

## QUESTION XXVI.

AKSHAIBAR LAL.

1. (a) Yes, so far as present needs are concerned. Technological training, however is lacking in many of the universities.

(b) A minimum of two crores of revenue fund.

2. We would regulate them.

3. It all depends upon the nature of the managing bodies and the staff. It raises the community educationally but this advantage is not so great as to allow its existence to continue.

4. There should be no objection to the inclusion of religious education in the curriculum as one of the subject for study but it must not be compulsory.

It is however desirable that moral and cultural education be substituted in place of the compulsory religious education.

ALI, SYED MEHDI.

1. (a) No. Districts of Hyderabad are an example.

2. In the interest of education these should be only regulated.

3. Denominational institutions should not restrict residence. If so, they will develop the conception of common citizenship.

4. No.

AMRIT KAUR, HON'BLE RAJKUMARI.

2 and 3. We must discourage communal or denominational colleges and universities. The existing ones must come into line with the policy of the State. No religious instruction should be imparted in the universities.

### *Oral Evidence.*

No communal denomination is required. Banaras (University) should have all communities. No religious instruction should be imparted in universities.

ANNAMALAI UNIVERSITY TEACHERS' UNION.

1. (a) No. Rayalaseema in the Madras Province can be cited as one instance of a region not having easily accessible facilities. The deficiency can be remedied by starting colleges and affiliating them to the existing universities.

ANTISNETTE, SISTER.

4. Imparting religious education may not be feasible but every university should encourage study of comparative religions and Philosophy of Religion which is bound to improve the moral tone and enrich the ethical sense of the under-graduate.

ASTHANA, DR. NARAYAN PRASAD.

2. I would abolish all denominational universities and colleges and would recommend a change in the denomination. As to hostels, they may continue as denominational for some time to come owing to differences in modes of life.

4. No.

AYYER, G. R. NARAYANA.

2. I am definitely not in favour of denominational or communal colleges and universities.

3. They hinder development of robust views and run counter to the conception of a common citizenship.

BALAKRISHNAIYA, JUSTICE N.

2. I am not in favour of any communal or denominational colleges or universities; they must be abolished.

3. In the present state of country where communities are anxious to educate their young men it would be highly useful if each community provides residential hostels for the students of the community. Students should be asked to benefit by such communal interest though the public may, by way of a good example start non-communal hostels which can be open to all communities.

BOSE, B. C.

1. (a) More universities are required but we may not be in a hurry as adequately experienced persons are not easily available.

2. Should not exist.

4. Possibly not.

BHATTACHARYA, DR. D. R.

1. (a) No. A University is badly needed for the north-east portion of these Provinces with headquarters preferably at Gorakhpur. Another University should be established either at Bareilly or at Nainital to serve the northern part of these Provinces.

(b) The minimum condition would be an income of Rs. 10 lakhs either from Government or from private benefactions per year to serve the needs of approximately 2,500 students, apart from tuition fees.

2. There should be no communal Universities. They should admit students of all communities.

3. They should be discouraged as far as possible but not abolished, just as at present, they have their advantages and disadvantages.

4. No.

5. Everything necessary for opinion, has been covered by the questionnaire sent to us.

BOSE, P. T.

1. (a) No. The central part of the country so long called the 'Central India', and the northern most part had no adequate facilities so far. The deficiency can be removed by establishing the right number of universities in those parts.

(b) The proportion of adult and literate population and the number of scholars in the existing secondary schools.

2. There ought not to be any communal or denominational institutions. They ought to be abolished.

4. No particular type of religious education ought to be imparted in any of the universities. They can teach the basic principles of the world religion and create a feeling of universal brotherhood among the students by implanting the spirit of religious tolerance.

BOYD, REV. A. J.

The Christian Community certainly considers it essential that, as in the past, it should be at liberty to make a Christian contribution to the educational system through its own institutions. There is no widespread desire for a Christian University at present and I do not think there ever will be if Christian colleges continue to have reasonable freedom to express their own special character within the general system. There is also no desire for institutions that shall be communal, or denominational in any sense. From almost every point of view, however, it is desirable that there should be religious foundations (Hindu, Muslim, Christian) making their own special contribution to the system as a whole, while cooperating in many matters with colleges of a different religious character. Such religious foundations have been the most enduring, and probably the most valuable, element in the university systems of many Western countries. The late nineteenth century suspicion of them is likely to become narrow and parochial has largely disappeared, and it is widely held that educational institutions inspired by a religious ideal are on the whole more likely than others to preserve sound educational ideas, and to achieve sound practice.

It is of fundamental importance to Christian educationists that educational institutions inspired by a religious ideal should not be thought of as merely "communal" or as narrowly "denominational". Certainly, Christian institutions have not in the past been narrowing or decisive in their aims or in their effects, but on the contrary, broadening and unifying. It is, however, absolutely necessary that religious foundations should be completely at liberty to preserve and express their own character, both in their constitution and in their teaching—with due regard, of course, for "conscientious scruple", as provided for in the Constitution of the Indian Union—and that nothing should be demanded of them which would be incompatible with their special character and *ethos*.

## CALCUTTA, UNIVERSITY OF.

1. (a) It is a matter for the Provincial and State Governments.

(b) It is a difficult question to answer. The standards of universities throughout the world are quite well-known and the minimum standards are those which must be insisted upon before a new university is permitted to be established. New universities should not unnecessarily come into conflict with existing universities nor should new universities be established mainly for the purpose of duplicating the course of studies available in existing universities.

2. This University has all along been strongly against communal or denominational colleges and universities. This University will gladly abolish them.

3. The University is of the opinion that denominational institutions only foster division. They hinder the development of a conception of the common citizenship. This University is strongly against such institutions.

