

*Delhi Educational Forum*

*Bulletin No. 1*

**PROBLEMS IN THE TEACHING OF  
INDIAN HISTORY**

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*Vice-Chancellor,  
Jamia Millia, Delhi*

PUBLISHED FOR  
**THE SOCIETY FOR THE PROMOTION OF  
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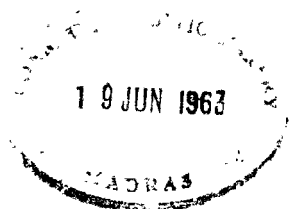
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## PREFACE

In a dynamic society with its rapid economic and sociological changes Education plays a vital role. A society based on a socialistic pattern of democracy has to pay great attention to the education of its children, its young people and its adults. Education should not stagnate but must have in it the dynamism to meet the rapidly changing needs and help its citizens to bear their responsibilities in full and also be able to grow and progress.

It is therefore necessary for leaders of all sections of the society to address themselves to the problems of education and help the administrators and the educators in making adjustments in the educational programmes and procedures with a view to developing the full potential of every individual in the society.

The efforts of the Delhi Educational Forum in this direction will be welcomed and it is hoped that similar efforts will be made at other important centres in the country.

The Society for the Promotion of Education in India is grateful to the Delhi Educational Forum for the privilege accorded to it to publish this first bulletin and thus serve the cause of Education.

Madras-28,  
1st April 1963.

S. NATARAJAN,  
*Secretary-Treasurer,*  
*Society for the Promotion of*  
*Education in India.*

## PROFESSOR M. MUJEEB

Prof. M. Mujeeb was born at Lucknow on the 30th October, 1902, in a zamindar family, the main source of income of which, however, was from legal practice. He was educated first at the Loreto Convent, and then, after a year at the Islamiah High School he joined a private school at Dehra Dun, from where he took the Senior Cambridge Examination in 1918. He went to Oxford in 1919, and graduated from there in the Honours School of Modern History in 1922. From 1922 to the beginning of 1926 he took a course of practical training in different branches of printing in Germany. There he met Dr. Zakir Hussain, now Vice-President of India, and decided that he would join the Jamia Millia on his return.

Prof. Mujeeb joined the Jamia Millia in March, 1926, and has continued there since. He began with teaching history, but from 1938, Dr. Zakir Hussain took up the task of propagating the Basic Education in the country and Prof. Mujeeb was assigned more and more of his administrative duties. From the end of 1948 he has been Vice-Chancellor of Jamia Millia.

Prof. Mujeeb has been interested in reading and writing from the very beginning and has written the following books:

1. History of Russian Literature, based on original sources (in Urdu).
2. History of European Political Thought (in Urdu).
3. The Story of the World (in Urdu).
4. History of Indian Civilisation (in Urdu).
5. Glimpses of New China (in English).
6. Yugoslavia — a Bird's-eye view (in English).
7. World History — Our Heritage (in English).
8. Translation of 'India Wins Freedom' (in Urdu).
9. The Indian Muslims (in English).

Prof. Mujeeb was an alternate delegate to the U. N. General Assembly in 1949, and to the UNESCO Session in 1954. He was also member of a Government delegation to the USSR for the study of educational administration and organisation in 1956.

Prof. Mujeeb knows Urdu, Persian, English, German, Russian and French. He is quite fluent in Urdu, English and German.

19 JUN 1963

## PROBLEMS IN THE TEACHING OF INDIAN HISTORY

PROF. M. MUJEEB, *Vice-Chancellor, Jamia Millia Islamia.*

Friends,

I wish to thank Mr. Natarajan and Mr. Franklin and the organization they represent for the privilege of being asked to open this discussion. I am wondering, however, if the topic I have selected to you and the manner in which I propose to deal with it would be of interest to you. I may, indeed, be regarding as problems what are in fact no problems at all and inflicting upon you observations which are unnecessary or irrelevant. If that is the conclusion you arrive at in the end — which, I fear, is not impossible, — I would ask you to accept my apologies. This is a time in which many are feeling intellectually and spiritually disturbed, and I am one of them. If we do some thinking together, we might be able to eliminate what is non-essential or irrelevant and concentrate upon the essential. That is my excuse for placing before you what I feel to be problems in the teaching of Indian history.

The greatest obligation of the historian is to discover and state the truth. His task would be morally simplified if we could offer him a uniformly applicable definition of truth, or at least some means of knowing when a statement which is partly true really amounts to an error, or when a view sincerely held on the basis of apparently adequate historical evidence is in fact biased. In the little writing I have done, I have caught myself giving fervent expression to prejudices; I have discovered how a statement perfectly true in relation to a part is quite erroneous with reference to the whole, and I have seen that, however anxious one may be not to say more than can be justified by the evidence, no reasonably complete picture of life can be formed without a measure of conjecture. It seems to me that all that historian can aspire to is full knowledge of facts, an ability to apply the canons of historical criticism and a perspective and a standard of judgement which lend an inner consistency to his account.

With this he must cultivate the humility to admit the inadequacy of his knowledge and revise his opinion whenever the discovery of evidence which had not come to light when he formed his opinion requires him to do so.

I believe you will agree with me that the historian's perspective has to be based on certain assumptions which emerge from what we know of human history. There has been what might be called growth or progress: from ignorance of the material world, man has advanced towards knowledge, which is now considerable even if far from complete; from helplessness when confronted with occurrences in nature, with drought and disease, with the difficulties of transport, with geographical distances, man has laboured up to a stage when he can look around the world with self-confidence. Small clans and tribes have grown into multi-tribal peoples and nations, clusters of villages have grown into cities and cities have grown into large and powerful states; the purely local has become national and the national has aimed at becoming universal; tribal gods, tribal rituals and tribal interpretations of events in the physical environment of birth and life and death have developed into religions and stimulated the moral and spiritual urge in mankind. The development in man's inner life can be considered only subjectively, and is not safe ground for the historian, but here also it has become an accepted principle to judge by results. Knowledge of human history is now such that we can search for similarities, for signs and elements of continuity, which means search for meaning, and hope that the labour will not be fruitless.

Indian history is an epitome of world history. It extends over thousands of years. Tribes and races have immigrated into India like rivers flowing into an ocean; political systems and cultures have grown and decayed, and have sprung up afresh from the ruins of the old. We must, therefore, realise that we cannot rest content with statements of known facts; that a search for elements of continuity in our history is necessary, and that our history will have meaning and value in proportion to the results of this search. The discovery of continuity will also involve the setting up of standards of judgement which will be deduced from the whole and applied to the details.

