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IMPLICATIONS OF
RECENT EDUCATIONAL DEVELOPMENTS IN INDIA
FOR CHRISTIAN HIGHER EDUCATION

By

DOROTHY H. MEYER

B. A. Pacific Lutheran University

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To all my friends
who shared in this study.

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IMPLICATIONS OF
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FOR CHRISTIAN HIGHER EDUCATION

INTRODUCTION

A. The Subject

1. Statement of Subject

The purpose of this study is to present a picture of the situation facing Christian educationalists in India today in an age of strong nationalism and rapid social change, and in this situation to find out what should be their strategy. To what extent should they resist the inevitable pressures now being put upon Christian institutions? How can Christian Indians take a worthy share in the building up of the nation and at the same time keep the liberty of witnessing to their Christian faith and prepare leaders for service in the church and in society? This study will attempt to find out how recent educational developments in India affect programs for Christian higher education and to discover an appropriate policy in

line with national and ecumenical thinking current in Christian circles today.

2. Significance of Subject

Today India, along with other Asian countries, is passing through a period of change and replanning. Cormack describes her findings upon a visit to India in 1960 as "progress beyond any optimist's dreams and problems greater than any pessimist's foreboding."¹ The spectacular progress and the overwhelming problems are especially reflected in the area of higher education. The Indian government is focusing its attention on its universities and their students because quantitatively they are a 'new group' and qualitatively they constitute India's future leaders and specialists. Contemporary writers of the Indian situation comment that this first post-independence generation probably holds India's future in its hands, for decisions and patterns set in these formative years will affect the centuries to follow.²

Christian educationalists in India are aware of the changing times and trends which involve a new

¹Margaret Cormack, *She Who Rides a Peacock--Indian Students and Social Change*, New York, Praeger Inc., 1961, p. 1.

²*Ibid.*, p. 3.

resurgent spirit that has come from a rediscovery by the Indian of his own heritage. This re-awakened consciousness of his own heritage causes him to oppose the Christianizing and Westernizing influence of the Church and to want an educational system which shall preserve and promote indigenous religion and culture. At the same time he wants Western technological development and is determined that his country should be industrially strong. Therefore Western education is also felt to be essential.

In the light of government regulations and restrictions that have brought down many colleges and schools to the place where they have ceased to be missionary in any real sense of that word, a re-examination is certainly called for to determine the place of colleges, training institutes and hostels in the overall task of building up the Church in India and communicating the Gospel.

3. Delimitation of Subject

The study is limited to those major educational developments which have occurred in the 15 year period following India's independence and which vitally affect Christian higher educational policies.

The study is delimited to higher education in order to consider in particular the Christian institutions such as colleges, training institutes, hostels, and related student fellowship organizations on the post high school level.

B. Method of Procedure

The study will be introduced by a chapter on the historical perspective of general education in India beginning from early Aryan days, through the British period to the period following independence, and will indicate modifications in missionary educational policy since the days of William Carey.

The second chapter will give the chief determining factors that are related to the national government's educational policy, its program achievements, the type of education India desires and the formidable obstacles it faces.

Chapter three will note the present situation of Christian institutions and their problems especially in light of government pressures and will consider programs and their implementation in these various institutions.

C. Sources for the Study

The source material for this study will be (1) standard secondary sources such as Mayhew's Education of India and Farquhar's Modern Religious Movements in India for historical background, (2) recent publications of books and pamphlets dealing with governmental and Christian higher education in India such as Cormack's She Who Rides A Peacock and Thoughts on Indian Education by Wilson College individuals, (3) articles written by national leaders and missionaries, and observations which the writer made during two terms of missionary service in India. It will also be seen that much of the material utilized for this thesis comes from writers who are directly or indirectly related to the National Christian Council of India, East Asia Christian Conference, World Council of Churches and others connected with the ecumenical movement.

Chapter I

HISTORICAL PERSPECTIVE OF GENERAL EDUCATION IN INDIA

A. Ancient Indian Culture

1. Aryan Civilization

Historians believe that Aryan civilization has strongly influenced Indian culture and philosophy. It is thought that the Aryans came from Persia and settled in India many centuries ago. There are evidences of a common ancestral language in these early times around ten thousand years B.C., and later of an intellectual exchange between the great philosophers of the East and Plato and Aristotle.

Aryan civilization is associated with the development of the noted "Brahm philosophy" in which nothing but Brahm, the Universal Spirit, really matters. This philosophy finds expression in the division of the people into four main groups. Brahm is the creator of them all. The Brahmins or priests belong to his head; the Kshatriyas or warrior class to his shoulders; the Vaishyas or merchant class to his waist; and the Sudras or farmer class to his feet. Each group was

regarded as a distinct category with the Brahmans in the capacity of priests, serving the gods, the warriors taking care of the government and fighting the battles, the merchants responsible for trade and the Sudras providing food for all. In a still lower category beyond social recognition more divisions were formed known as the outcastes.

2. Brahman Monopoly

This fourfold conception of the social order promoted literary education only for the higher castes. Theoretically education was limited to the Brahmans who considered intellectual exercise their sole work. There was no system of general education in vogue during this early period. Mayo in describing the Brahman said, "So in all India he ruled the spirit of man and none dared dispute him, not till England came with schools for all."¹ The Brahmans "came to be the repositories of wisdom and holiness."² They alone possessed knowledge of the sacred books known as the Vedas. From the laws of Manu, dated at 1200 to 500 B.C., come most of the

¹Katherine Mayo, *Mother India*, New York, Harcourt, Brace and Company, 1927, p. 147.

²Ernest Miller, *Unpublished Thesis, The Problem of National Education In India*, 1929, p. 6.

theories and practices of the educational life of early India. The word "dharma" (usually translated duty) originates from these laws. Arthur Mayhew describes dharma as "the spiritual driving force of Hinduism in that it assigns to a man at his birth the rights and duties that are to rule his life and the sphere within which he is to function. . ."¹

The yoke of Brahmanism has dominated India because Hindu culture is essentially Indian culture. The following definition of Hinduism explains the all-pervading religious atmosphere.

Hinduism is a scheme of living so interwoven into the whole existence of those whom it concerns and placing every natural habit and duty so entirely on the religious basis as the immediate reason of it, that to distinguish between sacred and profane is almost impossible.²

Naturally the acknowledged teachers and interpreters of this system found themselves in a position of privilege and responsibility.

3. Guru and Disciples

For long centuries prior to the coming of Christianity the saints and scholars among them wrestled with the fundamental questions of the nature of God and the

¹Arthur Mayhew, The Education of India, London, Faber and Gwyer, 1926, p. 41.

²Ibid., p. 37.

destiny of man. Conflicting schools of thought found their champions who in turn brought together their groups of loyal adherents usually in Hindu ashrams. These ashrams or community centers were usually established in remote forests where the guru known as the 'ideal teacher' lived with his disciples and exerted an extraordinary influence over his students. The true guru taught not primarily as a means to maintain himself, but because it was his spiritual function. It was the custom of devout parents to surrender up a young boy of eight after his sacred thread ceremony to a guru who would keep the boy for years of training. The guru would cover the whole range of education needed by the boy for the various stages of his life, first as an unmarried youth, secondly as a householder, and thirdly for the time when he had to renounce the family for undisturbed religious contemplation. It is this type of education, this vitally close relation between teacher and pupil, and the practical preparation for life, which still appeals to the devout Indian of today.

B. British Period

1. Education--Utilitarian and Western

As is well-known, the East India Company began its

connection with India for the sake of commerce, and the motive leading to the formation of the British colonial government was the need to provide a stable situation in India so that such commerce might continue and develop.¹ It is thus not surprising that the initial interest shown by the British in education should be pragmatic--the securing of clerks and minor officials to forward their trading and colonial interests. It is true that Warren Hastings promoted Oriental scholarship by establishing before the end of the eighteenth century both a Mohammedan college and a Sanskrit college. Moreover in 1813 the British Parliament required the East India Company to spend at least rupees one hundred thousand annually on the encouragement of education which included a double program for promoting Oriental and European culture. This marked the first use of public funds for education in India.² But the Orientalists were soon crowded out and the education of India proceeded mostly on Western lines. Macphail observes that the utilitarian tendency in public instruction represents a "faith in utility rather than any bias against

¹J. N. Farquhar, Modern Religious Movements, New York, Macmillan Company, 1924, p. 2.

²Alvin T. Fishman, Culture Change and the Underprivileged, Madras, India, Christian Literature Society, 1941, p. 37.

Eastern values in general."¹

2. Towards a Synthesis

At a time when Asian culture and religion seem to have entered a period of hibernation there was little initial protest against Westernization. Even such a leader as Ram Mohun Roy favored the substitution of Western science, history, and literature for what he termed "the absurdities that existed in the astronomy, geography and history of the Indian texts."² However this policy did not go altogether unchallenged, and by 1853 there were many officials who believed that the literature and the culture of the East should be given consideration in the program of education.

The tendency to compromise increased, and was greatly strengthened by the evidence of Indian sentiment following the mutiny of 1857. The educational emphasis thus turned from one of pure substitution to one of synthesis.³

At this time there were schools such as the college at Aligarh called the Anglo-Oriental college, the Dyananda Anglo-Vedic college at Lahore and the Central Hindu College at Benares. Yet these schools were not distinctly related enough to the indigenous situation to make them

¹J. R. Macphail, The Future of the Indian University, Calcutta, Y.M.C.A. publishing house, 1956, p. 1.

²Miller, op. cit., p. 20.

³Ibid., p. 23.

much different from state schools even though they offered departments in Arabic, Sanskrit, and Persian. For one thing most of the members of staff were European.¹ Students who graduated from these schools came to know more about Shakespeare than the ideals of the Koran or the Vedas. All that such schools tended to do was to emphasize their respective Muslim or Hindu culture in days when Christian Mission schools were beginning to multiply.