4. This is a very important but complex question. Universities in India unfortunately in the past, due to the adoption of the policy of neutrality by the State in matters of religion have not been able to impart either religious education or moral education amongst the students. The consequences in the opinion of this University have been extremely harmful. Each university should carefully consider the question of imparting some kind of religious or moral instruction to its students.

## CHAKRABORTI, M.

2. In a secular State communal or denominational institutions should have no place.

3. In my opinion, such institutions help the growth of sectarianism and insularity and thereby hinder the development of the conception of common citizenship.

## CHANDAVARKAR, VITHAL.

*Oral Evidence.*

Till the new political set up came our country was in a very peculiar position. Right from the inception of the University it had only one outlook and that was preparing students either for service or for professions like Engineering, etc. Now the new set up has come. In another 20 years time a new outlook may develop. In the meantime if we are to forge ahead, Government must be alive to their responsibility and make administration pure and impersonal and the communal considerations should be ignored. Most of our work lies in the villages and education in the earlier stages is done through the regional language. I told Government that they need not worry about the University. They must concentrate on the school leaving examination

and guarantee some sort of employment for all who come within a certain order of merit. Then only the really deserving and brilliant students will go in for higher education. In order that a brilliant boy, if he is poor, is enabled to go in for University studies, some arrangements must be made to give him that opportunity.

CHATTERJEE, DR. B. R.

1. (a) No. There should be one regional University for the Western districts of the U.P. at Meerut. There are 2,300 students at Meerut College. Extensive grounds are available for the construction of University buildings. There should be one regional University in Central India.

(b) One-third of the initial capital expenditure should be contributed by the local people and the local bodies, one-third by the Provincial Government and one-third by the Central Government.

2. They should be handed over to the public. They should not be abolished. The Managing Committees of Missionary Colleges should represent all sections of the people.

3. Denominational institutions as units of residence may continue for some time. But they also should be thrown open to students of all communities. Common hostels for Hindu, Muslim and Christian students should be gradually introduced like the hostels attached to Christian Missionary Colleges at present.

4. Yes. Arrangements should be made for teaching different religions to the students professing them. Fundamental unity of all the religions should be taught to the students. Religion should not be shirked. All students should be imbued with the true spirit of religion, tolerance, good-will, and fellowship.

CHATTERJEE, G. C.

*Oral Evidence.*

The real difficulty is that the State is not in a position to provide all the higher education which is required. Since the major portion of the work is being done by the denominational institutions, it is difficult at this stage to give them up or to ask for any radical change. But there is a general change in their outlook. Even though they may not have a change in their constitution, their general tendency is towards a broader outlook. This province has never been very strong on the caste side. Demarcations are not very strict. There was a gentleman who was a Trustee of the Brahmo Samaj College and also of the Sanatana Dharma College.

CHAUDHURY, HON'BLE.

Regarding the name of Islamia College being changed to Central Calcutta College. I have to say that there were no donations for the College and that it was run at Government expense, and there was also

no question of any Trust involved. As such, it had now been thrown open to all communities. On the other hand, the Hindu School was originally started with Hindu endowments. In this case there was the question of Trust involved, but this institution was later thrown open to all communities. The bulk of the students of the Islamia College was, however, Muslims, but for reasons stated it had been thrown open to all. I would mention the Hooghly Mohsin College as an instance. As there was the question of endowment involved the *status quo* was allowed to continue.

CHETTUR, A. C.

2. Communal or denominational institutions should be abolished.

3. Denominational institutions as units of residence are to be discouraged.

DAYAL, BISHESHWAR.

*Oral Evidence.*

The Banaras Hindu University and the Aligarh Muslim University are All-India institutions not because they have been created by the Act of Central Legislature, but because they are Hindu and Muslim Universities.

I am not in favour of having Hindu and Muslim Universities

DIWAKAR, R. R., HON'BLE.

2. There should be none based on religion, race or community.

3. They should never be encouraged.

4. No. But they must impart ethical, moral and character-building education.

DONGERKERY, S. R.

1. (a) No. There is room for additional universities in West Bengal, Patna, Rajputana, Saurashtra and Malabar. It would be necessary to make a survey of the population, the economic conditions, the mineral and other material resources and the existing educational facilities of these regions before deciding upon the new university centres. This can best be done with the co-operation of the Provincial Governments.

(b) A demand from the population of the locality or district, the existence of schools and colleges in the neighbourhood, the location of some industry (as in Jamshedpur), the ability and willingness of the people of the area to help the university with money, the support of the Provincial Government, a healthy climate and a suitable campus.

2. I am vehemently opposed to them. I would abolish them if they cannot be transformed into cosmopolitan institutions with a liberal outlook.

3. Denominational institutions as units of residence, can only have a cramping influence, which would militate against the concept of a common citizenship. I do not think they have any compensating advantages, assuming that the development of a sound national character and wide international sympathies are the chief aims of university education.

4. Having regard to the history of India, I would say "NO" Religion is a matter of personal conviction and belief and belongs to the domain of the individual's private life. Students should be left free to find the truths of any religion they may be interested in following, or in which they have been brought up since their birth.

DUBE. PT. K. L.

1. (a) Generally the principle for the creation of new universities should be to provide (i) at least one good teaching university for students of the area, and (ii) one affiliating university for encouraging establishment of colleges in the mofussil.

(b) The establishment of at least one first class teaching university in the C.P. and Berar is necessary.

2. In future communal universities should not be established, but those which are already functioning may be continued. The same is true about the colleges.

3. There should be no serious objection to establishment of such hostels. They help communal living in greater degree than other hostels and frequently contribute to the preservation of important elements of Indian culture.

4. No. But full facilities may be provided for those willing to receive it.

EAST PUNJAB UNIVERSITY.

1. (a) No province is so badly off with regard to facilities for University education than East Punjab at the present moment. Academic life in this province has to be reconstructed and it is impossible to do so without substantial aid from the centre.