In India today the highest values are the freedom and unity of the country, secularism and the policies—political, economic and social—whose aim is the attainment of the greatest measures of common welfare. Any search for continuity in our history must begin from these contemporary realities and ideas and proceed backwards as far as our vision can penetrate, and it is these realities and ideals of today which will determine the value we assign to persons, policies and events, not forgetting, of course, that what we regard as facts must also be established as such according to the canons of historical criticism.

The unity of India has particular value as a standard of judgement because it has always been a political ideal and a great economic advantage, if not an economic necessity. It found expression very early in the concept of the *Chakravartin*, and fired the ambitions of many rulers apart from those who came very near in reality to bringing the whole of India under one administration, like the Mauryas, the Kushans, the Guptas, the Delhi Sultans and the Mughal Emperors. But the attainment of unity was possible only under personal rule, which was exercised by people of different races and religions. The quality of this personal rule, the means and methods by which the monarch's power was exercised are fair subjects of criticism; but the fact that any rulers had the imagination and the power to bring a large part of the country under a single administration has to be connected, intellectually and emotionally, with the unity of India which we see today. The historian does not appear, however, to have the freedom necessary to do so. The unity of India is qualified to such a degree by the homage paid to diversity that the historian must either confine himself to a meek and mild statement of bare facts or sacrifice consistency to expediency. His position is almost worse than that of a sculptor who can only make skeletons because it is dangerous for him to commit himself to any aesthetic standard.

We see the unity of India endangered today by fissiparous tendencies. The demand of a group in the South for the right to secede has shocked opinion in the rest of the country. We have felt that the strength of the group is inconsiderable,



and the reasons for the demand it is making utterly frivolous. The historian should heartily endorse the view that the unity of India is not a subject for discussion and cannot be endangered in order to satisfy any group that declares secession necessary for its preservation against cultural domination. But would it be discreet for the historian to apply the criterion by which the Dravidian secessionists are judged to all those chiefs and rulers of the past who fought for the right to secede from or remain independent of an administration which extended over a large part of the country and could have brought the whole under one government? This question itself may be indiscreet, but it has to be asked, for some of those whom the historian has to describe as national heroes of the historical period represented tendencies adverse to the unity of India, and destroyed far more than they could rebuild. Besides, their being regarded as symbols of nationalism and freedom creates a paralysing doubt about the real meaning of the terms national and foreign in Indian history. If all those settled in India were regarded unconditionally as one people, we would not seek to glorify participants in internecine strife. As it is, I do not know of any historian who has presented the conflict between Rana Pratap and Akbar or between Shivaji and Aurangzeb even as a civil war, and formed his opinion on the basis of the actual and apparent objectives of both parties and the ultimate results either party could achieve through success.

Besides chiefs and rulers whose main ambition was to remain independent, there seems to be a tendency among the patriotic to idealise the Indian village communities. In their earliest forms these communities were units that were determined to remain isolated, self-sufficient and independent, and within the historical period they seem to have been organised on a feudal basis, the interest of the headman or chief being the decisive factor. The self-sufficiency they aimed at was an obstacle to material progress, which depends on free intercourse and the cultivation of economic relationships on a widening scale; their isolation was a hindrance to the diffusion of culture and their refusal to look beyond their narrow horizon a headache for the statesman and administrator. But they are supposed

to have preserved Indian culture by remaining immune from foreign influences, and if the historian is to accept this view, he has to evolve a definition of culture which exalts those who succeed in not learning anything from anyone.

The virtues associated with the village community are giving an irrational trend to the policy of our community development ministry today. I shudder to contemplate what will happen to democracy in India if panchayat raj becomes a fact. But we are not concerned here with an assessment of contemporary policies. I wished only to emphasise the lesson of history that the unity of India can be maintained only by a leadership possessing knowledge, imagination and power.

Like unity, Indian secularism has a historical background. India has always been a land peopled by diverse beliefs, and these beliefs have survived through the practice of non-interference. There have also been attempts to discover a generally acceptable common element in these beliefs, which would enable rulers inspired by goodwill to knit together people holding different beliefs into a community of some kind. Asoka formulated this common element in his edicts. Akbar asked himself in sorrow: 'Have the religions and the worldly tendencies of men no common ground?' He tried to evolve a positive answer. We think he failed, and it is difficult to prove that he succeeded; but I believe an examination of the culture of the Mughal mansabdars and those under their influence will reveal the fact that it was not Akbar's ideas which were premature but the Mughal political system which broke down; the culture of the Mughal mansabdars, which embodied quite a few of Akbar's ideas, outlived the Mughal Empire by about a century.

It was not only rulers inspired by goodwill who tried to create unity within the diversity of beliefs. The settlement of the Muslims in India created problems that had not arisen before by establishing within the country a religious community that was not committed to non-interference or tolerance, a community with its own social system which, though susceptible to influence, would not merge in the system of castes prevalent in India. Kabir Saheb and Guru Nanak raised

memorable and fervent protests against social, legal and ritualistic barriers repugnant to the spiritual reality of God and of all mankind being one. I am not sure whether this protest had its origins in the Muslim mystic doctrine of the Unity of Existence or in the Vedanta, but what concerns us here is that this protest led to increase in the diversity of beliefs and not towards unity. Muslim believers in the Unity of Existence finally lost the battle against the orthodox.

A third type of effort, represented by Shri Shankaracharya, was the consolidation of the diverse beliefs prevalent in India in the form of what might be called Hinduism as we know it, which has its unifying element in the Vedanta. There were spiritual convulsions in the following centuries; we call them collectively the Bhakti movement. Goswami Tulsi Das in his Ramayana adopted the sufi method of dissemination of ideas. He composed what is venerated as a scripture and brought religion to the people in a form no Hindu had done before him.

It is not the function of the historian to discuss and criticise beliefs. He is concerned only with their social expression and their influence on ethical standards. Therefore, unless he is a believer writing for fellow-believers, his standpoint has to be rational and secular. This would be in keeping with the letter and the spirit of our Constitution, and promote a healthy civic attitude. But the historian cannot do this, partly because he himself is too whole-hearted a believer, and partly because a rational approach would offend too many people. A historian who is sincere in considering history exclusively from the point of view of his own faith must bear the responsibility for his version of Indian history. We would not expect him to be rational and he would not feel embarrassed. Our problem is the historian who desires to be secular and rational.

