THE UNIVERSITY OUTSIDE EUROPE

ESSAYS ON THE DEVELOPMENT OF UNIVERSITY INSTITUTIONS IN FOURTEEN COUNTRIES

Edited by
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Preface

To a previous volume, entitled *The University in a Changing World*, and dealing (in the main) with the universities of Europe, I had the honour of contributing an essay on Universities in Great Britain. To this volume, which deals with the University outside Europe, I have the pleasure, on the invitation of the Editor (with whom I have discussed its plan), of contributing this preface.

The universities overseas may be divided into two main types. One is the type to be found in new colonial countries, to which the settlers have transplanted, and in which they have developed, on their own lines, to suit their own conditions, the University of their original mother-country. The other is the type to be found in countries of an old civilization, which have been connected with or influenced by European countries, and in which the example of the European University, in one or other of its forms, has been adopted, followed, or modified.

In the arrangement of the volume which deals with these overseas universities (many of them greater than the universities of Europe, and some of them engaged in work of even greater influence in the life of the countries which they serve) it would have been possible to group the chapters according to these main types. It would equally have been possible to group them chronologically, according to the dates of the foundation of the universities which they describe, or again, geographically, according to the continents or regions which they serve. The arrangement which the

Editor has adopted is in the nature of a compromise, which I think will command the approval of all readers. He has begun with the universities of the United States. He has proceeded to the universities of the self-governing British Dominions, making Canada the bridge. From them he has passed to the universities of India, which, on the one hand, share some of the problems of the Dominion universities, and, on the other hand, illustrate the type of university to be found in countries of an ancient civilization. The universities of India have naturally led to the universities of the Far East, in China, Japan, and the Netherlands Indies; and these, in their turn, by another natural transition, have led to the universities of the Near East, the description of which completes the picture of Asia and the general circumnavigation of the overseas universities. With these universities of the Near East, closely connected with Europe not only in geography but also in other respects, we come back to our own borders; and indeed we may be said to face (notably in the Hebrew University of Jerusalem) our own European problems. Nor is that all. We are also brought face to face with that Moslem civilization which has for so long, and at so many points, been in contact with Europe.

It is a wide survey, which must necessarily be cursory. But it inevitably suggests, and I believe that it helps to elucidate, a number of problems. Foremost among them is the problem of the place of the University in national life. Should the University seek to be, or content itself with being, a technical institution, or a sum of such institutions, preparing men and women for work in the professions? In a colonial country there is, at any rate originally, a dearth of professional skill; and here the first and most natural demand on universities will tend to be the provision of such skill—the training of a clergy (which was the original purpose of some of the American universities); the training

of lawyers, doctors, teachers, and engineers. Even in a country of ancient civilization the same demand may be made; and the native and indigenous people, reluctant to be professionally staffed from outside, may justly desire its own training and its own professional opportunities.

Another conception of the place of the University in national life relates it to politics. On this conception the University is expected to be a focus of political ideas and a stimulus to political activity. This is a conception which may be readily cherished in the universities of those countries which are learning to combine an ancient civilization of their own with new and western forms of government which have been imported or are being imitated. Here the University, willy nilly, comes to be a home of political interests among students, and is expected to provide a training-ground for politics and a stepping-stone to a political career. Nor is this a thing which is necessarily to be deprecated. Where self-government is being attempted, there must be a school of preparation for the leaders, and the preparation must include political interests and even some measure of political activities. On the other hand, premature interest in politics is apt to prove a distraction from other and more exacting studies; and when the University is drawn into politics, it may lower its standards of impartial devotion to truth and lose the quietness and detachment in which its studies flourish.

There remains a third conception of the place of the University in national life. It is that the University should set, or at any rate maintain, the standards of national culture, and should accordingly provide instruction and guidance, both at the undergraduate and the graduate stages (and not least at the graduate), in the main elements of that culture. This is everywhere and at all times a duty of universities. But it is a duty which becomes complicated and difficult

when subjects of the European tradition are being studied and taught—possibly by European methods and even in a European language—among a body of students who are imbued, from their birth, with the tradition of a different and it may be an older civilization. Here there is a mixture which creates a tension and strain; and this tension and strain is most obvious in the universities of Asia. But even in the universities of new colonial countries there may be something of a similar character. The tradition of the old University is imported into a new society, with a new outlook, which has to confront new problems. What was good for Europe is not necessarily good for such a society, and may have to be modified in such a society.