(b) We would first like to have our present University established on a sound basis before any question of a new University for this Province is taken up.

2. These are not favoured. All communal or denominational colleges and Universities should be re-modelled on a national basis.

3. Separate hostels for different communities tend to increase communal tension. There appear to be no compensatory advantages under the new set-up in free India.

4. No. While formal religious education is not favoured, the Universities should utilize every resource for the development of a

proper ethical sense amongst its alumni. A scientific study of comparative Religions should form one of the departments of University teaching & research.

GAUHATI, UNIVERSITY OF.

1. (b) Adequate finance and a sufficient number of educational institutions in the area to be served by the new university.

2. Communal or denominational institutions should be abolished as far as possible.

4. Yes, but not on a compulsory basis.

GHOSH, P. K.

2. Communal and denominational colleges and universities should be made non-communal and non-denominational by admitting students of all communities and denominations.

3. Detrimental to a common citizenship. No compensating advantages.

4. No.

GOWDA, MADIAH.

*Oral Evidence.*

Universities must cater to the needs of rural places. I think, now-a-days more attention is paid to the amelioration of urban people and intellectual classes. The rural population who are the backbone of our society are neglected. The appointments in the universities are not offered to village people. I find some kind of partiality even in primary and middle schools. Though it is not intentional, the partiality exists there. The position of the rural primary schools are pitiable. I have been going round the villages. In many places, there are primary schools with a single teacher for 4 classes and that the teacher will generally be a K.L.S. man. I think rural education is a failure. Qualified and trained teachers must be posted to rural schools.

When once the villager becomes a graduate, he does not want to go back and settle in the villages. They want to stick to cities only. We must make our graduates more service-minded so that they may be of some use to masses in the village.

We must make it compulsory for every graduate to live for at least some time in the villages and do service there.

HENDERSON, DR. H. A.

*Oral Evidence.*

To be frank, it would be very difficult for the Board of Governors of Lucknow Christian College to elect anybody who is not a Christian as Principal. I do not say it is impossible.

INDIAN COUNCIL OF AGRICULTURAL RESEARCH, NEW DELHI.

(2) Abolish them.

(4) No.

IVANIOS, REV. MAR.

*Oral Evidence.*

I would suggest that every college should have an advisory body apart from the managing body. That advisory body should consist of not only members of a particular community or denomination but of various cultural and academic interests.

In order to widen the atmosphere, I feel that it would be helpful to have the advice and guidance of members of other communities. While I might wish to develop the college in one way, the committee might wish to develop it in some other way. So, an advisory body consisting of Muslims, Hindus and Christians would be helpful for me in a difficult situation when I shall need to consult somebody. Their consultation and advice would be of very great help to me.

IYENGAR, G. V. KRISHNASWAMY.

1. (a) No, there is scope for a university near Madura and in the West Coast.

(b) Nearness of well-established efficient colleges.

2. I will abolish them.

3. They hinder the development of the conception of a common citizenship. Not any, except perhaps provision for their boarding is easy.

4. They should impart indirectly universal moral education.

5. Most of the universities have now fallen into the hand of politicians and practically all the aspects of party politics and party administration are reflected in their life and working. Universities must be removed out of these influences and must be made a purely academic body in which the teacher has the predominant voice and in which the teacher is respected. Most of the indiscipline in the classroom and elsewhere is due to the fact that the student knows that the teacher is nobody and whatever he does can be reversed by going to this man or the other. If so much responsibility is to be vested in the teacher, he must be a person who is worthy of it. So the right type of teacher should be chosen, chosen for his ability and character and not from other considerations. If he is found wanting there should be no hesitation in removing him from office.

Such a type of teacher combined with a set of students who enter the portals of a college or a university purely with the idea of learning a particular subject will be the correct atmosphere for a university. This means that as much care should be bestowed on the admission of students as is taken on the choice of the teacher. So a student must

be admitted purely on his own merits and not because of other considerations. They waste off money and human energy involved in the admission of unfit students into the university or of admitting them to the courses which they do not seek is appalling. The student must be given proper direction as to the course the boy is fit for and the parent must be advised as to what is good for his boy.

There is also ignorance on the part of the parent and the boy with regard to the lines open for the boy's education. Even heads of collegiate institutions are not aware of many of such avenues.

Odd combinations which will lead the student nowhere except make him pass on examination should not be allowed. This is widely prevalent in the Intermediate course where the student wants somehow to get into the college.

It is also the practice in some institutions that the student can join a degree class in a subject without having undergone a course in that subject in the Intermediate class. I do not know how far this practice is a sound one.

IYER, T. P. S.

Universities are called temples of learning and there can be no temple without prayers. Schools and colleges are also called abodes of the Goddess Saraswati. A daily prayer meeting is very necessary for all educational institutions. Just as it is considered necessary that physical exercise and games are essential for boys and girls to keep their body fit and help their physical development, so the daily observance of some religious practices are necessary in order to keep the mind fit and to help the spiritual development of man. The daily prayer will inculcate the spirit of self-discipline, which is the most important part of any learning. Attendance at such community prayers should be compulsory for all students. Its value as an integrating force and a factor for promoting love and brotherhood cannot be exaggerated. If a graduated course of instruction into the religious life and thought of the people could be introduced in schools and colleges it would enable our youngmen to understand the greatness of our religion, philosophy, culture and tradition and help to foster the spirit of patriotism and love of things indigenous. In my view the profession of a religion, without practising it or without belief in the religious practices, appears hypocritical and anomalous.

IYER. V. SUBRAHMANYA.

*Oral Evidence.*

I have been hearing a lot of talk about the religious education. I have in a way worked in that field for quarter of a century. If it is possible to bring common features of all the religions and teach, you may do so. Otherwise it is better to drop it. Let us not create more troubles than what we have.