No doubt there is some truth in the current platitudes about the spiritual unity of India, and not only because saints and poets have glorified this unity. But the historian who attempts to base upon it his right to the free use of reason and to the denial of the reality of any diversity would soon be undeceived. For it is these diversities that have a real exist-

tence in the form of communities of believers; the unity of religions is believed in by individuals or small, polite enlightened groups who shake their heads wisely but will not enter the lists as champions of rationalism. The secular historian cannot always make the necessary distinction between history and myth. What is most vital, he cannot disentangle history from religion. We have, therefore, to accept what is in fact a religious division of a large part of the history of India into the Ancient and Hindu period and the Muslim period. This division applied not only to the cultural but also the political history. The original records of the Ancient and Hindu period are not accessible to Muslims who do not know Pali, Sanskrit and the South Indian languages, and for other reasons also Muslim scholars have little disposition to study pre-Muslim Indian history. They concentrate mainly on the Muslim period. Hindu scholars have the advantage of being able to study the ancient, medieval and modern periods. In spite of a common element, historians also tend to be divided almost along religious lines. The secular attitude has found representation in a few learned monographs, but these are far from sufficient to establish it in authority.

The welfare policies of today, whose aim is to establish the socialist pattern of society, also have a historical background, but it is covered with an even deeper haze than the background of secularism. Some scholars who have been deeply influenced by the Marxist view of history have studied social and economic life, but the outcastes and the down-trodden have not yet been given their place in Indian historical literature, nor have the social ideals underlying and supporting movements of religious reform been systematically analysed. Socialism in Europe has been mainly atheistic, and its most eminent representative in India today is also eminently rational. Perhaps historians will derive inspiration from him. But it is not a hopeful sign that the minister charged with planning the people's welfare along socialist lines is keenly interested in the establishment of an institute of astrological and spiritual research.

At least some problems in the teaching of Indian history will be obvious from the sketch I have given of what appear

to be difficulties to me. We have somehow to move from our present position of giving a disjointed account of our history, which tends to perpetuate religious cleavages and to hinder the exercise of a reason and commonsense.

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## II

### METHODS OF TEACHING INDIAN HISTORY

In my previous talk, which I confess was too brief and incoherent, I mentioned a few difficulties in establishing a proper approach to the study of Indian history and suggested a few basic assumptions on which this approach could be based, such as recognisable tendencies in human life throughout its known course, the continuity of history, the unity of India and the universal ideal of the attainment of human welfare in its widest sense. This indicates, of course, that I believe that a philosophy of history must underlie its study and teaching, but this philosophy must evolve out of history and not be imposed upon it as an *a priori* belief. The advancement of historical knowledge must not only be accepted as desirable in principle; the study of history must aim at a continuous increase and revaluation of this knowledge. We can, therefore, without all of us committing ourselves to any particular philosophy of history, adopt methods of study that will equip us with the capacity to make fruitful contributions towards a synthesis of the past and the present, and some kind of accord between values as such and values as seen in history.

Educators no longer allow knowledge to be equated with information, but though our historians and teachers of history accept this in principle, still when they sit down to frame a syllabus, they insist on the student being given as much information as possible at that particular stage in his education. It must be said in fairness that this failing is a very common one, and I have seen syllabuses of what was called an introduction to rural sociology and rural engineering that were advanced courses requiring more than two years of study. The framers of history syllabuses also feel that any omissions they make may create the impression that they have been inspired

by narrow political interests or cultural or communal malice. But the most earnest desire to accommodate every interest and sentiment cannot transform information into knowledge, and make history meaningful. Moreover, as there is an examination at the end, and examiners have to be sure as to what questions they should ask, and examinees as to what questions they should expect, there is a tendency to concentrate on particular topics and even on the pages in which they are dealt with in text-books, so that the whole process of teaching and learning is vitiated. As a result, history disintegrates into dates and events, policies and achievements, set questions and set answers. The attempt to give history a cultural bias by the introduction of papers on cultural and social history has not so far improved matters; there has only been an addition to the set questions and answers.

A change has been made in the school curriculum which could be useful in promoting the correct approach to history. This is the introduction of social studies. But it is doubtful if many teachers and schools have succeeded in combining history, geography, economics and civics into a unified whole, and where they do not succeed, social studies becomes an abbreviated form of four different subjects. Apart from this, social studies does not provide a satisfactory answer to the question where and how to begin.

Should we proceed from the known to the unknown, from the familiar to something that exercises the imagination, from the local and contemporary environment to ancient India and Egypt and the Stone Age, or begin from the Stone Age and follow the chronological sequence? Should we first create an interest in the child or the youth's particular town or village, in the area around it, in the nation and the state and then go on to the world, or begin with the world and then come to countries and localities, and endeavour to place them in their world context? This question can be debated endlessly, and I have no answer that will meet all objections. But judging from the consequence of overdeveloped patriotic sentiments, it seems unwise to begin from any concept other than that of the world as a whole. And we must emphasise that by world we mean literally the whole world. Western

historians till quite recently regarded the world as consisting of the intellectual and cultural area of Greek and Roman civilisation, Christianity, highly developed industry, and the political systems that have grown out of the economic and political revolutions of Europe and America. Nothing less than the bloodshed and suffering of two world wars and the terrifying possibility of the employment of nuclear weapons has brought about a change. But there are other worlds also, quite as closed as the western—the Chinese and Far-Eastern, the Islamic, the Indian—which have set up barriers around themselves quite as difficult for the human mind to cross as the western world. So, even at the risk of creating educational and psychological problems, we must begin the teaching of social studies, or history, geography and civics by impressing upon the growing mind the meaning of one human world.

The teaching of history, as of our subjects, requires the application of the same general methods: the awakening of curiosity, the satisfaction of this curiosity in one way so as to stimulate it in another, the gradual disciplining of the mind so that it becomes self-directing and the cultivation of the power of judgement. It is essential for the effective utilisation of these methods in the field of historical knowledge that the student should be made aware as soon as possible of the materials out of which history is made—artifacts, monuments, coins, inscriptions, written records of all kinds. He should also be made to realise that history comprehends all that relates to the past, and styles of pottery, textiles, dress, dwellings, architecture are quite as much history as kings and kingdoms, wars and revolutions. It is not enough for this purpose that the teacher or the text-book should say so. The method of teaching should itself be based on a study of the sources. This can be done at the primary stage in a limited sense. It must be taken up systematically at the secondary stage, when the student has formed notions about human life and society and can grasp the meaning of growth and development. It requires too much exercise of imagination to appreciate the significance of the earliest artifacts, but use can be made of any early source material of a documentary nature.

