

Scholar who lived in a world without borders

Swaraj is not *Swadeshi*, Jitendra Pal Singh Uberoi (henceforth JPS, 1934-2023) famously pronounced. I came to know this scintillating sociologist when I joined the Delhi School of Economics for an MPhil in Sociology. After our early morning class, we would head to the canteen where JPS would hold court. He would discuss an issue in the most roundabout way so that one was on a complicated, dizzying roller coaster. Often there were flashes of brilliance but more often one saw the light only at the end of the tunnel.

I was working on a community called the Meos, which historically inhabited a zone between Hinduism and Islam. He gestured me to an article jointly authored with Patricia Uberoi, 'Towards a New Sociolinguistics' concerning the bilingualism of street children. It enabled me to conceptualise my own argument on bi-religiosity and multi-religiosity.

JPS' distinctive capacity was to reveal the entanglements of power but also to unravel counter-power as civil society, as *sangat* (the congregation) and *swaraj*. In some respects, Uberoi and Ashis Nandy were in dialogue ever since their first encounter at the Indian Institute of Advanced Study (IIAS), Shimla at a time when the dynamic Niharranjan Ray was the director. Both were in agreement about the face of modern science: J Robert Oppenheimer acknowledges as much when he says, 'Now I am become Death, the destroyer of worlds' and famously (mis)cites a verse of the Gita. In the film *Oppenheimer*, President Truman disabuses him quickly. "It is I who have blood on my hands," he says, claiming all agency for the atomic bomb. After Oppenheimer asked for restraint on nuclear weapons, Truman referred to him as a "crybaby".

The Emergency brought him closer to Rajni Kothari and a group that would gather at the Centre for the Study of Developing Societies, Delhi after 1975. In 1984, as anti-Sikh gangs paraded the streets, historian Shahid Amin and PS Dwivedi smuggled him out from the back gate of his house. That was the moment of his shift to the black turban that his daughter, Safina Uberoi's documentary film, *My Mother India*, so poignantly brings out. Another scholar he was in dialogue with was the philosopher, Ramchandra Gandhi, as he elaborated on the theme of religion from Christianity through Islam to Sikhism. Later, he would join me for a seminar at the IIAS, Shimla, reflecting on the writings of Daya Krishna and Ramchandra Gandhi.

I read JPS far more seriously when I started working on *Swaraj in Ideas*, the special issue of the Indian Philosophical Quarterly. There was no postcolonial conception of truth in his work or anti-foundationalism. Instead, a vision of an alternative science, which is deeply philosophical with a return to founda-

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tions restoring the connection between the quest for truth and the ethical. There were many respects in which one can see a project of going beyond decolonising knowledge in his work. For one, he was one of the few Indian scholars insistent that it is not just India or other such African-Asian societies that must be the focus of the anthropological gaze. Europe itself must be the subject of ethnography. Delhi University actually launched under this inspiration a European Studies Centre. His trilogy on Europe included *Science and Culture* (1978), *The Other Mind of Europe: Goethe as a Scientist* (1984) and *The European Modernity* (2022). He was interested in European modernity in both its dominant form as also its subordinate form, the secret reformation.

JPS' doctoral work was on the Tajiks, which took him to Afghanistan. There were two ideas that reverberated powerfully for me. One was of the frontier and the other a metaphor of the revolving door. The latter brought in Alexander's Greek army and also Hinduism, Buddhism and Islam. When the *Loya Jirga* (grand council) was held in Kabul, JPS returned for fieldwork in Afghanistan. JPS' contribution to *Swaraj in Ideas*, edited by KJ Shah, Ramchandra Gandhi and Probal Dasgupta, struck a critical note.



Shail Mayaram

'Martyrdom in its theology, history and sociology,' is a gem of an essay included in *Mind and Society*, a collection put together thanks to the

effort of Khalid Tyabji. It has helped me greatly in thinking of Delhi as a sacred city and the martyrdoms of Dara Shikoh, Sarmad Shahid, Guru Tegh Bahadur and Mohandas Karamchand Gandhi. Guru Tegh Bahadur is killed fighting for the rights of Kashmiri Pandits! On Gandhi's martyrdom, we have sterling scholarship by Ashis Nandy (Godse and Gandhi co-script the theatre of the assassination) and Ramchandra Gandhi (a witness to the truth of non-violence).