JAMESON, MISS C. E.

2. Every college should be judged on its own merits, and this question should be asked. "Is this college contributing to the sum total of educational progress, is it being constructive in a general sense in addition to its own communal aims?" If the answer is positive it should not be hindered. Every genuine effort to promote a higher standard of education and research must be encouraged.

3. They will foster the conception of common citizenship only if this conception is part of the ideal of the community or denomination. Any stimulus to idealism which fosters the idea of self-sacrifice and service for the country, regardless of caste or sect, cannot be ignored. We need more and not less of this type of thing. An advantage of such types of residence in a university is that the atmosphere is more conducive to study and objective thought as there is peace and harmony on the subjective ideological level between the students of the residence. All Indian leaders have emphasized the absolute necessity of discouraging attention to politics during student days. Mixed residences encourage political arguments.

JAYAKAR, RT. HON'BLE DR. M. R.

*Oral Evidence.*

There are so many universities growing up. I would like to avoid the work of duplication. Take Karnataka and Maharashtra. They have begun to deal with the same subjects, which is not good.

There must not be any duplication at least in advanced research.

JEHU, IVOR, S.

I think the main reasons for the inadequacy of the Indian Universities at present are as follow :

1. The standard of pass of the entrance examination is too low.
2. Students are often too young and immature when they begin their university course.
3. The standard of the Degree Examinations is much too low.
4. The insufficiency of cultural activities in the students' life, outside their academic subjects.

JHA, DR. AMARNATH.

*Oral Evidence.*

If the abolition of such names as 'Hindu' and 'Muslim' merely would mean that non-Hindus and non-Muslims could be members of the University Court and the Governing Body, there is no objection

whatsoever. If it implies that there shall be no religious instruction in these institutions, I am opposed to it.

Personally I would not mind religious instruction being given only to those who are willing to profit by it and without any compulsion for it. The Hindu University was brought into existence under certain conditions and undertakings were given to the donors that religious instruction will be one of the main features of the Hindu University. It was emphasised again and again and I do not know how far it would be morally defensible to remove that special feature of the University.

The Banaras Hindu University Act says that religious instruction for the Hindus will be compulsory. In actual practice it only means the students going and getting their attendance registered.

In Christian colleges non-Christian are not compelled to join the Bible classes.

JHA, I. S.

1. (a) No. Santhal Parganas, Nepal border under Indian Union and Patna district in Bihar.

On regional basis where adequate funds are available.

JHAVERI, K. M.

*Oral Evidence.*

We must have unity everywhere. So far as university regulations are concerned every college, whether Hindu, Muslim or Christian has to fall in line. I would like to abolish all these tags.

JODH SINGH.

In the Khalsa College we had Sanskrit classes, Urdu classes and Arabic classes. In the East Punjab in the Muslim colleges there never was any admission of a non-Muslim. In the Hindu colleges very few non-Hindus were admitted. In most of the Sikh colleges, the majority of the students were non-Sikhs. In the Khalsa College about one-third of the students were Muslims. Even now these communal barriers are there. There must be a convention imposed upon these colleges that a certain fixed proportion of the students must belong to the other communities. Otherwise you are not going to diminish these communal barriers. It must be one of the conditions of affiliation. On the staff of these Colleges you will find the same thing. There must be a condition that the staff also must be in the same manner. It must not be of one community exclusively in the students and in the staff.

The communal influence works through the staff. If you impose a condition regarding staff and students, proper developments will take place.

JUNG, NAWAB ALI YAWAR.

1. (a) & (b) No remarks to offer.
2. Should be regulated rather than abolished.
3. I am against denominational institutions as units of residence.
4. No.

KABIR, HUMAYUN.

*Oral Evidence.*

We are facing in this country a danger of break-up of society through the defects in the existing educational system. Very sharp differences exist between what may be called the educated classes and the uneducated classes. We have on the one hand, large masses of people who are totally illiterate, and on the other, a very few with high degrees. Their mental outlooks and attitudes to life differ entirely. The result is that both suffer. It also tends to emphasise the distinction between rural and urban areas. Whoever gets education leaves the village. There is thus a continual withdrawal of talent from rural areas and their wastage in urban areas where they cannot find proper scope. Even under an ideal system, not more than 20 per cent. of the total population would go on to Secondary education, and out of those who have completed Secondary education, only 6 or 7 per cent. go up to the University stage. Thus, only about 1 per cent. of the total population receive University education, and yet all education is geared for the requirements of universities.

I do not think you can keep social and educational problems separate. In any case, it is a problem of education because 99 per cent. of people in Primary education and 20 per cent. of people in Secondary education are given instruction which is not suited to their requirements but to those of only 1 per cent. who will go up to the university. I would suggest that the Commission should recommend a re-organisation of Secondary education so that it is a complete stage by itself. Secondary education is at present only a half-way house and forces many people to go on to the University stage. If the Secondary stage marked a complete process of education, we would have 20 per cent. of the people in the community with a complete system of education, though of a somewhat less specialised type than in universities. These people would serve as a connecting link between the university and the primary school. Higher Education would thus become broad-based and would not be as it is today in India, like a pyramid resting on its apex.

KANE, MAHAMAHOPADHYAYA, DR. P. V.

*Oral Evidence.*

As regards the denominational institutions and their names I would say that there is not much in a name. If you work in the proper spirit, the name matters little. I am against changing it simply because some people don't like it.

KASTURBHAI LALBHAI.

*Oral Evidence.*

The Government of Bombay appointed a Committee and that Committee has made its recommendation and submitted it to Government. The report is now under the consideration of the Government of Bombay.