The story which is told in this volume is the story of the impact of the western or European University on societies which are either new or engaged in a process of transformation; and it is, therefore, also a story of the modifications and adaptations which the idea of the University has undergone in the course of the impact. But the European University is itself various; and various patterns of the University have been presented to the countries which have sought guidance from Europe or found it in Europe. There is, for example, the Scottish type, which has travelled as far as the travelling Scotsman himself—all over the globe. Perhaps the vogue of this pattern has been as much due to the emigration, and the efficiency, of Scottish teachers, as to the attraction of the organization and the methods of the universities from which they came. Again, the American University, itself influenced by the example of Scottish universities, has become an example in turn; and this example has been followed in some of the universities both of the Far and the Near East. German example has also been active, particularly in the nineteenth century, and especially in the field of graduate instruction and general research. France, with her

own peculiar and intimate university system, has been less influential; nor have the universities of England—with the great exception of the University of London, since its foundation a century ago—exerted any great attraction. Perhaps the peculiarities of the two old English universities (and especially their collegiate system and their tutorial method of individual instruction) have made their organization and their teaching difficult to adopt or even to adapt. But though they have been late in exerting any influence, it may be said that they have at last begun to act. In some of the universities of the eastern side of the United States the collegiate system and the tutorial method are now being followed. It may be that the influence of Oxford and Cambridge, though it has been late in being felt, will ultimately be felt all the more deeply. The peculiarities of the old English universities are closely connected with that great function of the University which consists in maintaining and helping to set the standards of national culture.

However various the influences may have been (and there may be said to be safety in a multitude of influences, as well as in a multitude of counsellors) the question still remains whether the influence of European patterns, and imitation of European patterns, can remain as permanent factors in the development of overseas universities. Each country naturally aspires to spiritual independence; each country naturally desires a spiritual 'autarky': each wishes its university system to be its own native growth, expressive of its own native genius. But the fact remains that the tradition of scientific, historic and general truth which has been built, or at any rate treasured and handed down, in the European universities is a tradition of universal validity, which knows no boundaries and no differences of countries. In such matters of the mind there is no latitude and no longitude. The fact also remains that the methods of universities, like the

substance of their studies and teaching, have a general and universal application. Good teaching is the same everywhere. There may be variations of detail; but the essence remains a constant.

Yet we cannot forget the other fact, which also remains, that in countries of an old civilization the university of the western type, which teaches the culture of the West, may sit uneasily amidst their old traditions and their ancient culture. This is one of the great problems of a country such as India. It is also one of the great opportunities of such a country. It is an opportunity for a marriage of minds; and whatever its difficulties, such a marriage may produce a noble issue. For the time being, it would seem that the common use of the curricula and the language of the West in the universities of India forms a bond of Indian cohesion, and that the importation of the scientific method and the scientific results of the West adds a new element to Indian thought. But that is not the whole or the end of the matter. India has her own treasures—her own spiritual treasures. They must be incorporated into her universities. If she can unite the treasures she possesses with the tradition which she is receiving, the union may mark a new epoch not only in the history of universities, but also in the history of human culture.

The mention of India suggests to the mind—what is also suggested by the universities of other lands, in Africa as well as in Asia—a large and important question. How far is the University the conservator of culture, and how far is it the spearhead of change? In Europe we tend mainly to think of the mission of the University as consisting in the conservation of culture. In other parts of the world it may well be its main duty, for many years to come, to act as the spearhead of change. It has to produce a new *élite* which comes from the native soil. That may turn, and is likely to

turn, the attention of the University towards the production of professional skill and the provision of political training and aptitude. There is no one function of a university. Each university has several functions; and the emphasis which it lays on the one or the other will differ with the time and place. At the present time, in many places, the function of being the spearhead of change may be the main function of universities. They may be called upon, not so much to be instruments of general education (according to the old medieval idea of the *studium generale*), as to be the providers of professional skill and the nursing-mothers of a new *élite* which will serve in politics as well as the professions.

