education with some high class institutions charging heavy donations for admission and making huge profits while the majority of schools do not have even decent four walls around them. There cannot be a democracy of education

amidst such two cultures, one for the poor and the other for the rich. There is also no involvement of the society in educational institutions and parent-teacher contacts are minimal and formal. If the education system is going to perpetuate socio-economic stratification, it is of no value to our democratic society. It is probably in this context that private colleges (and schools) have to be thought of. Mr. Jung has referred to their problem of viability. We would like to add to this a reconsideration of their very purpose. On the other hand there is need to avoid regimentation. A harmonious construction of these opposing trends would be through having socially owned educational institutions with the widest scope for innovation and discovery in the individual institutions and even from teacher to teacher. All this throws up considerable scope for research in educational methodology. This Lecture itself has brought forth a number of ideas. Institutions like the N. C. E. R. T. have now to take up the challenge further, of translating them into viable schemes. The Foundation will also not lag behind in this task.

Secretary

Dr. Zakir Husain

Educational and Cultural foundation

New Delhi

August 12, 1976

Radhey Mohan

General Editor

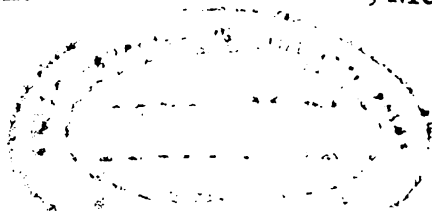
THE AUTHOR

Mr. Aliyavar Jung (Mirza Ali Yarkhan) Governor of Maharashtra, since 1970 was born on February 16, 1905. Educated at Nizam College, Hyderabad and then at Queen's College, Oxford, for his B.A. (Hons.), he became Reader and later Professor of Modern History and Political Science, Osmania University 1927-35.

President, Society of Union and Progress and Editor, *Onward*, 1927-35, he lent his services to

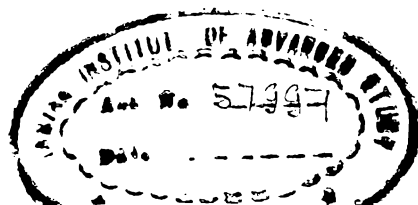
Hyderabad State as Director of Information and Secretary External Affairs Committee of the Cabinet, 1935-37; Secretary Constitutional Affairs, Information and Broadcasting, Hyderabad Government, 1937-42; President, Deccan History Section of the Indian History Congress, 1941; Secretary, Constitutional Affairs, Home and Judicial, Hyderabad State, 1942-45; Vice-Chancellor, Osmania University, and Constitutional Adviser to Hyderabad State Government 1945-46.

Mr. Jung was Minister for Constitutional Affairs, Local Self Government and Public Health, and later Education and Home, Hyderabad State Government, 1946-47; Vice-Chancellor, Osmania University, 1948-52; Member, Indian National Commission for UNESCO and delegate to the U.N. General Assembly, 1946-50, 53, 54 and 55; Deputy Leader of Indian Delegation to U.N., 1956, 57 and 60; Leader of Indian Delegation to Economic and Social Council, 1953; Ambassador to Argentina and Minister Plenipotentiary to Chile, 1952-54; Chairman U.N. Committee on SUNFED 1956; Ambassador to Egypt and Libya and Minister Plenipotentiary to Lebanon, 1954-58; Ambassador to Yugoslavia and Greece and Minister Plenipotentiary to Bulgaria, 1958-61; Ambassador to France, 1961-65, Vice-Chancellor, Aligarh Muslim University, 1965-68; Member, University Grants Commission, 1966-68; Member, Standing



Committee, Inter University Board and of Academic Committee and Governing Board, School of International Studies, 1966-68; Chairman, Study Team on Defecne, Administrative Reforms Commission 1967-68; Ambassador to U. S. A. 1968-70; Member of Committee appointed by the President of India to consider and report on the Role of Governors, 1971-72.

Mr. Jung is the President of National Ameer Khusrau Society since 1974. He was awarded LL. D. (Honoris causa), by Osmania University, 1956 and Padma Bhushan, 1959. His Puplications are :
(a) *External Relations of Hyderabad State* (b) *Hyderabad in Restropect*.