As far as I understand the situation, possibly Baroda will be a teaching University confined within 10 miles of Baroda and the other colleges will have to seek affiliation elsewhere. Under our scheme the University of Gujerat will not merely be residential but affiliating also, but our ambition has been that it should be largely residential. With that end in view we are trying to provide accommodation for about 4,000 students on the spot. As it is, we will have completed accommodation for more than 1,000 students, and as we go on progressing, we hope we shall ultimately be able to accommodate the staff and professors so as to try and create an educational atmosphere which is so very essential for a good educational background. The whole lay-out has been planned with this end in view. We have already 100 acres of land, and we have further acquired 500 acres—altogether 600 acres.

From the city of Ahmedabad the site is about  $2\frac{1}{2}$  miles. Some say it may act as an impediment because the students will be near in the City and would not become residents of the College. I do not know how far that will be true but we would like to develop this as a residential University. Now the Government of Bombay are planning to have a first-rate College of Engineering costing say Rs. 72 lakhs in Ahmedabad, which will be affiliated to the Gujerat University. We are planning for every educational institution to be located within the University Circle. The Government of Bombay insisted and I had agreed that half the cost of the College will be borne by my family. The other half and the running expenses will be provided by Government. Then we are going to have a Pharmaceutical College also, that is under construction. I think by next June we shall be able to give it its own building.

Then we are trying to plan out two big research laboratories. Without any advertisement we have already got some students doing research work. Applications are pouring in and they are serious about making this institution a success, and I believe Government of India is going to recognise it as one of the institutes which is going to do important research work. This laboratory is going to do post-M.Sc. research.

Cost of building and equipment will be about Rs.  $3\frac{1}{2}$  lakhs and this is being contributed by the Sarabhais and some by the Ahmedabad Education Society. Maintenance cost will be borne by the Sarabhai Trust plus whatever the Government of India may decide to contribute.

The Ahmedabad Millowners' Association has contributed Rs. 51 lakhs and the Government of India Rs 19 lakhs, making a total of

Rs. 70 lakhs for the Textile Research Institute. Running expenses will be shared by Government and the Millowners' Association on a fifty : fifty basis. We are starting from this year. We have taken first of all a Statistical Section. Dr. Vikram Sarabhai has gone to the States to get proper plants. What the Ahmedabad Institute will tackle is going to be determined between, possibly the Government of India and ourselves, because there is going to be one or more Institutes and we do not want to duplicate the efforts.

The Act will be passed by the end of this year and by July 1950 it will start functioning, I hope.

KAUL, R. N.

2. The communal or denominational colleges and universities must be abolished, as they have done a lot of harm and no good.

3. Denominational institutions, and units of residence, are equally harmful, as they hinder the development of the conception of a common citizenship.

4. The subject of religious education is very delicate and difficult. But universities can at least undertake the teaching of Comparative Religions so as to give young men some idea of the underlying principles of the great religions of the world in a broad, impartial and non-sectarian manner.

KEDAR, DR. T. J.

*Oral Evidence.*

We are a secular State. Why should there be denominational institutions? Why should there be the Muslim Advisory Board. It is not necessary now. In our days when we were studying in primary and secondary schools, there were Muslim students who used to study Marathi books and get more marks than some of us. Many of the Muslim students used to take Sanskrit.

KELLOCK, REV. JAMES.

2. Communal or denominational colleges mobilize a considerable amount of interest in educational effort, secure a considerable stream of finance for it and enlist a good amount of disinterested and enthusiastic educational service by able and qualified persons. I think therefore that it would be a great mistake to abolish them. They are already regulated in the interests of educational efficiency. No objection would be taken to fair regulation of that sort. Such regulations should not be imposed as would choke off the assistance to Indian education that comes from the denominational Colleges.

3. Denominational hostels or units of residence have much to recommend them. They have a satisfactory basis for discipline and those in charge are likely to understand the students well and be able to supervise their activities adequately. Being linked closely with a wider body, there is no reason why they should hinder the development of the conception of a common citizenship and they may, if wisely guided, foster it.

4. I think it is desirable that the Universities should try to impart religious education, understanding religion in the broad sense of insight into the significance and purpose of human life, the rationale of the standard of values and the basis for the standard of right and wrong. It is desirable in order to counteract the bias towards irreligious materialism which, in the absence of anything in the nature of religious education, the University would be encouraging. It is also desirable in order to counteract the dangers arising from a narrowing specialization to which our education is becoming prone.

The kind of religious education that the Universities should be imparting is that which leads up to what Plato called the "vision of the good". It should help to integrate the students' personalities, broaden and deepen their minds, widen and vitalize their sympathies, give them a grasp of true principles and enable them to see and deal constructively with the big ethical issues. This would be a unifying and a humanising element in the education, as it would tend to bring all the separate subjects of study into relation with the meaning and purpose of human life, and into connection with the principles of good life.

The best arrangement would probably be to run the teaching of the course through the four under-graduate years, the class meeting once a week.

I feel convinced that religious education of this broad and ethical kind, related to the individual's personal problems as well as to the moral and social problems of the modern world, would go far to meet one of the clamant needs of our times. It would bring the young men and women face to face with the fundamental issues and problems of life as a whole, and would supply them with something like adequate data with which to build their own philosophy of life. We could expect to see the stream of students going out from the Colleges with a clearer vision of good and bad, and with a stronger grasp of right principles. All this would tend to produce deeper and more elevated personal character as well as purer, healthier and more just social life.

KHADYE, K. M.

*Oral Evidence.*

The Report of Poona University Committee ask for intermediate Colleges outside Poona and requires that Honours and B.A. teaching should be in Poona, but the University Bill has been badly got up. The whole thing is not clear. According to the Bill the Poona University has affiliating functions and the Colleges outside Poona can also have M.A. and M.Sc. teaching.

If I had my own way I would have insisted on M.A. and M.Sc. teaching being concentrated in Poona.