3. Expansion

Two Englishmen associated with educational policy in the earlier period of the British Raj were Macaulay and Sir Charles Wood. The former laid the foundation of the western pattern in a famous document written in 1835; the latter is remembered for his enunciation of a policy in 1854. This policy included the system of grant-in-aid to private institutions of proved educational worth and a clear statement of religious neutrality. At that time nearly all the colleges were either mission or government institutions. The Christian colleges were especially benefited by the policy of grant-in-aid and were allowed a great deal of freedom in the control

¹Ibid., pp. 26-27.

of their institutions.¹

The universities of Bombay, Calcutta, and Madras were established in 1857. From then on until 1915 there was unrestricted expansion until it became necessary to limit the area of affiliating universities. University commissions were organized from time to time, in 1882, 1902, 1916-1919.² Under the constitutional reforms of 1921 education became a purely provincial subject. It is noteworthy that Indian students were encouraged to go to Britain where potential national leaders like Gandhiji and Jawaharal Nehru were able to drink at the founts of Oxford and Cambridge.³

4. Rise of Nationalism

From the days of what the British referred to as the Indian Mutiny but what in India is called the first war of independence there were those who naturally resented British domination and were determined to free their beloved "Bharat Mata." It was inevitable that this movement for political emancipation should be automatically fostered as an ever increasing number of

¹Martha Rose Burkhalter, Higher Education of Women in India Under Christian Auspices, Unpublished Thesis, The Biblical Seminary in New York, 1934, p. 130.

²Macphail, op. cit., p. 8.

³Cormack, op. cit., p. 31.

Indians secured Western education and became acquainted with the writings of men like Carlyle and Ruskin and the doings of men like Washington and Lincoln.

The battle in the political realm was long and often bitter. It helped to promote a new sense of unity. For the first time in the entire history of India the whole country felt and acted as one. This was the training period of future leaders, many of whom spent weary years in prison as non-cooperators. But under the impetus of such suffering and with leadership both noble and wise, the common people of India began to feel the ripple of pride in their veins for India and the ancient culture which she represented. This upsurge of nationalism was strengthened by a new perception of the Indian heritage seen in the country's philosophy, religion, and culture.¹ A notable example is seen in the life and work of Rabindranath Tagore who was a scholar not only well versed in his own cultural heritage but was also equally at home in the best of Western culture. His writings secured universal acclaim and this was the occasion of no little justified pride on the part of his countrymen. He established a school at Bolpur, his object being to revive ancient Indian education in a modern setting. Although this one school did not

¹Renuka Mukerji, "The Renaissance of National Cultures," The Place of Education in the Mission of the Church, East Asia Conference, Singapore, 1961, p. 49.

provide all the answers to the many questions related to a nationalistic school system, it did point the way toward changes that could be implemented when India became free.¹

C. Period Following Independence

1. National Goals

India gained her independence in 1947 and in the end with astonishing British good will. When the disastrous effects of partition had been checked and much of the confusion resolved a constitution was framed preparing the way for the birth of the republic in 1950.²

National leaders like Gandhi and Nehru had been afforded ample opportunity to meditate upon national goals and how to attain them during their repeated terms of imprisonments! They had recognized that education must play a vital role in the attainment of their goals. They were determined to preserve true democratic forms of government compatible with the idea of a Welfare State. To achieve these objectives their people had to be educated and resources had to be found to change

¹Miller, op. cit., pp. 28-29.

²Cormack, op. cit., p. 14.

a predominantly agricultural economy into an ever increasing industrial one. While remaining true to indigenous culture, the best in the West must be appropriated if India was to move forward and take her rightful place among the nations of the world.

Something must be done, and done quickly, to raise the standard of living for the masses. The greatest significance of India for the world is her gallant endeavour to prove that an ancient but economically backward nation can become a modern nation and yet retain true democracy and high human values. This is a gigantic task in a country with a population of nearly 400 million, increasing at the rate of five million every year, over 80 percent living in villages, and with literacy still less than 30 percent.¹

It is noted that the "Congress government besides enacting a vast amount of social legislation, initiated a series of five year plans for the most effective and balanced utilization of the country's resources."² In these plans considerable attention was given to education. In the Federal Constitution of 1949 it is provided that the State should seek to provide, within a period of ten years, for free and compulsory education for all children up to the age of fourteen years.³

¹Wilfred Scopes, *Indian Opportunity*, London, Edinburgh House Press, 1961, p. 10.

²*Ibid.*, p. 10.

³Cormack, *op. cit.*, p. 33.

Most of the targets related to these five year plans have proved to be unrealistic mainly in view of lack of finance combined with a succession of droughts and disasters in the early years of independence.

2. The Need For Unity

At the political level the determination of India's leaders to achieve a new unity is seen in the integration of the many princely states, many of which had remained as anachronistic pockets throughout the length and breadth of the land. A further obvious problem was related to religious sentiment. How would it be possible to conserve India's essential religious culture and yet bring a sense of unity among Hindus, Muslims, Christians, Buddhists, Jains, and the other minority groups? To India's leaders the way forward appeared to be some form of syncretism, and this is reflected as will be seen in the plans for educational reform.

A further problem was recognized in dealing with the question of language. There are a dozen main language areas with hundreds of dialects. A certain unity among the intelligentsia had been achieved through the medium of English. It is understandable that there should be some hesitation in adopting this language associated with colonial days and that Hindi should

be chosen as the national language. This decision has not even yet received universal approval and it is pointed out that English today is not merely the language of the British, but has become to a large extent a world language.

3. Idealism and Realism

Scopes in his book entitled, "Indian Opportunity" notes:

Any impartial observer of the Indian national scene must readily agree that in all the legislation enacted over the past decade there is evidence of great idealism on the part of national leaders. It is seen for instance in the vast amount of social legislation, in prohibition, the Hindu Dowry Bill, new marriage and divorce laws. It is also seen on the economic front and especially in labor legislation. While this is to be commended, the danger is that the government fails to be realistic and is often too far ahead of public opinion and so fails to secure the backing it needs. There are many who categorically assert, for instance, that labour is not yet sufficiently educated and responsible to make idealistic labour legislation workable. Moreover, responsible citizens continue to be greatly concerned over bribery, corruption and nepotism which are rife throughout the country. These evils must be tackled more realistically.¹

He further observes:

If we ask what is the fruit of all the idealism in the nation's leaders, we must first remind ourselves that India, in common with all other countries, has to face the fundamental problem of the unredeemed nature of man as an individual and in society. Public speeches of those leaders reveal a definite sense of moral anxiety. There are not enough people

¹Scopes, op. cit., pp. 18-19.

faithful to the ideal of sacrificial service to the nation based on moral and religious principles. They constantly appeal for what they call 'the missionary spirit'; they remind the people that all the best planning in the world cannot succeed if men are generally dishonest and irresponsible; they deplore the fact that the colleges seem to be turning out citizens whose major concern is to secure the rewards of power and patronage rather than to enrich the national heritage.

Herein lies a great challenge to the Church.¹

D. Place of Christian Institutions

1. Early Protestant Missionary Movement

Although Protestant mission history opened with the Danish mission in the Tamil country during the 18th century, the beginning of Christian colleges came through William Carey who founded Serampore College in 1818. At the outset the British government was not well disposed towards missions. Their policy of patronage to the Hindus grew primarily out of their gratitude to the higher castes who had helped them win the territory. Although Carey was only able to get into Bengal by being an indigo planter, his gifted leadership and talents soon won him approval from the British. Gradually cooperation began between missions and government as the great problems of education drew them together.²

¹Ibid., p. 26.

²Farquhar, op. cit., pp. 6-10.

Regarding Carey, Taylor writes, "We marvel still at the depth and range of his learning, his inexhaustible energy, and his single-minded devotion."¹ After Carey and his famous colleagues, Marshman, and Ward came Alexander Duff, founder of what is now the Scottish Church College in Calcutta and John Wilson, founder of Wilson College in Bombay. It is felt that all these men were largely responsible for initiating higher education which was practically non-existent at the time.²

2. Initial Aims and Purposes

The place and purpose of higher education has been subject to controversy since the beginning of missions in India. Alexander Duff met with opposition when he established an English Missionary Institute in Calcutta in 1830.³ The aims of such an institution were the following:

1. To bring the gospel to bear on a class of the community not easily reached in any other way.
2. As a direct agency for the conversion of souls.
3. To train efficient native agents to assist in spreading the gospel.⁴

¹H. S. Taylor, "The Place of a Christian College in India," *Thoughts on India Education*, Bombay, Wilson College, 1961, p. 112.

²*Ibid.*, p. 112

³Burkhalter, *op. cit.*, p. 83.

⁴G. Hall, "Ootacamund Missionary Conference," pp. 183-184, as quoted in Murdock, *Indian Missionary Manual* p. 459.

As time went on baptism did not appear to be the chief aim. Conversions were not desired because it seemed to create too much opposition on the part of the parents.¹

In 1889 Murdock wrote concerning Christian colleges:

The results thus far were encouraging....
A considerable change however afterwards took place...
There have been some baptisms since, but very few.
It was stated not long ago of a missionary college in another part of India, that not one of its students had been baptized for 20 years. It is now contended by some that the number of converts from missionary colleges is "wholly irrelevant."²

Herdman held the following different point of view:

Even in the absence of baptisms I have no doubt that these missionary institutions are doing valuable service in the cause of Christianity--moulding thought and spreading truth among the middle and upper classes of Hindu society, so helping powerfully to prepare the way for a great national revolution.³

Miller, a great educational missionary, took the view that there were three different purposes which may inspire Christian colleges, the first summed up in the phrase, "all truth that could help to form thought and character;" secondly, the training of the Christian community; thirdly, the conversion of individuals.⁴

¹Burkhalter, op. cit., p. 85.

²Murdock, Indian Missionary Manual, p. 461.

³Ibid., p. 467.

⁴A. D. Lindsay, The Christian College in India, Humphrey Milford, London: Oxford University Press, 1931, p. 23.

3. Acceptance by Government and People

On the ground that they were making a valuable contribution to Indian education Christian colleges and schools have been accepted first by the British government and then by the national government and have been given grants. Fees and government grants have provided at least two thirds of their income. The government has always been agreeable to this arrangement since the educational efficiency of most Christian colleges has been noteworthy. At the time of the Lindsay Commission it was stated:

There is no doubt that the Indian system of higher education would suffer seriously from the withdrawal of the Christian colleges and that as Mr. Mayhew says, the proposal to withdraw would excite public resentment.¹

This is indeed true, for public opinion has always shown great appreciation of these schools.