Martyrdom, as JPS puts it "marks at once both the limits of power, especially the State's power and the limitlessness of self-sacrifice conceived as "salvation-in-history-and-society, in which we are all vicariously members of one another":

Patricia Uberoi sent me pictures of them in their study soon after his 89th birthday and wrote of the professor as increasingly frail but combative! In one of the photographs, he was showing off his Marilyn Monroe T-shirt. JPS was a great student of popular art and cinema but his fascination with Marilyn had puzzled me! We now know about the exchange of letters between President John F Kennedy and Soviet premier Nikita Khrushchev, both worried about the possibility of nuclear winter for the world and the need to work towards a Noah's Ark. Jacqueline Rose also reveals Marilyn's predicament and new documentaries leave open for us the question of her own critical stance on nuclear weapons. James Douglass' book, *JFK and the Unspeakable: Why He Died and Why it Matters* throws open the correspondence between the two leaders and the anxieties of the American deep State that it resulted in, specifically the military establishment.

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A longer version of this article is available at hindustantimes.com.

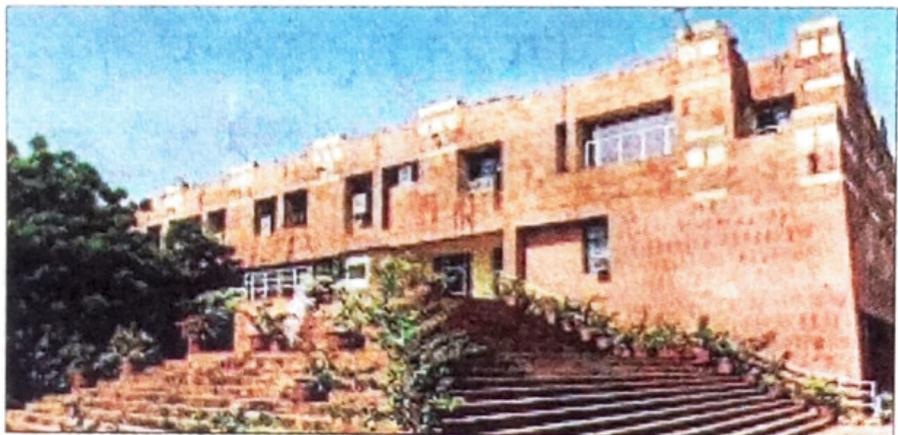
The views expressed are personal

JNUSU doesn't exist, will hold student union elections as per Lyngdoh committee: V-C

NEW DELHI: The Jawaharlal Nehru University (JNU) does not have an officially notified students union as the matter is subjudice, its Vice-Chancellor Santishree D Pandit said on Tuesday stressing that the administration is committed to holding the students union elections in accordance with the Lyngdoh committee recommendations.

This comes after the JNUSU on Monday announced it will hold a demonstration outside the Dean of Students (DoS) office over the delay in holding the elections. The last JNUSU polls were held in 2019.

The JNU administration and



the students union have been at loggerheads over the recognition of the JNUSU since 2019 when the administration refused to officially notify the students union citing technicality in the poll results.

The students union has given a call to 'gherao' the DoS office on January 17 demanding that election dates be notified immediately.

"Despite repeated appeals, the JNU Vice Chancellor didn't

meet the JNUSU delegation which was scheduled on January 15. "On meeting the other officials including Rector, DoS and Chief Proctor, no concrete time period for election was given to the delegation and the tactic to delay the elections was clear," the JNUSU said in a statement asking the student community to join the protest.

The student union also demanded the revocation of the rustication orders and proctorial inquiries against students for protesting on campus and that the infrastructural issues be addressed.