At present in this University, the Syndicate appears to have powers to tamper with the decision of the Academic Council. They should never have that. In academic matters, the academic council should have final authority.

Another very bad thing about this University is that the Board of Studies is not really a body of experts. It is by election that these people get in though some of them are not qualified to do the job.

**KHAN, MOHD. ABDUR RAHMAN.**

1. (b) Adequate number of schools and colleges and high literacy.
3. Avoidance of communal riots.
4. Yes. The world is in need of it.

**MANNAWALA, DR. S. G. RAMANUJAM.**

1. (a) The number of Universities in South India seems to be adequate; but the number of colleges is insufficient to cope with the growing demand for higher education. By starting more Colleges without reduplication of effort in the same area. At least one first grade College for each district may be the aim.

(b) Does not arise.

3. Purely denominational institutions as units of residence are undesirable in modern India. They tend to promote narrowness and prevent forming genuine friendship with fellow students of other communities. The compensating advantage is the promotion of solidarity among the members of the denomination and the understanding of their faith and culture. In many a case this very advantage hinders the ideal of common brotherhood and universal outlook in religion and culture.

4. Not religious education, but religious information of an objective character should be given. With a view to acquaint the students with the basic ideas and practices, and the lives of the great saints of the principal living faiths, text-books written by acknowledged experts of the respective Faiths to present objectively without attempting to compare or evaluate should form the basis of a course of instruction in religion, which should form part of liberal education promoting the understanding of and respect for faiths other than one's own.

**MEHTA, K. C.**

Communal or denominational Colleges and universities are entirely out of place in the new set up and should be discouraged.

Whereas it is highly undesirable to impart instruction in relation to a particular religion the comparative study or religions and of the philosophy of religion should be encouraged. Occasional talks on the accepted principles of Ethics should be very useful in raising the moral tone and inculcating a civic sense and a sense of responsibility among the students.

**MEHTA, PORUS A.**

Communal, denominational and sectarian colleges and universities have no place in the India of our dreams. A common citizenship and a well-balanced outlook cannot be promoted by such institutions. The

great need of India is to develop a broad, national consciousness. The Universities alone can create such a consciousness on a sound basis. The tragedy of India has been the lack of this outlook and now is the time to build up this attitude. A national outlook is not opposed to international fellowship but is a step to it.

MISRA, MADAN GOPAL (LUCKNOW).

*Oral Evidence.*

The Principal's post in our College (Kanyakubja College) has been held so far by Kanyakubjas. There is nothing else sectarian excepting the name of the College. Even the name of the college is after a place and not after any community. Scholarships are given to all provided they are academically sound.

The membership of the General Body is open to all conditioned upon the payment of a certain minimum amount. If they become a majority they can elect any one.

MOHANTHY, G. C.

The University need not impart any religious instructions, under the existing conditions.

NAIK, BHEEMAPPA.

*Oral Evidence.*

The present system of education is not very helpful to the poor villagers. Even the very few boys who come from the villages and receive University education do not like to go back to their villages after the University education. This must be remedied and the graduates must be made to settle in the villages.

The system of education given to villages and the boys of peasants must be different. The colleges—especially Agricultural colleges must be established in the rural parts so that when once the boy becomes a graduate he may stick on to his job and be of some use to the society in the rural parts.

Several young men who own 50 to 100 acres of land prefer to go to jobs on Rs. 25 p.m. than looking after his own land. This must be averted. Higher education in some form should be available to rural people.

NARENDRA DEO, ACHARYA.

*Oral Evidence.*

There is a demand for the change of the names of the Banaras Hindu University and the Aligarh Muslim University. Personally I would like the names to be changed. If the names could not be changed, at least the spirit should change. I know of certain institutions where discriminations are made.

I would not limit even units of residence to particular communities and religions.

PANNIKAR. P. R. PARAMESWARA.

1 to 3. We are not in favour of communal colleges or universities, as such institutions will inevitably foster caste and communal prejudices, jealousies and exclusiveness. We have no objection to denominational colleges, *i.e.* Hindu, Muslim or Christian, provided that they are affiliated to an ordinary university. Denominational colleges can foster a corporate life fairly easily, but a denominational university is an anomaly and a contradiction in terms.

4. Religious education should be undertaken at the school stage and not at the university stage.

PARIKH, RAIKLAL S.

1. No. I can at least name Rajputana, Mewar and partially Gujrat.

(b) A body of competent teachers, and their tools such as libraries, laboratories. I take my ideas from the origin of universities. As the meaning of the word and the history of universities suggest, it is a **body** or a corporation of men devoted to the pursuit of learning; and to them come students from all directions who are desirous of receiving learning from them. This is consistent with the traditions of our country where in the Mathas and Viharas it was the 'sage-teacher' with his companions and disciples who mattered most and not the representatives of political and economic powers.

2. I would not have in future any such institutions and regulate those already existing so as to make them innocuous and ultimately national.

3. The same as above.

4. Universities, in their origin, were denominational, but as things stand to-day we cannot have such institutions. Religion would be a honoured subject in any curriculum but Universities cannot give any religious education in the denominational sense. If regard for Saraswati can be called religion such education is the very essence of a university.

PATNA, UNIVERSITY OF.

1. (a) and (b) More or less; but there is scope for further expansion, according to local circumstances—cultural, technological, etc.

2. They are not desirable, and should be regulated where they exist.

3. They are undesirable as they hinder the development of a common citizenship.

4. No.

PUNTAMBEKAR, S. V.

*Oral Evidence.*

Denominational university is that where religion is compulsory to all. I will give you an example. I was in a German missionary school in Poona. The school taught Bible to students but it was not compulsory. But there were other schools and colleges who made Bible compulsory. There are several Muslim students in the Banaras University but they are not required to take religious instruction compulsorily. Why don't you call that university a secular university? I think the entire management of the Banaras University should be taken over by the Government.