The position of the Christian colleges in Indian public opinion depends largely on the fact that Hindus and Muslims even when they have no sympathy with the missionary purpose of the colleges recognize the great and lasting service which these colleges have rendered to India.²

4. Achievements

The best of the colleges have deliberately sought

¹Ibid., p. 78.

²Burkhalter, op. cit., p. 136.

to establish standards of integrity. This has been appreciated by India's intelligentsia and this is apparent by the long waiting lists of applicants to Christian colleges that have secured that reputation. In the Madras area there are Hindus and Moslems in positions of responsibility today who talk in affectionate and appreciative terms of their days in mission schools. Christian colleges have exercised their leavening influence to the extent that Christian ideals have become the "common property of the educated classes."¹

Lindsay states:

Whether they (Christian ideals) come by a Christian channel or are recognised as Christian they are largely in the air such people breathe and have an influence upon them...

Whether they possess the Christian motive may be another question, but they largely measure their lives---or other peoples' lives--by standards that may be called Christian.²

Colleges have also exerted their influence in the permeation of Hinduism and Islam by Christian ideals. Radhakrishnan, who was himself a student in two Christian colleges, presented "the Hindu view of life" in terms which appeared to be influenced by Christianity and even at times used Biblical terms for conveying his ideas. Although the teaching of the Christian colleges

¹Lindsay, op. cit., p. 110.

²Ibid., p. 110.

is sometimes said to have the effect of making students claim that all religions are the same, yet as Lindsay points out "there is at the same time a valuable permeation of non-Christian religions with such ideals as those of service and of love of one's neighbor which are cardinal to Christianity."¹

Taylor sums up the contribution of the Christian colleges to the nation in these words:

The great strength of the Christian colleges has lain in their possession of an underlying faith and purpose which has given a distinctive character and quality to the education they offer. It is noteworthy that many fine teachers and scholars who do not wholly share the faith have served the Christian colleges with ability and devotion, and indeed these colleges have been a fruitful meeting ground for people of many faiths. So too the colleges have been intimately concerned in the life and work of the Universities, though these are in no sense religious foundations, and the colleges have themselves been enriched by these contacts.²

There is yet to be noted the contribution that Christian institutions have made to the Christian Church in India. Lindsay quotes the authors of the Story of Serampore and its College and states:

'To those acquainted with the history of Indian Christianity in the north, and especially in Bengal, the claim that Serampore supplied the leadership in the Indian Christian community of the past few generations will appear neither extravagant nor partisan.' What was done in that earlier generation is still being done today. Of what Bishop Azariah has done

¹Ibid., p. 110-111.

²Taylor, op. cit., p. 115.

in one of the great mass movement areas it is unnecessary to speak.¹

Not a few of the able and gifted leaders in the Church have received their training in these colleges. The C.M.S. delegation of 1921 referred to the leaders as "the standing monument of the far-reaching and beneficent influence of mission education in the past."² But even at the time of the Lindsay commission dissatisfaction was expressed concerning the relationship of the colleges and the Church. Lindsay says, "The Church in her poverty and ignorance cries out for the ministry of the college to lift her up and give her of her knowledge...."³

Lindsay also suggests that the Serampore pattern of service be revived in the matter of the provision of literature both in English and the vernaculars, the conducting of extension schools for village teachers and village pastors, and the studying of the economic problems of the rural and industrial population.⁴

If the colleges are to remain an indispensable arm of the Church, they will constantly need to be reminded of their relationship to the Church, of which

¹Lindsay, op. cit., p. 115.

²Ibid., p. 114.

³Ibid., p. 118.

⁴Ibid.

they are in a special degree the servants.¹ Though their contribution has been highly significant they can by no means afford to rest on their laurels.

E. Summary

It has been noted in this chapter that India's educational system reflects various influences. The ancient Indian culture was significant in that it provided the Brahm philosophy which set the pattern of Hindu social system issuing in a Brahman monopoly which exerted its influence to the extent that few members of any other caste were allowed opportunities for education. The guru-disciple relationship, found in simple community living in rural ashrams where study covered the total way of life, is still looked upon by many as an ideal to be coveted.

It was only with the coming of the British that a school system was established. This had its limitations in being Western and utilitarian. As time went on there were changes in policy which moved partly in the direction of indigenization, but the Western pattern remained as dominant and foreign higher education was encouraged. This led inevitably to the rise of nationalism.

¹Ibid., p. 118.

The period following independence ushered in many changes particularly in regard to national goals. Ever conscious of her exploding population and with literacy still less than 30 percent India is giving much attention to education in the series of five year plans. The need for unity in religion appears to find its answer in some form of syncretism, while no satisfactory answer can be found for the language problem. India's leaders appeal for what they call "the missionary spirit" to raise up more people who are faithful to the idea of sacrificial service to the nation.

In viewing the place of Christian institutions in India it has been found that they have played no small part in Indian education for about a century and a half. Missionaries were pioneers who largely initiated higher education. Their initial aims and purposes which began with the winning of converts gradually broadened to include the witness to Christian values as well as the training of Christian leaders for Church and Society. Christian institutions have been held in high regard by both the government and the people. Outstanding national leaders have given their personal testimonies regarding the value of these institutions.

Chapter II

THE INDIAN GOVERNMENT AND HIGHER EDUCATION

This chapter will attempt to give the chief determining factors that relate to the national government's educational policy, the ideals India cherishes and also the formidable obstacles it faces.

A. Determining Factors Relating to Educational Policy

1. Social Welfare State

In chapter one mention was made of India's moving toward her goal of becoming a welfare state along a socialistic pattern. The pattern of the social welfare state was already set in the Constitution which directed the government to raise the general standard of living, to improve health service, to provide free education, and to remedy other wrongs regarding unjust concentration of wealth and monopolizing of means.¹

In the U.S.A. socialism is often regarded as a bad word equivalent to communism. But in European countries as in India it is strongly held that socialism

¹Scopes, op. cit., pp. 9-10.

does not involve a giving up of truly democratic values which are highly prized as in the U.S.A. It is held that the greatest significance of India for the world is her endeavor to demonstrate that an ancient economically backward nation can be converted into a welfare state retaining at the same time the high human values of democracy.

The famous Five Year Plans illustrate the manner in which the government has undertaken to provide for the welfare of its people. From the beginning India realized that her educational policy needed to march in step with her economic development. Cormack, in evaluating the Plans, states:

Whatever criticism may be leveled at these Plans, they are India's most impressive gain. They have already resulted in material progress, have brought objectives that are specific and attainable, and--most importantly--have turned a people toward handling their own purposes and methods. Whatever "new spirit" obtains today owes as much to the Plans as to the fact of independence.¹

Since education is an indispensable need of society, it is only natural that the government should desire to have more control over its policies. Surely every country is aware of the power that education wields in the life of its people. It is education that touches every area of society and produces the thinkers, the

¹Cormack, op. cit., p. 30.

scientists, the politicians, and businessmen.¹

It is recognized that in a period of planned development there is need for a central agency to give direction. Therefore the government will probably make more restrictions on educational institutions in the name of national development. These will not necessarily be wrong, but will only reflect new thinking and revision of old policies.²

The social situation and educational problems are inseparable.

The Radical Humanist pleads for a new educational reorientation and reconstruction. "First, no plan can give us the desired results if educational reconstruction at the university level is not rooted in the level of secondary education, which, in turn, has to be rooted in the plan for a newly oriented primary education....Secondly, no improvements in the educational sphere can be possible if its wider social context is not simultaneously improved, because when placed in an undesirable social milieu even the best education is bound to degenerate into something harmful....And since a beginning has to be made somewhere, we must begin with the few serious democrats available in this country. They must increase their numbers in every sphere of life without losing any time. In this connection, the responsibility of the few democratically oriented teachers is the heaviest, because they alone can work in this field. They must be prepared to bear all the burdens and sacrifices of a pioneering renaissance work. They have to leave the imprint of their personalities on their students; they have to ignite the fire of a new social idealism in them."³

¹Mukerji, op. cit., p. 53.

²Ibid., p. 54.

³"Our Student World," The Radical Humanist, February 21, 1960, quoted by Cormack, op. cit., pp. 223-224.

2. Population Explosion

According to the 1961 census India has nearly a 440 million population. Her rate of growth, about a 52 percent increase in five decades, is an alarming factor to be reckoned with seriously in planning for the future. It is a well known fact that over-population absorbs much of India's new efforts and achievements.¹ The Family Planning Scheme indicates official recognition of the problem by the government which offers programs of publicity, research, training, and establishment of clinics and public health agencies.² In the Third Plan emphasis of Family Planning clinics has been shifted to medical and health centers where advice and facilities are offered. More hope for the future is seen in the genuine desire of some to have smaller families.

In the realm of education the result of the population explosion is over-crowding. Colleges and universities whose student bodies have doubled in size since independence are inadequately equipped for such phenomenal growth. The managements of schools have a continuous struggle to make provision for all the resulting emergencies. "Many feel that education

¹Cormack, op. cit., p. 23.

²Scopes, op. cit., p. 18.

has developed too rapidly, that quality has suffered, and that more young people have been frustrated by education's promise than have been rewarded by its fruit."¹ It will be seen that the government is glad in this situation to secure help from private agencies provided they fit into an over-all pattern.

3. Technology and Science

India is making tremendous progress in the fields of science and technology. The spirit of science and the tools of technology influence to a large extent the success of her Plans. The Indian government looks to its universities to supply well-trained personnel and scientific and technological knowledge to enable the country to be free from its many ills such as want, disease and ignorance in as short a time as possible. Research schemes and centers developed so rapidly that by 1959-60 there were 390 schemes of research in progress in 82 research centers.²

Of special significance has been the establishment of the University Grants Commission which has been instrumental in introducing post-graduate science

¹Cormack, op. cit., pp. 33-34.