"The students union elec-

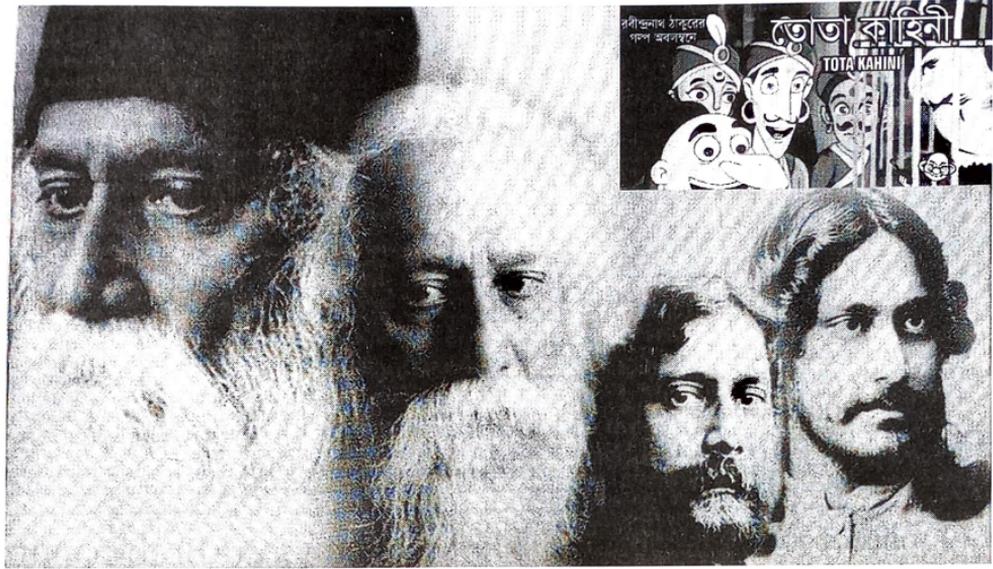
tions are not halted, we need to follow rules set by the Lyngdoh committee," Pandit Told PTI while adding that the university currently does not have an officially notified students union as the matter is in court.

According to Lyngdoh committee recommendations, the student union elections should be conducted within six to eight weeks from the commencement of the semester.

Currently, JNU Ph.D. admissions - which are delayed due to UG and PG exams - are underway with the process expected to continue till the first week of February.

Tagore as Gurudev

In his outstanding short narrative *Tota Kahini* (The Parrot's Tale) Tagore unequivocally underscored that the pedagogue's dense and abstract discourse had the potential of killing the intellectual curiosity in young impressionable minds. He had emphatically stated that he had always run away from rote learning and cut and dried pedagogy, and therefore addressing him as Gurudev seemed to him both absurd and inappropriate in terms of the image he endeavoured to create for himself



The Oxford English dictionary defines 'Guru' as a "Hindu spiritual teacher. Also, each of the ten first leaders of the Sikh religion. The word comes from Sanskrit meaning 'weighty', 'grave', hence 'elder, teacher'.

It must be the third sentence of this definition that must have irked Rabindranath Tagore. To be 'weighty, grave', 'elder' and 'teacher' were signifiers that were antithetical to the spontaneous sparkle of his empathetic temperament. The *Guru* on a pedestal was anathema to Tagore; lifelong he had tried to reach out to all and sundry through the stream of his writings in multiple genres, poems, songs, fiction, plays, essays among others.

So Tagore was neither being unduly modest nor deceptive when he stated in a letter written in 1931, "The position of a Guru, is not mine, not mine..." Also in the widely celebrated long essay Religion Of Man Tagore wrote, "I am neither a scholar nor a philosopher".

Recently when Rabindranath Tagore's Santiniketan - the heritage abode of peace - was going through unprecedented anarchy, all Tagore aficionados were not just shocked but felt gored and scarred. However, human civilization has repeatedly proved that truth tenaciously defeated is greater than evil triumphant. As an Old English poem stated reassuringly - "that passed away so may this". Though the exit of the former Vice Chancellor did not take place at lightning speed, the exit is now a reality and it is now time to repair and rebuild all the tangles and intangibles that had been fractured and destroyed during the stormy session of bizarre unreason.

During this period of turmoil, the poet's contribution in setting up Visva Bharati University as its founder, administrator, financier seemed to be a matter of inconsequence. Tagore was both the chancellor and vice chancellor of his beloved Visva Bharati, though he was never known to have used such designations.

Though widely addressed as *Gurudev* both in Bengal and elsewhere, Tagore was always sceptical about being regarded as *gurudev*, an appellation that could be synonymous with teacher, professor, Principal, Director or Chancellor.