Let us take two examples. We begin Indian history in the ninth class not with the Stone Age or the Indus Valley civilisation or the accounts of legendary heroes and kings, but with the picture of one of Asoka's edicts. Several questions will suggest themselves, and the answers will lead to other questions. We explain the picture as an inscription on a rock or pillar, state how many such inscriptions have been found and where, what their geographical distribution indicates, and how it was discovered who had got the edicts, inscribed; we give a background of political history, introducing at the same time an account of the Achaemenian Empire, of Alexander's conquests, of Iranian and Greek influence on India. The script of the edict will be the starting-point of another series of questions: why man could not do without some system of writing, where and how writing began, how it spread and improved, the scripts first used in India, the scripts in use today. The subject of the edict will prove a means of introducing religion and religious history, and here again the whole background of Indian history could be covered from another angle. It would not be at all difficult for a teacher with even ordinary competence to impress upon the student the meaning of development and time, and also how important it is to base opinions on historical evidence, search for such evidence being search for truth.

The second example that occurs to me would be an extract from the *Periplus of the Erytherian Sea*. This would serve to throw light on many other aspects of activity, enabling the teacher to trace the growth of trade and the development of the means of transport from the earliest times till the beginning of the Christian era. The *Periplus* gives the names of ports and the main articles of commerce handled at these ports. The natural products as well as manufactured goods exported from and to India are mentioned, and since the most outstanding feature of the Gupta period is the expansion of trade, and the resulting prosperity, India's participation in international trade and commerce would be a better introduction to this period than the usual account of an ambitious chieftain of Bihar founding an imperial dynasty. The influence of trade-routes on political developments could be particularly emphasised, for armies have followed trade-



routes almost as inevitably as water flows along depression. Islam was first brought into India by Arab traders, and the invasion of Sindh was primarily an attempt to ensure the security of ships engaged in the coastal trade between the Persian Gulf and Ceylon. The Turkish armies from the north-west came with a different purpose, but they also followed the routes trade had discovered and used for over 1500 years. The expansion of the sultanate and the Mughal empire was along the internal trade-routes, and western supremacy in South Asia was the result of the sea-passage around Africa becoming known to European sailors. I cannot think of any better method of showing how India forms part of a larger world and how events and movements outside have, in the past, determined the course of events in India than a study of trade-routes.

The so-called Muslim or medieval period is extremely rich in documentary sources, extracts from which could be easily selected not only for the purpose of providing a starting-point but of bringing school children face to face with problems of misunderstanding and hostility between followers of different faiths. An evil that has existed for centuries and is a part of our heritage along with all that is good and beautiful cannot be ignored without making our history teaching unrealistic. And since the documents where this evil is most evident will have to be studied more extensively later on, it is best to lay the foundation for an objective attitude as soon as possible. The age to which these documents belong is also the age of the bhakti movement, of Tulsi Das, of Akbar, of sufism, of the belief in the Unity of Existence, and of common Indian culture. We could easily balance all that causes pain and sorrow with all that gives hope and pride, and the composition that results will, because of its sharp contrasts, broaden the mind and strengthen tolerance. If history is to be a means also of moral instruction, it is better, in my opinion, to create an awareness of the coexistence of the good and the evil, than to foster the illusion that the good are absolutely good and the bad absolutely bad.

In the modern period we have, again, documents and live problems. Here we could introduce the moral motive and make

history teaching a means of inculcating the ideals of citizenship. In this way, by the time the history course in the school is completed, the student will not be filled with information which really means nothing to him but with questions for which he will be seeking satisfying answers.

I realise that this method of making history the result of answers to questions and not a statement of facts places a great responsibility on the teacher, but it is a responsibility for the fulfilment of which material in the form of published books is even now available and could be provided in the school library. History has been called a literary study; it has also been called a great story nobly told. But the teacher who has to follow a text-book which itself has to follow a pattern of prescribed topics cannot offer his students the opportunity for literary expression, because he cannot make the study of history into any kind of adventure. He cannot allow himself to be led by the interest of his students, to satisfy their curiosity rather than cover the syllabus. The concept of history has to be expanded to include what the student is curious to know about the past, and if his desire for knowledge is the impelling force, the urge to give literary form to his ideas will arise of itself. The story of India cannot be told in the same style as that of England, France or Germany. But it should not be regarded a disadvantage that we cannot do so. Nationalism is not old enough to be considered a part of human nature, like belief in a Providence, or in mercy and justice; it has led to political and economic advancement, but we already see that it would be catastrophic to stop or to stop too long at this stage in our progress. The story of India is a human story, with all the vicissitudes that force upon us the conviction that truth and justice lie somewhere beyond the confining walls of race, religion and political and social systems. If we have to make a choice, it would be wiser and more in accord with our professed beliefs to base our patriotic activity on concepts of duty and service rather than to start from a current political fashion and try to prove that it was followed by our ancestors. If it is a fact that the temple of Somnath was destroyed by Muslims, that Akbar fought against Rana Pratap and that at the third battle

of Panipet Hindus were ranged against Muslims, it is equally significant that there were Arab Muslim soldiers among the defenders of Somnath, that at the famous battle of Haldighati between the armies of Mewar and the Mughal Emperor, the Mughal army was commanded by a Rajput and one of the wings of the Mewar army was commanded by a Muslim and that at Panipet the Marhatta artillery was under the command of a Muslim. If history is a great story nobly told, our history has many stories to tell. It is we who do not aspire to tell them as nobly as we should.

At the university level, during the first year, history should be, as Trevelyan put it, not a subject but a house in which other subjects dwell. It should comprehend the origin and development of beliefs, of political and social organisation, of science, literature, art and technique, in order to give knowledge a form so closely and firmly integrated that later, more specialised study does not tip the mental balance on any side. The sources can, at this stage, be selected with the object of enabling comparative study, and of bringing the critical faculty more openly into play.

Beyond this fifteen year the aim of history teaching should be, if I may put it very briefly, to promote thoughtfulness, which means the habit of looking at all aspects of a problem and of clear and consequent thinking. All disciplines depend, no doubt, on clear thinking, and in history clarity and consistency of thought can be applied to specific problems without becoming a mental habit. But if the sources studied are not of one type only, the critical faculty will become more versatile and will not shirk problems and situations to which it is not accustomed. I remember the Director of Adult Education of the state of Württemberg telling me that he had thought for years over the question how an educated, intelligent and alert people like the Germans could be fooled by Hitler, and he had come to the conclusion that it was due to lack of consequent thinking in all matters outside a special field. He had, therefore, decided to establish what he called 'Denkschüle' or courses in the art of clear thinking. Such courses should not be necessary, at least for those who study history in any form, if this study is based on

comparison and critical appraisal of the sources of historical knowledge.