²P. M. Barve and D. Fraser, "Indian Universities and Scientific Education", Thoughts on Indian Education, Bombay, Wilson College, 1961, p. 32.

departments or strengthening existing ones with grants-in-aid. By its liberal contributions to the universities for research equipment and research training facilities, it has rightly emphasized the place of universities for independent and creative research. The Central Ministry of Education also awards grants to collegiate institutions for research in basic sciences. Fellowships are available under the National Research Fellowship Scheme. Both the Central and the State governments are promoting the study of science and technology by suitable grants.¹

It is gratifying that many nations have come forward with offers of economic aid and of specialists in modern economy. Chief among them is the U.S.A. which has provided both funds and personnel, especially related to the improvement of agriculture, better seeds, fruits, poultry, cattle, and the know-how. It is felt that only when large numbers of people have received education and training in science and technology will there be a way of strengthening the forces in favor of social and economic progress.²

4. Renaissance of Hinduism

Any study of the Indian situation quite naturally leads one to observe contemporary Hinduism. Devanandan,

¹Ibid., p. 34.

²Ibid.

in his pamphlet entitled, "The Gospel and the Hindu Intellectual", states:

Hindus themselves are coming to realize in a new way that religion is closely related to life. Interpreting this trend of thought in contemporary Hinduism, Prof. D.S. Sarma claims: "Religion, in its broadest sense, can no longer be isolated in any country from politics, economics, and social international relationships. The spirit of religion should hereafter animate not only the activities of the individual but also those of social groups and nations. The greatest figure in our Renaissance, Mahatma Gandhi, has made politics into a religion by insisting on absolute purity of thought, word, and deed on the part of those who wish to take part in it. His greatest gift to us, apart from his own saintly character, is the Gospel of Truth and Non-violence.....No other nation in the world perhaps is qualified at present to make this gospel the basis of all its policies".¹

The effort to correlate culture and creed by thoughtful followers of Asian religions has been largely responsible for the resurgent movement of the old faiths. The emphasis, however, appears to be on the level of culture with seemingly little interest in re-thinking the creed. Devanandan says, "Their real intention is apparently to make it possible to possess and profit by all the changes in their culture, which living in the modern world would demand, without making any essential alteration in the content of their historic

¹D. S. Sarma, Hinduism through the Ages, pp. 268-269, quoted by P. D. Devanandan, The Gospel and the Hindu Intellectual, Bangalore, Christian Institute for the Study of Religion and Society, 1958, p. 3.

creeds".¹

It is recognized that nationalism, Christian preaching and the contribution made by Eastern saints such as Tagore, Gandhiji, Radhakrishnan and Vinobha Bhava, among others, have all been important factors in bringing about the renaissance of Hinduism.

This renaissance has resulted in generating a new confidence that 'the old wine is best'. It is asserted that the old faiths, renewed by newer modern insights, can offer to the world something better than Christianity. The Buddha is proclaimed as 'the true light of the world', and the Vedanta of Hinduism is offered as a way of comprehensiveness that will remove all religious conflicts. Its prime text is from the Rig-Veda, 'Reality is one, though sages call it by many names'. There is one Reality, the ineffable, indefinable, invisible Being of the universe with which the essential human soul is identical.²

The resurgence of orthodox Hinduism is apparent throughout the country and although India is a 'secular' state, encouragement of Hinduism proceeds from official quarters. This can be seen in the new stamps which carry pictures of Hindu sculptures and deities and also in railways and public offices which are adorned with pictures of Hindu gods and goddesses. Even among the student population there is a revival in the celebration of festivals as for example the unprecedented celebration in Calcutta of the annual festival in honor

¹p. D. Devanandan, Resurgent Hinduism, Bangalore, Christian Institute for the Study of Religion and Society, 1958, p. 8.

²Scopes, op. cit., pp. 21-22.

of Saraswati, the goddess of learning. Though some of this enthusiasm could be contributed just to the enjoyment of a holiday, it does show that, at least in outward observances, popular Hinduism is very much alive.¹

Undoubtedly there is evidence of a growing scepticism and a giving up of all but perfunctory religious practices in some new industrial areas. Yet the number of pilgrims to holy places does not decrease and their motives may vary from devotion to a chosen deity to a desire for some material gain.²

It is true that educated Hindus are greatly attracted by the life and teaching of Jesus, yet they are repelled by the Christian's exclusive claims about Christ. They resent any talk of conversion to Christianity, but instead plead for Christians to join them in the greater struggle against materialism and scientific scepticism.³ This subject of syncretism will be referred to later in this chapter and continued in the next chapter specifically as it affects Christian educational institutions.

¹Jack Winslow, *The Christian Approach to the Hindu*, London, Edinburgh House Press, 1958, p. 35.

²Scopes, *op. cit.*, p. 23.

³*Ibid.*, p. 22.

B. Actual Program Achievement

At a conference held in 1961 the following facts regarding present educational statistics were reported:

In India today there are nearly 38 million students of all descriptions, and the expenditure on education from the Central and the State Governmental sources alone amounts to Rs. 375 million. Of the 38 million students, nearly 900,000 are distributed among the 37 universities in the country. Of these 37 universities 11 are of Residential and Teaching Type; 25 Affiliating and Teaching and one (i.e. Agra) of only Affiliating type. The number of recognized constituent and affiliated colleges in India is fairly large: There are more than 820 Arts and Science Colleges; 475 Professional Colleges; and 150 Special Education Colleges. In addition to these there are at least 43 research institutes. The cultural scholarships offered by the Government of India attract students from West Indies, Africa, the Middle East and South-East Asia as well as from Ceylon and New Zealand.¹

During the last fifteen year period the overall achievement can be seen in the fifty percent increase in the number of universities, the 300 percent increase in the number of colleges and the 500 percent increase in the total student population.²

This will indicate the progress that has been made since India gained her independence and witness to the seriousness of the government in educational planning.

¹J. W. Airan, Role of Christian Colleges in India Today, Bombay, Wilson College, 1961, p. 5.

²G. R. Karat, "The Student Christian Movement of India Today," National Christian Council Review, October, 1962, p. 369.

C. Type of Education Needed

Governments around the world are giving serious attention to the education of their people. Any responsible government recognizes that there are certain basic educational needs of the nation as a nation. First, "it must have educated persons for the democratic process,...people who can understand, appreciate and act together in the nation's interest....Secondly, ..competent persons in the development of the national economy....(thirdly,)...men and women of integrity and character."¹

In the light of the indispensibility of education to the government, it is important to note the opposing definitions in the philosophy of education and India's obvious choice.

1. Opposing Definitions in Philosophy of Education

It may be said that these two opposing definitions of education are "Education-by-Discipline" and "Education-by-Development." Ewing in a paper entitled, "Motivation in Education," refers to these two categories.

a. "Education-by-Discipline"

As an example of Education-by-Discipline he quotes two professors of a Roman Catholic University in the

¹Rhea McCury Ewing, "Motivation in Education," The Place of Education in the Mission of the Church, op. cit., pp. 19-20.

United States:

"Education is the deliberate and systematic influence exerted by the mature person upon the immature through instruction, discipline, and the harmonious development of all the powers of the human being, physical, social, intellectual, moral, aesthetic and spiritual, according to the essential hierarchy, by and for their individual and social uses, and directed toward the union of the educand with his Creator as the final end."¹

Ewing remarks:

People who speak of indoctrinating the young, who emphasize training under a regime, who advocate the inculcation of ideals, whether consciously defining education or not, are in effect accepting and reflecting the "Education-by-Discipline" approach....For definers in this category education is chiefly directed to the acquisition of knowledge; which at best is regarded as an area of attainable limits; which at worst is considered a commodity, if you please, to be filled into mental bottles and regurgitated at examination time.²

b. "Education-by-Development"

This second definition may be summed up as follows:

"....Education is not merely the imparting of knowledge, but the cultivation of certain aptitudes and attitudes in the mind of the young.... These abilities, in our opinion, are: to think effectively, to communicate thought, to make relevant judgement, to discriminate among values.... Each is an indispensable coexistent function of the sanely growing mind."³

Ewing says:

Into this category, too, fall such facile

¹Ibid., p. 11.

²Ibid., pp. 11-12.

³General Education in a Free Society, Report of Harvard University in 1945, pp. 64-65, quoted by Ewing, Ibid., p. 13.

definitions, as--"Education is experience", "Education is guidance", Education is the unfolding of capacities", of "Education is an adjustment to the environment". This concept of education, because it is more flexible and inclusive, has naturally had expression in various extreme forms, in some of which all discipline seems to be regarded as evil; and in others, play as the only fit and proper method of instruction.¹

It should be remembered under this category that it is a person who is educated, but it is for the most part he who educates himself. Though it is his own business he can not carry it on without help and even discipline. Ewing points out "that it is not the need of discipline which has been questioned, but rather the equation of discipline in its modern sense with the essential thing in education". To illustrate this point he presents the example of Helen Keller.

The child, Helen, eventually did all of her own learning in her own process of education; but without the help--and stern discipline--of Miss Sullivan her great capacities would never have developed into sound understandings and abilities, and she would have remained in her physical prisonhouse, a virtually uneducated person.²

2. India's Obvious Choice in Line with Tradition

The philosophy of education as the development of a person finds no conflict in India's ancient system of education. In fact this learning by discipleship would probably assist the disciples at the feet of a guru to

¹Ewing, op. cit., p. 13.

²Ibid.

progress more rapidly in their education. Of course their progress would depend on getting the right kind of help from the master they follow. The truth of this statement can be observed in the case of the disciples of Buddha, of Socrates, of Jesus. Gurus do not maintain a following of disciples without great effort on their part. Stimulation of their disciples to engage in vital learning experiences must take place. Certainly the disciples would need to go beyond the copying and memorizing of ancient texts. Because of her early association with education as a continuing process in the guru-disciple type of learning, India naturally accepts a definition of education such as: "the process of development or growth in a person through personal experience, observation, and study, especially under the direct and systematic guidance of other persons."¹ As will be seen there are obstacles in the way of achieving this ideal.