PART I

HIGHER EDUCATION : ITS ENDS AND MEANS

Ali Yavar Jung
Governor, Maharashtra

HIGHER EDUCATION : ITS ENDS AND MEANS

*Mr. Vice-President,
Dr. Dhillon,
Members of the Foundation and
Distinguished Guests :*

But for Mr. Radhey Mohan's insistence, this paper would not have been inflicted upon you, but I have had to respect the tradition of these memorial lectures by submitting and reading out from a written text as is the fashion with Convocation Addresses—a sentence of hard labour for the speaker and pages of boredom for the readers. From

experience gathered both as a student and as a teacher, I would have much preferred the liberty of an unwritten talk, and, may be, even the licence of occasional rambling. I have, however, been given my terms and I am complying with them, subject to the understanding that I may add to or subtract from or otherwise change this text as I go along.

A Foremost Indian

The man whose memory we are assembled to honour today was one of the foremost Indians and educationists of our time whose greatness lay in the very fact that he never knew it. That he came from Hyderabad, my own native city and State, did not bring us closer together as I was unaware of it until much later in his and my life when he came to Cairo to look for visiting professors for the Institute of Islamic Studies he had just founded in Aligarh.

Earlier, we had met for the first time in 1925 when Indian students in England decided to convene a conference at Eastbourne and to invite to it Indians studying at other European universities as well, and Zakir came from Germany at one of whose universities he was studying for a Doctoral degree on some aspect, as far as I remember, of Agriculture. The following year, when Hyderabad students in England held a meeting at Stratford-on-Avon to consider establishing a Society of Union and Progress in Hyderabad after our return,—nothing to do with the Young

Turks movement but consisting of some "Young Turks" among us, as we call them today—we invited Jayasurya Naidu, Sarojini Naidu's eldest son, from Germany but not Zakir as we did not know he was also a Mulki. He was to complain of this to me later when, some years before independence, he visited Hyderabad as a missionary of Mahatma Gandhi's ideas on Basic Education, and I remember well how he left in despair when some of our purists in education turned them down as heterodox and fanciful.

All education remained Zakir's passion throughout life, but it was children's education and the primary stage to which he was most devoted. His services to Aligarh Muslim University can never be forgotten, but in the midst of his varied preoccupations with the Library, the Azad Library as it is called now, the Institute of Islamic Studies, the parks and the roses,—I was to send him a few rose saplings later from Josephine's garden at Malmaison, one or two of which still survive and are in full bloom at Rashtrapati Bhavan,—his chief interest was in the schools maintained by the University and in the Faculty of Education which taught teachers how to teach.

Like Gokhale who, as a member of the Imperial Legislative Council of his days, called constantly for the expansion of primary education in preference

to Lord Curzon's greater interest in the universities, Zakir saw the salvation of India in primary education so that the apex of the pyramid, the universities, should have a sufficiently wide and strong base.

The Resulting waste

Since then, much has happened to achieve that goal although it has not been possible to implement generally the Directive Principle of our Constitution to make primary education not only free but compulsory for all. However, while figures of literacy have gone up by leaps and bounds since independence, they would have multiplied much more but for the numbers who lapse into illiteracy due to the inadequacy of reading material, particularly in the rural areas, and, in a poor country like ours, to the search for employment in preference to further studies leading to nowhere in particular. Worse still, between the primary and secondary stages, just before "higher education" begins, the drop-out, for very much the reason, is estimated to be between about 70 to 80 per cent in my State alone according to an estimate made some two or three years ago. The resulting waste is not to be assessed only in terms of wasted expenditure but, even more, of waste of time and talent during years of great promise and expectation.

Elitism

Believers in elitism in higher education, whose

numbers are fortunately dwindling now, while defending their thesis by saying it is not elitism of class but of aptitude and competence that they mean, may conceivably welcome this thinning out of numbers, but it needs to be pointed out that, in the ultimate analysis, even this kind of elitism of the fittest boils down to distinction between those who come from a backward background, mostly illiterate and poor, and those who have had better luck and an environment of leisure and reading in their prime.

A recent analysis of the results of those who have passed at the I. I. Ts or the Engineering Colleges tends to confirm this view. I consider that higher education, even if confined to the two years of our new higher secondary, is as much the birth-right of all of us as facilities for acquiring the three R's. Our secondary system itself should, therefore, provide either for a job-oriented course which would ensure earning after completion and thus, by offering prospects of employment, diminish the number of drop-outs, or, by improving teaching and remoulding the curriculum, attract students to continue and enter the first two stages of higher education even if they choose later not to avail of the option to join a College or University but to enter upon a career of earning.