Such study will, we may hope, enable us to establish a sufficiently clear line of demarcation between fact and myth. What we call fact may or may not be the truth; indeed, it is the historian's function to keep on discovering evidence confirming or disproving what are considered facts and form the basis of opinions and generalisations. Myths, on the other hand, do not derive their origin from history and continue to exist without the support of historical evidence. But they are not all of the same kind. Some have been discovered as a part of humanistic and archaeological research, like the myths and legends of Greece, Egypt and Babylon. Some myths are creations of the adolescent human imagination of the not so early historical period, like the myths of Germany and Scandinavia. Some myths are aspects of religious belief and encroach upon the sphere of history. Some myths are not religious and are confused with history, like the fairly prevalent view that the Aryans came to India 10,000 years ago, or that the Purana Qila was built by the Kurus and Pandus, or that the Qutab Minar was put up to enable a princess to perform the 'darshan' of the Jamna before having her first meal. Some myths have been created within our own time in Fascist Italy and Nazi Germany. In fact, politics and patriotism are constantly generating myths through the agencies of mass communication. These may change so rapidly that criticism cannot keep pace with them, but they are the most dangerous to deal with, for while the historian who challenges a religious or pseudo-religious myth may only offend conservative sentiment, he runs grave risks if he rejects myths whose purpose is to serve the interests of the state. Historians, however, have been creators rather than the destroyers of myths, specially where religious or national sentiment has been strong, and scepticism about the greatness of the great is of comparatively recent origin. We shall not promote thoughtfulness or the exercise of the critical faculty unless we ensure the mind against falling under the spell of myths, particularly those which are accepted because historians representing a particular point of view have persistently repeated them.

I know from personal experience that students are irritated if the teacher places before them a number of conflicting versions of an event or interpretations of a policy without suggesting which is nearest the truth, or giving his own opinion on any matter and asking that it should not be accepted unless found to be correct. This irritation is due, first, to the fact that the students are not used to the exercise of their own judgement, secondly, to their not being aware that differences in the interpretation of sources are inevitable, thirdly, to their not having any personal contact with the sources. Finally, and perhaps most important of all, is the hurry to complete the course, which in most cases is extensive enough. If we assume that the function of the teacher and the books recommended is to provide a given amount of information which is considered correct according to the latest research, the resistance of the student to any discussion which delays his progress will be justified. On the other hand, if we regard it to be the primary function of the teacher and the prescribed books to stimulate the desire for further study, we shall have to allow time for discussion and to alter considerably our system of teaching and examinations. I cannot say that it will be necessary to reduce the extent of the syllabus, but if that must be done, I would much rather reduce the syllabus than ask the student to read and remember so much that he does not have the time to think.

Of course, a student will not begin to think for himself just because he is given the time to do so. He may not be mature enough to have the self-confidence necessary to make him think for himself, or if he has the self-confidence, his effort may lead him in an entirely wrong direction. But we are assuming that the university student has become acquainted with the sources of history while at school, that he has been made to feel for years the significance of historical evidence and the need to assess and weigh it properly, and, therefore, that he will, as a matter of habit, look upon any book he reads as only one way of presenting the facts. Such a student will have made his own choice of the periods or the problems deserving most attention, and he will not ask for the reduction of the course if he is given the opportunity he desires of studying what he is interested in.

Will this method of basing the teaching of history on the original sources induce that identification with the past which is necessary to promote and strengthen the feeling that Indians belong together, and must continue to belong together in the future? The answer would have been simple if India were an island in any sense of the term, but it is not, and even two islands so close to each other as Great Britain and Ireland have not been able to create any sense of belonging together. If we begin our search for unity with the political motive of discovering ideas that can be imposed, we will not succeed in giving our unity any enduring form, unless we eliminate all that does not suit our purpose and stop collecting further evidence of any kind after we have made out our case. The alternative, which would be both intellectually sound and politically fruitful, would be to look backwards and try to understand persons, attitudes and policies by "getting under their skin". We would then look beyond the obvious, beyond what has been said and written to what was really felt. Much of the psychological confusion in the interpretation of what is called the Muslim period, for instance, is due to the fact that we look at it only from the outside and do not apply all the criteria of judgement. Muslim rulers are judged by the wrongs they inflicted upon or the good they did to the people, particularly the non-Muslims. But how far were they following the teachings of Islam or the laws of the shariah? What was the opinion about them of those who genuinely believed in Islam and felt concerned for the shariah? Did any Muslims, including even those enjoying royal favour for the time being, possess a greater sense of security and greater confidence that justice would be done to them than the non-Muslims? If opinions are to count, should greater weight be given to the court historian flaunting his command of superlatives than to the verdict of the scholar or the sufi who would not say anything against his conscience? If we examine all alike on the basis of what they profess and what they do, we shall soon discover that the distinctions we make on grounds of race and religion are misleading and that we are and have been human beings thrown together by destiny to share a common lot. An important, often a decisive part of this common lot was the use

and misuse of power and opportunity by those who possessed it and of individual free-will by all. In this respect the situation has not changed, and if we urge each other today not to praise or to condemn but to understand, we can give our ancestors the benefit of the same charity and understanding. This will bring us together in spite of the intervening time and space, and make of us a community engaged in an age-old struggle for selfrealisation and fulfilment.''

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## COMMENTS BY THE MEMBERS OF THE FORUM

DR. SALAMATULLAH, *Principal, Teachers' College,  
Jaima Millia Islamia, New Delhi.*

History seeks to provide an insight into the evolution and organization of society and its institutions, and this insight is expected to inform the thought and actions of students. While considering the problems in the teaching of Indian History, we would keep this in mind.

Most of the problems in the teaching of Indian history at the school level, arise from the very nature of Indian history and from the mode of teaching this subject at the university level. Indian history has been constructed from vast and varied sources. The teaching of history in our universities at present fails to give the students a reasonable acquaintance with the sources. What is worse is the fact that most of the students who take up history for study at the university do so simply because they believe that it offers an opportunity of an easy pass. Quite a few opt for it irrespective of their interest in the subject. Many of these students after graduation enter the teaching profession. No wonder then that they are unable to do justice to the subject. The pupils put under their charge acquire only a superficial smattering of certain facts of Indian history. They may even develop a distaste for the subject.