D. Obstacles to Progress

1. Financial Burden

University students have been increasing at about the rate of 50,000 a year. In the light of such phenomenal growth there is inevitably a great strain on

¹Ibid., pp. 14-15.

the resources of the Indian government. Cormack notes that "the official position of the Congress Party is 'quality' in higher education, but popular pressures on politicians and legislatures have resulted in a mushroom growth that negates quality."¹ Many leaders are critical of the results of mass higher education which are overcrowded class rooms, too many politician teachers, the increase of student indiscipline and deterioration of standards which they in turn feel are due to the insufficiency of funds and the shortage of trained personnel.²

It is not uncommon to find colleges and universities struggling to keep their programs functioning while major construction of such important buildings as library, classrooms, and hostels is delayed due to a paucity of funds. Many of the universities in India are quite young and have sometimes begun their programs before they are established in the matter of providing physical plant and faculty. The problem of finance then tends to retard any progress the university might make.

2. Medium of Instruction

¹Cormack, op. cit., p. 39.

²Ibid., p. 40.

The medium of instruction continues to be the subject of a great deal of discussion in India today. The standard of English is undoubtedly deteriorating and the controversial problem of appropriate medium is unsettled. Should it be Hindi imposed as the national language, or should it be the various regional languages? It is true that in some parts of the country, particularly the South, English is used more than Hindi and insistence upon Hindi is naturally resented.¹

Daruvala observes:

The unimpeachable educational principle that the mother tongue is the best medium of instruction is complicated by political conditions and by dangers of disintegration through linguistic States that may tend to live in isolation from the rest of the country.²

One chief factor to be reckoned with is the availability of resources and material of study in the Indian regional languages. Translations have proved ineffective because of constant text-book changes, to say nothing of their inevitable woodenness. A textbook needs to grow out of articles and books written in the language itself.³

The language problem is probably the severest for the student when he first enters the university from

¹J. C. Daruvala, "Position Regarding the Medium of Instruction," *Thoughts on Indian Education*, op. cit., p. 85.

²Ibid., p. 85.

³Ibid.

high school and is faced with making a tremendous transition from his mother tongue to English as the medium of instruction for the first time. Until this time his only knowledge and grasp of English has been obtained in four or five years of rather casual study under teachers who were often unsure of the language themselves. In these circumstances it is not surprising that there should be a general decline in standards. Some attempts have been made to help the situation by giving concentrated intensive courses in English for those who qualify for admission to a university.

In coming to any conclusion one must weigh carefully all the factors involved. There are the great number of available texts and the unifying influence of English on the one side, and the better understanding and appropriation through the mother tongue on the other side. However the problem is solved, it will require time; the change should come naturally and without force if there is not to be a drastic fall in standards which could in turn affect the welfare of the nation.¹

3. Conflict of Religious Interests

¹Ibid., p. 86.

The Radhakrishnan Commission recognizes both the value of religion and the place of varied religious interests when it recommends the following:

- (1) that all educational institutions start work with a few minutes for silent meditation,
- (2) that in the first year of the Degree course lives of the great religious leaders like Gautama the Buddha, Confucius, Zoroaster, Socrates, Jesus, Sankara, Ramanuja, Madhva, Muhammad, Kabir, Nanak, Gandhi, be taught,
- (3) that in the second year some selections of a universalist character from the Scriptures of the world be studied,
- (4) that in the third year, the central problems of the philosophy of religion be considered.¹

Macphail remarks:

In other words, let us teach to all the truths common to all religions. It sounds well, and it seems to do two very good things; it ends the unhappy divorce between religion and public instruction, and it ends the religious disputes and persecutions which have done at least as much harm in India as in any other country. But there is the great difficulty that as soon as we try to define these common truths, the dispute does not end; it begins all over again. The Radhakrishnan Report denounces all 'dogmas', but in fact it commits itself to several assumptions for which it is difficult to find any other name.²

As already indicated on page thirty-one this vital issue of the Christian attitude to syncretism must be dealt with in the final chapter.

4. Conservatism

¹Macphail, pp. 37-38.

²Ibid., p. 38.

No nation is free from conservatism through those of its citizens who make much of honored traditions which probably do provide national stability. In India this conservatism is more pronounced because of an inherited rigid social system as seen in the caste system. Another contributing factor is the belief among the common people that the evils of the present age, or kali yuga, are due to the unfaithfulness to the traditions of a past golden age. Thus modernity is slower to influence society. This is seen everywhere and not least in educational circles. Cormack remarks:

At the moment Saraswati is finding it difficult to dismount from the peacock of educational tradition. What she does in these critical and formative years of New India is exciting to watch, exciting to share.¹

To take a simple example: When a home science program is inaugurated in a college it even meets with opposition from male educational leaders who say that what was good enough for their grandmothers is good enough for their daughters.

One hope for speedier change may be seen in the thousands of Indian students who year by year go for post-graduate training abroad. These young men and women return with a new perspective and a determination to take the best of Western civilization for the building up of the "New India."

¹Cormack, op. cit., p. 8.

5. Examination System

Public examinations have been severely criticized for a long time. In 1902 the Report of the Indian Universities Commission stated, "that the greatest evil from which the system of university education in India suffers is that teaching is subordinated to examination and not examination to teaching."¹

Today the examination problem has come to be considered the worst feature in Indian education. The entire teaching in Indian universities may be said to consist of lectures, texts and examinations, the latter of which are often set by professors from other universities. Since in most cases the examination determines the student's entire academic rating, there is no incentive to do any collateral reading or to learn anything that is not on the prescribed syllabus for the examination. The end result is that there is regurgitation of facts, but there is no stimulation of thought, no discussion, and 'no creativity'.² This system has promoted the importance of getting degrees rather than an education.

Parikh states:

¹G. D. Parikh, "Examinations", Thoughts on Indian Education, op. cit., p. 72.

²Cormack, op. cit., p. 201.

There is possibly a natural feeling that any change in examinations, to be fruitful, will demand a reorganization of the entire system of education and the difficulties in doing so are formidable. No wonder then that many of those who recognize the deficiencies of the system are slow in attempting any remedial action.¹

6. Student Indiscipline

This is no doubt the most serious and alarming problem in India. Sarma, in writing of dark clouds, observes:

"...But to my mind the darkest cloud is the deterioration which has come over our universities and which is working havoc in our colleges and schools, and is threatening to destroy all moral and intellectual values in the field of education. Educational institutions form the tap-root of national life, and if they deteriorate the nation is bound to perish....One hears almost daily of strikes in schools and colleges, of assaults on teachers by students, of examinations postponed, or, worse still, of examinations conducted under police guard. But, most appalling of all is the well-known and wide spread bribery among examiners in some universities, where marks are sold according to an established schedule.... Discipline in schools and colleges is largely a matter of continuous tradition. When once that tradition is broken and set aside it is very difficult to restore it, especially in a country where there is so little discipline in national life."²

An important factor that needs to be understood in any discussion of student indiscipline is the

¹G. D. Parikh, op. cit., p. 81.

²D. S. Sarma, "Threatening Clouds", The Hindu, February 28, 1960, quoted by Cormack, op. cit., pp. 175-176.

complication of external and internal politics. Although perhaps there was no alternative, it is unfortunate that the universities were used in the freedom movement. Asoka Mehta writes: "In the first century of their existence, the universities had to be nurseries of political awakening and assertion of freedom."¹ While this is probably true, it does not help solve the problem of too much political interference in universities today. It is sometimes revealed that there is considerable use of paid student agitators who are able to lead thousands of their classmates.

Studies reveal that other causes of indiscipline are too much leisure time, poor student-teacher relationship, anxiety over examinations, and financial difficulties.

It has been noted on page thirty-five that India's choice in the type of education to be followed, in line with her ancient tradition is "Education-by-Development." There is thus assurance that before long something drastic will be done about the present examination system and the problem of indiscipline which are obviously contrary to this ideal.

D. Summary

¹Asoka Mehta, "The University and the Movement for Freedom, Thoughts on Indian Education, op. cit., p. 56.

Reference is made to the obvious fact that whatever happens on the national scene of any country eventually helps to formulate its educational system. It has been seen that India's social welfare state has exerted no small influence in pointing up the government's responsibility in education and that social and educational problems are inseparable. A population explosion resulting in overcrowding has interfered with the intended national goals. The demands of technology and science are changing university emphasis resulting in new challenges. The renaissance of Hinduism has generated a new confidence in the old faiths as can be seen throughout the country. This has been the result of nationalism, reaction to Christian preaching, and the lead given by Indian thinkers in recent years.

Concerning education itself two opposing definitions were described, namely "Education-by-Discipline" and "Education-by-Development." The former implies indoctrination of the young, and is directed towards the acquisition of knowledge while the latter is not only imparting knowledge but cultivating certain attitudes in the mind of the young. India's obvious choice in line with her ancient tradition of guru-discipleship relationship is "Education-by-Development," but this is an ideal yet to be achieved in the light of many

formidable obstacles.

The financial burden makes it necessary to disrupt the programs of the universities because of the lack of personnel, buildings and other facilities. The medium of instruction problem, as between English, Hindi, and regional languages, remains complicated and has no final solution at present. The conflict of religious interests continues in spite of the attempt to solve the problem by advocating that the truths common to all religions be taught. Another chief obstacle is seen in the sheer conservatism of the people. Hope for overcoming conservatism can be seen in the great numbers of students who go for post-graduate training abroad, and return with new enthusiasms to help build up their country. There remain such urgent matters as the examination system and the recent alarming spirit of indiscipline in the universities to which serious attention must be given.

Chapter III

RETHINKING CHRISTIAN HIGHER EDUCATIONAL POLICY

Some attempt has been made in the course of describing the historical background in chapter one to indicate the place of Christian educational institutions in the life of the Indian nation from the time of William Carey. During the 19th century and the first half of the 20th century mission institutions grew enormously and often served as pioneers in educational advance. As has been seen the initiative is now naturally in the hands of a national government , and it is necessary to understand the factors that tend to put Christian educationalists somewhat on the defensive today.