10+2+3

In this context, I should particularly like to

congratulate the National Council of Educational Research and Training for the very thought-provoking paper it has brought out providing meaningful choice to those opting either to use the next rung of the secondary ladder for climbing further up or for leaving after the second year in search of a career, according as aptitude or necessity may dictate. While not all States have adopted the 10+2+3 structure even though it has been devised so carefully and advocated for so many years, I hope that the scheme of the National Council for the two years of higher secondary will attract them to adopt it. In combining inter-disciplinary courses enabling option for still higher education with terminal technical and vocational courses, the Council has provided the potentials of both higher learning and an occupational career with due regard to the needs of excellence. on the one hand, and the call of realism in a society such as ours, on the other.

Curiosity and Intelligence

I have spoken so far only of the preparatory stages for higher education, beginning with the three R's and ending with the secondary stage. Long before the invention or discovery of papyrus or paper, knowledge of arithmetic and of how to write and read formed the beginning of all knowledge and expression. History has witnessed an illiterate Prophet whose inspired message revolutionized the

world, and, at a different level but nearer home, an illiterate ruler who, among a heterogenous people with different and even conflicting faiths and customs, tried to weld his people within the mould of a common earth and sky. These accidents, are however, not of our age even though their messages may be for all time. We are living in days when human genius and discovery, the products of curiosity and intelligence, have not only led us to worlds other than our own but to the quest of our own salvation against the unharnessed forces of nature, sometimes unleashed by ourselves in our wanton ignorance or the inadequacy of our knowledge.

A Life-long Process

Education, or "higher education", needs no definition. We know what it means or at least what it should mean. In a sense, all life is a process of education, depending upon one's curiosity and receptivity; its ends can only be the improvement and extension of knowledge and its application to the life around us. There have been periods in the history of countries, beginning with some of the City States of Greece, when customary and traditional education tended to lose touch with the new aspirations and needs of life. Later, had new cultural or religious movements not begun, with their doubts and questionings, the education of Europe threatened to become arid.

In our own country, since the war and particularly since independence, the question, on the one hand, of how best to provide alternative types of secondary education, general, technical and vocational, and, on the other, as far as universities are concerned, how best to extend the bounds of knowledge and research and break through the rigidity and formalism of their systems, has been occupying considerable attention. To be fair to the universities, at their worst, they were never so bad as to justify Wiggam's remark that, "while intelligence enables a man to get on without education, education enables a man to get on without intelligence". But it remains true all the same that we were fast deteriorating into an unproductive state, and the so-called "instruments of change" were unfortunately themselves being the least amenable to it.

Introspection and Change

The re-thinking bestowed of late by the Ministry of Education and the University Grants Commission on the reshaping of higher education, its principles, methods, contents, goals and instrumentalities, has awakened our institutions of higher learning to the need for introspection and change. Added to it, they have been the subjects of constant criticism and dissatisfaction at the level of both young and old; impatient and with great expectations and even anticipations, and indulging vociferously in

a national dialogue against decline. This has been a welcome development, and most universities themselves now no longer feel that they are violating their masonic secrets in agreeing to inquests and enquiries.

The educationist himself is also no longer the public figure, who refuses to play an active public role instead of merely writing books. It remains to be realised, however, that the future of our higher education, both at the higher secondary and at the university stages, depends not so much upon their administrators as, in the first and last resort, on the teaching and the student community. I regret to say that, with a few honourable exceptions, neither has been equal to the responsibilities of the future. While their legitimate aspirations and needs require to be dealt with urgently and with understanding at the levels of the State, the Universities and the private managements, they themselves need to exercise greater discernment in not making themselves so readily available for exploitation by those seeking their votes, while the leaders of political parties have themselves also to realise that their frequent assertions of the virtues of democracy go ill with the indiscriminate backing, whatever the individual or party popularity it may bring, of purely sectional interests or demands for "easy" examinations. Both would undermine the need for discipline and excellence in national development to the benefit only of the

demagogue. In that sense, public opinion, while demanding change and reform, has itself not been assertive enough in protecting the universities from the current tendency to play politics with education and has generally acted like an indulgent god. If this continues, with political pressures alike on the State and the universities, in the interests of neither, the tomorrows of our higher education are likely to be as ineffectual as its yesterdays.