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underscored that the pedagogue's dense and abstract discourse had the potential of killing the intellectual curiosity in young impressionable minds. He had emphatically stated that he had always run away from rote learning and cut and dried pedagogy and therefore addressing him as *Gurudev* seemed to him both absurd and inappropriate in terms of the image he endeavoured to create for himself. In fact, *Gurus* implying pompous pedagogues have been the butt of ridicule in many of his writings. In a letter addressed to Ajit Kumar Chakravorty, published in *Pravasi* 1931, Tagore had categorically rejected the adulations showered on him as a prophet, sage and spiritual mystic. He emphasized in no uncertain terms that he was a poet and it was as a poet that he wished to be assessed. Tagore wrote in his letter, "The upward limit to a poet's claim can be in embraces - *pranam* (worshipful adulation) however ostracizes the poet; I have no doubts that I am nothing but a poet. I want to be there in your heart's domain... do not install me in the wrong seat... I am a friend of all of you, I'll give some, I'll take some too... The position of a Guru, is not mine, not mine, not mine. I haven't learnt anything, nor can I teach others".

Poet and scholar Sankha Ghosh cited several such assertions by Tagore in his Letters (*Chithi Patra*) where the poet stated categorically, "I am not a guru, I am a poet" (23 April 1926). In a more explanatory mode the poet wrote in a letter on 17 April 1926, "I am neither a guru nor a political leader - I am a poet, I create in various modes and rhythms - these are my creative toys, this is my job. If people derive pleasure from these creations, I feel fulfilled. That's my *dharma*, my commitment, and I take total responsibility about maintaining my *dharma*. Those who have expected political wisdom and labour related skills from me, they have made a mistake, yet in their disappointment they have accused me of betrayal of trust."

In three other letters cited by Sankha Ghosh the poet reiterates the same desire to dis-

tance himself from the expectation that he should play the role of *Gurudev*. In a humorous tone Tagore writes on 30 April 1931, "I have always kept a wide distance from gurus, escaping from institutions is my habit - ultimately I myself will posture as a *guru moshai*, there cannot be anything more ridiculous."

On 17 November 1932, the poet wrote, "I am certain that the designation of *guru* is not for me. I can feel, I can express that is my *swadharm*, my commitment to my selfhood. I have spoken in your letter and it has seemed like an instruction. Expressing is part of my nature, but preaching is not." (ibid 156). Earlier, in

1921 in several letters Tagore had struggled with his aversion to being described as a mystic sage, a *guru*. So in a letter written on 24 February 1921, he remarked, "Why should I be anything else but a poet? Was I not born a music-maker?" There is a sense of despair in the letter written two days later on 26 February 1921: "Pushing the wheelbarrows of propaganda from continent to continent - is this going to be the climax of a poet's life? It seems to me like an evil dream from which I occasionally wake up in the dead of night...". In a more analytical mode, almost identifying a split-image of himself, Tagore writes in a letter dated 7 July 1921, "In this modern age of the philosophy of relativity I suppose I cannot claim for myself the quality of absolute poetdom. It is evident that the poet in me changes its features and spontaneously assumes the character of the preacher with the change of its position."

Tagore's emphatic desire to distance himself from the elevated position of a spiritual messiah when particularly the West looked upon him as an inspirational *guru* is indeed significant. In fact, even the rest of India other than Bengal regarded him as a cultural prophet. That gained further encouragement from his being hailed as *Gurudev* by both Gandhi and Nehru, the two icons of political activism in colonial India. His sartorial choice of a free flowing robe also contributed to the image of a religious preacher. This

was often compared to the sartorial style of a Rabbi that perhaps in a way did not make him seem very alienated and ethnic to Western eyes. In fact, on many occasions he had been compared to a Christ-figure, understandably much older but having a similar physical image.

Essentially however, Tagore was a poet-philosopher, a litterateur and songster, in other words he had the disposition of the artist, for whom fixity of location and fixed ideas could only lead to a feeling of being entrapped and suffocated. It is his effusive bohemian spirit not unlike the bauls of rural Bengal, the wandering minstrels who played and performed with words and music, that exuded a homegrown philosophy of love, patience and tolerance towards the world and all its creatures.