No doubt there are perils in this course. The universities which follow it may fall into some degree of materialism, and they may fear, not without reason, that tehy are encouraging 'careerism' and the spirit of self-advancement. They may also fall under the domination of some political colour, and they may fear, again not altogether without reason, that they are encouraging partiality and even passion rather than the pure pursuit of truth. They are risks which have to be run if the University is to be a living part of a living society, responsive to its needs. If it is true that the substance of truth which a university carries is universal, and that the methods of teaching that substance have everywhere a fundamental similarity, it is also true that the substance of truth must necessarily live, and that the teaching must be received and find its home in the mind. And if the truth is to live, and the teaching is to bear fruit, they must both be accommodated to the society in which they have to operate. It seems dangerous to speak of the accommodation of truth to anything but itself, or of the accommodation of teaching to anything but truth. But it would also be dangerous to think, or to speak, of pursuing truth without reference to the particular need of truth which a particular society, at

a particular stage of its development, especially and acutely feels.

With these preliminary words I would sincerely commend this volume to the reader. I know something of the infinite pains which its Editor has taken. I know the titles and qualifications of some of the contributors whom he has enlisted. I have here just grounds for my commendation. And I would add to them this other ground—that in the chapters of this volume the reader will learn to know the efforts which the nations of the other continents are making, through their universities, to make their part of the world a better, because a wiser, place.

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July 1939.

Introduction: the University Outside Europe

EDWARD BRADBY

THE plan of this volume has a historical and also a logical reason. Historically, it was the warm welcome given to the volume of essays entitled *The University in a Changing World*[1] which gave International Student Service the idea of compiling a second collection, to treat some of the countries not included in the first volume, which had concerned itself largely with the European countries. Logically, it was felt that there would be many common threads which might usefully be traced in the development of university institutions in the non-European countries. For however diverse may be the university systems of the fourteen countries treated in this volume, they are unified by the fact that they developed at a single period of history and show attempts to solve similar problems in widely differing environments.

The period may be roughly defined as the last 150 years.[2] Starting from the days when universities were planted as sanctuaries of freedom in a new land or formed part of a deliberate effort to transplant the culture of a mother-

[1] *The University in a Changing World*, edited by Walter M. Kotschnig and Elined Prys, Oxford University Press, 1932.

[2] Some American universities and the University of al-Azhar are, of course, older than this; but in these cases too it is with the developments of the nineteenth century and after that our authors are chiefly concerned.

country to colonial soil, we shall traverse the great period of the expansion of western ideas and institutions in the nineteenth century, and finally observe the eager absorption of western culture by those States whose birth or renaissance has occurred in the years succeeding the Great War of 1914–18. The similarity of problems lies in the fact that during this period the introduction of university institutions was in almost every case part of an attempt to adapt western ideas of higher learning, as they had been developed in Europe, and especially in the Middle Ages, to the demands of societies which were either entirely new or else undergoing a radical transformation. The book is therefore essentially a series of studies on the part played by higher education in the life of rapidly developing communities, and should be read rather as a sociological study than as an attempt to give encyclopaedic information about the university systems of the different countries.

While not professing to be exhaustive, the selection of countries will, we believe, give a substantially complete picture of the development of the University outside Europe, with one important exception: Latin America. The University in Latin America did indeed figure in our original outline; that it does not appear in the final product is due partly to the great difficulty of finding the right contributor to treat such a vast field within the limits of the space available, and partly to the thought that it might after all be better to reserve the Latin American countries for fuller treatment in a third volume, together with the University in Spain and Portugal, countries which were omitted owing to lack of space from *The University in a Changing World*.