A. Present Situation of Christian Institutions

1. Christian Colleges

There are at present 47 colleges operated by the various denominations of the Protestant Church in India. This number is significant compared to the rather small percentage of Protestants in the country. They receive state grants. They are of varying sizes

with only 11 of them having an enrollment of a thousand or more.¹

Christian colleges of liberal arts and science of required standard are accepted as affiliated colleges of a particular university which is established by an act of the Legislative Assembly of the State concerned. The departmental heads in these colleges are ex-officio members of the various university bodies. In regard to the courses of study and the amount of time to be devoted to them, all such affiliated colleges are governed by the decisions of the university which prescribes the teaching qualifications of a college teacher, service conditions, minimum salary scales, minimum attendance for students and to a large extent controls the choice of textbooks. A college then does not have its own curriculum. It has its own extra-curricular activities, which usually are not rated so important by the students because of the greater attention that must be given to subjects which count towards the university examinations. It also organizes its own administration, looks after its own hostel, and controls its own finances. This is the governmental framework within which a Christian college plays its role as

¹J. W. Airan, The Role of Christian Colleges in India Today, Bangalore, Christian Institute for the Study of Religion and Society, 1961, p. 5.

a Christian seat of learning.¹

In chapter one page sixteen it was seen that the original aim of evangelism was gradually modified with a strong emphasis on the dual aim of leavening society with Christian ideals and training leaders for church and society.

In a discussion paper on "The Role of Christian Colleges in India Today" Airan presents a statement which defines that role as:

"to proclaim in all possible ways the gospel of the righteousness and love of God as manifested in the life, death and resurrection of Jesus Christ; to impart sound Christian education and endeavour to develop the physical, moral and spiritual life of its students so that they may play a worthy and valuable....part in the service of God and their fellowmen".²

Airan recasts a statement of aims given by a Christian Seminar in America for the Indian situation as follows:

The Christian college must be a community of the mind and a laboratory in social responsibility, in which the Christian academic community holds commitment to Christ as central.³

He explains:

Such an approach will ensure that no "exclusive" principle will operate in the total life of the college whereby the Christian group within it will be tempted to isolate itself

¹Ibid., p. 9.

²Ibid., p. 11.

³Ibid., p. 13.

from the rest of the 'college community', and at the same time the dynamism necessary for creative functioning of such a community will continue to stem from the faith grounded in Jesus Christ. This may mean that the Christian community within the college community will have its faith in Jesus Christ so well grounded that it will have the courage to keep an open mind on the question of the role of religion in the lives not only of the students, but also of the teachers themselves.¹

It is often said that some Christian colleges are not serving their purpose because of the overwhelming numbers of non-Christian students and staff. In some cases Christian influence has become negligible and due to government pressures such colleges to all intents and purposes might well be equated with government institutions. The steady deterioration in the staff-student ratio and the decline in the non-Indian Christian participation in the teaching faculties are contributing factors to the changed situations in Christian colleges today.²

Airan observes that the following problems need to be discussed.

(1) appointment of teaching staff, (2) securing non-Christian participation in the day-to-day working of the college, (3) organization of extra-curricular activities such as Student Camps and Staff Seminar, (4) management of college hostels, (5) teaching of the Bible and moral instruction classes, and finally, (6) the whole

¹Ibid., p. 13.

²Ibid., p. 5.

question of the college constitution and the formation of the Board of Administration of the college.¹

2. Training Colleges

The total number of teacher training institutions is 64, almost 50% more than the number of colleges which indicates somewhat the strategic role the former play in mission educational planning.

A training college only admits students of collegiate grade, the majority of whom work for the degree of Licentiate in Teaching of the nearby university. The course covers one year and is similar to that followed in studying for the Cambridge Teacher's Certificate of London Teacher's Diploma. Training colleges are recognized by government and receive from it a half grant on certain expenditure, which amounts to about a quarter of the total cost.

The aim of the training colleges is similar to that of the Christian colleges but more emphasis is placed on the enrollment of Christian students. When the government is expanding its higher educational program it is sound strategy to prepare Christian teachers for service in government employ.

"A distinctively Christian training college

¹Ibid., p. 18.

is pre-eminently the place where the religious basis of a teacher's work can be made explicit. We consider the subjects to be taught, and the problems of school and home, from the Christian point of view, and we give direction and help in the more specific work of religious education...."¹

3. Hostels

Most Christian colleges and schools have hostels attached to them, but as Airan observes: "Not much co-ordinated thinking has been done in India on the importance and significance of hostels in the life and purpose of Christian colleges, except in a vague way to say that they are necessary."²

It should also be kept in mind that there is need for expanding hostel accommodation for students in government institutions. An immediate question arises. Should such Christian hostels be conducted exclusively for Christian students? There are advantages in so doing, e.g., from the point of view not only of Christian discipline but also of Christian worship and teaching. There are disadvantages, e.g., the development of a Christian ghetto mentality. On the whole it is thought good to make provision for a limited number of

¹Cf. Report of the Council of St. Christopher's Training College Madras, 1931-32, p. 7, quoted by Burkhalter, op. cit., p. 59.

²Airan, op. cit., p. 22.

non-Christians, many of whom gladly offer to share in corporate discipline, worship and teaching.

Airan says:

Hostels...can become a centre of the actual living out of Christian life of prayer and service for the Christian students...and they can develop into places where students of different religious backgrounds and traditions learn to live together a real "community" life.¹

Ram Singh comments: "Hostels are outposts of college life; objectives that cannot be achieved in colleges can be achieved in hostels. They are an important part of an educational system."²

The Central Government through the University Grants Commission is making some large sums of money available as interest-free loans and also grants to colleges for building hostels. When a hostel applies for recognition by a government university, it must meet the required standards, e.g., adequate rooms, sanitary bathroom, common dining room, clean kitchen and above all a carefully selected warden and hostel staff. The selection of a good warden is essential if a hostel is not to become a hotbed of indiscipline and student intrigues.³ The principal of Padmavathi

¹Ibid., pp. 22-23.

²Ram Singh, Living Conditions of College Students, The National Christian Council Review, March 1955, p. 173.

³Ibid., p. 172.

Women's College once remarked, "It is not so difficult to run a college, but it is nearly impossible to look after a hostel". Here the long experience of the Christian educators can be of service to the nation. Where facilities are inadequate and there is no proper supervision, conditions may be deplorable.

A 1955 survey of hostels in Calcutta revealed that 40 percent of the students were under-nourished, that 30-35 percent lived on less than Rs. 30 per month....The majority of hostels.... are not conceived in any way to be "homes away from home", and medieval European concepts symbolized by the terminology of "warden" and "inmates" prevail.

If the hostel is only considered a place where there is bed and food, it is characterized by its impersonality. This is again shown by the lack of contact and fellowship between warden and students.²

The pamphlet, "Student Needs and the YMCA", gives the four most pressing needs of the student community as follows:

1. Opportunity for adequate and healthy recreation involving not merely physical exercises but other forms of mental recreation as well.
2. The provision of students' counselling services where students in need of guidance and help would be enabled to meet leaders who can help them with regard to personal as well as social problems....
3. The provision of adequate hostel accommodation where community life is stressed....

¹Cormack, op. cit., p. 204.

²Ibid.

4. The development of an adequate philosophy of life, built on the spiritual values so necessary for true human growth and fulfillment.....¹

4. Christian Student Organizations

a. Young Men's Christian Association and Young Women's Christian Association

The YWCA and YMCA are pioneers in student work. Both have stressed the importance of hostels which primarily serve students. They have been foremost in their comprehensive programs and opportunities for initiative and usefulness, which form an important part of training for leadership among students.

Their purpose is, "to bring to bear the influence of Christian ideals on the life and thought of youth so that they may learn to realize the need for a revolutionary restatement of all traditionally accepted values of social conduct and conventional religion."²

Helpful studies by "Y" Secretaries of student problems reveal that they relate to seven areas: "religion and traditional values; ethical standards; social adjustment; personal relations; academic life;

¹S. P. Appasamy, Introduction, Student Needs and the YMCA, Calcutta, YMCA Publishing House, 1956, pp. 7-8.

²Ibid., p. 13.

living conditions; and leisure time activities".¹
 Probably at the root of many of the problems is the conflict between the old and the new. The old generation seems to think that they still control their children in such matters as whom to marry, what courses to take, and what vocation to pursue. The younger generation want to make their own decisions. Both "Y"'s require much additional leadership to meet the demands of student work.

b. Student Christian Movement

The Student Christian Movement has long been considered an able supplement to the program of mission colleges. It has always been active on all Christian college campuses and is becoming increasingly active in non-Christian colleges where now two-thirds of all Christian students attend.²

Its aims can be summed up in its two fold task of nurture and witness. The October 1959 National Christian Council Review gives this statement:

Our burden is the task of Christian witness in the university. Our concern is to transform the small Christian groups in our colleges into dynamic witnessing fellowships, truly nurtured by the life of the Holy Spirit. Our hope is that new patterns of co-operation will be worked out between the churches and the S.C.M. so that we may become a more effective

¹Ibid., p. 17.

²Karat, op. cit., p. 369.

evangelistic agency within the universities of our land.¹

c. Union of Evangelical Students of India

Another student fellowship is the UESI which also has local unions that are sometimes limited to one college or have an inter-collegiate character. Usually a dozen camps are held throughout the year. The staff members of the UESI do a great deal of travelling in attending the camps and visiting the various colleges. On the whole it may be said that the main work of Christian training among university students is done by the SCM and the UESI.

d. Christian Student Centers

Of more recent origin are the Student Christian Centers organized by some churches, which are attempts to reach out to Christian students in whatever college they are attending. In Allahabad there is a student Christian center which is a co-operative project of Allahabad Christian College, the SCM and the Holy Trinity Church. The program includes study, student worship, choir, library, retreats, and counseling. There is a crying need for more such student centers.

¹"The Task of the Student Christian Movement" The National Christian Council Review, October, 1959, p. 379.

e. Youth For Christ

A recent student fellowship is the Youth for Christ group. It is an evangelistic movement specializing in youth evangelism. It has raised up Indian leadership and works chiefly among teen-agers. The group sponsored a youth leadership training school in 1962 which gave a short intensive course on the inspiration and challenge in youth evangelism.