I have absolutely no objection to allowing such words as "Aligarh Muslim" and "Banaras Hindu" to continue as they are. But then there should be no inflow of religion.

RAJENDRA SINGH.

1. (c) All sectarian institutions like Hindu College, Muslim School or Sikh University must be abolished by law. And all education must become secular.

(d) Responsibility must be placed in capable hands and these persons should be made responsible for the means as well as for the results.

(e) A system of inspection and investigation should be instituted to see that the process is working satisfactorily and according to the plan laid down.

RAMASWAMY, P.

Religious education of the dogmatic type is positively mischievous. But there can be religious or moral instruction not specifically so doled out but by a religious atmosphere or spirit being infused into the life of a college or university.

RANJAN, DR. SRI.

*Oral Evidence.*

There should be a certain amount of religious teaching also in universities. It is a difficult and vexed question. In India we have different types of religion. I was a student of the Central Hindu College and I used to listen to the religious lectures of many religious people, something which will unify the people and give them religious bias.

RAO, S. V. SRINIVASA.

4. Yes. Religion as adventure of man into the unknown should be taught, or rather students should get this experience of religious adventure while in the university.

SAHU, LAXMINARAYAN.

4. Yes. We should not fight shy of the word "Religious"

5. Universities must be away from cities and towns so that a proper atmosphere will be created for imparting education of character and knowledge.

SARMA, D. S.

1. (a) Rayalasseema should have in course of time its own university.

(b) Adequate finances and sufficient number of High Schools.

2 & 3. Unless such colleges and universities are regulated and liberalised they may degenerate into seats of communalism which is a danger to the State.

4. A syllabus comprising the essentials of all religions—specially Hinduism, Islam and Christianity—along with an outline of the philosophy of religion may be drawn and standard text books on these lines may be prepared and prescribed and taught in all the universities.

SESHAIYA, R. V.

2. They should cease to exist as communal or denominational institutions.

4. No formal instruction. True spiritual life must be lived by the teachers and that will inspire the students.

5. All those who are connected with universities, must realize that universities are temples of learning, that the pursuit of knowledge, promotion of culture and devotion to Truth, are the activities of universities and that universities should not be prostituted for political and other unacademic propaganda.

SETTY, K. SUBBIAH.

1. No.

4. Ethical and philosophical ideas common to all religions should be taught to all the students of the university.

Besides, the University-Commission may kindly see that the several kinds of bad habits of the Westerners now found among our University students are removed by introducing proper good habits of ours, and thus the reorientation of all our universities be established

SIDDALINGAIYA, DR. M.

*Oral Evidence.*

We must put an end to all communal spirit. Social life must be improved by taking into consideration the various aspects of life. We must think in terms of oneness not only in our land but in the whole world. We have to overhaul the text books. There must be some books on general education. Research work on text books writing must be done.

SINGARAVELU, M.

I would abolish all communal and denominational colleges and universities. We had enough trouble on account of these communal differences and all steps must be taken to wear them out, and unless this is done we will be perpetuating our prejudices and differences to the detriment of the solidarity of the Indian Nation. I would also abolish communal hostels and residences to achieve the same aim. They hinder the development of the conception of common nationality.

A scheme of religious education should be evolved which would contain the basic principles which are common to all religions and which will be acceptable by all denominations. Such religious education will also lead to better understanding among people professing different religions and therefore would prevent communal rivalries and quarrels and will be conducive to national solidarity.

SINGH, GUPTA NATH.

4. No. Generally students do not take interest in it. If they are compelled to attend religious classes, they try to avoid it. If it is desired at all, a course for comparative study of different religions of the country or the world should be instituted and the students interested in the course may join the class. This should be optional and not compulsory.

SINGHANIA, PADAMPAT.

1. (a) No. In some regions the facilities are too many while in others, there is starvation.

2. Communal or denominational universities and colleges should be abolished.

4. No. Religious education should be given at home and in the family.

SINHA, SUHRIDCHANDRA.

1. (a) In Bengal there should at least 4 universities.

(b) Adequate financial arrangement, adequate teaching staff, adequate housing arrangement for at least 2,500 students.

2. Abolish. Education irrespective of religion.

4. Certainly not.

SIRCAR, J. N.

*Oral Evidence.*

I want to avoid such kind of things that have happened in the past. A first class M.A. of this University went to Oxford and appeared in Economics and got plucked. It is not to our credit that such things should happen. There was a D.Litt. of this University who was given B.Litt. in Oxford for the same thesis. For 7 years I was an Examiner of the I.C.S. The reward of that examination was the highest possible

position open to any one in India. The candidates came from all parts of India, having different standards. There was wide differences of quality.

How do I know Allahabad is as good as Lucknow or Madras ? There ought to be some Central Test House and the results should show.

We are prepared to get foreign experts for non-academic side. Why not for academic side also ?

SHANTILAL MANGALDAS.

*Oral Evidence.*

Regarding the form which Gujarat University should take, I am of opinion that while it should affiliate to itself all Colleges located in the province of Gujarat, it should concentrate more on existing local (*i.e.* Ahmedabad), colleges and also start new colleges in Ahmedabad for courses of instruction not provided for in the existing colleges in the city. It should work more or less as a residential University and maintain greater direct contact with the students.

In my opinion, the two Arts Colleges should be amalgamated into one Arts College, and the two Science Colleges into one Science College. This will mean more economical working by avoiding unnecessary duplication of staff, especially in those subjects where the number of students is small. It will at the same time mean more efficient working as it will be possible to provide not only one or two more—professors in the subject but also better paid and better qualified professors. Further as all the students belonging to one Faculty will be studying at the same college, there will be a better atmosphere and sense of fellowship among the students.