It has to be admitted in fairness at the same time that the rules and regulations of some universities and their attitude towards any relaxation or change, however reasonable, does lead occasionally to agitational remedies for which support is sought from any influential quarter willing to give it, and the vote is an important consideration in a multi-party democracy, so that there are many beckoning to be asked. The fact that the response is of a political nature does not by itself make it taboo so long as it is not for purely personal or party ends.

Students' Representation

Fortunately our universities in Maharashtra have been generally reasonable. To give you an example, although claims of self-achievement may be ample, as long as six years ago and not just now or under political or other pressure of any kind then, the directives given to examiners by Bombay University included one which advised

them to frame questions in such a way as to give a reasonably wide option. Since 1974, our new University Acts have provided for student representation in the Senate through the students' Council and their Executive Union, while the senate has additional student membership by rotation from the Faculties which themselves enjoy student representation on the basis of merit. What is more, again on the basis of merit, students have been given representation on the Consultative Committee for the Boards of Studies, thus having a voice in the framing of courses, and similarly, on the Board of University Teaching and Research. We have also a Students' Council and a Students' Executive Union. In some cases, the Chancellors' nominees to the Senate include students who have played a constructive role in the students' movement.

The Field work

In the teaching of the social sciences more particularly, we are attempting to treat social service in the rural and urban areas as part of the field work related to the particular subjects of the social sciences, and Bombay University has only recently created a Centre for inter-disciplinary studies and research based upon field work at the post-graduate stage, which would also serve as a feed-back for teaching on the basis of the research undertaken and the results obtained.

Our biggest problem at the present moment had been caused by the hasty adoption some time ago of the 10+2+3 formula when a longer target of time might have given us better chance for adjustment to the new system, specially with the varying systems prevailing in my State and inherited from at least two or three different streams.

Private Colleges

There is then also the problem, not peculiar to Maharashtra, of private colleges of which, mostly on account of shortage of finances, are unable to make both ends meet and are forced to resort to retrenchment and, in a few cases, other more doubtful means of reducing expenditure. While it is not possible nor within the State's resources to take over all such "sick" colleges, radical thinking is required, if private colleges are also to be, as I am afraid they must be, the agencies or means of higher education, either to close down some which, within a reasonable radius, have another college following exactly the same courses, the stereotyped Arts, Commerce and Science, or distribute these among themselves, so that there is no duplication or overlapping but a transfer of books, equipment, teachers and students from one to the other, leaving each college to undertake one or at the most two of the above courses. Without some such solution, the future of these colleges seems bleak, and there are some among them which need to

be saved by measures short of being closed down.

Autonomous Colleges

Then, there is the much-debated question of autonomous colleges, autonomous in the sense of innovation or experimentation in new methods of teaching and examination, in the choice of inter-disciplinary courses and in other academic ways. It is characteristic of the traditional way of thinking which still prevails in some universities that one of them, asked to propose a Statute relating to admission to such autonomous colleges, proposed the condition that only those who had taken a first division at their qualifying examination should be admitted. Leaving aside the question of the value to be put to our present system of examinations as an effective means of assessing talent or knowledge, this would lead to the exclusion from autonomous colleges of classes or sections of our different communities who have not had the chance of competing on equal terms with their more fortunate counterparts, so that they would be deprived of the excellence which autonomous colleges may or should develop. While this has to be borne in mind, it appears necessary that there should, at the same time, be an attempt to search for talents existing among the backward classes in other colleges belonging to the same university and bring them over to join the autonomous colleges, first division, or no first division intelligence and talent not being confined to these.

Resort to purely orthodox methods of admission or the rule of the thumb, is only likely to produce a complex of superiority which once characterised the public schools of the affluent and, although the criterion would not be the financial but only the academic status of the students, the fact remains, as I have pointed out, that such academic status is considerably influenced by the surroundings and conditions in which a student is born and brought up.

Medium of Communication

Finally, our institutions of higher education have to get out of their walls and carry their knowledge outside them in forums of discussion, of teaching outside the class rooms, of seminars in which our villagers and urban labour can participate and make their own contributions of experience and thought. We have a lot to learn from them. A lot depends, however, on the medium of our communication, and the sooner our teachers and students learn to express themselves in the language of their region or of an all-India language, the more effective will be the impact of such exchanges of thought and experience. English has brought a whole treasure-house of knowledge and opened the rest of the world and of modern knowledge to our enquiring minds, but it is time we conveyed that knowledge and the fruits of our own researches to our masses in a language

which they can understand.