In order to meet the situation the curriculum and the methods of teaching and examination should, therefore, be improved at all levels. The students at the university must get familiarity with some of the important sources of Indian history. Even at the school level appropriate extracts from various sources should be edited for children; and those should be used in the teaching.

Ill-equipped teachers make poor teachers. It may, therefore, prove useful to arrange occasionally talks both for student teachers under training and teachers in service on recent researches in Indian history and teaching methods.



It is only at the elementary stage that all children are expected to have an opportunity to study Indian history and even that as a part of the social studies curriculum. At the secondary and university levels only a few students select history as an elective subject for study. As a result, the teachers in the elementary school are required to provide the students with the necessary background of Indian history during the limited period at their disposal. This is all the more reason why teachers of elementary schools should be adequately equipped.

Further, we should be aware of the pitfalls in the teaching of history of our country. At times in India, as elsewhere, history has been given a slant to suit certain pre-conceived purposes—communal or regional or any other. Occasionally in the zeal for national unity and secular approach many historical facts have been twisted or glossed over. This should be avoided. The teacher must under no circumstance distort facts to arrive at some desired conclusions, howsoever noble they may be. Children of the country should learn from the misdeeds and follies as well as from the good deeds and wisdom of the people during our past. They should be stimulated and guided to derive their own conclusions. The pruning of history to suit a given purpose defeats the real purpose of teaching the subject.

For long, history in Indian schools as well as in universities has been treated as a chronicle of dates, kings and queens rather than as a record of the development of the multiphased culture and achievements of the Indian people. Of late, there is some attention being given to this problem at the university stage; but very little has been done in this direction at the school stage so far. Books written for school students should present a picture of society which has been undergoing changes during various periods of our history.

History of a country is very much conditioned by its geographical factors. But in India, there is a marked paucity of good historical atlases suitable for use in schools. No doubt, it is a difficult job to prepare such atlases, as the boundaries of various dominions have to be only inferred

from literary descriptions or at times from epigraphic evidence. But all the same, such atlases need to be prepared, as they are essential to the correct understanding of history.

As we have already seen, teachers in our schools do not have first hand acquaintance with the sources from which history of the country has been constructed. They form their own biased opinions about the facts of history. In their teaching they follow the line of least resistance—narrating the events and facts and passing on their subjective views by way of interpretation. Consequently, students pick up generalisations and conclusions without making any effort to analyse the facts themselves. To make the history of our country meaningful, students should be provided ample opportunities for self-study, enquiry, discussion, and interpretation.

At the school stage, the teaching of history of any country, and more so of India, is an exacting task. There we are required to bring the past vividly before the young. The following things may prove helpful in this direction if used with imagination.

1. Films depicting the prominent features of Indian history;
  2. Documentaries on the lives of men who have contributed to the enrichment of our cultural heritage;
  3. Documentaries on the architectural monuments explaining their characteristic features;
  4. Photographs of historical monuments, coins, inscriptions and archaeological sites and finds etc. These may also be included in adequate number, in the text-books of history for children;
  5. Frequent visits to historical and archaeological sites;
  6. Talks by archaeological experts and prominent historians explaining how they arrived at certain conclusions;
  7. Travel accounts of foreign travellers. These may be edited to suit the taste of children.
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PROF. C. L. KAPUR, *Formerly D.P.I. & Education  
Secretary, Punjab.*

The claim of any subject for inclusion in a school or university curriculum should never be taken for granted. We should always be prepared to examine assumptions and arguments that subsume the teaching of a subject. From time to time we should reassess its value as a means of education. Our teaching should be sustained by the knowledge and conviction that what we teach is worth teaching and the way we teach is the most effective way. Out of such examination subjects emerge more confident of their utility or more aware of their futility.

We must, in the first place, be sure of the intent and content of history. We should be clear in our minds as to what it deals with and what exacty is the purpose we wish to pursue, if not achieve, in teaching and studying it.

History, conceived broadly, is the story of man. Mankind consists of races and the earth consists of regions. History treats of the play of time and space on race. Equally, it treats of the play of race upon space through time. I shall resist the temptation of believing or of convincing others that any simple definition of history will give anyone any insight into its content and purposes. Notions of this nature suffer by definition. They do, however, gain from all sincere and original efforts at refining them. The purpose of history, first and last, is to quicken and deepen understanding. to give us an insight into the working of social, economic, political and technological forces and also of their advances.

The first consideration in a rational teaching of history should, therefore, be to refine (not define mind you) the notion of History—what history is about and how it is made. The student should know that history is an attempt to recreate in literary form something of the life of mankind from the earliest times. Teaching of the history of a particular region—India or England or Spain—can only then have a perspective.

History as at present taught is too fragmentary and too factological. There is little effort to build up a theory or deve-

lop a philosophy. Historical fact is largely subjective. Valid history emerges from rational and critical examination of evidence. In fact, historical studies as a discipline aim at promoting search for truth, if not the attainment of truth, and developing an insight into the working of man's ideas as member of a group claiming sovereignty.

History is sometimes presented as the story of freedom. Freedom is, no doubt, a cherished notion. It can evoke a great deal of emotion and promote a spirit of struggle and often the struggle itself. But in human society unity comes first. Like nature abhors a vacuum, society abhors disunity. Of course, the forces of unity and disintegration are constantly in conflict and are frequently in a state of imbalance. Nowhere in the world and at no time in history has this conflict ever been completely absent. But, unity seems to be a more beneficent and ameliorative force and factor. Hence society has always sought unity. Where the group disintegrates into factions, empire, dictatorship, military rule come in to impose unity and to enable the society to function. History, so understood, will stimulate thought and research. It will not be a burden on memory or a dope for the intellect. It will be an instrument of enlargement of vision and deepening of insight. History studies, no doubt, the particular, but if it fails to distil the general and the universal from the particular, it cannot claim to have achieved a purpose.

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PROF. B. GHOSH, *Director, Central Institute of  
Textbook Research, Delhi.*

History textbooks in India are, as a rule, drab and colourless. The contents are unimaginatively presented, the illustrations smudgily produced and the finished product indifferently got up. Little purpose is evident behind the treatment, which may, of course, be due to the necessity of adhering to a particular syllabus, and the prescribed syllabuses in India are generally vague and give little sense of direction. By and large, however, few textbooks further the purposes of history teaching in schools.