I have a feeling that there is to-day very little live contact between students and professors on one side and the general public on the other. The parents do not seem to be exhibiting any interest in the education of their sons and daughters. Even persons who have received University education cease to take interest in academic matters as soon as they leave the portals of the College. They forget their College days all too soon. As President of the Old Boys' Association for the last two years, I have noticed this apathetic attitude of the general public towards higher education. The remedy for this may be that the Principals of the colleges should create more and more opportunities for bringing together the leading educated citizens and the college students and professors.

STEWART COLLEGE, CUTTACK, PRINCIPAL AND SECRETARY.

1. (a) Yes.

(b) Adequate demand from students of a suitable standard.

2. No.

3. Christian institutions give a higher standard of education and citizenship and social responsibility than any others. They are not communal.

4. All Christian colleges must do so.

SWAMI, P. D.

1. (a) No.

Central India. Patiala & East Punjab States.

Gujarat.

Saurashtra.

There should be more universities in Rajputana.

C.P.

Madras Presidency.

(b) Adequate finances and sufficient number of students and teachers.

2. Communal or denominational colleges and universities should be regulated and not abolished since we cannot afford to abolish any institution to educational needs of the country when most of countrymen have not tasted fruits of education. These institutions should be open to all, irrespective of caste, creed, color, race, religion or sex and the religious instruction, if provided should not be compulsory.

TIETJANS, DR. O. G.

2. We should abolish communal or denominational colleges.

3. They should not be encouraged.

4. No.

TRIPATHI, KUNJ BEHARI.

*Oral Evidence.*

I would submit the desirability of making some arrangements at the University stage to impart instruction in the fundamental principles of all religions *i.e.* to say selections from Koran, Bhagawat Gita and the Bible. These selections should be made by a committee of experts appointed by the Indian Government so that we have a standard of text-books for the High School, college, etc.

My point is that now-a-days a Doctor or an Engineer or for the matter of that an M.A. is ignorant of the fundamentals of his religion, much less of other religions. They are secular minded, but the hunger is there, it cannot be destroyed.

UNIVERSITY COLLEGES, WALTAIR, PRINCIPAL AND DEPARTMENTAL HEADS.

1. (a) For the time being, we should perhaps cry halt to the further multiplication of universities.

(b) Paramount local need, adequate finance, and availability of an efficient nucleus staff for the university,—these are stringent conditions enough.

2. It would be best, in the prevalent atmosphere in the country, not to encourage denominational institutions in any form whatsoever. Existing institutions will have to be carefully watched, and their communal character, gradually minimised, if not eliminated altogether.

3. Even if we cannot abolish denominational colleges and institutions, at least we can make an attempt not to foster denominational units of residence.

4. No.

URS, NANJARAJ.

*Oral Evidence.*

Religion must be confined to home. If we are religious, our children will be religious. Hence, I think there is no place for religion in the colleges.

WADIA, A. K.

1. (a) No, e.g. in Madhya Bharat.

(b) Financial stability of at least 2,000 students.

2. They should be abolished.

3. In India they are undesirable and should not be recognised by universities.

4. Yes, principles of all great religions.

WHITTEKAR, R. M.

I think the time is ripe for establishing one or more national universities, preferably one with affiliated colleges or constituent colleges drawn from leading technical and similar institutions, e.g., National Institute of Science, Bangalore; Indian School of Mines, Dhanbad; etc.

Regarding religion, it is considered that any denominational teaching is undesirable. Nevertheless, a religious attitude to life should be fostered.

JHA, DR. (SAUGOR).

*Oral Evidence.*

When the very generous offer of Rs. 20 lakhs was made by Sir Hari Singh Gour for the establishment of the University at Saugor, the Provincial Government thought about it. They felt that 20 lakhs of rupees was a welcome one, but not enough to provide funds for a University. This was made clear to Sir Hari Singh Gour. The Provincial Government made also clear that they had no idea of having another University and if they do establish one, the location of that University would be Jubbulpore. There a new University could be started because of number of Colleges were already there.

It could be had for a fraction of cost. Time and again he said that if it was looked at from the point of view of reason the second University must be at Jubbulpore. But because Saugor was his birth-place and so he wanted the University to be located here. He wanted the Provincial Government to indicate the extent to which they would give money. Then the Government indicated the limit to which, considering other commitments, they would go. The limit was (a) 10 lakhs of rupees for Endowment in addition to his Rs. 20 lakhs (b) in addition Government would pay one-third of the recurring expenditure on expenditure on maintenance of the University; (c) as grant not exceeding 15 lakhs of rupees at the rate of half the expenditure on buildings. The original idea was to have a full-fledged Technical University. I had given him a scheme for having a Technical college of the type he wanted. Even that College would cost not less than 90 lakhs of rupees for initial outlay and equipment, and the running expenditure would work out between 4 to 5 lakhs. I had given him a full scheme which should be in the records of the University. Every time the Provincial Government made it clear about the finance. In our Province education has become increasingly more and more costly. 30 out of 100 students who pass the Matriculation examination are going to the colleges, which compared with other places is pretty liberal. So Government would like to spend on Primary and Secondary education also.

What we expect is now that the University is a Statutory body, they must plan out their future and work out every thing in a complete form. We are expected to go into minute details. If that is so and then the University says—this is the amount of expenditure involved, you bear half—there will be a concrete proposal. At present there is no such concrete proposal. We feel the sooner the thing is settled the better.

At Jubbulpore there is a very good library, very good buildings, etc. It is on the main Railway line. There is a very big Training College. There is a psychology Department. There is a big Engineering College. That is a University town. With one stroke of the pen it could be converted into a residential and affiliating University. It would cost the Government at most 50 lakhs of rupees. But it will not be initiated until the Saugor University problem is solved one way or the other. Even in the affairs of the University the teachers of the Government Colleges do not meddle.

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