It is an undeniable fact that Tagore primarily desired to remain a poet in the hearts and memories of the people. This has been reiterated by him on many occasions. In an interesting if not ironic episode, on 19 March 1923, Tagore was given a huge reception in Karachi where the assembled crowds cheered him chanting, "Mahatma Gandhi ki Jai".

Hailing Mahatma Gandhi as Tagore's inspiration or mistaking him to be Gandhi himself or his alter ego may not have pleased the sensitive poet, according to Tagore's biographer Prasantakumar Paul. Tagore delivered a very long speech in that function wherein he pointedly stressed that he was a poet and wanted to reach out to the people as a friend.

He said, "As a poet I claim comradeship. I feel this is not my seat, I wish to be on the same level with you. When you ask me to come before you, you should share with me and do not banish me to a higher platform. I have come to you as your comrade. I wish I could sing to you in the language of your own or that which is my own. This is the barrier between you and me and it hurts me".

Nevertheless, it was the imitable Nirad C Chaudhuri who in his chapter on Tagore, included in his book *Thy Hand, Great Anarch!*, summed up to a certain extent the difference between Tagore as a cult figure worshipped in blind faith as a *Gurudev* and a 'hagiographical legend in Bengal', instead of focusing on a complete, critical assessment of Tagore's contribution to literature and culture and as a thinker and public intellectual.



SANJUKTA DASGUPTA

The writer is Professor and former Dean, Faculty of Arts, Calcutta University

IIM-C director removed over sex harassment complaint

Kolkata: Indian Institute of Management Calcutta has removed Sahadeb Sarkar as director-in-charge following a sexual harassment complaint against him, reports **Aheli Banerjee**.

IIM-Calcutta said in a press statement on Tuesday that its internal complaints committee (ICC) had recommended the removal after receiving a written complaint under the Prevention of Sexual Harassment of Women at the Workplace (POSH) Act and that the allegations were being investigated.

The next senior-most faculty, Saibal Chattopadhyay, has taken over as the new director-in-charge.

Sarkar's removal makes him the third IIM-C director in three years to leave his position before expiry of tenure. TO

Private varsities told to upload info within a week or face music

DHE issues directives | 16 of 24 yet to provide students' record

RAVINDER SAINI
TRIBUNE NEWS SERVICE

ROHTAK, JANUARY 16

Despite multiple reminders, over 65 per cent private universities in the state have not yet uploaded their data pertaining to students' record, financial transactions, examinations and its other operations on the government's Enterprise Resource Planning (ERP) portal for the current academic session.

Taking a serious note, the Department of Higher Education (DHE) has warned of taking appropriate action against them if they fail to provide the information within a week.

"There are 24 private universities across the state and 16 among them located in Jhajjar, Ambala, Faridabad, Gurugram, Hisar, Kaithal, Pawal, Panipat and Sonapat districts are yet to upload the requisite information on the ERP portal despite repeated warnings. Three universities have not even updated their data for



ENTERPRISE RESOURCE PLANNING PORTAL

- The online ERP portal for the DHE is a comprehensive and integrated platform that streamlines academic and administrative processes across colleges and universities
- It effectively manages admissions, course offerings, students' record, and financial transactions, facilitating smooth operations.
- Additionally, the portal supports vital functions like government scheme verification, procurement assessment, and infrastructure management.
- Moreover, it also empowers students by enabling them to manage personal data, make fee payments and provide feedback, enhancing the educational experience.

the previous 2022-23 session as well," claimed an official at the DHE.

He said all private universities were bound to upload requisite information on the por-

tal every year. The practice was necessary not only to keep a tab on the working of the private universities but also to properly use e-governance. Some universities seemed to be lethargic but they would have to upload the requisite information, he added.

"You are again requested to upload/update all requisite pending data (of all previous year) and for the academic session 2023-24 of your universities on the ERP portal within a week, so that further action may be initiated in the matter otherwise you will be responsible for any adverse order passed against the university," states a communiqué sent to the Vice-Chancellor of all such private universities from the DHE, recently. Meanwhile, the Registrar of one of the universities on condition of anonymity said uploading the information on the portal was a time-consuming process hence the universities usually got delayed in updating the information.