The essential need is to find adequate leadership to guide all the associations both at regional and local levels, fulfilling the witness aspect of their aims. Students usually lack understanding of their own faith and discipline for spiritual growth. Some are only interested in the fun and warmth of good fellowship and resist the call to witness because they fear oral involvement with their non-Christian friends.

All the student organizations mentioned above are related only indirectly to Christian higher education, but there is general agreement that while educational programs are being re-examined in the light of an ever-changing situation there should be no delay in strengthening these organizations. The question of how this should be done must be considered later in this thesis.

B. Government Pressures on Christian Institutions

1. Demand for Expansion of Facilities

The government is spending huge sums on its educational programs setting standards that Christian institutions cannot hope to follow. An example may be cited at Tirupati, South Andhra, where the Sri Venkateswara University was formally inaugurated in 1954. This is also supported by Hindu temple funds. Since 1959 the following buildings have been completed: physical and natural science laboratories, laboratory workshop, student's recreation hall and open air theatre, quarters for teaching staff and deputy wardens of university hostels, the Vice Chancellor's quarters and new administration buildings. In addition foundation stones have been laid for the construction of a spacious arts block with provisions for seminar rooms and research rooms for each department, an auditorium to seat 2000 persons and a stadium. Such standards of physical plant are beyond individual Protestant Christian institutions; it is obviously impossible to enter into any kind of competition with the government.

Here and there Christian colleges yield to pressure in respect of classroom accommodation and equipment, without which recognition is endangered. This involves an ever-increasing demand for large sums of

money which the Christian Church in India, representing on the whole an underprivileged section of the nation, is in no position to raise and which mission boards are unable to face.

2. Increasing Salary Scales

The government from time to time revises the salary scales for staff, often making the scale retroactive for many months. As government grant covers only a part of these expenses, the management of the Christian institutions is compelled to bear the rest of the additional expense or risk losing staff members by continuing the lower salary. Since the financial burden is already great for the management, these additional expenditures, if they can be met at all, usually cause other aspects of the school program to be curtailed. As churches are involved in programs of self-support, they tend to decrease the costs of operating their schools. Thus any kind of unforeseen additional expense seriously upsets the budget and planning for a Christian college. The churches are also affected by the increasing salary scales of teachers inasmuch as church workers' salaries are often fixed in the light of scales offered to teachers. Church leaders have reached the point of

thinking seriously about closing educational institutions on the grounds of financial limitations.

3. Limitation of Autonomy

The government and non-Christian public opinion at times have insisted on representation of non-Christians on governing bodies of Christian institutions as long as they receive government grant. In regards to Christian high schools there is a growing demand, especially on the part of the teaching staff, that the headmaster-ship, or principalship be determined by seniority and efficiency rather than by religious affiliation.¹

The manner in which the autonomy of a Christian institution may be imperilled may be seen in the case of the Vellore Christian Medical College, a union Christian college, which declined an enlarges grant-in-aid from the government because it included the stipulation that recruitment both to teaching staff and student body should be open to all, and that the government should assist in the selection.²

As restrictions increase, it will become impossible

¹Eddy Asirvatham, Christianity in the Indian Crucible, Calcutta, YMCA Publishing House, 1957, p. 21.

²Ibid., pp. 21-22.

to operate government-aided Christian schools for the main benefit of the Christian community. There will have to be impartial admittance and probably also dictation as to what proportion of Christians may be admitted.

4. Religious Holidays

In a country with so many religions all the main festival days are observed and Sunday is accepted as the weekly holiday. Hindu, Moslem, Parsee, Sikh, Jain and Christian festivals add up to a multitude of holidays which makes the working year so short.

While Sunday is accepted as a day of rest it is used extensively by non-Christians for all sorts of activities some of which involve educational institutions. In recent years more and more activities, e.g., National Cadet Corps, are being scheduled on Sunday so that Christian students and staff often find it difficult to participate regularly in their own worship services on that day. Charges of non-co-operation may be accusations levelled against Christian teachers who do not wish to set Sunday university examinations.

5. Syncretism

The problem of syncretism has been mentioned

repeatedly in previous chapters. The recommendations that all religions be taught has made it necessary to teach the various religions in the Christian institutions. It may then be said that Hinduism is now being taught for the first time in Christian institutions though it is taught as one of a number of religions.

Radhakrishnan comments: "Each religion contributes to the richness of the whole even as each note contributes to the complexity and harmony of the music of the symphony."¹

The conflict of religious interests has tended to discourage any religious discussion in the universities. Neutrality has been stressed to the point that it would seem that there is a taboo on religious discussion. Macphail declares that this policy is not neutral, but that, "it is taking sides against all religion, giving the impression that religion is optional, marginal, ornamental, and that there is something else, non-religious, which is fundamental and universal."²

This attitude to religion becomes a religion itself or at least a substitute for religion. Secularism, Humanism, Scientism, and Naturalism, familiar

¹S. Radhakrishnan, *East and West*, New York, Harper and Brothers, 1956, p. 129.

²Macphail, *op. cit.*, p. 39.

terms of the world, adequately describe such a view. Though secularism may not be based upon rejection of religious beliefs, it only designates a peripheral place to religion. The university which has as its purpose the advancing and disseminating of knowledge dare not take sides with so-called non-religious groups nor any religious groups.¹

Syncretism constitutes the greatest challenge that will face the Christian church in the days ahead. The divisive forces of provincial, linguistic, caste and religious loyalties have caused national leaders to be even more aware of the need for unity. Many of these leaders feel strongly that spiritual unity is indispensable for the building up of the "New India", and therefore pressure may be put on all educational institutions to promote syncretism in religious instruction.² The policy may require that Hindu teachers be employed to teach Hinduism to Hindu students, Moslem teachers to teach Islam to Moslem students and Christian teachers to teach Christianity to Christian students.³

It may be claimed that in the long run some of

¹Ibid., p. 40.

²Scopes, op. cit., p. 23.

³Asirvatham, op. cit., p. 22.

these pressures may prove ultimately good for the Christian church and the Christian institutions which survive.

A re-examination of Christian educational policy is certainly called for to determine the place of schools colleges, training institutes and hostels in the overall task of building up the Church and communicating the Gospel. It would seem logical that such a re-examination should be conducted by all concerned at regional and national levels in co-operation.

C. Adjustment of Policy

1. Criteria

Christian leaders from time to time, through organizations like the National Christian Council of India have taken stock of the colleges and schools they have sponsored and have sought to define objectives and methods in keeping with the situation in the country as they saw it. Missionary leaders have come to doubt whether the mere existence of an institution is sufficient reason in itself for continued financial aid on an ever-increasing scale of costs when the institution is no longer vitally related to the church and ceases to be a witness for the Gospel.

At the Willingen meeting of the International Missionary Council in 1952 it was recommended that the place and value of educational institutions in missionary work be determined by the application of the following criteria to them:

- (a) Is the institution of first-rate quality professionally and spiritually? Has it such a proportion of Christian staff or students as to ensure that its work can truly be called Christian?
- (b) Do Staff and students participate in the life of the local church? Does it give training for Christian responsibility and service in the church and in the community? Is it of such a pattern that the church can take some responsibility for it and share in its management?
- (c) Does the institution make such a contribution to the total Christian cause that the continued use of Christian personnel and resources in this enterprise is justified as compared with use in alternative undertakings which may be more important?
- (d) Is it possible for the union of two or more institutions to give a more effective witness and to serve the church and community better?

The situation in India today is such as to compel church leaders to give serious consideration to these criteria, framed over a decade ago.

2. Programs

a. Concentration

The first of the above criteria, namely (a), is

¹Harold Lindsell, *Missionary Principles and Practice*, New Jersey, Fleming H. Revell Company, 1954, pp. 213-214.

concerned with quality and a strong Christian impact. It would seem that this is only possible by adopting a policy of concentration--by selecting institutions that already have won some reputation for quality or are situated in strategic centers, and helping them through funds and personnel to acquire that quality 'professionally and spiritually' which will set them apart as first-rate places of learning. In this way Christian education in India may recover over a wide area the kind of reputation it once had. Fortunately even today there are a few such Christian institutions that serve in many respects as models of what can be done. Two examples may be cited in the Women's Christian College in Madras and the Men's Christian College in Tambaram. In South India probably no Christian colleges have done more for creating good will among non-Christian leaders towards the Christian Church than these two colleges, since so many of them have studied there, and still hold their regard and affection for the college staff.

Lindsell endorses this policy of concentration. He says that the faculty and student body should be kept predominantly Christian to help ensure that the atmosphere of the school is dynamically Christian. Every effort should be made to deepen the lives of

Christian students that they might develop into strong mature Christians.¹

If Training colleges which receive State aid cannot come to terms with State governments over the troubled question of religious instruction, then the Christian churches must be content with fewer training institutions, maintained entirely by Christian funds and operating at strategic centers. St. Christopher's Training College in Madras is an example of an institution supported by many mission groups.

b. Joint Action

This subject may first be considered in its broadest context before relating it to the special concern of Higher Education. Ecumenical gatherings have repeatedly been hearing the call to be one missionary community, but it is not known how to make this call a reality in practice. The injunction of the New Delhi Assembly at the end of 1961, in its message to the member churches counsels: "Let us everywhere find out the things we can do together now, and faithfully do them praying and working always for that fuller unity which Christ wills for His Church."²

¹Ibid., pp. 216-218.

²Lesslie Newbigin, Joint Action For Mission, World Council of Churches Commission on World Mission and Evangelism, February, 1962, p. 2.

Neill recognizes the urgency of strategic thinking, planning and co-ordinated action between churches and missions and made mention even a number of years ago that the International Missionary Council, now, the Division of World Mission and Evangelism of the World Council of Churches, with thirty years of experience in world-wide survey and research was a body ready to help in undertaking this great task.¹

In a more recent book, Neill writes: "Mission boards are realizing rapidly that we are moving out of the century of missions into a new ecumenical world, and that strategies and methods have to be radically re-thought."²

Newbigin points that way for Joint Action in the following points:

1. Factors indicating the need for re-examination of the use of resources in the missionary task of the churches in specific geographical areas.
2. A necessary step towards advance in mission in some areas is that the churches within an area, with their related missionary agencies, together survey the needs and opportunities confronting them in the area, and the total resources available to meet them.
3. This process of survey should be followed by a consultation of the churches and mission bodies in the area, aimed at securing real and effective redeployment of resources in the area in the light of the agreed goals.