The object of this introductory chapter is twofold: firstly, it will attempt to indicate some of the points of comparison which might usefully be borne in mind when the reader

embarks on his voyage round the world. These will be considered under two headings: (1) origins and aims; (2) formative influences. Secondly, it will refer to some of the effects of the impact of western university ideas on the different types of country under review and some of the problems which that impact has caused. We can do no more than hint at possible lines of solution for some of these problems, and in others content ourselves with simply stating them. But even that is, we believe, important. One of the results of the swift and independent growth of the University in many countries of the world is that little attempt has been made to preserve a synoptic view of developments which are capable of throwing much light on each other.

Origins and Aims

If we look first of all at the origins of the University in the countries under review, and the aims which inspired the establishment of higher education in each case, we can distinguish two predominant influences, which may be roughly described as the religious and the technical. For example, the first universities in the United States were, as Dr. Cowley points out, religious institutions, designed above all to train up candidates for the ministry of Christian sects which had been forced to abandon their mother-country and start life in the New World. At the beginning of the nineteenth century Anglican loyalists seceding from the American Union in their turn established religious colleges in Canada. In our own days a striking parallel has been provided by the foundation of the Hebrew University of Jerusalem, which, as Professor Bentwich shows, has been the symbol and rallying-point of Jewish cultural aspirations and has, in later years, given asylum to thousands of scholars whose creed was held to shut them

out from the privileges of higher education in their native countries.

Mingling with the religious aim, as the case of the Hebrew University clearly shows, we find the desire to train technicians and other experts for the development of the resources of a country. This aim is still more evident in the cases of China, Japan, the Netherlands East Indies (where it was hastened by the special circumstances of the Great War), South Africa, Turkey, and Iran: in these countries the 'technical' motive is so prominent that it eclipses all others.

Our use of the word 'technical' in this context must not be taken to imply exclusion of professional training; what we are at pains to show is how, in strong contrast with the typical development of the University in Europe in the Middle Ages, the University outside Europe was regarded as a means and not as an end. The European University grew up as a research institution, devoted to the furtherance of true learning; it was only at a later stage that universities started to combine teaching with research as part of their regular function. In almost all the countries with which this volume deals, however, the process was exactly reversed: [1] the University started as a teaching-school to provide the country with its technicians and professional men, and only later branched out into research, the value of which often received but a grudging and inadequate recognition from the practical, pioneering type of man who usually held the purse-strings. Dr. Cowley's account of the development of Johns Hopkins University and other similar institutions in the United States is most revealing in this connection.

Even at a later stage, when the needs of the country have grown broader and more complex, we shall find that a conception of the aim of university education persists which may not unfairly be classed as utilitarian. A persuasive

[1] The Hebrew University at Jerusalem is a notable exception.

statement of it is given in the report of the South African Committee of Enquiry of 1933, the Chairman of which was our contributor, Sir John Adamson;[1] it suggests that there are four main functions of higher education: (1) To be a 'Reserve Bank in which the accumulated content of culture is held in safe keeping and from which it is distributed'. The report adds: 'It is as necessary for national welfare to develop and conserve culture as to develop and conserve mineral and other material assets.' (2) 'To promote the economic welfare of the nation' by training 'its future experts in agriculture, mining, other industrial activities, and commerce', and also through research in these fields. (3) 'The training of professional men and the future leaders of our social and political life.' (4) To make 'a contribution to a sane and tolerant nationality' by opposing the centrifugal forces at work in the country.

Formative Influences

If we turn from the origins of the universities to consider the influences which have shaped their later development, we strike the most obvious unifying element in the whole collection of essays. For, with one exception, the influences which we have to consider are exclusively 'western': that is to say, they are part of the cultural heritage of Europe and North America. The great exception is the University of al-Azhar in Cairo, and it is in the true sense of the words an exception which proves the rule: for although al-Azhar has remained faithful to its own medieval traditions and made only the minimum of concessions to modern western science and secular tendencies, yet through that very faith-

[1] *Report of the Committee of Enquiry into Subsidies to Universities, University Colleges, and Technical Colleges*, 1933, (J. E. Adamson, Chairman), Union of South Africa, Education Department, 1934, pp. 4–5.