Edu board seeks list of private schools with provisional recognition

TRIBUNE NEWS SERVICE

ROHTAK, JANUARY 16

Even as the Board of School Education Haryana (BSEH) has written to the Department of School Education, urging it to provide a list of temporarily recognised private schools, which have been granted provisional affiliation, the All Haryana Private School Sangh (AHPSS) has raised objections over the conditions for provisional recognition.

The sangh claims that merely 20 per cent such schools will be benefited by the conditions. Yesterday, the government had decided to extend temporary recognition to schools established before April 2003. "A large number of schools came up after April 2003. A considerable number of schools will not be able to fulfil the condition of having permanent recognition for Classes VIII or X, so this new decision will benefit only 20 per cent of

Schools' body claims only 20% to benefit; seeks relaxation of norms



schools, which is unjustified," said Ravinder Nandal, chief of the AHPSS.

He said the government must relax the conditions to provide relief to all temporarily recognised private schools and protect the fate of students.

"Only those schools that have got extension of provision recognition will be allowed to deposit affiliation fee for enrolling students to appear in the board exams scheduled for next month, hence we have sought a list of such schools," said Ved Prakash Yadav, Chairman, BSEH.

विज्ञान संकाय में आयोजित हुआ एलुमनाई मीट कार्यक्रम

युरेशिया संवाददाता

मेरठ। स्वामी विवेकानंद सुभारती विश्वविद्यालय के केरल वर्मा सुभारती विज्ञान महाविद्यालय द्वारा एलुमनाई मीट कार्यक्रम का आयोजन किया गया। कार्यक्रम का शुभारम्भ विश्वविद्यालय कुलपति मेजर जनरल डॉ० जी० के० थपलियाल, मुख्य कार्यकारी अधिकारी डॉ० शल्या राज, अधिष्ठाता विज्ञान संकाय प्रो० डॉ० रेनु मावी एवं सभी विभागाध्यक्षों की गरिमामयी उपस्थिति में माँ सरस्वती की प्रतिमा के समक्ष दीप प्रज्वलन एवं माल्यार्पण के साथ हुआ। कार्यक्रम का मुख्य उद्देश्य कॉलेज अलुमिनस छात्रों एवं वर्तमान में अध्ययनरत छात्रों के मध्य इंटरैक्शन कराना था। कार्यक्रम में कॉलेज के विभिन्न बैच के स्टूडेंट्स जो वर्तमान में विभिन्न जगहों पर



कार्यरत हैं उपस्थित रहे। कुलपति महोदय एवं मुख्य कार्यकारी महोदया ने एलुमनाई मीट को किसी भी संस्थान का एक महत्वपूर्ण कार्यक्रम बताया एवं अपनी शुभकामनाएं दी। उन्होंने कहा एलुमनाई मीट एक बहुत ही सुहाना अवसर है जिसमें सभी पुराने यार-दोस्त मिलते हैं एवं फिर से अपने वो कॉलेज के दिनों को याद करते हैं।

अधिष्ठाता ने कहा कि एलुमनाई मीट हम सभी को आपस में जुड़ने में एक महत्वपूर्ण भूमिका निभाता है। कार्यक्रम एंकर रिया, एकांश एवं दमयंती ने कार्यक्रम अनुसूची साझा करते हुए विभिन्न आयोजित गतिविधियों के बारे में बताया। इस दौरान सभी विभागों एवं पाठ्यक्रमों के एलुमनाई स्टूडेंट्स ने बारी-बारी से

अपने विचार व्यक्त किये तथा अध्ययन के दौरान की पुरानी यादें एवं खट्टे-मीठे अनुभवों को साझा किया। वर्तमान छात्रों ने विभिन्न प्रकार की प्रस्तुतियां जैसे ग्रुप डांस, सोलो गायन एवं नृत्य प्रस्तुत किया। एलुमनी छात्रों ने भी उत्साहित होकर प्रस्तुतिकरण में भाग लिया एवं सभागार को खुशनुमा बनाया। कार्यक्रम का आयोजन अधिष्ठाता के सानिध्य में महाविद्यालय एलुमनाई सेल एवं विभिन्न समितियों के सहयोग से किया गया। जिसमें समस्त टीम, स्वागत समिति, सांस्कृतिक समिति, अनुशासन समिति, व्यवस्था समिति, प्रेस एंड मीडिया का भरपूर सहयोग रहा। कार्यक्रम के अंत में एलुमनाई कोऑर्डिनेटर डा० अंकिता अग्रवाल एवं मि० हिमांशु ने उपस्थित सभी को धन्यवाद ज्ञापित किया।