It should however be made clear that there are exceptions, but so few that I would not like to appear invidious by naming them. But, generally speaking, political history with names and dates, wars and conquests, receives the greatest emphasis in these books. If some seek to deviate from the pattern, it is more to pay lip homage to the syllabus which may perhaps have mentioned social or cultural or economic history than to conform to some firm plan. Ordinarily, also, the books represent a compilation of facts from some more standard textbooks, and it is only at their best that the facts presented without prejudice.

My personal view is that the present poor quality of textbooks cannot improve, unless the criteria for these are laid down at great length, fully explaining not only the purpose of history teaching but what the topics in these books are intended to achieve. I would also like to mention here that at the present moment not much attention is paid to the preparation of well-equipped teachers of history for our schools. Universities prescribed specialization too early and nowhere can the prospective teacher (and the textbook writer) get an advanced synoptic view of Indian history in its world context, which is necessary for a balanced and enlightened treatment of the contents. It is also possible for one to obtain a Master's Degree in History without the slightest idea of what History is and what it aims at.

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MR. M. C. NANAVATTY, *Director (Social Education),  
Ministry of Community Development and Cooperation.*

One ought to feel concerned about the proposal of emphasising certain under-currents of unity and national integration in the teaching of history. Although it is necessary to emphasise these important aspects of national life, the teacher while teaching history should try to explain the situations that occurred during a given time in the background of social, economic, and political life prevalent at that time. It would be wrong on the part of the history teacher to give his own interpretation of a situation emphasising certain values such as of national unity, integration, etc. In fact, history should

be taught in terms of the sociological aspects prevalent during a given period. It would be wrong, therefore, to adopt by a history teacher under-current of national unity and integration, while teaching history. The school, however, as an educational institution should emphasise the importance of unity and national integration, in the total teaching programme specially by creating the necessary atmosphere of tolerance and appreciation among students and staff belonging to different communities and economic background.

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MR. D. D. PATHAK, *Secretary Delhi State  
Post-Graduate Teachers' Club*

We are living in a new era of freedom and democracy under which we strive to achieve excellence in art and literature, science and technology, trade and commerce, and universal economic prosperity, and in which the greatest of all religions which inspires us consists in reason, individual goodness and replacement, by and by, of narrow sectarian loyalties by good and co-operative neighbourliness which will have its logical end in the world brotherhood of humanity. In history all that conforms to these ideals and objectives deserves, at least at the school education stage—the most impressionable period in everybody's life, to be highlighted and regarded as worthy of emulation, and all that runs counter to these must be criticised and considered as warnings for future against committing similar mistakes and falling into similar pitfalls such as disregard of human values, anti-neighbourliness, false sense of prestige, bigotry and intolerance.

History books for schools should therefore be prepared at the national level by a panel of historians hailing from different parts of India.

One of the subjects for discussion in our future meetings may be 'the teaching of history for international understanding and good-will at the level of the average citizen' where, in some cases, colossal ignorance and misunderstanding exist in a country about the facts and cultures of others.

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## RESUME OF THE DISCUSSION

*First meeting of the Forum held at the Lady Irwin College on Feb. 1, 1963 at 6-00 p.m. with Dr. Mrs. Koshy in the chair.*

Prof. M. Mujeeb's address aroused a lively discussion. The main points of this discussion were as follows:

a. There are a number of factors which are barriers in the way of the unity of people. One such barrier is geographical. However, our culture has given us a sense of unity. It is not to be understood merely intellectually. There is a unity of emotions and feelings. Although our languages differ, we have a common literature throughout the country. For example, in all our languages we have Geeta, Ramayana and Mahabharata. During the course of centuries Muslims have also acquired some Hindu ideas and vice versa. Ours is, therefore, a composite culture blended into one. Thus, in spite of the resistance to unity and federal ideas, there is a balance in favour of unity.

Unity these days comes to us as a result more of external factors, such as common administration, etc. Essentially it ought to grow with us.

b. We have not been able to produce really great historians like Gibbon. We have had mere chroniclers. The traditional division of our history into Hindu period, Muslim period, British period, is unreal. We need a sociological interpretation of history. As it is presented now-a-days, Indian history does not inspire us to any sense of unity.

c. One of the difficulties in teaching Indian history is too much concentration on facts. There is also a heavy imbalance in teaching about other countries in our syllabuses. However, insight and knowledge about other cultures are necessary so that we may understand our history through world history.

d. There is a danger of stressing unity too far. Our history shows various forces of division. There are instances of distrust, hatred and jealousy. We have to give a correct

picture to our students. We may strive for a sense of unity through other means, such as the unifying forces of the modern life.

e. We need a new interpretation of history in our welfare state. For instance, we have to emphasize the need for secularism. Sociological interpretation may or may not give us unity or disunity.

f. There are two opposing views of history. One of them stresses the moral principle, namely, that the teaching of history is intended to make good citizens. In this effort sometimes facts are misrepresented. History is not necessarily a moral instrument. On the other hand, it should not be mixed up with idealism. In such an effort its teaching will be diverted to particular aims and ideals and here again facts will be misrepresented. Writing and teaching of history are two different things. It does not aim at getting the truth but seeking the truth. The search for truth and balanced thinking should be promoted. But the question is whether history can be treated like a science. Can a historian be like a scientist? Actually one has to understand the meaning of life through history which is the meeting point of all social sciences.

g. Should bad things in history be withheld from children of impressionable age in order to avoid prejudicing their minds? One way to prevent children from something bad is to give them the experience of it to judge it themselves.

h. The student of history always tries to seek the truth. Scrutiny of evidence and discovery of truth are his aims but here a great deal depends upon how history is presented. Sometimes the historian may be influenced by his bias but the facts presented by him may be the truth as he sees it.

i. Often the teacher is not free to choose his books. The text-books present particular points of view. Of course, there is nothing to prohibit the teacher from going to other books but then the teacher has to consider a number of opinions. Unless he contradicts every point of the book he cannot give his opinion. Therefore, he will be wasting time. He is handicapped. This difficulty can also arise in the teach-



ing of other subjects. Other subjects, however, can be more objective. History is sometimes given an economic or a political interpretation. What is needed is a synthetic view.

In conclusion the Chairman, Dr. Mrs. Koshy observed: "We have had a very interesting evening. I like the beginning of Prof. Mujeeb's 'being intellectually disturbed'. I wonder how many students are really intellectually disturbed. Do we disturb them to think? Every human being has a desire to know where he comes from. We have been told to develop frankness, frankness in our dealings and conversation, in order to understand our own culture and to study our own country. I think we should read more the books of current history so that we may develop an interest to read history. Though we do not have any direct utility from reading history, by studying the growth of history we will be learning about man's helplessness. We can be sure of two things: uncertainty and the rapid changes. How far can we make history more real to tell the truth and stimulate our children?"