For the rest, the destinies of our institutions of higher education lie, as I have said before, in the hands of their two principal constituents, the teachers and the students, and I am confident that, starting from now in the present improved atmosphere of self-restraint and public service, they will not fail. Let it not be said of us at least now that we do not know what education can do for us as we have never tried.

PART II

HIGHER EDUCATION : ITS ENDS AND MEANS

B.D. Jatti

Vice-President of India

HIGHER EDUCATION : ITS ENDS AND MEANS

B. D. Jatti

I thank the Members of the Dr. Zakir Husain Educational and Cultural Foundation for inviting me to preside on this occasion. The subject "Higher Education : its Ends and Means" has great current relevance, and it has been very enlightening to hear Shri Ali Yavar Jung's lecture.

I should like to take this opportunity of saying a few words on higher education in India in the present day context. The 27 years that have passed

Text of the Chairman's address delivered on May 19, 1976 while presiding over the 1976 Dr. Zakir Husain Memorial lecture.

since the Radhakrishnan Commission's report on University Education, was published, have witnessed in our country an upsurge of developmental activity. We have implemented four Five Year Plans to raise the living standards of our people. Attention has also been drawn to various national needs, and aspirations have been expressed for better living conditions and amenities for our people. We are trying to bring into being as speedily as possible, a modern welfare state, the lineaments of which had already been drawn in our Constitution. In order to translate many of these ideas into reality, we need large numbers of enlightened, competent and trained personnel. It is also essential to produce men and women imbued with a sense of idealism, social awareness and modern outlook. Jawaharlal Nehru said :

“A university stands for humanism, for tolerance, for reason, for the adventure of ideas and for the search of truth. It stands for the onward march of the human race towards even higher objectives. If the universities discharge their duty adequately, then it is well with the nation and the people.”

But it is often forgotten that a university does not cease to promote and preserve these values even when utilitarian functions are required of it. It is the special gift of a university to train its students,

irrespective of their courses of study, to think rationally and fearlessly and to appreciate moral and cultural values.

Role of Universities

While our universities encourage the study of many subjects such as the Indian languages, Indian history, Indian philosophy, Indian fine arts. etc., it is doubtful whether they have been able to develop an integrated approach to these studies resulting in a philosophy of higher education which can be considered as a genuine contribution from our country.

First of all, we should see that every student who passes out of an Indian university takes with him some understanding of India's cultural heritage. Its past achievements and triumphs in the field of art, philosophy, science and so on. He should, in other words, know what he is heir to. This could, perhaps, best be done at the first degree stage where such a study could form a part of a programme of liberal education,

Secondly, the academic programmes of the universities in India should also have adequate room for specialization and research in certain subjects. While a number of universities have postgraduate and research departments in Indian history, Indian philosophy, Sanskrit etc., these subjects do not at present enjoy sufficient popularity and support, partly owing to lack of appropriate employment

opportunities for those who have specialised in them. Prospects have, therefore, to be created by Government and other agencies for these students. It is also to be remembered that the value of studies of this kind cannot be estimated entirely in terms of material gains of practical utility.

Examination and Adaptation

Together with study and research in these areas, it is also essential to develop in our universities a critical approach to the values and schools of thought which have come down to us from the past, by subjecting them to critical examination and adaptation.

Our universities have also to develop a sensitivity to their surroundings and to inculcate among their students and teachers a real consciousness of the conditions and problems that exist in their neighbourhood. Unless they become fully aware of the circumstances in which people around them live, they may become alienated from social realities and develop attitudes of mind which are not likely to make them useful citizens of India. Further, in our system, a wide gulf often separates students from the life of the common people. If a student who comes out of the university considers that he has little in common with his community, something has certainly gone wrong with his education.

It is expected of every university in India that

it will exercise a wholesome influence on the thinking and planning activities of Government and other agencies for bringing into being a society based on the secular and ethical principles embodied in our Constitution. Universities have also to give an important place to the study of various issues that are involved in the efforts that we make to build up a prosperous, modern, democratic and secular State.

National Outlook

One of the most pressing problems facing our country is the development of a national outlook overriding parochial, religious and linguistic considerations. In this task the universities can and should play a decisive part.