एग्जाम में होना होगा पास.. इसी सेशन से लागू होगी नई पॉलिसी

MCD स्कूलों में 3rd और 5th के सभी बच्चे अब नहीं होंगे प्रमोट

Rajesh.Saroha@timesgroup.com

File Photo

■ एमसीडी स्कूलों में पढ़ने वाले ऐसे बच्चों को अगली क्लास में प्रमोट नहीं किया जाएगा जो पढ़ाई में कमजोर हैं। एमसीडी 2023-24 के सेशन से एग्जाम और स्टूडेंट्स को अगली क्लास में प्रमोट करने के लिए बनी नई पॉलिसी को लागू कर रही है।

फिलहाल यह पॉलिसी तीसरी और पांचवीं क्लास में पढ़ने वाले बच्चों पर लागू होगी।

नई पॉलिसी के तहत

इन दोनों क्लासों के फाइनल

एग्जाम के क्वेश्चन पेपर भी बाहर से बनकर आएंगे।

एमसीडी के 1534 स्कूलों में 7.88 लाख बच्चे पढ़ते हैं। अभी तक एमसीडी स्कूलों में पहली क्लास से लेकर पांचवीं क्लास में पढ़ने वाले किसी भी बच्चे को फेल नहीं किया जाता है। एमसीडी अभी के सेशन 2023-24 से एग्जाम और स्टूडेंट्स को अगली क्लास में प्रमोट करने के लिए



एमसीडी स्कूलों में तीसरी क्लास में 1.41 लाख, 5वीं क्लास में 1.80 लाख बच्चे हैं

बनी नई पॉलिसी को लागू कर रही है। इस पॉलिसी के तहत अब खासकर तीसरी और पांचवीं क्लास में पढ़ने वाले बच्चों को आरटीई एक्ट का फायदा नहीं मिलेगा। बच्चा कितने दिन स्कूल आया, स्कूल आकर उसने क्या सीखा, एग्जाम में बच्चे का कैसा प्रदर्शन रहा, इन सबके आधार पर ही प्रमोट किया जाएगा। खास बात है कि अब फाइनल एग्जाम का क्वेश्चन पेपर

भी बाहर से बनकर आएगा। क्वेश्चन पेपर पूरी तरह से कंपटीशन एग्जाम जैसा होगा। यानी एग्जाम में बच्चों के किताबी ज्ञान के अलावा उनकी सामान्य जानकारी को भी परखा जाएगा।

एजुकेशन विभाग से मिली जानकारी के अनुसार इस समय एमसीडी के स्कूलों में तीसरी क्लास में 1.41 लाख और पांचवीं क्लास में 1.80 लाख बच्चे पढ़

- दोनों क्लासों के फाइनल एग्जाम के क्वेश्चन पेपर भी बाहर से बनकर आएंगे
- अभी पहली से लेकर पांचवीं क्लास में पढ़ने वाले किसी भी बच्चे को नहीं किया जाता है फेल

रहे हैं। बच्चा स्कूल आया या नहीं आया उसने एग्जाम दिया या नहीं इन बातों को दरकिनार करते हुए बच्चे को अगली क्लास में प्रमोट करने से बच्चों की नींव कमजोर हो रही थी। बच्चों की नींव मजबूत करने के उद्देश्य से यह नया बदलाव इसी सेशन से लागू किया जा रहा है। इससे बच्चों के साथ-साथ उनके पैरेंट्स पर भी बच्चों को स्कूल भेजने का दबाव रहेगा। एजुकेशन विभाग के अधिकारियों ने बताया कि अभी तक फाइनल एग्जाम के क्वेश्चन पेपर भी क्लास टीचर्स ही तैयार करते थे। अब यह बाहर से बनकर आएगा। क्वेश्चन पेपर ऐसा बनाया जाएगा, जिससे बच्चों को अभी से ही कंपटीशन एग्जाम के लिए तैयार किया जा सके।