¹Stephen Neill, *The Unfinished Task*, London, Edinburgh House Press, 1957, p. 212.

²Stephen Neill, *Creative Tension*, London, Edinburgh House Press, 1959, p. 109.

4. This process of survey, agreement and action in the redeployment of resources for the more fruitful discharge of responsibilities in mission will call for repentance and reconciliation on the part of all the bodies concerned.¹

This line of thought has recently been followed up in a series of 'situation conferences' sponsored by the East Asia Christian Conference, the first of which is being held at the time of writing this chapter. At this conference such questions as the following are being discussed:

What are the positions at the frontier of the mission which must be held at all costs?

What are the things which the churches have been doing which should now be given up (a) because they are out of date, (b) because they are unproductive, (c) because they are wasteful of resources of time, men and money?

Are there activities of the Churches which need to be handed over to other agencies, and if so, what are they?

In what way can the overall task be thought out and carried out together by the total people of God in each area?

What are the particular relationships and forms of administrative organization, by which the churches can better fulfil the calling to do together both the old things that should go on and the new things that await our doing in our time?²

The fact that these questions have been raised underlines the need for rethinking higher education in terms of concentration and Joint Action programs.

¹Newbigin, op. cit., pp. 3-7.

²East Asia Christian Conference, New Bulletin October, 1962, pp. 2-3.

3. Implementation

a. Christian Colleges

Under the National Christian Council of India there is set up a board of higher education which represents most of the Protestant colleges. This body, if given power by the Churches and Missions to do so, could arrange any new survey needed with the intention of implementing the concentration program. This would involve decisions to hand over to government or some other agency those colleges that cannot be maintained at a high standard. Such decisions are likely to be very difficult in the light of the strength of local Christian sentiment. Experience shows that the matter of prestige also plays a large part in local opposition to any closure of a Christian institution. If in places where a Christian college is handed over to government or some other agency, plans can be made for a well equipped hostel mainly for Christian students, then local support may be more readily obtained.

b. Training Colleges

In regard to the training colleges here again re-examination and careful planning will be required to determine the number needed and the manner of

operation. It has always been felt that teacher training schools should be retained as long as possible. This advice stems from the fact of the great opportunity of the teacher to influence young people of the next generation in government as well as in mission schools. However, if restrictions are such that the purpose of the institution is imperilled, "the church cannot afford to compromise her Christianity or to dissipate energies in the management of secular institutions."¹

c. Hostels

It has been anticipated in the "Joint Action for Mission" pamphlet that a survey will reveal:

...that none of the churches in a given area have taken seriously the challenge for Christian witness in university or college life; that there is obvious need to provide hostel accommodation for Christian students, or a reading room for Christian and non-Christian students, or a chaplain for the student community.²

New attention should be given to the place of Christian hostels in terms already indicated, mainly but not exclusively for Christian students. In regard to the provision of chaplains at the government universities, it is obviously a matter for consultation and co-operation by the churches concerned. If the

¹Alvin Fishman, For This Purpose, India, Guntur Press, 1958, p. 135.

²Newbigin, op. cit., p. 5.

policy of Joint Action is followed, chaplains could be appointed in a number of strategic places and the operation extended into the hands of capable laymen. Many institutions suffer from too close a connection with the Church in the realm of management.

d. Student Organizations

The existing student organizations (YMCA, YWCA, SCM, UESI) do for the most part exemplify the main principles of Joint Action. The expansion of the SCM program in India is being proposed on the national and local levels with plans for providing more facilities for the SCM headquarters and staff training.¹ The SCM may also be strengthened by assisting in the employment of additional regional staff, and securing short-term non-Indian personnel for its program. Other ways of assisting in the program include making available more scholarship aid to Christian students in government universities as part of an over-all program of leadership training.

In addition to the expansion of its physical plants student work requires more definite curricula. Those engaged in student work in India may find help

¹"Student Evangelism in South Asia," Occasional Bulletin, Research Department, Church Assembly, Overseas Council, March, 1960, p. 15.

in studying programs that are functioning in other Asian countries. Even the suggestion by Miller relevant to an American university may be recast in a curriculum program for college, university, or student center programs. The suggestion is to provide a curriculum of the following subjects--Bible, Systematic Theology, Christian Ethics, Christian Culture, each for a year's duration during the student's course of university study.¹ This systematic program of study could be adapted to the Christian maturity of the students.

There remains much to be planned for in educating Christian young people, upon whom the burden soon will fall for the nurture of the Church and for giving witness in the life of the nation.

If the policy, 'whatever is not inconsistent with Christian conscience should be done together', is practiced, and if it is remembered that 20th century missionary strategy will not fit into the old pattern of the 19th century, the traditional programs in India as in other countries, will be looked at anew and in co-operation. As expressed in this thesis, this is the way forward for Protestant churches and missions concerned with Christian higher education in India.

¹Alexander Miller, Faith and Learning, New York Association Press, 1960, p. 162.

D. Summary

The present situation of Christian institutions was set out by indicating their framework, relationship to government, their purposes, and problems. Christian leaders are now realizing the actual situation of Christian educational institutions, many of which are only Christian in name. Chief among the reasons for this is government pressure of various kinds, which includes the demand for expansion of facilities, the increasing of salary scales, limitation of autonomy, too many religious holidays, and the problem of syncretism.

The adjustment of policy finds its basis on the acceptance of certain criteria, given in 1952 at Willingen, the application of which determines the value and place of educational institutions in missionary work. The acceptance of these criteria leads to the conviction that a policy of concentration is called for. This can only be followed if Christian churches and mission are prepared to work together, enabling selected colleges and training schools to become of first-rate quality professionally and spiritually. Already evidences of this possibility are seen in a few Christian institutions which are sponsored by a group of churches and missions. The theme,

"Joint Action for Mission", is today receiving world-wide attention as an illustration of a twentieth century method for missionary work. If this is applied to colleges, training schools, hostels, university chaplains and student fellowship organizations much can be done to restore for the Christian church its former reputation of being a creative educational agency in the life of the nation and help the church to secure better leaders for its nurture and for its witness.

GENERAL SUMMARY

This study has been an attempt to present a picture of the situation facing Christian educationalists in India today in the light of national culture and goals.

In chapter one a glimpse of history was given from early Aryan days when the ancient guru-disciple type of education was in vogue, through the British period when the first system of education was established through the period following independence when national goals, the need for unity and idealism were affecting the pattern of educational policy. The place of Christian institutions was discussed, giving their early history, purpose and accomplishments. Furthermore, changes in the total missionary educational

policy since the days of William Carey were cited. It was seen that so far the government, grateful to Christian schools for their pioneering work and supplemental help, has continued the British policy of grant-in-aid to private institutions.

In a brief survey of the Indian Government's relationship to higher education in chapter two, an attempt was made to give the chief determining factors, e.g. welfare state, population explosion, technology and science, and renaissance of Hinduism. The actual educational program showed phenomenal development in the period since independence. In the type of education desired it was discovered that India's natural choice was "Education-by-Development" as over against the opposing definition of "Education-by-Discipline." The many formidable obstacles involving problems of finance, medium of instruction, conflict of religious interests, conservatism, examination system, and student indiscipline have greatly impeded progress towards achieving the goal of "Education-by-Development."

Chapter three outlined the present situation in regard to Christian institutions and dealt with some main problems facing them, especially the pressures imposed by a government determined to expand modern educational facilities and to further essential unity among the

people by a dogmatic insistence upon religious syncretism. The university colleges, the training colleges, the hostels and the student fellowship organizations were briefly considered as to their operational framework, goals and problems, and it was seen that there was need to redefine their objectives. Partly because of the various pressures and partly due to the lack of Christian teachers and church leaders many Christian institutions today lack an essential Christian atmosphere and can hardly be differentiated from secular institutions. Many people have wondered what value there can be in such institutions when the teaching of the Christian faith and even the holding of chapel services are forbidden or when both staff and student body are overwhelmingly non-Christian in numbers. The contribution of the Willingen criteria in evaluating Christian educational institutions was noted.

The study disclosed a need for a concentration program, the implementation of which would be possible only by a willingness on the part of major churches and educational agencies to plan and work together. This was in line with the thinking of Christian leaders throughout the world. It was concluded that 19th century strategy in missionary endeavor must give way to one more appropriate to the second half of the 20th

century. It was thought that if this were followed the hesitation on the part of Christian educationalists in India could be turned into "positive creativeness".

While India's choice in regard to the type of education to be followed is "Education-by-Development" which is in line with the best of India's ancient tradition, it has been noted that the type of education actually being practiced is much more in line with "Education-by-Discipline", often at its worst because of its mass operation, learning by rote, slavery to an examination system and disquieting indiscipline of college students.

Christian higher educational institutions, however few they may be, can be of great service to the nation if they recover their pioneering role and show how "Education-by-Development" may be put into practice as the type in harmony with India's noblest traditions.

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"Joint Action for Mission", is today receiving world-wide attention as an illustration of a twentieth century method for missionary work. If this is applied to colleges, training schools, hostels, university chaplains and student fellowship organizations much can be done to restore for the Christian church its former reputation of being a creative educational agency in the life of the nation and help the church to secure better leaders for its nurture and for its witness.

GENERAL SUMMARY

This study has been an attempt to present a picture of the situation facing Christian educationalists in India today in the light of national culture and goals.

In chapter one a glimpse of history was given from early Aryan days when the ancient guru-disciple type of education was in vogue, through the British period when the first system of education was established through the period following independence when national goals, the need for unity and idealism were affecting the pattern of educational policy. The place of Christian institutions was discussed, giving their early history, purpose and accomplishments. Furthermore, changes in the total missionary educational

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