Universities in India have also to be internationally minded. If they are to benefit from the vast expansion of knowledge that is taking place in different parts of the world today, their channels of communication and reception have to be kept open.

It is well known that in the sixty's higher education in India expanded at an average rate of 10-12 per cent per annum. This created problems for university graduates in the employment market and also put a severe strain on our financial resources required for the maintenance and development of the universities and colleges. Fortunately, the growth rate has now been regulated and is no more than 3-4 per cent per annum. At the same time we have

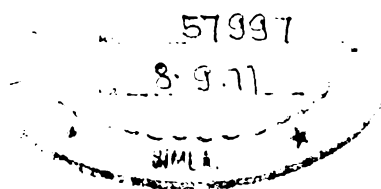
been able to ensure that this does not lead to denial of opportunities to the weaker sections of the community. Efforts have also been made towards removal of regional imbalance.

Orientation of Courses

Universities are giving special attention to an orientation of their courses of study to make them more relevant to the needs of the local community. At the same time, some 12 universities have taken up programmes of adult and continuing education in order to improve the knowledge and skills of various groups in the rural and urban areas. Special attention is being given to student amenities in the universities and colleges by creating conditions conducive to study and learning (construction of hostels etc.), specially in regard to needy and poor students on the one hand (book-banks, student aid-fund) and the meritorious students on the other, (Scholarships, fellowships etc). Programmes for faculty improvement through summer schools, refresher courses, exchange of teachers etc. are under way. Our universities are also making an effort to maintain high standards comparable to the best anywhere in the world through improvement of methods of teaching, curriculum, and research and various innovative measures like examination reforms, autonomous colleges etc. The immediate need is to consolidate the gains and to bring about improvements in the

core areas.

I have ventured to place some of my ideas before you on this occasion as higher education is a matter that has always been of concern and interest to me.



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(Continued from 1st Flap)
figures have gone up after Independence, these would have multiplied but for the numbers who lapse into illiteracy due to the inadequacy of reading material or search for employment in preference to further studies.

Between the primary and secondary stages, just before "higher education" began, the drop-out for these reasons was estimated to be between about 70 to 80 per cent in Maharashtra State alone. The resulting waste is not to be assessed only in terms of wasted expenditure, but even more of waste of time and talent during the years of promise and expectation, says, Mr. Jung.

Believers in elitism in higher education argue that it is not elitism of class but of aptitude and competence. In the ultimate analysis, even this elitism boils down to a distinction between those who come from a backward community, mostly illiterate and poor, and those who have better luck and an environment of leisure and reading in their prime. In his opinion, higher education, even if confined to the two years of the new higher secondary is as much the birth-right of all as were facilities for acquiring the three R's.

"To be fair to the universities, at our worst, we were never so bad as to justify Wiggan's remark that while intelligence enables a man to get on without education, education enables a man to get on without intelligence. But it remains true that we are fast deteriorating into an unproductive state, and the so-called instruments of change are themselves being the least amenable to it", says, Mr. Jung.

Hindustan Times, New Delhi

Education and National Development

...That the system needs major over-hauling if not a new engine is undisputed by the country's own politicians and academics. A collection of papers presented at a seminar on "Educational Reforms for meeting the Challenge of National Development" in New Delhi, this book is testimony of official awareness that all is not well. And the papers deserve a wide audience outside India because they are often directly relevant to the problems of other developing countries.

Asiaweek, Hongkong

...The authors of the papers are all eminent educationists or administrators highly experienced in the line, and hence their opinions carry weight.

Sunday Standard, New Delhi

Science and Man

..."Science and Man" is a monograph in which Dr. Kothari analyses the ills of the modern technological society and prescribes his nostrum to cure them. Perhaps he is not the first to say that science sans humanism will destroy society ; he says it forcefully and tries to correct 'the dichotomy between science and faith, between the scientist and a scientist as a human being'.

Sunday Standard, New Delhi

...Dr. Kothari's in his well-written thesis has drawn pointed attention to the grave perils that growth of science and technology have posed for the world. 'Dr. Kothari advocates decentralisation of decision-making power and more important, than that a co-existence of science and 'ahimsa'.

...Dr. Kothari has shown how science has to be mellowed with ethics, religion and moral judgments, 'if the full benefits of science are to be enjoyed by man'.