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The II meeting of Delhi Educational Forum was held on Friday, March 8, 1963 at 6-00 p.m. at the Lady Irwin College.

Dr. Mrs. M. Koshy was elected Chairman for this meeting. Prof. M. Mujeeb presented his paper on "Methods of Teaching Indian History". He said,

a. One of the weaknesses in teaching history is that a sufficient background of geography is not given. History without geographical setting is not very intelligible. Indian history can be understood properly only if students have a correct idea of the geographical setting in which events have taken place. In an anxiety to teach history, the emphasis on geography is reduced considerably. This tendency is very noticeable in the U.S.A. and seems to have resulted from the provision of the generalized course, namely, Social Studies.

b. We need a new concept of history. At present it is mainly militaristic and political. Cultural, sociological or moral values are largely ignored. The main handicap is the syllabus in history which is the source of all mischief. It is very rigid and leaves no initiative with the teacher or the author. A certain amount of essential knowledge must, of course, be there. We also need a disciplined approach towards the teaching of history. Social Studies as at present constituted does not serve this purpose. The syllabus of history prepared in seminars is not based upon any systematic discipline study. For this reason an All-India Panel of Historians has been appointed to lay down the proper objectives for history and to prepare the broad outlines of its curricula. The panel is working under the Chairmanship of Dr. Tarachand.

c. Experience has shown that unless the teacher is very well versed in history he cannot teach it properly. As a matter of fact, the whole syllabus is laid down for him. The text-books are not written by competent persons and as such they do not present a balanced picture of Indian history. Students are to cover a wide span. There are also awkward facts presented in some histories. For this reason whatever the method employed, unless the content is changed, teaching cannot be successful.

d. However, a great deal depends on the teacher in spite of the rigid syllabuses and poor text-books. There is nothing to prevent the teachers from getting at the right material and presenting it to their pupils. There is no reason which should prevent the teacher from teaching history in such a way as to make it interesting and stimulating. We have underrated the capacity of teachers to improve matters. We are always wanting somebody else to do what he can do much better himself. There is no expert superior to the teacher.

e. There is too much specialization in the teaching of history. This gives a very narrow outlook. The world history should be taught through Indian history. There should be something of "general education through history". But there are several views even about "general education". What is required is that there should be objectivity in the presenta-

tion of historical facts. It is undoubtedly difficult to make use of sources in teaching history when we have deal with large numbers of pupils.

f. There should not be much difficulty in using sources. They can be introduced in most schools. We often think of experiments in selected schools. Why should we confine the experiment to some schools only if the purpose is to extend it to all schools?

g. It is to be considered whether history can be woven around certain generalized issues. This would require a certain blending of allied subjects such as takes place in Social Studies. However, such an approach suffers from a certain weakness in so far as one or the other of the subjects included in Social Studies receives less attention. There can be some points which are controversial and examiners might be swayed by their own ideas about such issues. In America they tried the approach of generalized issues. It appears that after sometime it was given up.

h. Essentially the objective approach in history is non-existent. Clear thinking has also its limitations. Certain prejudices stick too hard and they influence the person who writes history. It is difficult for teachers to go to the real source of the truth about significant matters in history. There are also difficulties in presenting history in translations from the original. There are also occasions when wrong interpretations are given about certain events. The matter becomes serious when even the so called specialists show wide differences. The difficulties of publishers of history books are that they complain about the lack of correct information. If entirely new books are to be published they lose their investment. These difficulties were brought out in the Unesco Conferences about the Teaching History in 1954 and 1956. The first and the last requirement in the writing of history is that facts cannot and should not be ignored. They should not be twisted to accommodate any pre-conceived idea or interpretation.

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## DELHI EDUCATIONAL FORUM

### Purpose:

At present there are a number of committees, commissions and councils which prepare plans and programmes for education, but there is no organized body which may consider these policies, plans and programmes in a co-ordinated manner nor is there any agency for a critical study and analysis of educational problems.

In Delhi there are a large number of eminent educationists in diverse fields. Delhi is also the centre of the Ministry of Education and its ancillary bodies. Here, more than in any other city, there is a real need for some sort of an association which would provide a common platform for the study of the changing scene of education.

It will provide a continuing opportunity for intelligence and knowledge to be focussed in free and open discussion on the significant national educational issues of the day to the end that better solutions may be evolved. Thanks to the initiative of the Society for the Promotion of Education in India, the Delhi Educational Forum came to be organised for such a purpose.

### Nature of the Forum:

a. The Forum is a non-official organization and all stages of education and all shades of opinion are represented in it;

b. The essence of the group is to study the problems and issues of education dispassionately and, if necessary, to embody its recommendations as suggestions;

c. Each member of the Forum represents his own personal view on the matter under discussion;

d. The Forum works mainly as a discussion group. Hence, opportunities are provided for as many persons as possible to participate in the discussion on the topic in hand. Each meeting is essentially intended for critical discussion of the live issues current in education today;

e. Meetings are held every month except during summer vacation and the hot weather;

f. Occasionally a more extended study of a particular problem is undertaken and the results of such a study are embodied in the form of booklets, pamphlets, etc. Sometimes a symposium or a panel discussion is also arranged.

**Organization:**

The Forum has a minimum of organization and constitution.

**Constitution:**

**Name:** 'Delhi Educational Forum'.

- Aims:**
- a. To provide an association for the discussion and study of current educational problems;
  - b. To publish bulletins, booklets and pamphlets on educational topics, issues and problems;
  - c. To work in affiliation, co-operation or liaison with educational organizations aiming at improvement of educational plans, policies and programmes provided their constitutions do not contain anything contrary to the constitution of the Forum;
  - d. To exclude from its debates questions involving political, party political or religious controversy.

**Membership:** The membership of the Forum is open to any person interested in education.

**Subscription:** The subscription shall be at the rate of Rs. 10/- per member per annum.

**Executive Committee:** This shall consist of: a. The President; b. The Secretary/Treasurer; and c. Five other members. The Executive Committee shall hold office for two years.

**Functions of the Executive Committee:** The Executive Committee shall direct the work of the Forum according to instructions from the Forum and shall act on behalf of the latter in carrying on the day to day work of the Forum. It shall assume control over and responsibility for the administration and finances of the Forum.

**Amendment.** The constitution can be amended by giving three months notice in writing to the Secretary/Treasurer.

